



**A CHURCH AND CULTURE EXPLORATION OF THE GA-MARISHANE
VILLAGE RITE OF INITIATION IN CONTESTATION WITH THE ANGLICAN
INITIATION RITE OF BAPTISM OF ADULTS: A MANCHE MASEMOLA
CASE STUDY.**

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**This thesis is submitted to the School of Religion, Philosophy and Classics in the
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requirements of the Master of Theology degree.**

Supervisors: The Reverend Dr. H. Moyo and Dr. R. Hewitt

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DECLARATION

I hereby declare that this whole thesis is my own work, and that it has not been submitted in any form elsewhere for degree purposes.

Millicent Kuzwayo

Date

As the Supervisor, I have agreed to the submission of this thesis.

Dr. H. Moyo

Date

As the Co-Supervisor, I have agreed to the submission of this thesis.

Dr. Roderick Hewitt

Date

DEDICATION

This piece of work is dedicated to my parents: The Reverend Fr. Richard, Mlokothwa Masemola and Emelda, Thembalilahlwa Masemola (Ma Ngubane) who have both been called to rest:

I give thanks to God for giving me parents of your caliber, who brought me up as a Christian and instilled in me the teachings of the Catholic faith, according to the Anglican tradition. I will always value your contributions in my upbringing, which have contributed to the person I am. Your spirit will forever be cherished. May your souls through the mercy of the Lord, Rest In Peace.

ABSTRACT

This study has engaged in a critical exploration of the relationship between the Church and Culture in Ga-Marishane village in Limpopo. A Case Study of the Anglican martyr Manche Masemola of Sekhukhune has been used to reveal the extent of tension between the Church and culture in the same village during the Colonial-Missionary era. The topic of this study reflects on the contestation of the Anglican rite of passage of initiation through the baptism sacrament of adults, and the traditional Pedi rite of initiation with special reference to the initiation of girls in Ga-Marishane. These initiation rites live in missional-tension in what they ought to do and to be in the village and therefore an interface has to be arrived at. Christianity as a western culture comes into contact with African culture through the process of evangelizing the African continent, through missionary engagement. The missionaries come into contact with African indigenous people, who have their own system of beliefs and cultural practices, and they want to impose their Christian tradition upon the residents who in turn oppose the teachings of the Church, and harmony is lost. This brings a lot of controversy amongst the Christian converts and the Pedi traditionalists. In the process of this turmoil, a family is deprived of their daughter through death, and the Church loses a catechumen. Manche Masemola's parents were not happy that she wanted to join the Christian faith, more especially because they said that her behavior was very absurd, especially when she prayed, and they claimed that she acted like someone who had been bewitched. According to Pedi custom, a girl was supposed to eventually get married after she had been proclaimed marriageable. Manche's parents were not happy when she joined the Church, as there were nuns in the village, who had made vows of remaining celibate and only be married to Jesus Christ. The presence of nuns suggested to them that Manche might want to be one of them, and then they would be deprived of *magadi*, as well as grandchildren, which would have been perceived by the community as their failure as parents to bring their daughter up. Manche's determination to be a Christian impacted a lot on her parents, and they never considered their daughter's desire to be a Christian, i.e. what it meant for her and what her ultimate goal was. This study reveals that both these institutions, the Church and the village are staunch in their practices to the extent that no one wants to compromise their beliefs. Inculturation is found to be one of the methods to be implemented in order to promote wholesome living in Ga-Marishane between the Christian converts (*bakriste*) and the Pedi traditionalists (*baditshaba*), in order to eliminate further 'Blood baptisms.'

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Abbreviations/ Acronyms

APB – An Anglican Prayer Book 1989

ABCP – An Anglican Book of Common Prayer 1956

CPSA – Church of the Province of Southern Africa

CR – Community of the Resurrection

EA – Ecclesia Africa

Fr. –Father. Anglican and Roman Catholic priests are normally referred to as fathers

LMS – London Missionary Society

MEC – Member of the Executive Council

OGS – Oratory of the Good Shepherd

St – Saint

Tssf - Tertiary Third Order of St Francis

CHAPTER 1:

GENERAL INTRODUCTION AND EXPOSITION OF THE STUDY

1.1 INTRODUCTION

This study is about a Pedi girl from Ga-Marishane village in the Sekhukhune District Municipality of the Limpopo Province. This girl was brutally murdered by her parents because they were opposed to her wish to convert to the Christian faith. Her name was Manche Masemola, a virgin and martyr in the Anglican Church of Southern Africa, whose statue adorns the walls of the Westminster Abbey in London, amongst the top ten martyrs of the 20th Century (Mason 2006: 32). Manche is known for her popular proclamation, “Then I will be baptized with my own blood!” (Manche as cited by Mason 2006: 32). Mason (2006: 32) refers to these words as Prophetic, as Manche was eventually baptised in her own blood. It is from this young girl’s story that one begins to realise the clash between the Church and traditional Pedi cultural practices in this village.

The objective of this study is to engage in a Church and culture exploration of the Ga-Marishane village rite of initiation in contestation with the Anglican initiation rite of baptism of adults through a case study of Manche Masemola’s experience of martyrdom. This chapter presents a general overview of this study that includes the following; motivation, background and setting of the study, literature review, research problem, research question and objectives, theoretical frame work, research design and methodology, limitations and structure of the study.

1.2 MOTIVATION FOR THE STUDY

My interest in this study was triggered by my previous academic study on Manche Masemola through a narration of her life story and her conversion to the Christian faith¹ that eventually contributed to her brutal death. The narration of Manche’s life raised questions about the possibility of conflicts between traditional Pedi culture and Christianity. Therefore the issues raised in the previous limited study influenced me to continue the study but to shift attention

¹Kuzwayo, M. 2010. *The Interface between Christianity and Traditional Pedi Culture: The influence of Christianity on the Martyr Manche Masemola*. B.Th. Honours thesis-UKZN.

to a deeper examination of the reasons for her death and significance of her martyrdom in conversation with the Ga-Marishane village rite of initiation in contestation with the Anglican initiation rite of baptism of adults.

1.3 THE CONTEXT OF THE STUDY

The context of Ga-Marishane village serves as the setting for this Ecclesio-cultural²-examination between the two competing initiation rites embraced in the same village. Manche belonged to the Pedi ethnic group of South Africa and the Masemola clan in Ga-Marishane. The missional engagement of the Anglican Church through the ministry of the priest, “Fr. Moeka CR³, who was stationed at St Peter’s Anglican Church in Ga-Marishane” (Mason 2006: 32), represents a potent example of the interface between Church and culture through his missional efforts to convert the local traditionalists to Christianity. Masemola claims that, “His work resulted in controversy amongst the villagers caused by their divided loyalties to their local chief (*Khoši*) and allegiance to the Church and its teachings” (interviewed on 04/09/2013). The interface between Church and culture in Ga-Marishane village revealed that there was a lot of contention between the traditionalists (*baditshaba*) and the Christians (*bakriste*) (Magubane 1998: 132).

Goedhals’ theory is that,

Probably the rejection of Christianity by the Pedi was seen as having embodied the Colonial power and rule, because of the conquest of the Pedi which resulted on the loss of their land, under the Colonial rule which also demanded tax and hard labor⁴ (Goedhals 2002: 35).

Goedhals further states that, “Christianity was regarded as an immoral faith because people who professed to be Christians were mostly from urban areas and they disregarded the Pedi traditional practices” (Goedhals 2002: 35).

² Ecclesio-cultural is a concept that embodies the dynamics between church and the culture in which it is located of or relating to a Church. (see Hewitt, R. 2012. Church and Culture, An Anglo-Caribbean experience of Hybridity and Contradiction, Cluster Publications).

³ An Anglican Religious community for men formed on the 25th of July 1882 by Charles Gore in Pusey House, Oxford, where he resided as the principal of the house. www.mirfieldcommunity.org.uk (Accessed on 22/06/2013).

⁴ sic

1.4 BACKGROUND TO THE STUDY

This study examines the interface between two initiation rites of passage within the context of Ga-Marishane village in Limpopo. The study demonstrates the competing interest of two initiation practices, Christian and traditional Pedi. Choshane (interviewed on 04/09/2013) believes that the contestation between these two institutions came into focus when a teenage girl by the name of Manche Masemola was murdered by her parents who were aggrieved by her wish to convert to the Christian faith, because they thought that it disrespected their traditional Pedi culture and brought shame to the family and community.

This study will therefore examine the traditional initiation rite of passage for Pedi girls which is practiced in Ga-Marishane as well as the Christian rite of baptismal initiation as understood and practiced by the Anglican Church. Manche whose wish was to convert to Christianity was required to undergo this sacramental rite of the Anglican Church. According to Choshane, “The arrival of Anglican missionaries in Ga-Marishane was perceived as being divisive to the indigenous Pedi community, because they demanded that the people should pay allegiance to God rather than to the chief, as per their culture” (interviewed on 04/09/2013). The Anglican Church and the Ga-Marishane village have different beliefs systems and practices namely Christian and traditional Pedi. Therefore this study will employ a Church and culture framework⁵ in the exploration of the following key terms, The Church and culture, Christian initiation, traditional Pedi initiation (with special reference to the initiation for girls), and inculturation.

1.5 ANGLICAN MISSIONARY WORK IN SOUTHERN AFRICA

According to Ledwaba⁶, the Anglican Church in Southern Africa had a mission to plant more Churches and convert people, as well as to preach the gospel by means of teachings about the doctrine of the Anglican Church based on, faith, reason and scriptures and the sacraments which are described as, “outward and visible signs of an inward and spiritual grace given by

⁵ This concept addresses the conversational interaction between the church’s understanding of what it is called to be and do with the dynamics involved in taking root within the local culture

⁶ Ledwaba, M.S.J 2005. *The Development of Indigenous leadership in the Church of the Province of Southern Africa with Special Reference to the Diocese of St Mark the Evangelist*. Doctoral Thesis for the Degree of Doctor of Philosophy in the Department of Theology – University of Pretoria.

Christ” (ABCP 1956: 425). This was done in order to fulfil Bishop Gray’s⁷ vision of growing the church to be carried through by teaching the prospective converts about Anglicanism (Ledwaba 2005: 35). Archbishop Njongonkulu Ndungane⁸ points out that the basic model of Christian growth from a South African perspective was,

To promote Christian mission, thus planting mission stations, where indigenous people could be easily reached, and develop the culture of worship, thus sharing resources and planting a community of faith - a place of worship and of care and compassion (Ndungane 1998: 10).

1.6 HOW AFRICANS WERE PERCEIVED BY ANGLICAN MISSIONARIES

When the western missionaries arrived in South Africa they claimed that they had come to a dark continent, suggesting that Europe had little or no knowledge of the African continent and its system of beliefs until the 19th century, hence Africa was the last to be colonised⁹. Bediako mentions that on their encounter with the Africans, the missionaries’ outlook changed from their initial perception, to what he terms ‘intellectual and spiritual forces’ that shaped the missionary outreach into Africa. Bediako highlights the importance of learning about a particular context before arriving at conclusions, stating that,

The ethnocentrism of a large part of the missionary enterprise not only prevented sufficient understanding of African religious tradition, but also led to a theological misapprehension of the nature of the Christian Gospel itself. African theology in the post-missionary era, therefore, is as much a response to missionary underestimation of the value of African pre-Christian religious tradition, as it is an African theological response to the specific and more enduring issues of how the Christian Gospel relates to African culture. Thus modern African Theology emerges as a theology of African Christian identity (Bediako 1999: xvii).

Therefore the Euro-centric lens of the missionaries negatively coloured their understanding of African culture, and according to Sanneh (1995: 174) missionary work in Africa imposed western ideology upon indigenous religious systems, customs or culture and dominated to the

⁷ Robert Gray the first Anglican bishop of Cape Town 1809-1872. www.dacb.org/..gray_robert.html (Accessed on 09/07/2013)

⁸ The former Archbishop and Metropolitan of the Church of the Province of Southern Africa 1996-2007.

⁹ www.thefreedictionary.com/Dark%2Bco (Accessed on 05/08/ 2013).

extent that it placed Africans in a rather precarious state. Therefore, he asserts that, “If Africans embraced Christianity they were confirming their victimization; if they resisted it they were disqualified by the challenge” (Sanneh 1995: 174). Sanneh further contends that,

In much of the relevant ethnographic literature, Africans have been portrayed as the victims of missionary oppression, either because missionary contact proved fatal to indigenous originality. In the one case, Africans, being under duress as spiritual slaves of the West, could not lay legitimate claim to the heritage of the ‘freeborn’ missionary, and in the second case, being charged with guilt by association, they were denied any power to speak out of the fullness of their experience (Sanneh 1995: 173-174).

Western culture was forced on Africans without the opportunity of dialogue between the African indigenous cultures and themselves. Pato identifies indigenisation and liberation as major challenges to theology in the South African context because they challenge the missionary Church to face up to indigenous African cultures (Pato 1998: 49). He makes use of an example of the Anglican Church in examining the legacy in the process of Africanisation, and emphasises that, “As it now ‘finds itself in Africa’, the Anglican Church must integrate African cultural resources into its life” (Pato 1998: 49).

These perspectives challenged the Church to move out of its comfort zone of alliance with European politico-economic powers and to embrace the uncomfortable culture of the Africans that necessitates new learning. These are but a few of the issues brought about by the arrival of Anglican missionaries in the African continent and their introduction of Christianity to the local indigenous people. The framework of this study is therefore rooted on the relationship between the Church and culture.

1.7 THE MISSION OF THE ANGLICAN CHURCH IN GA-MARISHANE

After the Anglo-Boer War (1899-1902) missionaries such as the CR, were sent to spread the gospel in Sekhukhuneland and to establish a mission station in Ga-Marishane in order to introduce and promote Christian values, according to the vision of Bishop Gray which was aimed at, “Planting clergy, building churches and preaching the gospel” (Ledwaba 2005: 35). This mission resulted from a request of the ‘Native Deacons’ from the Church Board who had identified a need for mission in Sekhukhuneland (Davies 1984: 12). Some of their

evangelising strategies were achieved by means of using a catechism.¹⁰ This was central to Moeka's teachings in Ga-Marishane in order to achieve what had been set out by Bishop Gray as a means of growing the Anglican Church in Southern Africa.

In an interview with Choshane he pointed out that, "There is an assumption that the missionaries rejected Pedi culture outright, and that the converts were viewed sceptically as betrayers of their own traditional norms and customs" (interviewed on 04/09/2013). This caused a rift amongst the Pedi traditionalists and the Christian converts in the same village. It is against this background that we seek to recognize the Anglican initiation rite through the sacrament of baptism of adults in the context of the traditional initiation rite of passage of Pedi girls practised in Ga-Marishane.

1.8 CHURCH AND CULTURE

According to Bediako (1999: xi), the problem of Christianity encountering indigenous religion or culture dates back to the Greco-Roman period wherein Christianity sought to dominate the indigenous practices. This caused problems between Christian converts and non-Christians in search for identity and integration and hence the theme of 'Gospel and Culture'. The interface between European Christianity and African culture has consistently resulted in upheavals and displacement of one dominant culture over another due to colonialism. Tutu in Bediako (1987) argues that,

We cannot deny, too, that most of us have had an identical history of exploitation through colonialism; that when we were first evangelized often we came through the process having learned to despise things black and African because these were usually condemned by others...This has been the most violent form of colonialism, our spiritual and mental enslavement, when we have suffered from what can only be called religious or spiritual schizophrenia (Tutu 1987: 47).

These conflicting ideologies of Anglican Christianity and the Ga-Marishane rite of initiation affected the religio-cultural context of this village as both initiation rites interface. Therefore this study explores and identifies the extent to which Manche's conversion revealed tensions

¹⁰ A Catechism is: "an instruction and an examination performed through the medium of question and answer. of particular significance in relation to instruction on the religious doctrine of the Christian church. Originally meaning oral instruction of children and adults prior to baptism..." (Pillay & Hofmeyr 1991: 308).

between the Church and culture in the village. Ntetem¹¹ reminds us of the importance of being rooted in African culture in spite of having been baptised and adopted into the Church. He uses the following expression to emphasise this teaching,

Acceptance of the Christian faith does not involve a complete break with African tradition, for this has its source in God, and thus finds its fulfilment in Christianity and it has to be understood as a form of evangelising peoples and cultures, which expresses an aspect of the inculturation as a theological term and must be theologically understood, and pastorally applied (Ntetem 1987: 103).

Therefore becoming a Christian should not mean total abandonment of one's cultural values that are not in conflict with the Christian faith.

1.9 CULTURAL SITUATION IN GA-MARISHANE DURING THE COLONIAL/MISSIONARY ERA

Pedi culture is dynamic because it maintains the values of the people. What is deemed to be beneficial to the Pedi community is restored while traditional practices which denigrate Pedi culture are discarded. Goedhals states that, "Communal solidarity was highly regarded" (1998: 37) and this has its roots in preserving and valuing family units. Masenya in Dube (2001) gives further clarity on the family unity in the *Pedi* culture, through her use of the Sotho idiom, "*Motho ke motho kabatho*" which means, "I am because we are" (Masenya 2001: 149). This communal spirit amongst the Sotho people embodies their understanding and praxis of being human and serves as, "The guiding principle for relating with other human beings, and forms a basis for thinking, behaving, speaking, teaching and learning, and is devoted to the advancement of human dignity and respect for all" (Masenya 2001: 149).

The Pedi believe that, "Sick families give birth to sick societies and the latter breeds a sick world" (Masenya 2001: 149). This proverb is used to emphasise the significance of family values for the Pedi.

¹¹ A Roman Catholic priest from Cameroun, who has studied theology and ethnology in Germany.

1.10 TENSIONS BETWEEN THE CHURCH AND CULTURE IN GA-MARISHANE DURING THE COLONIAL MISSIONARY ERA

Goedhals (2010: 101) claims that the missionaries rejected Pedi history and culture because, they viewed Pedi political and social structures as inimical to the growth of Christianity. This resulted in hostility between the missionaries, their converts and the Pedi traditionalists. The missionaries deployed to Sekhukhuneland viewed the Pedi as barbarians (Delius 1983: 108). Traditionally the Pedi express their needs to the gods through their ancestors (Masemola interviewed on 04/09/2013). On the other hand Anglican Christians at their baptism declare allegiance to Jesus Christ as God's chosen Saviour (APB 1989: 383). According to Magubane, the rite of passage to Christian adulthood was marked by confirmation in Church rather than being initiated in the traditional Pedi way (1998: 132).

1.11 POLITICS AND GOVERNANCE IN GA-MARISHANE

The paramount chief of the Pedi is the supreme ruler. Governance was through the system of traditional chieftaincy, and the community had to pay allegiance to the chief (Magubane 1998: 130). Magubane's perspective on the Pedi chieftaincy states that, "Chiefs and commoners have witnessed the dismantling of the apartheid government's Lebowa and its subsuming within the new South Africa's Northern Province" (Magubane 1998: 136). With the emergence of a democratic government, the region in which the Sekhukhune District exists belongs to the Province of Limpopo and it has an African National Congress led government.

1.12 KEY TERMS

The following key concepts that undergird this study require in-depth explanation how they will be used in this study,

1.12.1 THE ANGLICAN CHURCH

The concept of Church is derived from the Greek word "*ekklesia*" which is formed from two Greek words meaning "assembly" and "to call out" or "called out ones." The New Testament Church is therefore a body of believers who have been called out from the world by God to live as his people under the authority of Jesus Christ (Ephesians 1: 22-23 NRSV).

The Nicene Creed of Constantinople implies that, “The Church is One, Holy, Catholic and Apostolic” (APB 1989: 109). The Church is a body of Christians, the clergy and an organized Christian group or society of any time, country, or distinct principles of worship.

For the purpose of this study the Church will refer to a congregation of Anglican Christian believers who have been called out by God and who have been in filled with the Holy Spirit to fiercely proclaim the message of God to the unconverted. These people will comprise of clergy, catechists and lay people who give their allegiance to God.

1.12.2 CULTURE

Luzbetak defines culture as everything that one learns from one’s social group (Luzbetak 1996: 75). He argues that culture covers aspects such as,

The proper way of tying one’s necktie to what and how one is to eat, whom one may marry and whom one may not, whom to fight and with whom to be friendly, how to rule and how to be ruled, what art is and what art is not, how to perform black magic and how to cure illnesses, and what god to worship (Luzbetak 1996: 75).

In the light of Luzbetak’s point of view, culture is an accepted form of indoctrination by society. Therefore culture is an accepted system of beliefs, behavior and socialization of a particular group of people.

For the purpose of this study, culture will refer to the indigenous system of beliefs and practices endorsed and accepted by the Pedi people in Ga-Marishane. It will refer to their accepted mode of life.

1.12.3 CHRISTIAN INITIATION

The rite of Christian initiation according to Johnson has often been interpreted according to what many in the field of anthropology have identified as, “Rites of passage” (Johnson 1999: xviii) he says that it is in rites like those of birth, entrance into adulthood and death. These rites are celebrated as marking the important passages from one level of identity and status in a given community or group. “Such rites adhere to a pre-determined time frame” (Johnson 1999: xvii).

For the purpose of this study the Christian rite of initiation will refer to the transition from traditional religious practices to Christianity. In short it refers to one's admission to the Christian society and being inserted into the Christian faith.

1.12.4 ANGLICAN CHRISTIAN BAPTISM

According to the APB (1989: 380) baptism is a sacrament in which by repentance and faith, one enters into this salvation and is made a member of his Body and is raised with him to new life in the Spirit.

According to Roy Snyman *tssf*¹²,

The word "Baptism" comes from the Greek word "*baptidzo*" meaning "I baptize" or "dip repeatedly". It means both to "dip into" and "pour over", though some newer sects believe total immersion is the only valid form of baptism. Jesus showed at the last supper, in the "foot –washing" that a symbolic partial "washing" was sufficient for the whole to be achieved. Likewise the pouring of water over the forehead "shall suffice" to "have fellowship" with Christ (Snyman 2004: 27).

Baptism for the purpose of this study will refer to an outward sign of spiritual cleansing by faith, performed through an act of immersing in water and being received into the Christian Church in a ceremony.

1.12.5 TRADITIONAL PEDI INITIATION

In traditional Pedi society the rite of passage of initiation marks the passage from childhood to adulthood, "Initiation was the foundation of Pedi social organization, and it was compulsory for all youths" (Goedhals 1998: 36). According to Magubane, "Initiation, known either as *koma* (from *go koma*, to circumcise) or *lebollo* (from *go bolla*, to hurt), was one of the most sacred institutions and important cornerstones of traditional Pedi culture" (Magubane 1998: 132).

For the purposes of this study the initiation rite of passage for Pedi girls will be at the centre of this discussion considering that Manche was a girl, and she had to undergo this ritual as dictated by her parents and tribal community.

¹² The Third Order, Society of St Francis (TSSF), whose members are usually called tertiaries, is the present day expression of the order of penitents founded by St Francis of Assisi in the early 13th Century. [www.wakefield.anglican.org /support/..](http://www.wakefield.anglican.org/support/) (Accessed on 04/07/2013).

1.12.6 MARTYRDOM

The word martyr comes from the Greek work “*martys*” which means “witness.” At first this term applied to the Apostles. Once Christians started to undergo persecution, the term came to be applied to those who suffered hardships for their faith. “A martyr’s death was considered a ‘baptism in blood’ a cleansing of ones sin as baptism in water did.”¹³ Martyrs are ordinary people, who put their whole trust in the crucified and risen Christ. A Christian martyr is one who is a witness of Christ and dies for this faith conviction (Hardon, 2012).

For the purpose of this study the definition of martyr will refer to a person who is persecuted and killed for refusing to renounce their Christian faith.

1.12.7 INCULTURATION

Inculturation is a system in which the gospel message is integrated with a community’s culture as a single system of beliefs, values and behaviour. This is sometimes referred to as the gospel made incarnate with the local cultures (Luzbetak 1996: 79). According to Isichei this term refers to the process by which the traditional forms of the Christian faith are harmonised with the historical and cultural forms of an indigenous people.

The latter half of the twentieth century saw a deepening appreciation of the fact that all people are entitled to worship God, and order the affairs of a Church, in ways that are harmonious with their historical, cultural, linguistic and customary preference. Therefore Isichei argues that, “Inculturation only becomes possible if Christians respect their own historical and ethnic legacies and strive to give form to their own distinctive communal identities – whilst respecting the cultures and ethnic identity of other communities” (1995: 331).

In this study therefore, inculturation will refer to the discourse between Christianity and traditional Pedi culture.

1.13 LITERATURE REVIEW

The literature identified for this study was determined by accessing data from the following sources: UKZN and Cluster Libraries, online scholarly sources, material gathered from the

¹³ <http://www.thefreelibrary.com/Martyrs+and+Confessors.-a066279074> (Accessed on 28/07/2013).

Anglican Church and resources accessed from family members linked to Manche Masemola. The perspectives of the scholars identified for this literature review will address issues linked to the key concepts that have been described in the background to the study.

1.14 RESEARCH QUESTIONS AND OBJECTIVES

The study has so far highlighted the hybrid and contradictory forces at work in the relationship between the Anglican Church and culture in Ga-Marishane. Therefore the key research question of this study is,

- To what extent has the Anglican Church's understanding and practice of Baptism and the Pedi traditional initiation rites contributed to the death of Manche Masemola?

1.14.1 RESEARCH SUB-QUESTIONS

In attempting to answer the above key question, the study will seek to address the following sub-questions,

- What is the understanding and practice of the traditional Pedi and Anglican Christian rite of initiation?
- In what way did Manche Masemola's conversion to Christianity result in tensions within the community?

1.14.2 RESEARCH OBJECTIVES

This study will be guided by the following objectives,

- To explore the understanding and practices of the traditional Pedi and Anglican Christian rites of initiation
- To expose the extent to which Manche's conversion revealed tension between the two initiation rites in the village.
- To argue that there is an inherent contradiction between these two initiation rites, and that they cannot be reconciled because each does not allow room for compromise.

1.15 RESEARCH METHODS USED IN THIS STUDY

This study uses narrative, textual analysis and interviews. Manche Masemola's story will be exposed using the Narrative research method. Secondly Textual analysis will be employed to critique data from Books, Internet, Journals, Magazines and Newspapers. Finally unstructured interviews with prominent figures in Ga-Marishane will be conducted. These people have been identified by the Masemola family, as per Masemola practices.¹⁴

1.15.1 NARRATIVE RESEARCH METHOD

The story of Manche has been documented as a narrative therefore the narrative analysis method will be employed to critically engage with the material. According to Joyce,

Narrative research is about the stories of our lives and the stories of the lives of others, and that it is open to interpretation. This interpretation develops through collaboration of researcher and respondent or story teller and listener. Narrative, explored through interpretive research allows access to the respondent reality via their socially constructed stories. As a term it is a many sided concept (Joyce 2008: 1).

In the light of Joyce's definition of narrative, this study will listen to community narratives of Manche and explore inherent conflict from these narratives.

1.15.2 TEXTUAL ANALYSIS RESEARCH METHOD

Scott states that textual analysis is the method, "Of analysing the contents of documents that uses qualitative procedures for assessing the significance of particular ideas or meanings in the document" (2013: 42). This method offers a critical analysis of the perspectives of key scholars and their texts in order to arrive at an informed understanding of the key concepts employed in this study and how they help to answer the research problem and question. Therefore in this study I will employ a strategy that includes the following,

1.15.3 CONDUCTING UNSTRUCTURED INTERVIEWS

Unstructured interviews constitute the method of engaging in interviews that allow the interviewees to share their perspectives without guided questions. These were conducted with

¹⁴ It is family practice that one who speaks or writes about family issues should first seek permission to do so. This is done to eliminate false publicity on family matters.

strategic individuals within the Church and community of Pedi of Ga-Marishane with the objective of seeking to uncover the story of Manche. The interviewees are Manche's relatives and senior members of St Peter's Anglican Church Ga-Marishane. These are,

1. Mr Dickson Namane Masemola: MEC for Public works in the present Limpopo Provincial Department. He is also a nephew to Manche.
2. Mrs Maria Seji Mphahlele: retired teacher and a daughter to Lucia Masemola who was Manche's cousin
3. Ntate P.M Chosane: retired Inspector of schools and a senior member of St Peter's Anglican Church Ga-Marishane, he is also a licensed Lay Minister of the same Church.
4. Mmamating Masemola: Manche's sister-in-law, she is Ngale's¹⁵ widow.

The interviews were conducted mostly in English and *sePedi*, (the local language) which was done through an interpreter in order to facilitate full expression of the interviewee¹⁶. The advantage of this method is the reconstruction of reality from the perspective of the insider. This method also allows for the exploration of other avenues of research that emerge out of the conversation. Another advantage is that the insiders bring forward questions and insights which might not be captured by a structured interview (Schurink 1988: 137). Schurink says,

In an unstructured conversation, the interviewer limits his own contribution to the interview to an absolute minimum. His role is to introduce the general theme on which information is required, motivate the subject to participate spontaneously, stimulate him through probing, and steer him back tactfully to the research topic when he digresses (Schurink 1988: 140).

In the light of Schurink's perspective the unstructured interview gives freedom to the interviewee to explore the subject of the interview from an angle with which they are comfortable. The disadvantages are that this method can be time-consuming, and this makes the ordering of facts very tedious and makes interpretation difficult. Such data needs the personal attention of the interviewer. This method requires that, in many cases, the

¹⁵ Ngale is Manche Masemola's deceased brother

¹⁶ The researcher grew up in KwaZulu-Natal and she is not fluent in *sePedi*

interviewer be somehow an 'insider' in order to capture the cultural and linguistic nuances (Schurink 1988: 140). Fortunately, the researcher involved in the Manche case is an insider.

1.16 LIMITATIONS AND SIGNIFICANCE OF THE STUDY

The major limitation of this study is the limited literature on Manche. The literature available on Manche concentrates primarily on her life story and how her parents killed her. The issue of the arrival of Anglican missionaries and their missionary work is mentioned when writing about Manche. However the extent to which these two initiation rites caused tension that resulted in the death of Manche is not examined in depth.

The researcher is not competent enough to conduct interviews in *sePedi* because she grew up in Kwa-Zulu Natal, and therefore she quite often makes use of interpreters in discussions with those who cannot speak any language other than *sePedi* and she uses English for interviewees that can use English.

1.17 STRUCTURE OF THE DISSERTATION

CHAPTER ONE. GENERAL INTRODUCTION AND EXPOSITION OF THE STUDY

This section provides a guide on the structure of the study, the introductory passage, background and formulation of the problem in the form of a hypothesis and, motivation for the study. Key terms used in this study will be defined; Church, culture, Christian initiation through the Anglican baptism sacrament, traditional Pedi initiation, martyrdom and inculturation, the research questions and the objectives of the research, research methodology, and the limitations.

CHAPTER TWO. LITERATURE REVIEW AND THEORETICAL FRAMEWORK FOR THE STUDY

In this chapter we will engage in a review of the literature relating to the relationship between the Church and culture, Christian initiation through the Anglican baptism sacrament, and the traditional Pedi initiation rite of passage with special reference to the initiation of girls, and the framework of this study which is on the Church and culture and the overarching between these three, the Church, the villagers and culture.

CHAPTER THREE. THE UNDERSTANDING: PRACTICE OF THE TRADITIONAL PEDI AND CHRISTIAN RITES OF INITIATION

In this chapter we will engage in a discussion of the African initiation rites of passage and then give special attention to the rite of initiation (for girls) practiced by the Pedi in Ga-Marishane and the Anglican Christian rite of initiation through the baptism sacrament. We will give an overview of what baptism is and what is expected of the baptised. We will then discuss the concept of traditional Pedi initiation with special reference to the initiation for girls, its value to the Pedi people, and how this impacted on Manche's life.

CHAPTER FOUR. MANCHE MASEMOLA'S CONVERSION AND TENSIONS BETWEEN THE TWO RITES OF INITIATION: THE NARRATIVE OF MANCHE MASEMOLA

Manche's brief life story is going to be narrated in this chapter, in which we are going to highlight her birth and immediate family, her interest in the Christian faith, strategies employed by her parents to discourage her from being a Christian convert and her death. The process of her being given recognition as a martyr in the Anglican Church as well as her statue in the Westminster Abbey will be part of the narration of her life story.

CHAPTER FIVE. TOWARDS A CHURCH AND CULTURE FRAMEWORK: INTERCULTURAL DYNAMICS

We will engage in a critical evaluation of both institutions, the Church and culture, and we will look into some practices of these which are common, e.g. the use of incense, the drum, ancestor veneration and the invocation of Saints. From these we will be able to detect whether there are similarities and or differences amongst some practices of both these institutions.

CHAPTER SIX. SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

This chapter gives a summary of findings, conclusions and recommendations.

1.18 CONCLUSION

This chapter introduced the critical foundations on which this study has been built. At its core is the relationship between the Church and culture with special reference to the Colonial-missionary era in Sekhukhuneland, making use of the traditional Pedi initiation rite of passage in contestation with the Anglican Christian rite of initiation through the baptism of adults. We also engaged on a definition of terms used in this study and what these mean in the study. The chapter also includes the methods used, the background to the study, the objectives as well as the questions asked in this study. The next chapter will focus on literature study and the theoretical framework of this study.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK FOR THIS STUDY

2.1 INTRODUCTION

The previous chapter presented an introduction to the study and it gave the background and the research problem. Challenges in Ga-Marishane emerged when missionaries came into contact with traditional Pedi culture. In this chapter we will engage on a review of the literature relating to the relationship between the Church and culture, Christian initiation through the Anglican baptism sacrament, and the traditional Pedi initiation rite of passage with special reference to the initiation of girls, and the theoretical framework of this study.

2.2 THE RELATIONSHIP BETWEEN THE CHURCH AND CULTURE DURING THE COLONIAL/ MISSIONARY ERA

One of the famous London Missionary Society missionaries to Africa was David Livingstone, who gave the notion that, “Commerce, civilization, and Christianity must go hand in hand, particularly in the so-called Dark Continent where, as he saw it, the scourge of the slave had to be lifted” (Sanneh 1989: 105). Ledwaba also alludes to the fact that Africa was regarded as a dark continent by the colonizers,

It is a known fact that Africa was known as a dark continent, not only dark because of the dark inhabitants of the continent, but because of the lack of education, and its unevangelised status. Hence it was essential to establish schools and churches (Ledwaba 2005: 90).

This confirms that the missionaries labeled African culture and worldview as darkness, and it had to be eliminated and this culminated in a contestation between African culture and Christianity.

Furthermore Livingstone felt that there was a need for African leadership in the Church and therefore he introduced the concept of reading, writing and arithmetic (Sanneh 1989: 105). This gave rise to the translation of scriptures to enable the indigenous people to read the scriptures and get a better understanding of these. Livingstone’s contribution towards the translations and learning the culture of the Africans contributed a lot to the promotion of Christianity amongst indigenous Africans. His belief was, “To nurture the gospel seed and

rear its own version of the tree of salvation” (Sanneh 1989: 109), and Sanneh says that this rendered him unpopular with other white missionaries (Sanneh 1989: 109). It is therefore imperative to note that,

The seeds of the divergence between mission and colonialism were sown with the translation enterprise. The idea of the church rooted in African soil, self-propagating, self-reliant and, furthermore, reared on the vernacular Scriptures must sharply diverge from the notion of a local Christian society that is set to receive in drips Western cultural transfusion. In other words, Western colonialism cannot be altogether auspicious for the African church, and certainly the explosive growth of new churches since independence in the twentieth century is enough of a hint that colonialism had inhibited the gospel in many parts (1989: 111-112).

This statement is similar to the one mentioned by Choshane during an interview in Ga-Marishane, who said that Moeka’s ministry at St Peter’s Anglican Church was very effective because he was of their kind. He said, “He was of Pedi origin and he spoke *sePedi* and it was easy to follow his teachings without the help of a translator” (interviewed on 04/09/2013). Masemola adds that, “The Pedi in the village took pride in him and accepted him because he was Pedi, but that did not mean that they would automatically convert to his Christian faith” (Masemola interviewed on 04/09//2013).

On the other hand Mbiti as cited by Bediako believes that, “God-given preparation for the gospel in African tradition manifests itself in: this intensely religious life of the African...who has been religiously ready for many centuries” (Bediako 1992: 331). Mbiti argues that religion in Africa is as old as humankind and that the only difference was that it was not Christian religion but people believed in their gods and not what was brought by the gospel, which Bediako puts in the following way,

Christianity in our continent has a greater service to render than to transpose the existence of this religious man of Africa into the existence brought about by the gospel light, by Jesus Christ, so that the entire life of Africa can proclaim Christ as Lord and King. In that road, the man of Africa will not have very far to go before he begins to walk on familiar ground (Bediako 1992: 331).

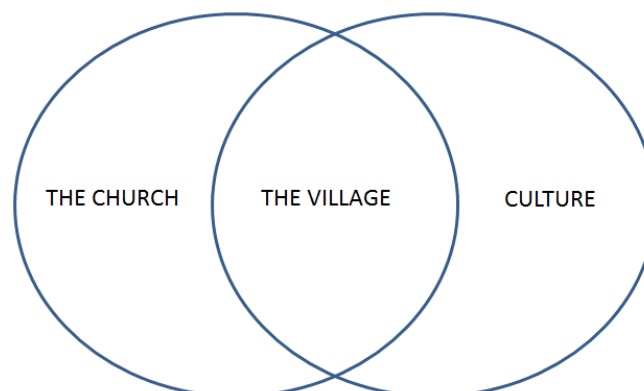
It stands to reason then from the above citations that when the gospel came into encounter with the African settings there were some factors which had to be given serious consideration, e.g. the language, and the ability to read and interpret the scriptures. This is

one of the aspects which were initially overlooked by the Anglican missionaries in Sekhukhuneland. According to Goedhals, “They initially rejected Pedi tradition and despised their tradition, resulting in the Pedi rejecting them” (Goedhals 1998: 32).

The teachings of the missionaries were received with hostility in Ga-Marishane because some of the villagers regarded the Christians as a divisive element in Pedi society, due to the missionaries’ opposition to African traditional customs that they viewed as un-Christian, and sought to eradicate them. Goedhals confirms this statement where she says, “Christians were associated with undermining Pedi values and with the process of colonial conquest, became an integral part of the Pedi outlook on contemporary events” (Goedhals 1998: 32).

2.3 ECCLESIO-CULTURAL THEORETICAL FRAMEWORK

This study employs an Ecclesio-cultural theoretical framework to interrogate the interface between traditional Pedi culture and the mission of the Anglican Church in Ga-Marishane, and it is premised on the inculturative relationship between the Church and culture which can



be presented in an overarching diagram representing the Church, village¹⁷ and culture. According to Isichei, “Inculturation refers to the process by which traditional forms of the Christian faith are harmonized with the historical and cultural forms of an indigenous people” (1995: 331).

Therefore the theoretical framework of this study is to interrogate the relationship between the Pedi cultural practices of initiation, and the Anglican baptism paying special attention to their contestation within the Ga-Marishane village.

¹⁷ The village represents both the village and villagers

On the concept of the Church and culture, I have identified some African scholars who bring another perspective of the Church coming into encounter with African culture. Onwubiko's¹⁸ perspective on inculturation claims that this process promotes acceptance of one culture by another. Sanneh points out that missionary work in Africa imposed western ideology upon indigenous religious systems, customs or culture and dominated over such, and he claims that this put the Africans in a rather unwarranted state (1995: 174). He further points out that, "In much of the relevant ethnographic literature, Africans have been portrayed as the victims of missionary oppression, either because missionary contact proved fatal to indigenous originality" (Sanneh 1995: 173-174).

From the literature cited above one gets an idea of the role played by Christianity in the African context and how this tried to shape the African worldview. The two institutions in contestation in Ga-Marishane are the Church and Pedi culture. Furthermore one is given a picture of how the west attempted to impose its ideology on the Africans. Unfortunately nothing is said about how Manche was viewed and treated by the Church after her return from the Pedi initiation school, also there is no mention of how her parents felt then, as she persisted with her quest of being a Christian. What is mentioned from various literatures on Manche is that she continued with her baptism preparation classes in spite of having undergone traditional Pedi initiation. One wonders whether this is a sign of operating in double standards by the Church, or perhaps a need for the growth and promotion of Christianity against all odds.

Isichei (1995: 331) argues that, "Inculturation only becomes possible if Christians respect their own historical and ethnic legacies and strive to give form to their own distinctive communal identities – whilst respecting the cultures and ethnic identity of other communities." Within the context of local communities Christ becomes incarnate and according to Onwubiko (2001: 387), "Christ is revealed and communicates God's love to all people and nations, and that the Church is aware that there still remains a gigantic missionary task for her to accomplish."

¹⁸ The Reverend Father Alozie Onwubiko is a priest of Ahiara Diocese, Mbaise in Nigeria who holds a Doctoral degree in Systematic Theology and who teaches Ecclesiology, Missiology, Theology of Ecumenism and African Thought and Culture at the Bigard Memorial Seminary, and he is a member of the National Committee on Inculturation

Therefore it has to be understood that, “The process by which local Churches integrate the gospel message with their local/ indigenous culture is known as inculturation” (Luzbetak 1998: 69). This process is different from acculturation which is, “A change in the cultural behaviour and thinking of a person or group of people through contact with another culture”¹⁹. These two realities live in missional tension in relation to what they are called to be and to do. Therefore the question is can these two institutions live harmoniously in tension and whether there could be anything each institution could learn from the other reciprocally, and the question of the Africanisation of the Anglican Church will be considered in the context of Christianity encountering Pedi culture in Ga-Marishane, since it is missiologically possible for both to reach syncretism²⁰ as they seek to find each other through their competing initiation practices.

2.4 CONCLUSION

In this chapter we engaged in a review of the literature, and the contributions of scholars of theology who define and discuss the key terms used for this study, and these are, the Church and culture, Christian initiation through the Anglican baptism sacrament, traditional Pedi initiation rite of passage (especially for girls), and inculturation. This chapter has exposed the tensions between the Church and the village and how divided loyalties came into existence through the villagers, who were caught between the Church and their Pedi culture. The next chapter will be on the practice and understanding of the initiation practices, Christian and traditional Pedi.

¹⁹ Encarta Dictionary: English (U.K.).

²⁰ The combination of different systems of philosophical or religious belief or practice. Encarta Dictionary: English (UK).

CHAPTER 3

THE UNDERSTANDING AND PRACTICE OF THE TRADITIONAL PEDI AND CHRISTIAN RITES OF INITIATION

3.1 INTRODUCTION

In the previous chapter we discussed the theoretical framework of this study together with a review of literature which touched on the key components of this study. These key terms were, the relationship between the Church and culture, Christian initiation through the Anglican baptism sacrament, the traditional Pedi initiation rite of passage (especially for girls), and inculturation. In this chapter we will engage in a discussion of the African initiation rites of passage and then give special attention to the rite of initiation (for girls) practiced by the Pedi in Ga-Marishane and the Anglican Christian rite of initiation through the baptism sacrament. The aim of this chapter is to expose both rites of initiation practised by the Church and village and how these rites impacted on Manche. This chapter seeks to answer the question on the rite of Christian initiation and its significance, and the traditional Pedi rite of initiation and its significance.

3.2 THE IMPORTANCE OF INITIATION RITES WITHIN THE AFRICAN CONTEXT

Ntetem in his book: *Die negoafrikanische Stammesinitiation* (Vier-TurmeVerlag, Munsterschwarzach 1983) examines the nature of initiation ceremonies amongst his own people the Bakoko of Southern Cameroun, and in it he tries to make out any possibilities of adapting these rites into the Christian liturgy (Ntetem 1987: 103). This is the basis for his questioning of the possibility of bringing tribal and Christian initiation together (Ntetem 1987: 103).

Burki on the other hand presents a challenging theological question in his article: *Traditional initiation in Africa* (*Liturgisches Jahrbuch*, vol, 28, 1978) and this is, “Is it possible to translate African initiation into Christian initiation so that we can arrive at a Christian rite which is at the same time genuinely African?” (Burki 1978: 42). This opinion or suggestion is supported in the following citation,

It is certainly not possible to select particular aspects of traditional initiation so as to give Christian initiation an African colour, and thus to enrich the Christian rite of baptism with African elements; for Christian baptism arose out of quite different circumstances and has a quite different origin. To do so would only result in a kind of higher folk-lore, and would create ambiguity and misunderstanding (Burki 1987: 103).

Ntetem though in agreement with the above, tends to differ with Burki's answer to the question of bringing these two initiation rites together. Ntetem says, "The history of the tribe (he argues) into which a person must be accepted if he is really to be a son of the tribe, is not part of a saving history, for authentic saving history is only witnessed in the Old and New Testaments" (Ntetem 1987: 103). He further declares that,

Membership of the tribe, to which I belong through my flesh and blood, must not be confused with membership of the people of God. In order to be a child of God, a person must have believed on the name of Christ. He must have been born 'not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John 1: 13). Then there can be no African Christianity without a break with tradition and without a complete turn-around (Ntetem 1987: 103 -104).

Eventually these two theologians agree on the concept of conversion, which they regard as a new concept whereby a person's life could be completely turned around. This has its flip side put in this way,

However, contrary to the opinion expressed by Burki, the conversion of *muntu* should be regarded as a break at whatever cost with his past and with his tribal religion, as a kind of dichotomy between light and shadow, between what is holy and what is perverted. No, because the positive religious values of his tribal religion come from the same source as Christianity, and indeed look forward to the refining of their distorted human elements. These values we may call 'points of contact' or 'starting points', which will find their completion in the Christian religion (Ntetem 1987: 104).

3.3 THE CONCEPT OF INITIATION: CHRISTIAN AND TRADITIONAL PEDI

Concerning the Christian rite of initiation through the sacrament of baptism, we have identified two scholars whose works explain the meaning of the baptism sacrament in the Anglican Church and these are Trevor Huddleston CR, and Roy Snyman *tssf*, and some more written sources from the Anglican Church. The historical accounts of Professor Goedhals,

Peter Magubane as well as Deborah James have been used for the readers to make meaning of the traditional Pedi initiation rite of passage in Limpopo.

Matobo et al (2009) makes the following remark,

Historically among Christian societies of Southern Africa, traditional cultural rites were discouraged and discarded by the missionaries. Rites of passage like initiation (*Lebollo*), ancestral worship and others were regarded as heathen and superstitious and therefore very bad” (Matobo 2009: 105).

From this extract one comes up with a supposition that Christianity despised African traditional practices and that it sought to get rid of these.

3.3.1 THE TRADITIONAL PEDI INITIATION RITE OF PASSAGE

According to Matobo (2009: 105) in Southern Africa initiation of boys and girls was considered as a rite of passage which signified maturity and responsibility to the initiates own family, community and nation. While Magubane maintains that gender distinction was the basic characteristic of initiation whereby the necessary differences in sexes were emphasized. Initiation marked the transition from childhood to adulthood and it, “Invested the initiate with citizenship of the community” (Magubane 1998: 130). Goedhals (1998: 36) informs us that initiation was the foundation of Pedi social organization, and it was compulsory for all youths, while Magubane emphatically points out that, “Attendance at the initiation schools was compulsory for all boys and girls of the appropriate age (which varies widely)” (Magubane 1998: 132).

In an article on: *Pedi Family and Households in a Lebowa Village*, James mentions the following concerning the initiation process of the Pedi,

The stages of the life cycle for both sexes were differentiated by important rituals. Boys spent their youth looking after cattle at remote outposts, in the company of peers and older youths. Circumcision and initiation at *koma* (initiation school), which was held about once every five years, socialized youths into groups of cohorts or regiments bearing the leader's name, whose members then maintained lifelong loyalty to each other and often travelled together to find work on the farms or in the mines. Girls attended their own *koma* and were initiated into their own regiments, usually two years after the boys' *koma*. Initiation is still practiced; it provides a considerable income to the chiefs, who license it for a fee or, in the late twentieth century, to private entrepreneurs who have established initiation schools beyond the chiefs' jurisdictions’ ‘Countries and their cultures: Pedi’ www.everyculture.com (Accessed on 23/09/2013).

Pedi girls passed through certain stages of development, which are presented in this manner,

The stages for girls were known as baby (*lese*), girl (*mosetsana*), uninitiated girl (*lethumasa*), mature maiden (*kgarebe*), member of a brief period of transition (*sealoga*), initiated maiden (*mothepa*) and maiden with recognition of her status of maturity (*kgarebe*). Only after a woman had married and produced her first child could she be given and then gain the status of woman (*mosadi*) www.africanexplore.com/pdfpages/pages/Pedi.html (Accessed on 23/09/2013).

On the day that the second initiation session of the boys ended, the initiation session for the girls (*byale*) began, and this simply incorporated them into membership of a group (Magubane1998:132). This is to illustrate that these rites of passage did not take place simultaneously; each gave way to the other as a sign of respect for each.

3.3.2 THE TRADITIONAL PEDI INITIATION RITE OF PASSAGE FOR GIRLS

Masemola mentioned that, “Only girls who had gone through puberty could undergo the initiation process that was directed by the principal wife of the chief, assisted by the old women” (interviewed on 04/09/2013). Mmamating further states that,

The girls were summoned to the chief’s *kgoro* by the blowing of the war-horn and taken to a secluded spot in the bush where all their hair was cut off, and they wore a special leather apron which their parents had given them, as well as a back apron (interviewed on 05/09/2013).

Masemola, Magubane and Goedhals have a similar understanding that *byale* was directed by the chief’s principal wife who was assisted by other older women, and Magubane further suggests that, “Though the chief had a vested interest on this process he was not directly involved in it” (Magubane 1998: 134). What has to be borne in mind is that disclosure of the entire process of initiation in the Pedi context is not allowed.

Basically the curriculum for the girl’s at initiation school was to respect all men, particularly the chief, and they were given orientation on sexual matters and the girls were also subjected to endurance tests (Magubane 1998: 135). Mmamating Masemola maintains that, “The girls were secluded in a lodge and instructed on the duties of women and they were taught to respect all men especially the chief, and they were given instruction in sexual matters as well as being subjected to endurance tests” (interviewed on 05/09/2013). According to Goedhals

(1998: 36) the girls were taught about loyalty to the chief and to their parents and especially on the respect which women had to show to men and their elders.

These were supposed to mould the young Pedi maiden to be a good provider for her family, coupled with respect for humanity and this singled her out as a woman of worth alluded to in the following expression,

The position of an African (Northern Sotho) woman as controller of the household is, a position of power, particularly in a situation in which, due to migratory-labor policies, she becomes the sole parent' furthermore 'In a Northern Sotho setting, hard work is also viewed as a quality of a good woman (*'ešet hayil*), as seen in the Northern Sotho proverb: *'Mosadi ke tšhwene o lewa mabogo*²¹ (Masenya 2001: 154).

The above simply gives credit to a woman who performs her household duties exceptionally and who takes care of her husband. This is regarded as one of the best attributes of attending the traditional Pedi initiation school because these produce women of high value, who are respected and accepted by the Pedi society. Magubane (1998: 135) claims that, "Singing and dancing played an important role and a special drum, the *moropa*, which belonged to the chief, was usually used for this purpose." According to Magubane (1998:135) the girls would after the period of seclusion, take a bath and then take part in the rituals and then they would be allowed to return home. Mmamating in support of Magubane says, "In the earlier days the girl's legs would be tied at the knees and their bodies covered from neck to ankle with grass mats. And they had to remain this way for nine months or until the harvest was brought in, (See Manche's portrait in Annexure D). Magubane (1998: 135) further maintains that while in this garb the girls had to help their mothers with their household duties during the day, and then return to a special shelter built behind the homesteads of each *kgoro* at night. Magubane (1998: 135) further mentions that, "As a sign of completion of their initiation, the girls would henceforth completely change their style of dress and their hairstyle." (See Annexure D).

Differences in ideology and orientation still exist between the villager's traditionalists and the Christians, "These have at times caused serious problems, such as traditionalist youths kidnapping Christian youths and forcing them to undergo initiation" (Magubane 1998: 132).

²¹ Literally, "a woman is a baboon; her hands are eaten" (Masenya 2001: 154).

Custom does not allow us to write any further than this, because the traditional Pedi initiation rite of passage is kept a secret, in order to preserve its sacredness and to rouse curiosity to the un-initiated and thus creating a desire for others to attend.

3.4 THE SIGNIFICANCE OF THE TRADITIONAL PEDI INITIATION RITE OF PASSAGE IN GA-MARISHANE

Initiation for the Pedi served to distinguish between mature and immature children and according to James (1996: 4), “Initiation also served to mark off boys and girls and immature children from mature pre-adults. And dress was one of the ways in which this demarcation was signalled.”

Matobo (2009: 105) confirms that amongst the South Africans who still practice traditional initiation rites, there are some similarities in Sotho speaking tribes and Xhosa tribes because they all maintain that a man who has not been initiated and circumcised will remain for the rest of his life a boy (*nkwenkwe* in Xhosa and *moshemane* for Sotho and Tswana). He emphatically points out the importance of the initiation rite for girls, and he states that even women will remain girls if they have not been initiated, “(*ngwanana* for Sotho and *ntomabazana* for Xhosas), and these may not be able to be accorded some privileges in the families of the initiated, as well as in their communities” (Matobo 2009: 105). He further highlights this rather important statement that,

Members of the communities including those who are younger than him/her do not expect and have no trust in him for specific tasks. Thus, both the African men and women in South Africa who still adhere to traditional cultural practices go for initiation and circumcision to attain respect and dignity from their fellows (Matobo 2009: 112).

The same goes for boys since traditionally initiation schools performed important roles, as it prepared both males and females for adult roles (Matobo 2002: 112). Choshane says, “Furthermore the traditional Pedi initiation schools’ role was to be an institution that promotes bravery, courage, respect and one’s loyalty to his chief and fellow citizens” (interviewed on the 04/09/2013).

Differences exist in initiation processes according to the different African ethnic groups, the Southern Sotho seem to speak freely about female initiation while the Pedi keep this a secret as mentioned before. Matobo (2009) speaks about female circumcision and according to

Hunt, “At one stage of training, young women were required to stand in cold water for long periods, they were beaten across the shoulders and the hymen was broken to ensure that the girl was still a virgin: if there was no flow, she was punished” (Hunt 1655, file ca2), and that, “This was done to harden them” (Hunt A 1655, file Ca2). This is not applicable to the Pedi and such statements on Pedi initiation for girls are totally unacceptable. Davies confirms this statement thus, “The hospital at Jane Furse has no record of treating young women for the effects of female genital mutilation” (Davies 1984: 16).

3.5 BAPTISM AS A RITE OF PASSAGE

Nouwen states that baptism is a rite of passage, and he reflects back on the Jewish people during Moses’ times, passing through the Red Sea to the Promised Land (Nouwen 2006: 326). He then draws parallels with Jesus’ experiences of passing through death to life, and he says, “Jesus himself wanted to make this exodus by passing through suffering and death into the house of his heavenly Father. This was his baptism” (Nouwen 2006: 326). Nouwen further clarifies the Apostle Paul’s claim of our baptism as a baptism into Jesus’ death by suggesting that our baptism by immersion symbolises our death and burial to sin and being resurrected to life eternal. In his letter to the Romans St Paul says, “Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his” (Rom 6: 4 -5 NRSV).

3.5.1 BAPTISM AS AN INITIATION SACRAMENT

According to De Candole, “The method of admission to the Christian society is through the sacrament of baptism or perhaps through baptism and the laying on of hands” (1954: 45). He maintains that, “The original form of Baptism-the baptism of adults coming from the Jewish or heathen world into the Christian fellowship or people of God” (De Candole 1954: 45). He further informs us that this is the form which was assumed in the New Testament and he supports this by mentioning that this practice is still normal in areas where, “Christianity is in an early stage, as in Africa or India to-day” (De Candole 1954: 45).

In Anglicanism there is a period known as the catechumenate²², this is a period whereby adult candidates for baptism (Catechumens) are prepared for the baptismal rite (APB 1989: 402). The process of Catechumenates is described in the following manner,

The preparation of those who are to receive Christian initiation is traditionally the responsibility of the Bishop. In practice, he usually delegates this to his priests, deacons and catechists. The candidates and their sponsors are to be encouraged to pray and fast, and to read and study the Holy Scripture and the Church's teaching. They are to participate in the corporate worship of the church. After an initial period of teaching, candidates are enrolled in the Catechumenate. This service normally takes place at a Sunday celebration of the Eucharist. It is followed by continuing instruction in the Christian faith and life. The baptism and confirmation of catechumens takes place most appropriately at the Easter Vigil (APB 1989: 402).

Of particular interest in this study is the initiation rite of baptism of adults, because Manche was going to be baptised as an adult at the Easter Vigil Mass²³ had she still been alive. Higham (1941: 252) confirms Manche's death before her baptism in the following statement, "These three girls are catechumens, waiting to be enrolled till after their Baptism, at Easter. But there should be a fourth, Manche Masemola."

3.6 THE INSTITUTION OF BAPTISM

We have used the biblical version of baptism which is rooted in Jesus' commission to his disciples after his resurrection when he said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit" (Matt 28: 18b-19 NRSV). Lazareth maintains this same view and says,

Christian baptism is rooted in the ministry of Jesus of Nazareth, in his death and in his resurrection. It is incorporation into Christ, who is the crucified and risen Lord; it is entry into the New Covenant between God and God's people. Baptism is a gift of God, and is administered in the name of the Father, the Son, and the Holy Spirit (Lazareth 1982: 17).

²² A period of pre-baptismal instruction for adults who desire to become Christians. (APB 1989: 402)

²³ The baptism and confirmation of catechumens takes place most appropriately at the Easter Vigil. (APB 1989: 402).

There are further claims that, “At the start of Christianity, a small Hellenistic clan living in Judea, branched from John the Baptist and, practiced the washing away of sins through the symbolic act of the immersion in water.”²⁴ James (2010) explains that Jesus the Christ was also baptised by John the Baptist, and further claims that, “Many of the earliest followers of Jesus were other people who, like him, were baptized in the Jordan by John the Baptist.”²⁵

3.7 WHAT THE ANGLICAN CHURCH TEACHES ABOUT CHRISTIAN BAPTISM

The Anglican Church teaches that Christian baptism is a renewal of life by means of the Holy Spirit in the death and resurrection of Jesus Christ (Barth 1948: 9). Barth (1948: 9) describes this process as that in which a person or an object is completely immersed in water and then withdrawn from it again. He further explains that,

Primitive baptism carried out in this manner had in its mode, exactly like the circumcision of the Old Testament, the character of a direct threat to life, succeeded immediately by the corresponding deliverance and preservation, the raising from baptism (Barth 1948: 9).

Barth emphatically states that,

One can hardly deny that baptism carried out as immersion-as it was in the West until well into the Middle Ages-showed what was represented in far more expressive fashion than did the effusion²⁶ which later became customary, especially when this effusion was reduced from a real wetting to a sprinkling and eventually in practice to a mere moistening with as little water as possible (Barth 1948: 9-10).

Nazareth holds the same view as that of Barth and he says,

By baptism, Christians are immersed in the liberating death of Christ where their sins are buried, where the ‘old Adam’ is *crucified with Christ*, and where the power of sin is broken. Thus those baptised are no longer slaves to sin, but free. Fully identified with the death of Christ, they are buried with him and raised here and now to a new *life* in the power of the resurrection of Jesus Christ, confident that they will also ultimately be

²⁴ <http://www.biblediscovered.com/holy-land-facts/the-history-of-christian-baptism/> (Accessed on 18/07/2013).

²⁵ <http://www.biblediscovered.com/holy-land-facts/the-history-of-christian-baptism/> (Accessed on 18/07/2013).

²⁶ policyresearch.limpopo.gov.za/.../MANCHE%20SEBATAKGOMO%20%20PROJECT.pdf - : 103 (Accessed on 23/08/2013).

one with him in a resurrection like his (Rom. 6:3-11; Col. 2:13, 3:1; Eph. 2:5-6) (Lazareth 1982: 17).

Snyman views baptism as an essential part of Christian initiation and he further maintains that, “The historic ‘Catholic’ Churches and their offshoot ‘Reformed’ Churches accept the necessity of Faith and Baptism as entry into the Christian Church, the Body of Christ” (Snyman 2004: 30). The APB (1989: 384) states that, “This was either performed by total immersion or through an act of sprinkling water which is referred to as God’s life-giving water.”

3.8 WHAT IS EXPECTED OF THE BAPTISED

Nouwen reminds us that, “Jesus offers us baptism as the way to enter into communion with God, Father, Son and Spirit and to live our lives as God’s beloved children” (Nouwen 2006: 325). Furthermore that, “Through baptism we say no to the world. We declare that we no longer want to remain children of the darkness but want to become children of the light, Gods children.” (Nouwen 2006: 325). And that, “We do not want to escape the world, but we want to live in it without belonging to it” (Nouwen 2006: 325). In essence, “That is what baptism enables us to do” (Nouwen 2006: 325).

We therefore presume that the baptised as adopted children of God and heirs to heaven are expected to live Godly lives and be living testimonies of God’s salvation through them. This is basically what the Anglican Church teaches about baptism and living out ones baptismal vows. At baptism the catechumen declares before the congregation (Church) and in the presence of God the faith into which they are to be baptised and in which they will live and grow (APB 1989: 381). To this day every baptised Anglican is required to repeat the words of the Baptismal Creed at Evening Office, and this is found in the Anglican Prayer Book 1989 and reads,

I believe and trust in God the Father who made the world
I believe and trust in his Son Jesus Christ who redeemed humankind.
I believe and trust in his Holy Spirit who gives life to the people of God.
I believe and trust in one God Father, Son and Holy Spirit. Amen
(APB 1989: 59).

It is therefore imperative for every baptised Anglican to live their baptismal vows according to the allegiance undertook at their baptism, infant or adult, and to re-affirm their Trinitarian faith on a daily basis.

3.9 THE THEOLOGY OF CHRISTIAN INITIATION

According to the Convocations of Canterbury and York reports (1944), Christian initiation marks the passage of a convert from an old way of life to the new. This whole process involves fellowship, penitence and walking in the light of God, and hence the conclusion the convocation arrives at is, “Initiation in the primitive Christian Church cannot be understood apart from this eschatological salvation which is its context” (Convocations of Canterbury 1948: 9). And furthermore declares that,

The rites of initiation mark the passage of the convert into this new world. It is assumed in all the New Testament language about the rites that the convert receives them with a lively faith and a renunciation of the old world. And the rites bestow far more than admission to a society, for they are the focus of a creative action of God whereby a man is made one with Christ in His death and resurrection, cleansed from his sin, admitted into fellowship of the *Ecclesia* which is Christ’s Body, given the adoption of Sonship to the father, and sealed with the Holy Spirit unto the day of redemption (Convocations of Canterbury 1948: 9).

This is part of the contents of the convocation of Canterbury and York which further appointed a Theological Advisory Commission to the two joint committees of the Provinces of Canterbury and York, and this report would be presented at Lambeth Conference.²⁷

3.10 THE SIGNIFICANCE OF THE BAPTISM SACRAMENT FOR ANGLICANS

According to Barth,

In the case of an adult (catechumen), the baptism candidate is said to be having a desire to enter the Christian society and thus this person has to learn about this and what the Christian faith stands for; by learning about its mode of life, prayer and dedication to truly abandon the heathen habits and draw oneself closer to Jesus the Christ and proclaim him ‘Lord’ (Barth 1954: 45-46).

policyresearch.limpopo.gov.za/.../MANCHE%20SEBATAKGOMO%20%20PROJECT.pdf? - : 103
(Accessed on 23/08/2013).

Barth further states that,

He is to be admitted now into the fellowship, out of heathenism into Christendom, translated from the power of darkness into the kingdom of Christ. And it is a literal transfer-from one society or group of associates with its atmosphere and ideals into another society with a new atmosphere ('spirit'- 'Holy Spirit') and ideals. He is admitted through the gate of Baptism, which symbolizes also the grave of the past. It is a death to the old, a burial of the old, and a rising into the new. After Baptism he is a member of the new society, and in its fellowship, among those striving after the new ideals and living in the 'Spirit' of the fellowship, he is to look forward to a continual growth into the fullness of his heritage (Barth 1954: 46).

Anglicans believe that the baptized have been, "Born again of water and the Spirit" (Snyman 2004: 31). In explaining the concept of being born again, Snyman draws parallels between literally and spiritually giving birth and he says,

Problems arise in the interpretation of this verse. Jesus understood nature and used it again as a parable of a spiritual truth. The natural human birth process starts with 'the breaking of the waters', and labour is completed when the child (issuing into the outer world and new life) (born) 'fills its lungs with air' and gives its first yells. This two-fold process is similar and necessary for a new Christian. (i.e. in Baptism, Faith-confirmation and Spirit in-filling.) In Baptism, the parents, assisted by strong believers or godparents, take their human child or adult back to the 'womb' of the Church, which is the baptismal Font. (Often, ancient fonts were womb-shaped for this very reason.) There, the human child or adult is 'handed back' to God and 're-birth' is asked for. The 'water was broken' again, spiritually, by dipping baptism or pouring. The Holy Spirit is invoked to 'fill the child or adult' with his 'breath' and with Christ's life. In this sacrament the human child or adult is 'born again of **water** and of the **Spirit**'. It is now a spiritual child of God. [We remember that the word for 'breath', 'air' or 'wind' is the same as that for 'Spirit'. It is 'pneuma' (πνεῦμα). Thus we have 'pneumatic tyres on our vehicles'. The **Holy Spirit** who fills the 'new-born', baptized, soul is 'ἀγίου πνεύματος'.] (Snyman 2004: 31).

Snyman maintains that if parents request baptism for their children, they are simply asking that their children to be made God's children in Jesus Christ, and he believes that the parents bring these children back to God for Christian connection and he seals this discussion with the following statement,

This is one reason why the Church sometimes 'delays' (never refuses) baptism. It must reassure itself that the parents and godparents know their responsibilities and are

willing to accept them. The Church may not baptize the children of non-believing, non-worshipping parents (Snyman 2004: 31).

The Anglican Church emphasises that, “Baptism should be understood not merely as the rite of a moment but as the principle of a lifetime” (Lambeth Conference, 1968). It is further stated that, “Just as ordinary life involves birth and growth, so our birth and growth as Christians is an on-going development towards maturity” (APB 1989: 361).

The baptised are said to have been placed under a “sign” and Barth claims that, “This sign may not be as significant as that of circumcision of the Israelites because no one can see its mark afterwards” (Barth 1948: 61). He boasts that this is a sign of the death and resurrection of Christ and being reborn and therefore, “Those who are baptised into the Body of Christ share in his anointing by the Spirit” (Barth 1948: 61). These are the characteristics of a baptised Anglican who has made his allegiance to God and who has renounced all evil. This person has through the baptism water been, “Washed in it and made one with Christ in his death and in his resurrection, to be cleansed and delivered from all sin” (APB 1989: 383).

Both Lazareth and the Provincial Trustees of the CPSA maintain that as baptism is connected intimately with corporate life and worship of the Church,

It should normally be administered during *public worship*, so that the members of the congregation may be reminded of their own baptism and may welcome into their fellowship those who are baptised and whom they are committed to nurture in the Christian faith (Lazareth 1983: 40).

3.11 CONCLUSION

In this chapter we discussed the initiation rites of passage practised in Ga-Marishane, these are the Anglican sacrament of baptism, and the traditional Pedi rite of initiation for girls. Some authors have been consulted and sources from the Anglican Church for obtaining more information on Anglican baptism. Regarding the Pedi initiation rite of passage for girls, and initiation in the African continent, some African scholars were consulted and senior ladies in the said village. From this one learns to appreciate and admire the diverse practices concerned with the rites of passage of individuals. In the following chapter we will give an account of the brief history of Manche Masemola, whose narrative forms the basis of this study.

CHAPTER 4

MANCHE MASEMOLA'S CONVERSION AND TENSIONS BETWEEN THE TWO RITES OF INITIATION

THE NARRATIVE OF MANCHE MASEMOLA

4.1 INTRODUCTION

In the previous chapter we engaged in a discussion of the Christian rite of initiation through the Anglican baptism sacrament. We then deliberated on the traditional Pedi rite of passage of initiation for girls, which is practised in Ga-Marishane. We are now going to give an account of the life story of Manche Masemola and the tensions brought about by her wish to convert to Christianity, resulting in her martyrdom. This chapter is aimed at narrating the events which took place in Manche's life and how her wish to convert to the Christian faith led to her martyrdom.

4.2 BACKGROUND TO MANCHE MASEMOLA'S BRIEF LIFE STORY

Manche's story has been approached in different ways firstly, it was through accounts of her life from her immediate family in Ga-Marishane, and this has been presented as oral history. Some more information has been obtained from the interviewees, who have information about Manche and her family. Thirdly we used documented sources written by the Anglican Church and some historians. When reading about Manches' life history one has to take into account that most of the information received either through the Church or by historians, was obtained from the villagers as well as Manche's family and that one must learn to value oral history.

Goedhals (1998: 34) makes us aware that thorough accounts of Manche's story are not recorded as historical facts, and that all the information on her is found from oral sources of the missionaries. It is believed that these are based on oral evidence from those who knew her, particularly it is her cousin Lucia and Moeka who have accounts of her life story. We are going to refer to Lucia's version of Manche's story as told by Maria, Seji Mphahlele her daughter, who lives in Ga-Marishane during an interview on the 05th of September 2013. Together with the one told to Bishop Parker during an interview in 1944 (Goedhals 1998: 37). What one has to remember when reading this piece of work is the period in which the

interview with the Bishop took place, and the context of the interviewee. For better understanding of the pronouncements made, one has to consider the language factor and barriers in communication between the interviewer and interviewee.

We also made use of a citation by Nathaniel Masemola who is one of Manche's cousins; this citation is about Manche's death due to her wish to convert to the Christian faith. Nathaniel's version of this story has not been translated from *SePedi* to English. We also used some information from the Limpopo Heritage authority on, *Sebatakgomo* and the Manche Masemola pilgrimage.

4.3 MANCHE MASEMOLA'S PLACE OF BIRTH

According to *Sebatakgomo*, *sebatakgomo-fetakgomo* history and heritage project and Manche Masemola pilgrimage project in Sekhukhuneland (2008), Manche was born and grew up in Ga-Marishane and at the ruins of the old small village of Thuputlaneng. The village was part of the western section of Ga-Marishane known as Mašemong which is accessed mainly through the village of Ga-Phahla. This could mistakenly be perceived to fall under this village, but the locals know that it is under Ga-Marishane through the invisible boundary between the two²⁸.

This story is about a Pedi girl of 13-15 years of age, who on the 04th of February 1928 was allegedly murdered by her parents, because of wanting to convert to the Christian faith. The girl's name was Manche Masemola whose exact date of birth is not known, but it is believed to have been around 1913 (Masemola 1975). Mphahlele claims that, "Manche grew up in Ga-Marishane and she was not exposed to formal education, instead she worked at home cultivating the fields at their other homestead at Vlakplaas" (interviewed on 05/09/2013).

4.4 MANCHE MASEMOLA'S IMMEDIATE FAMILY

Manche lived with her parents, "Marobe her father and her mother Masegadi. She also lived with her two brothers, Tseke and Ngale, her sister Mabule and their cousin Lucia" (Mmamating interviewed on 05/09/2013). Mason (2006) and others mention that, "In 1919 Fr. Augustine Moeka CR was appointed to St Peter's Anglican Church in Ga-Marishane

²⁶ policyresearch.limpopo.gov.za/.../MANCHE%20SEBATAKGOMO%20%20PROJECT.pdf? - : 103
(Accessed on 23/08/2013).

where he tried to establish a mission station.”²⁹ According to Lucia, Manche was about 13 years old when they both heard Moeka preach at St Peter’s Anglican Church in Ga-Marishane. This inspired her to hear more and she requested her mother’s permission to attend the hearer’s³⁰ classes at the Anglican Church. Her parents did not see any problem in this, and they allowed Manche to do so, but insisted that she had to participate in the traditional Pedi initiation school when the time comes, as per custom.

4.5 MANCHE’S GROWTH FOR THE LOVE OF THE CHRISTIAN FAITH

According to Mphahlele, “When Manche’s interest in Christianity persisted, she and her cousin were sent away from Ga-Marishane, which was in close proximity to St Peter’s Anglican Church” (interviewed on 05/09/2013). These girls were sent to the other home in Vlakplaas as it may be known to some,

This was used as a commercial home for ploughing fields and looking after live-stock such as poultry, cattle and sheep. Manche and Lucia would sneak out of the house and run to Church and on their way to Church they would sneak into the fields and change into better clothing and hide the ones they had on. The girls would change on their way back home (Mphahlele interviewed on 05/09/2013).

Lucia does not specifically state what the real bone of contention seemed to have been, except that Manche seemed to have been spending a lot of time going to Church, rather than working in the fields, thus angering her mother. This led to her being severely beaten by her parents whenever she had been to Church, as means of discouraging her from that. Lucia recalls Manche saying, “I am going to obey my parents and work for them as hard as I can with my hands. What I will not do is turn away from the Church” (Goedhals 2002: 30). Nathaniel Masemola in agreement with *Mme* Mphahlele and Goedhals above raises the issue of Manche’s parents being opposed to her wish to convert to the Christian faith. He claims that Manche attended classes at the local St Peter’s Anglican Church in preparation for baptism together with her cousin Lucia. Masemola confirms the beatings that Manche always received when she returned home from Church (Masemola 2007: 29).

²⁹ <http://www.dacb.org/stories/southafrica/masemola-manche.html/> (Accessed on 01/08/2013).

³⁰ The first period consists of inquiry on the part of the candidates and of evangelization and the precatechumenate on the part of the Church. It ends with the rite of acceptance into the order of catechumens (RICA 1985: 2).

He further mentions the following statement which is predictive of her death at her parents hands and he says, “It is said that she told her contemporaries that at the rate her parents beat her up, she would ultimately be baptised in her own blood” (Masemola 2007 : 29). Nathaniel confirms that the more Manche was beaten it was the more determined she became to be a follower of Christ (Masemola 2007: 29).

Masemola and Mason (2006) agree on the issue of the existence of a small Religious Community at the mission in Ga-Marishane, which was called the Daughters of Mary. “These ladies had taken vows of chastity, which meant that they would be nuns and not get married to any man except Jesus Christ” (Mason 2006: 32). And according to Choshane “This was a source of stress to the family, and they felt that Manche should go to traditional Pedi initiation school rather than being initiated through the Church, which would presumably persuade her to become a nun thus depriving them from receiving *magadi*”³¹ (interviewed on 05/09/2013).

In October 1927 Moeka prepared the girls for baptism and confirmation, the group decided that on that day they would be dressed in western clothing. Manche retorted to the idea of western clothing citing her wish to stick to her traditional Pedi dress. That was when Moeka openly told her that she would not be baptised, to which she answered, “Then I will be baptised with my own blood!” (Mason 2006: 33).

4.6 THE INFLUENCE OF CHRISTIANITY ON MANCHE AND HER RESPONSE TO IT

It appears that initially Manche was drawn more closely to Christianity by the call of repentance and the teaching that those who died as Christians would go to God. Certainly this was an inspiration enough to arouse her curiosity on such aspects of life especially because there were prospects of pain and death for people who had committed to Christianity, “Certainly the prospect of pain and death seems to have played a large part in her Christian commitment” (Goedhals 1998: 37).

³¹ *Lobolo/ Bride price ka SePedi.*

Though she was determined not to relinquish her faith in Jesus Christ, Manche was not prepared to defy her parents either. She still wanted to please them in every possible way, and Lucia claims that she was told by Manche that, “Her aim was to work hard and please her parents; so that they must not say that she left them when she went to Church” (Goedhals 1998: 37). One gets a glimpse of Manche’s personality from such utterances.

Moeka was concerned about the persecution suffered by the catechumens he was preparing for baptism, to the extent that he advised them not to go against their parents’ wishes. He records that Manche in response to this said to him, “If they cut my head, I will never leave my faith” (Goedhals 1998: 38) and she went on to claim that she would be baptised with a ‘better baptism’ (Goedhals 1998: 38). Lucia recalls her saying, “I shall laugh the more they hurt me” (Goedhals 1998: 38). Courageous words indeed which reflect a sense of determination to hold on to what one believes in. Manche’s repeated claim that she would be baptised with her own blood could be viewed either literally or figuratively, as nobody can really tell what she meant or understood by that.

4.7 STRATEGIES EMPLOYED BY HER PARENTS TO DISCOURAGE HER FROM CHRISTIANITY

Manche’s parents sought ways to discourage her from attending the Anglican Church services. Each time she had been to Church she would receive a hiding from them. Choshane in an interview also confirms Masemola’s statement that, “The more they beat her, it was the more she resolved her wish to become a follower of Christ” (interviewed on the 04/09/2013). Instead, Manche grew very strong in her Christian spirituality, even after she had attended traditional Pedi initiation school which according to Mphahlele and some villagers it was, “A strategy employed by her parents thinking that the Church would look down upon her and marginalise her when she returned from traditional Pedi initiation school, and possibly excommunicate her” (Mphahlele interviewed on 04/09/2013).

I think that Manche’s parents forgot that at traditional Pedi initiation school she had been taught a lot of perseverance, which rendered their acts of intimidation futile. Mason (2006: 32) claims that, “The services of a traditional healer were sought by the parents, for a cleansing ritual as they claimed that Christian behaviour made Manche look as if she had been bewitched.” And that, “The more Manche grew in her faith, the more disappointed her

parents became, and her mother tried to spear her and set her on fire, but she ran away” (Mason 2006: 32). Choshane (interviewed on 04/09/2013) further claims that, “Mabule, her younger sister witnessed all these acts of intimidation.”

4.8 MANCHE MASEMOLA’S DEATH AND BURIAL

According to Lucia, “Eventually in early February 1928, her parents apparently took her to a lonely place and beat her to death, because she refused to give up her allegiance to Christ and her desire for baptism” (Goedhals 2002: 30). Higham in her book: *Torches for Teachers*, in agreement with the fact that Manche was sent to a traditional healer says, “Manche was sick and she was taken to a doctor. The mission doctor gave her medicine and she had to keep in bed, this annoyed her parents and they bade her to get up and work on the following day (Higham 1941: 252). Higham (1941: 252) alleges that Manche woke up and leaned against the wall and her parents shouted at her to work, even her friends tried to discourage her of the white man’s God. She was requested to denounce this God however, she stood firm in her recently found faith saying, “I shall never stop being a Christian, and I shall laugh the more they hurt me” (Higham 1941: 252). Subsequent to that, “The next day she was flogged to death and her body sewn up in the native way in a blanket, to be hurriedly buried” (Higham 1941: 252).

The community of Ga-Marishane and the parishioners of St Peter’s Anglican Church still maintain that, “It was the severity of her wounds from being thrashed by her parents which led to her death, and therefore Manche’s death was kept a secret (Choshane interviewed on 04/09/2013). On the other hand Mphahlele emphatically and defensively says, “Traditionally a death is reported to the chief, community and relatives and since there were no mortuaries, she therefore had to be buried hastily to avoid decay” (Mphahlele interviewed on 05/09/2013).

Contrary to Mphahlele’s statement, Masemola gives the following report, “Out there in the bush in the 1920’s, there were no media to expose it. She was buried at midnight in the same compound. For years villagers whispered and gossiped about it” (Masemola 2007: 29). Therefore Manche’s story was not something openly spoken about in the village, considering the cultural norms practiced there. It is an undisputed fact that Manche died for her faith and that there was no death notification sent to the Church immediately. Goedhals (1998: 39)

claims that, “Instead notification was sent on the following day and unfortunately Moeka was not around to receive the news on time.”

Though Higham agrees with Goedhals and the villagers, she further reveals that news of Manche’s death reached the Christian village and that, “The old brown Churchwarden set off for the heathen burial ground. He found a group of natives, huddled together, and dismayed because the ground would not receive Manche!” (Higham 1941: 252). These people further claimed that,

Wherever we try to dig, we find a great stone; we cannot bury Manche; she is not our child – she is the child of Moeka, the man of God. The old Churchwarden made the sign of the cross over the blanketed body, and led the people to a plot of ground apart, where a deep grave was dug and the little martyr was buried (Higham 1941: 252-253).

Masemola Dickson emphatically points out that it would not have been possible for the chief of Ga-Marishane not to have heard of Manche’s death as the Masemola traditional home was in the neighbourhood of the chief’s homestead. He further argues that the chief possibly came to hear of this in a day or two, as Manche had been hurriedly buried at the homestead in the other village (Masemola interviewed on 04/09/2013).

Presumably within a fortnight after Manche’s death, Mabule died, and it is believed that her death resulted of shock from her sister’s death (Goedhals 1998: 39). The time frames between these two girls’ death are not clearly specified by the family. On Manche’s memorial there is the following inscription, “Shortly after, her sister Mabule also died” (See Appendix B). Mabule was buried next to Manche and their grandmother Mabule senior.

Small groups of Christians began to visit the gravesite in 1935 (Goedhals 1998: 40). And according to Choshane,

The people of Vlakplaas would clean up the gravesite during the week in preparation for the pilgrim service, which was and is usually held on the first week end of August. This service takes place on the first Sunday of the month of August instead of February to avoid the rainy season in Sekhukhune (interviewed on 04/09/2013).

This service is now led by the bishop of the Diocese of St Mark the Evangelist, Bishop Martin Breytenbach. Mason (2006: 33) informs us that, “Allegedly Manche’s mother would spit at the Christians as they processed towards her daughter’s grave, as she claimed that

Manche had been bewitched and killed by the Anglican Church.” Goedhals agrees with this version and she indicates that after her daughter’s death, Masegadi persisted with her expressions of hatred towards the Anglican Church, “Spitting at them and hurling insults at them as they processed towards her daughter’s grave and making allegations that Christians killed people” (Goedhals 2000: 99).

Masson (2006: 33) highlights the paradox of Manche’s mother by informing us that the local priest’s wife Norah who belonged to the Masemola clan, “Had hoped that Masegadi would follow on Manche’s footsteps and become a Christian” (Masson 2006: 33). This was eventually achieved and Masegadi was converted furthermore it is believed that on the day of her baptism, “She was at the Church three hours early as if in atonement for what she had done 30 years before” (Mason 2006: 33). Masegadi was confirmed by Bishop Edward Knapp-Fisher at St Peter’s Anglican Church in Ga-Marishane in 1967. It is further reported that, “She had to stand owing to her age, as she was more than 80 years old then” (Mason 2006: 33). To this the villagers reportedly commented, “Saul became Paul” (Mason 2006: 33).

Goedhals draws her information from an interview which was held with Fr.Tsebe³² at Jane Furse in 1969, where Tsebe confirmed that, “Manche’s mother was baptised and confirmed in 1969, taking the biblical name Magdalene” (Goedhals 2000: 105). Manche’s parents were never questioned or arrested for their alleged action and Masemola (2007: 29) alludes to this in the following statement, “It was a crime, they killed her and the villagers were afraid of the police” and he further mentions that, “This secretiveness is the reason why her parents were never arrested” (Masemola 2007: 29). He further describes the nature of Manche’s parents highlighting that they were not bad people at all however, it was the thought of losing her to the missionaries which had made them panic and he says,

They were not bad people, they used to bring us mealies, fruit and sour milk. They were not Christians; they worshiped ancestors that was their religion. When the church people came along and converted people, turning them away from their customs, they were threatened. They thought their children were being taken away. The missionaries advised against circumcision and marriage. They wanted girls to become nuns but the parents wanted marriage and lobola (Masemola 2007: 29).

³² Husband to Norah who was instrumental to Masegadi’s conversion to Christianity.

Masemola strongly believes that Manche's parents did not mean any harm but they were simply trying to channel their child to do the right thing by disciplining her (Masemola 2007: 29). He concludes by saying, "That is why they were not ostracised, people understood" (Masemola 2007: 29).

4.9 HOW THESE IMPACTED ON MANCHE AND HER FAMILY

Not much is said about Manche after her return from attending the traditional Pedi initiation school and we will not subject ourselves to working on assumptions, we will talk about what has been brought to our attention by the family, the villagers, literature texts and the Church. However according to Mphahlele (interviewed on 05/09/2013) it is undisputed that when Manche returned from traditional Pedi initiation school she continued with her baptism preparation classes under the supervision of Moeka. While culture is expected to be dynamic and adapt to societal change, what about in a village like Ga-Marishane where civilisation was still very far from them and an understanding of integrating traditional Christian practices and traditional Pedi culture was still Utopia.

When one reflects on Manche and her newly found Christian religion, it is true that she developed an interest and decided to convert to the Christian faith, yet this did not delude her from valuing her traditional Pedi tradition. Choshane boasts that, "Manche was a pioneer of transformation in the village, she was acculturated so he says, yet that was a term not well understood then (Choshane interviewed on 04/09/2013). He further suggests that Manche wanted to hold on to her traditional Pedi customs and traditions as long as these did not interfere with her newly found Christian life. This is further confirmed in the following statement,

In January 1928, Augustine Moeka CR, told the catechumens that they could continue to wear their traditional dress, which consisted of a short skirt, a piece of cloth draped across the breasts, and bracelets of grass and beads on their arms and legs. The young women turned down the suggestion, but Manche went back to him afterwards, and said she was sorry for this (Goedhals 1998: 38).

Manche's determination to stick to her traditional Pedi dress at her baptism is an indication of her unwillingness to relinquish her cultural identity, which we think was instilled at traditional Pedi initiation school. Manche was assertive, she challenged whatever she did not

quite agree with and she spoke her mind, no matter what it cost her. Choshane further suggests that, “These attributes were perceived as very rude and totally unacceptable in traditional Pedi culture, and Manche was viewed sceptically by the villagers” (interviewed on 04/09/2013).

Obviously Manche’s decision to convert to the Christian faith had adverse effects on her parents, as they really did not know whether she would end up joining the Daughters of Mary. This would have been a blow to them because for the Pedi people, “A mother’s pride of her daughter is on receipt of cows for her daughter’s bride price” (Masemola interviewed on 04/09/2013). It would have appeared as if they had failed dismally as parents had Manche ended up in the religious community which Moeka was establishing for women in the village. Perhaps that is why Masegadi’s response to the teachings of the Church was clouded with a lot of indifference and she had nothing to do with the Anglican Church. In support of this Goedhals says,

Manche’s mother may have feared that Manche would ultimately join a celibate sisterhood. In Pedi society, failure to marry and bear children was a curse, to be avoided at all costs. From a material point of view, it also meant loss of bride price to parents of their daughter’s. A determination to acquire cattle on Manche’s marriage, and with them a more secure future, might have been in the mother’s mind (Goedhals 1998: 37).

It is so unfortunate that traditional Pedi systems did not allow opportunities for discussions between parents and their children as the case is nowadays. Had Manche and her parents sat down and discussed her intentions of becoming a Christian, maybe they would have understood where her interests in Christianity emanated from and how she would have balanced these two, Christian and traditional Pedi practices in her life. Unfortunately she died at their hands however, the Bible uses these comforting as well as assuring words to sufferers, “Though my father and mother forsake me, the Lord will receive me” (Psalm 27: 10 NRSV).

4.10 MANCHE MASEMOLA REFUSAL TO COMPROMISE HER FAITH: BETRAYAL OF HER CULTURE OR MARTYRDOM OF HER FAITH?

Heart-breaking as it may present itself, Manche’s story contains some elements of a happy ending because in 1975 she received worldwide recognition by being declared a martyr in the

Anglican Communion (Mason 2006: 33). Her statue which adorns the walls of the Westminster Abbey in London is amongst the top ten martyrs of the 20th Century (Mason 2006: 33). She is so far regarded as the first Black woman martyr in the Anglican Church of Southern Africa to be honoured with a statue, followed by Sr. Henrietta Stockdale CSM&AA of Kimberly.³³ On this Goedhals writes,

Statues of women (apart from Mary of Nazareth and Queen Victoria) are relatively rare, yet two Christian women with South African ties have been remembered in this way. A statue of an Anglican nun and nursing pioneer, Sr. Henrietta of the Community of St Michael and all Angels (CSM&AA), was erected on the lawns of the Cathedral Church of St Cyprian the Martyr in Kimberly in 1979. Placed on the west font of Westminster Abbey in London in 1998, along with statues of other twentieth century martyrs, is that of a young African woman, Manche Masemola, who died in Sekhukhuneland in 1928 and is recognized as a martyr for Christ (Goedhals 2002: 25).

Goedhals concludes thus,

Hagiography³⁴ surrounding the Sekhukhuneland martyr has taken on a life of its own within the Church, without necessarily leading to a greater understanding of Manche herself. An examination of the political, social and economic context in which she lived out her life provides insights not yielded by the missionary records (Goedhals 2000: 105).

Manche was declared a martyr in the Anglican Church, because of her vicious death at the hands of her parents, as she was refusing to give up her allegiance to Jesus Christ and her desire for baptism. According to Goedhals (2000: 102) there were lots of deliberations on the issue of Manche's martyrdom to rule out the possibility of being a victim of murder. Mrs Moffat the wife of an Anglican priest at Jane Furse produced a written account on Manche's life which was published in: *The Cowley Evangelist* in November 1928 which was entitled: *The seed of the Church* in which she declared that,

Manche was taken ill as many were during the rainy season, a detail ignored by other reporters who perhaps wished to play down her illness and detracting from her death for her faith... Manche's time of trial was short, whereas others describe a prolonged

³³ An Anglican nun and nursing pioneer of the Community of St Michael and all Angels – Community of Anglican nuns in Kimberly. www.sahistory.org.za/dated-event/si... (Accessed on 23/07/2013).

³⁴ Biography of a saint or the saints. Encarta Dictionary: English (UK).

persecution...why chronicle the death of a young Native catechumen (Goedhals 2002: 29).

The statement above is an indication of a conflict of interest on the idea of declaring Manche a martyr. Mphahlele still holds on to the fact that, “It is undisputed that Manche was admitted to the Jane Furse Hospital, suffering from malaria, although the exact date cannot be confirmed” (interviewed on 05/09/2013). What should be borne in mind is that this statement does not confirm malaria as having been the cause of Manche’s death. We are in no way suggesting that Mrs Moffat’s account of the consequences surrounding Manche’s death was racially motivated, but room for such has to be left open for further exploration. Nevertheless the answer to Mrs Moffat’s account was that Manche clearly died as a martyr, as she later records that, “At Easter 1929, there was a pilgrimage to Manche’s grave” (Goedhals 2002: 29). The possibility of being a victim of murder is further ruled out in the following statement,

The interviews at Marishane satisfied Bishop Parker that Manche’s death was a case of Christian martyrdom. As a result, the South African bishops recommended that Manche’s name be included on the list of holy persons commemorated on special days each year by the Anglican Church (Parker 1944) Although this was not implemented for forty years (Goedhals 2002: 31).

In 1975 therefore the CPSA added the name of Manche to the list of heroes to be commemorated annually on the 04th of February. Furthermore the clergy of the Abbey decided to honour martyrs of the 20th century, which is referred to as having been one of the most violent centuries in human history, by placing representative 20th century Christians in this prominent place, “Two Africans, Manche Masemola and Archbishop Janani Luwum of Uganda, were selected.”³⁵ And, “On the 09th of July 1998 the Archbishop of Canterbury unveiled these statues, together with others of prominent leaders, and many other Church leaders from all over the world attended this ceremony which was graced by Queen Elizabeth II of England accompanied by her husband Prince Phillip – Duke of Edinburgh.”³⁶

³⁵ <http://www.dacb.org/stories/sothafrika/masemola-manche.html> (Accessed on 01/07/2013).

³⁶ <http://westminsterabbey> (Accessed on 07/07/2013).

The Reverend Anthony Harvey who was Sub Dean of Westminster wrote thus, “During this most violent century thousands of men and women have paid with their lives and their convictions. Those presented here have left their testimony to the ultimate cost of Christian witness and to its enduring significance.”³⁷ The Dean further claims that, “The sparrow has found her a house and the swallow a nest where she may lay her young; by the side of your altars, O Lord of hosts, my king (Psalm 84: 3).”³⁸

Manche did not deflect from her wish to convert to the Christian faith and therefore she was persecuted to the point of death, but she has received her reward. God has not forsaken her and these words from the scriptures suggest that God does not forsake us, “Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget. Yet I will not forget you” (Isaiah 49: 15 NRSV).

4.11 CONCLUSION

Manche’s story has been narrated in this chapter with highlights of some events in her short life span which exuded elements of courage and stoicism which resulted from her participation in the traditional Pedi initiation school. Lastly we made reference to how these impacted on Manche and her family, as well as the Ga-Marishane community. The question of her understanding of blood baptism remains a mystery as no one actually understands what she meant by that then. The following chapter is, Towards a Church and culture framework: Intercultural dynamics, in which we are going to discuss the possible similarities and dissimilarities between these two competing institutions, if any.

³⁷ <http://www.westminsterabbey> (Accessed on 05/07/2013).

³⁸ <http://www.westminsterabbey> (Accessed on 08/07/2013).

CHAPTER 5

TOWARDS A CHURCH AND CULTURE AFRICAN FRAMEWORK: INTERCULTURAL DYNAMICS

5.1 INTRODUCTION

The previous chapter focused on narrating Manche's brief life history which forms the basis of this study. Her family, birth and death were discussed, and how her interest of converting to the Christian faith impacted on her relationship with her family, friends and the community in the village. This chapter is on intercultural dynamics in which we are going to discuss the possible connection between these competing institutions: the Church and culture are there any similarities and or differences?

5.2 IS THERE ANY CONNECTION BETWEEN CHRISTIANITY AND AFRICAN CULTURE?

Aaseng in Lwandle *et al* in his work: '*Culture Can Be an Ally*' comments on the arrival of missionaries in Africa, and he claims that the missionaries to Africa as well as China brought along with them the gospel, coupled with their own culture, and tried to impose this on the indigenous incumbents of the continent (Aaseng 1992: 14). He begins by expressing a message of caution to the missionaries, and voices out his idea of the importance of interrogating the gospel and to try and separate it from the society in which it is received (Aaseng 1992: 14). In order to make what he says meaningful to the reader Aaseng says,

We are all aware that missionaries to Africa and Asia brought with them, quite naturally, not only the saving gospel but also many elements of their culture. Often these had no bearing on the gospel, were inappropriate in the context of the new lands, or were even harmful to a healthy understanding of the message, distorting or overwhelming it. In developing a theology that fits African culture, or contextualising our message (Aaseng 1992: 14).

Teffo (1995: 157), like Bediako points out that in the African context, God was at the centre of religion, yet when the missionaries arrived on the continent they did not want to accept the fact that African religion was a religion and not a fantasy, and that God was the supreme being who had been worshiped at the outset. This confirms what was mentioned by Bediako

earlier on about the presence of a theology in Africa before the arrival of missionaries (Bediako 1999: xvii). Teffo supports his statement with the following words,

God is the centre of African religions and yet when missionaries arrived on the continent they were unable to accept the fact that African religion was a religion in its own right and not just a superstition, and that God as a Supreme Being had been worshipped in Africa since beginnings of humanity. Instead of making African religion and God the point of entry, the opposite happened. African religion was ignored at best and demonised at worst (Teffo 2008: 228).

As confirmation of the above, we are told of the different names by which Africans understood God however, Mtuze (2008: 113) frankly and emphatically mentions that the missionaries ignored these names to the point of changing them. And then they took the initiative of renaming God per ethnic group, as if they were the ones who had introduced the concept of God to them, and he says,

Missionaries deliberately changed God's indigenous names in order to prove that there was no point of contact between the Christian God and the African God. The *SePedi* name for God is *Kgobe* and missionaries talked of *Modimo*. AmaZulu called God, *Umvelinqane*³⁹ and missionaries changed it to *UNkulunkulu*. AmaXhosa called God *Qamatha* and missionaries called God, *Thixo* and later *Ndikhoyo* (Mtuze 2008: 113).

We think that the missionaries were trying to convince themselves and their fellow beings that they were the ones who had introduced the concept of God to the Africans, and that would be confirmed in the name changes they effected as suggested by Mtuze. This on its own was evidence enough of the perception the missionaries had on the indigenous people and their belief systems. This also shows that the missionaries' intention was to dominate the Africans, and proof enough of their intended supremacy over African belief systems with their western culture.

Aaseng further states that, "We live out our faith in our culture" (Aaseng 1992: 14) and he maintains the following, "Bare truths distilled from biblical accounts or outlined in creedal statements with no connection to the present world do not attract inquirers or inspire a fervent commitment to the Lord" (Aaseng 1992: 14). He continues to inform us that some aspects of

³⁹ sic

African culture are compatible with the gospel and that these when touched on, one treads on familiar ground, thus enabling the people to receive the Christian message where he explicitly says,

Africans are in a better position than many others to receive and understand the biblical message, for their culture has many more points of contact with the world of the Bible writers. African evangelists will do well to build on these similarities in order to more quickly gain a hearing and to encourage Christian discipleship in building a strong, committed church (Aaseng 1992: 14).

In spite of all the controversy and heresy on African belief systems as per the missionaries' views, the fact is that there are a number of resemblances in the rituals performed by the Church and those performed by Africans as per their individual cultural practices. We are now going to engage on a discussion on some of the traditional cultural practices which have a resemblance with those performed by the Church. We will highlight quite a few of these in the following sub-sections.

5.2.1 THE NOTION OF COMMUNITY

We have mentioned in the previous chapters how important communal living was in the African settings and especially in the traditional Pedi settings (Magubane 1998: 127), and we went on to use the Sotho proverb whose meaning is, "I am because we are" which is used by Masenya in Dube (2001) to indicate the value attached to communality in the Sotho speaking tribes (Masenya 2001: 149). For Africans the notion of belonging is very important, that is why Africans claim that they have no orphans, "For Africans, belonging – to a family, to a community – is vital to human existence. One is not truly a person without relationships to others" (Aaseng 1992: 15). This communality is also expressed in Christian terms, and it is confirmed in the following statement,

This is an echo of the Bible's insistence that we are not solitary followers of Jesus Christ. Faith does not mean only a personal relationship with Jesus. We are called to become members of a body, a family, a kingdom. Our relations with other members of this family are a central aspect of faith. The practice of many early missionaries to concentrate on individual conversions, drawing individuals away from their society, was counterproductive (Aaseng 1992: 15).

Much as the Pedi or Africans believed in communality this should not be viewed as something which should be imposed on them lately. This should always come from the individuals and, Masenya further argues that,

If for example, an African man or woman opts for domesticity, he/she should not be frowned upon. In this so- called private sphere, he or she is making a valuable contribution to the family: It should be the responsibility of all South Africans – both Africans and non-Africans, men and women- to promote the spirit of communality (Masenya 2001: 149).

This in turn makes family grow closer than to drift apart. This is something not encouraged much in the west, thus promoting individualism. Aaseng seems to be in agreement with this view because in his essay he writes,

In the west the focus on individualism has been carried to an extreme, with a resulting loss of a sense of community. Everyone is encouraged to 'do your own thing.' As a consequence, people become excessively self centred and seek fulfilment only in themselves. They do not recognise any need to relate to others, and they ignore them. They see no need to associate with a congregation of believers, and find their religious needs met by listening to radio or television. Thus not only do they deprive themselves of needed support and often become highly critical of others, wallow in self-satisfaction or self-pity, and become increasingly isolated and lonely (Aaseng 1992: 16).

In spite of the individualism practiced or promoted in the west, there is a similarity in the Christian practice and that of Africans. This is the concept of the family of God as well as the notion of the extended family for Africans. These two types of family show intimacy and a desire to be of help to another as well as acceptance of one another and this might be what Aaseng highlights in the following citation,

Where the value of the family is recognised in the West, it is often narrowly defined: parents, children and sometimes grandparents. The African concept of the extended family, including not only distant relatives but many who are not related by blood, encourages acts of kindness beyond a limited group. Surely the Christian church is such a family, including many quite different persons who are made one by Christ, and all needing each other (Aaseng 1992: 16-17).

As mentioned before every feature has its advantages and disadvantages, and this is applicable to communities and it is quite true that communities become stressed and no longer flourish because of some tensions. Schisms may be unavoidable however, Aaseng reminds us that we have a conviction and that is, “The conviction that we are all one family and are interdependent, needing one another to fulfil God’s purpose for us, it is essential if God’s will is to be done among us” (Aaseng 1992: 17).

5.2.2 THE USE OF INCENSE

The Christian Church uses incense in some of their services especially at Mass, Roman Catholics, Anglicans and some Lutherans use incense. The indigenous Africans also use incense to perform some rituals and Dolamo confirms this by saying, “Some Africans used incense called *impepho*. It was used to expel evil spirits and to invite positive energies during particular rituals or rites. In addition *impepho* has a calming effect both emotionally and spiritually” (Dolamo 2008: 229). The Churches which use incense trace this back to the traditions of the Jewish temple worship, as well as Christian writings like in Psalm 141 which has this phrase, “Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice” (Psalm 141: 2 NRSV). “This is the central basis for the use of incense in Christian worship, and it is believed that when the fragrant incense is burned, it produces a sweet smelling smoke which rises, symbolizing the ascent of the prayers of believers into the heavens.”⁴⁰

Dolamo explicitly states that incense was used by the Roman Catholics and Anglicans in Europe but,

Where incense continued to be used in the Roman Catholic and Anglican churches in Africa, western incense was used, because according to the missionaries, *impepho* was tainted by ‘paganism’. Sacred or holy objects were discouraged and discarded in churches other than the Roman Catholic and Anglican. But Africans are practical people and introducing some of these ‘fetishes’ as they were called, would contribute towards making the Church in Africa truly authentic (Dolamo 2008: 229).

⁴⁰ answers.yahoo.com/question/index?qid... -. (Accessed on 29/10/2013).

Perhaps this could give an idea to the reader what type of controversies existed in common practices between the Church and African tradition, one seems to be more pious than the other, and therefore the Church had to do away with *impepho*, just because *impepho* was deemed to have been used for invoking the *amadlozi*⁴¹ which is a practice scorned at by the westerners as well as some ‘born again’ Africans.

5.2.3 THE USE OF THE DRUM

In African tradition the drum played a very significant role per ethnic group, and it was used as a means of communication,

It was used to call people to the royal kraal; it was used as a basic dance instrument and also as an object to invoke the presence of ancestral spirits. The drum together with other instruments that were used for ritual and recreational purposes were banned by the missionaries. (Dolamo 2008: 229).

For the Pedi there was a special drum (*moropa*) which was normally kept by the chief, and this was for use during the occasion of traditional Pedi initiation for girls (*byale*). And this drum was used for singing and dancing (Magubane 1998: 135).

Dolamo insists that some Churches have introduced these drums and music instruments to their own Churches,

But today the African Initiated Churches and other mainline Churches such as the Roman Catholic Church have reintroduced the drum and all sorts of musical instruments. Dance and clapping of hands have also been reintroduced to recapture the African rhythm (Dolamo 2008: 229).

The drum is the instrument used as accompaniment to the congregation at Mass during the Manche Masemola pilgrimage. And this blends very well with the Anglican Hymns which are sung in different languages, as per geographical representation at that particular pilgrimage.

⁴¹ Ancestors

5.2.4 ANCESTOR VENERATION

The Africans venerated ancestors and they did not worship these (Dolamo 2008: 229). According to Mbiti in Dolamo, ancestors were accorded special status because Africans assume that these people once lived amongst us and now he claims that,

Since ancestors lived among us and entered God's sacred territory, they are regarded as beings who have assumed a higher degree of divinity. Because they know our plight they are best suited to act as (inter) mediaries between the living and God. They are revered and respected but not worshipped' (Setiloane 1989:18). The intermediaries are a link between God the Creator and human beings. It is believed that they have easier access to him (sic) than ordinary people (Mbiti 1991: 68).

It is claimed that, "The Pedi practiced ancestral worship which was known as (*phasa*) and this involved animal sacrifice and the offering of beer to the 'shades' on both the mother's and father's side."⁴²

Another important ritual figure was the father's older sister (the *kgadi*) who was instrumental in leading spiritual rituals and it has to be known that, 'she is the channel through which a family communicates with their ancestors'. A spiritual ritual –*gophasa badimo*- can never happen without *Rakgadi*."⁴³

The Pedi highly believe that, "Should there be anyone who does not pay respect to *Rakgadi* while she asks for blessings during a ritual, that person does not receive those blessings". And that, "*Rakgadi* has to be shown respect at all times" (Masemola interviewed on 04/09/2013). Dolamo further argues that,

Ancestors are regarded by Africans as an integral part of their religious and cultural worldview. For any church to be truly African, it cannot ignore the role that ancestors play in the broader scheme of things. Respecting one's parents does not end when they pass on (Dolamo 2008: 229).

Tlhagale (2000: 1) puts emphasis on the notion of ancestor veneration thus, "Ancestors play a very important role in their own families and are believed to continue to exist in the underground in the form of spirits." Hence the African belief that these departed still live

⁴² www.pediculture (Accessed 29/10/2013).

⁴³ http://www.blackherbals.com/organic_roots (Accessed on 30/10/2013).

after their death, and therefore Tlhagale uses the following statement to give clarity to a misconception some Africans have nowadays, “The role of ancestors is restricted to the lives of their descendants. They are believed to have nothing to do with the lives of people from other clans” (Tlhagale 2000: 1). Tlhagale insists that there was no connection between the ancestors and God in traditional Africa, and that these work independently of God (Tlhagale 2000: 1- 2) and he maintains that,

Reference to God does not appear at all in the rituals performed for the ancestors or in the sacrifices offered to the ancestors. In the absence of God, it can be said that the veneration of the ancestors constituted the cornerstone of the African popular religion. Mention must be made of the fact that not everybody who dies becomes an ancestor. It is only those who played a significant role in the lives of their descendants while they were alive (Tlhagale 2000: 2).

Same with the Christian faith,

Anglicans still maintain that there are people who died long ago who are believed to have been elevated by popular judgment as pious, and these persons are seen as models of holiness worthy to be imitated. These people are called Saints and are seen as brothers or sisters in one’s spiritual journey.”⁴⁴

Tlhagale takes this citation about the Saints further and adds that,

The saints considered here are the saints as understood by pious christians during the late Roman and early Middle Ages. The supernatural powers possessed by the saints were believed to derive from their close communion with God. They intervened on behalf of the living because they were believed to have direct access to God. They also intervened in human affairs because they understand the conditions of the living. After all they themselves lived on earth and had similar experiences as the living. They knew human pain and joy. They had similar desires and aspirations (Tlhagale 2000: 2).

Some Anglicans still believe in the invocation of Saints which is believed to be done in order to, “Obtain the intercession before the throne of God; and this corresponds to the familiar practice on earth of asking people to pray for us.”⁴⁵ What one has to bear in mind is that there

⁴⁴ www.thefreedictionary.com/saint (Accessed on 29/10/2013).

⁴⁵ www.catholicculture.org (Accessed on 30/10/2013).

is no resemblance whatsoever between ancestors and the Saints and this distinction is put forth in the following manner,

Saints were those who performed miracles during their lives on earth and after their death. The miracles they performed resembled those recorded in the bible, in other words, 'sameness was the proof of authenticity' (Nineham 93, 81). Ancestors on the other hand are mystical agents by virtue of death and not on account of suffering or miracles performed during their life-time on earth (Tlhagale 2000: 3).

It is also our prerogative to state that the people regarded as Saints are not worshiped in the Anglican Church, rather they are honored as notable members of the Christian family as Christian ancestors with whom there is still unity through a living fellowship with Christ. That is why in the Third Eucharistic prayer, which is specially, dedicated for a Requiem Mass it is written,

Have mercy on us all; make us worthy to share eternal life with Mary, the virgin mother of God, with the apostles, and with all the saints who have done your will throughout the ages. May we praise you in union with them, and give you glory through your Son, Jesus Christ. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever (APB 1989: 124).

In conclusion we feel that the following extract will give the readers a clear picture of what Sainthood and ancestry mean to both Christians and Africans. Both these figures are believed to have major roles in human beings, especially the Saints who are perceived as all embracing because their service is not confined to immediate family members, but rather to the family of God (Tlhagale 2000: 3). Therefore the following has to be borne in mind,

Though the saints and the ancestors were seen in their respective traditions as supernatural beings, they were nonetheless recalled as natural human beings. This therefore made it possible to communicate with them through the ordinary human language that captured the preoccupations of the living (Tlhagale 2000: 16).

In the context of this study how do the Masemola's regard Manche, is she their ancestor or Saint?

5.2.5 THE CONCEPT OF RELIGION

Religion is not a foreign concept in the African soil as Dolamo clearly explains that it is a worldwide thing. He claims that indigenous people believed in the existence of God and that God was known by different names (Dolamo 2008: 227). In the following extract one is given an idea of what religion really entails,

Scholars of religion generally agree that the term 'religion' names or denotes a complex set of phenomena comprising such things as publicly observable behaviours; publicly proclaimed beliefs and ethical systems; some of transcendental reference, or acknowledgement of human existence set in a context that is 'more than' or 'transcends' everyday life; institutional arrangements and social structures; openly available, textual or scriptural sources, and so on (Dolamo 2008: 227).

Parratt maintains that African theologians have made thorough studies on the notion of African religions and Christianity, and these put emphasis on Jesus Christ as the one who contributes a lot in the human society,

The church is the community that transcends the old clan, and so the 'tribal affiliation of Christians gives way to the totality of the community of the church, with Jesus Christ as the founder member.' Jesus is thus the 'first born' among many brethren, who, with him, form the church 'in true keeping with African notions.' This kind of relationship between Jesus and his people finds some biblical support in the Pauline concept of mystical union (Parratt 1995: 82).

Jesus Christ's humanity is expressed in his stages of development as, "Undergoing 'rites of passage'" (Parratt 1995: 83). And that, "These experiences are similar to the ones practiced in the African society" (Parratt 1995: 83). Mbiti supports this statement confirming that,

The birth of Jesus, his baptism (that is, his 'initiation'), and his death corresponds to the three main rites of passage in traditional religion. He sees in these events confirmation of the humanity of Jesus in that he 'fulfils' everything which constitutes a complete, corporate member of society (Mbiti 1995: 83).

These African theologians base their argument on the faces of Jesus in the African context and feel that this is argument enough of an African Christology to be possible. Jesus Christ is regarded as the 'master of initiation' and Parratt maintains that,

Jesus plays an important role in many traditional initiation rites. His task is to school the novice and support him during the painful process of initiation. He is therefore the 'master' who, because he has himself undergone pain in the same way, can become the guardian, guide, and elder brother (Parratt 1995: 85).

Pobee speaks about: *Theologia gloriae* which he claims to be a reminder of Christ's universality expressed in the New Testament, which is the word "Lord", he maintains that this term, "Expresses both rank and commitment" (Pobee 1995: 86). The lordship of Christ is said to be, "Over evil and oppressive powers that enslave the Christian" (Pobee 1995: 86-87). He further claims that, "In traditional African religion humans are susceptible to attacks from powers outside themselves: disease, witchcraft, evil spirits, and death. It is these areas in which several theologians have seen the real significance of Jesus for the African church" (Pobee 1995: 87).

We will conclude this section on religion as one of the intercultural dynamics by using words extracted from Parratt where he says, "African religion tends to be materialistic, for 'the African approaches God not chiefly in order to gain eternal life but rather to gain natural benefits demanded by human condition here and now' (Parratt 1995: 76).

5.3 CONCLUSION

In this chapter we highlighted a few of the items which tend to overlap between the Church and culture and therefore one has to understand why Aaseng claims that, "Culture can be an Ally" (Aaseng 1992: 14). In view of the above discussion one can see the similarities and dissimilarities between the Church and culture and the significance of each. Not all aspects of African culture have been discussed here however, one has to bear in mind that, "Every culture has its good points as well as weaknesses" (Aaseng 1992: 25). It is therefore imperative that one culture has to learn from the others and that, "All of us have much to learn from others. As we share with one another what we learn, the family of god is strengthened and enriched and enabled more fully to carry out God's will in the world" (Aaseng 1992: 25). The next chapter will be on a discussion of the findings of this study, viz; answers to the research questions, achievement of the objectives and recommendations for further exploration, if any.

CHAPTER 6

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

The previous chapter was on intercultural dynamics, in which some of the similarities and dissimilarities between the practices of the Church and African cultural practices were discussed. Matters pertaining to community, the use of incense and the drum, ancestor veneration and the invocation of Saints were discussed and in each we highlighted their similarities and differences. This was done in the light of the theoretical framework used for this study which is between the Church and culture. In this chapter we are going to discuss our findings on this whole study, and to respond to questions such as, why Manche died and why her parents killed her. We also wanted to enquire why Manche did not want to compromise her faith and then bring to the fore how much commotion her conversion brought upon her family, the Church and the village. This study is open to further suggestions and recommendations for further exploration.

6.2 SUMMARY OF FINDINGS

6.2.1 WHY DID MANCHE MASEMOLA DIE?

Manche was murdered by her parents, her mother in particular, who beat her up to the point of death, because of her determination to be a Christian. This study narrates the events leading to her death at her parents' hands, though this was at some stage played down by some missionaries citing malaria as her cause of death. Manche was determined to be a Christian, yet she did not want to relinquish her traditional *sePedi* teachings, and therefore her resolve was to maintain these two and live by them. That is why she suffered such persecution especially from her family who never understood this sudden change in her behaviour, even after she had attended traditional Pedi initiation school.

6.2.2 WHY DID MANCHE'S PARENTS KILL HER?

Manche died at the hands of her parents and, one has to understand that it was not their intention to murder her. Like any parent they were trying to discipline Manche because of her stance of becoming a Christian much against their will, as she was determined to become a Christian in spite of everything. As family we also know that her parents were not bad people

however, it seems that their fear of losing their daughter to the missionaries engulfed them in such a way that they panicked, and hence their resolve to try and apply measures to prevent her from joining the Christian community. One has to remember that there were already nuns in the village, and should Manche have had an interest to join that community, it would mean that her parents would have lost out a lot according to our Pedi tradition.

6.2.3 HOW THESE TWO INSTITUTIONS: THE CHURCH AND THE VILLAGE COULD BE BROUGHT TOGETHER

This sub-topic rather brings us to the gist of this study which entails the competing rites of passage of initiation in Ga-Marishane. And what has to be done in order to achieve the desired goal of wholesome living?

6.3 CONCLUSIONS

Having engaged in this study one comes to a conclusion that the two initiation rites practised in Ga-Marishane either by the Church or the Pedi people were not similar whilst these were concerned with transition from one form to another. The Church on the one hand performed baptism and this was transition from heathenism to Christianity. The village on the other hand practised Pedi cultural initiation, which also marked a transition from childhood to adulthood.

In chapter one the focus was on setting the scene of this study, by giving background information on how the contestation between the Church and village came into being. A review of literature from different sources was given and the research question stated clearly and what the objectives of this study were. The theoretical framework of this study which is based on the Church and culture was mentioned and how these contesting institutions contributed in Manche's martyrdom. The concepts which have been used in the study were defined and what these meant in this study. Finally the outline of this study was given in the form of the sequence of chapters.

The second chapter was on the review of literature consulted and used for this study. The theoretical framework was presented in the form of an overarching diagram which showed the different institutions, the Church and the village/rs as well as the culture. The villagers are torn in between the practices of the Church, as well as their own traditional practices such as the rite of passage of initiation. In this chapter one gets a glimpse of the existing tensions

within the village setting and how these impacted on the community as a whole and a family lost their daughter because of her wish to convert to Christianity. Christians who attended traditional Pedi initiation school were either ex-communicated or told to undergo a purification ritual because they were deemed as people who had defiled themselves by attending such schools. Perceptions of the Africans by Anglican missionaries were highlighted and these brought about further tension amongst the Pedi traditionalists and the Pedi converts. This chapter is composed of the rites of passage of initiation practiced by the villagers and the one practised by the Anglican Church. Each rite is very important to its incumbents and there seems to be no room for compromise for each.

Chapter three is on the significance, value and forms of the initiation rites practised in the Church and in the village. In this chapter one gets an understanding of the value of both initiation rites and how these contribute in the moulding of the people to be accepted members of their respective societies. One learns to appreciate the dynamics involved here, and that both these rites need not be eradicated totally but that as they interface there has to be syncretism.

The contents in chapter four is about the brief life story of Manche Masemola, which has been narrated from her birth up to her death. There are no finer details except highlights of her last years on earth, and the courageous words she used showing her devotion to both Christianity and Pedi traditions. Manche was determined to be a Christian yet she did not want to relinquish her Pedi customs. She vows that she would be baptised with her own blood, which is not clearly understood whether she used it literally or figuratively. The fruits of her pain and suffering are reaped by having her recognised in the Anglican Church as a martyr of the 20th century. We are told that Manche has been remembered in the form of a relic at the Westminster Abbey, amongst all other prominent figures.

In chapter five a discussion on the dynamism of culture is discussed, and how the Church and African culture compare and contrast. Aspects like the use of incense, the drum, the invocation of saints and ancestor veneration is practised in both religions, and the notion of community is very important in both sects. Opinions from different scholars have been sought for more information and these have been exposed in this study, but in few words. This led to finding a solution to the problem of these institutions living in missional tension.

Chapter six is a summary of all the findings, conclusions and recommendations concerning this study and what would be recommended for the future, should there be anyone interested to take this further.

6.4 RECOMMENDATIONS

6.4.1 INCULTURATION AS A RECOMMENDED MEDIATOR BETWEEN THE CHURCH AND CULTURE

The Redemptorist missionaries give the following message to other missionaries regarding the process of inculturation,

Missionaries, who come from other churches and countries, must immerse themselves in the cultural milieu of those to whom they are sent, moving beyond their own cultural limitations. Hence they must learn the language of the place in which they work, become familiar with the most important expressions of the local culture, and discover its values through direct experience. Only if they have this kind of awareness will they be able to bring to people the knowledge of the hidden mystery (cf. Rom 16:25-27; Eph 3:5) in a credible and fruitful way. It is not of course a matter of missionaries renouncing their own cultural identity, but of understanding, appreciating, fostering and evangelizing the culture of the environment in which they are working, and therefore of equipping themselves to communicate effectively with it, adopting a manner of living which is a sign of gospel witness and of solidarity with the people (Redemptorist Missio 2013: 1).

In this study we used quite a number of citations from African scholars in order to interrogate what they say about the relationship between the Church and culture, which is the framework of this study, in the light of this missio-cultural conversation with Manche's death. This relationship has to be seriously looked into, especially with the emergence of inculturation, which we view as a mediator between these two conflicting institutions and their practices in the indigenous communities.

In relation to this Tlhagare like the Redemptorist missionaries makes the following contribution, "The goal of this process is to allow the Christian message as received and experienced, to express itself in the local culture. There is no doubt that the African worldview as it was known, will never be the same again" (Tlhagale 2000: 75). Therefore it is very important for a stranger to first adjust by learning and to embrace the history, culture and language of their new surroundings, to avoid such clashes in ideology.

6.5 CONCLUSION

In the light of the whole discussion on the relationship between the Church and culture in conflict because of their rites of initiation namely: Christian and traditional Pedi through the Anglican baptism sacrament for adults, and the traditional Pedi rite of passage of initiation for girls, in Ga-Marishane, one realizes that there was tension. We can see that both these institutions are very devoted to their practices and each one leaves no room for compromise.

So far inculturation seems to be the best answer to these competing institutions in Ga-Marishane in order to promote wholesome living within the community. This is the recommendation we are posing to the readers and we urge the readers to make further input as well as further exploration of this study.

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APPENDIX A

SCHEDULE OF INTERVIEWS HELD IN GA-MARISHANE

Interview with Mr. P. M. Choshane (Lay Minister at St. Peter's Anglican Church – Ga Marishane and former Inspector of schools) on the 04th September 2013

1. How was the arrival of Anglican missionaries viewed in the village?

People were deeply opposed to Christianity and there was great hostility amongst the traditionalists (*baditshaba*), and Christian converts (*baKriste*) sown through the teachings of the missionaries in the village. It was as if the missionaries had come to impose their values and traditions upon the indigenous people of Ga-Marishane. The missionaries undermined the traditional Pedi practices and in turn rejected these

2. What were the teachings of the missionaries in the Church?

The missionaries brought about their western culture and tried to impose it on the indigenous people. These teachings were very divisive because these promoted individualisation as opposed to the traditional teachings of the Pedi traditionalists. The missionaries taught the prospective Christians to pay their allegiance to God, rather than the chief, as per local Pedi teachings.

3. How was Fr. Moeka CR, received in the village?

Fr. Moeka CR was received well as he was Tswana, and therefore he was able to communicate with the villagers. Fr. Moeka CR was an inspirational person, he was very thorough, he was able to penetrate the people and lead them to God. (He was able to reach out to the illiterate as well).

4. What language did Fr. Moeka speak?

Fr. Moeka CR spoke *Setswana* and he was Tswana, the Anglican Church was predominantly Tswana in Ga-Marishane. Initially Setswana was used, then Southern Sotho, and then the modern translation to Northern Sotho (*SePedi*). The 1989 (APB) came with the version of Northern Sotho; this was initially read from the board, now it is in the Altar Book.

5. Ntate Choshane will you please elaborate on the divisions in the village, as I understand that there is a part of the village which is deemed to be infested with Christians and the other one which is traditional. Will you please clarify this for me.

The Anglican Church site belongs to the tribal / traditional part of the village; it serves the people from the traditional background. If one claims to be an Anglican it's obvious that that one is from the tribal part (deemed to be heathen). The irony of this is that the heathens became the converts. '*Kena majalefa*'; 'I am now the heir of Christ and I am surrendering myself to the Lord.

6. Missionaries are said to have wanted to eradicate Pedi cultural practices, how true is this statement?

Yes it is quite true! As you also know that initiation is still held at high value within our context. These wanted people to be initiated in Church and not in the traditional Pedi way, to the extent that the one who had undergone traditional initiation, would be ostracized in Church when attending Church services. I am happy because the Anglican Church has pioneered the flexibility of these cultural practices to the extent that people practicing these are no longer ostracized.

7. Will you please share your version of Manche Masemola's story Ntate

This event took place around 1928 at Ga-Marishane, at about age 14 Manche Masemola was converted and approached Fr. A. K. Moeka CR (St. Peter's) local priest - in – charge and she started to attend baptismal classes regularly, to be baptized. Her parents were from the Royal Family (*Matseding* clan). This sparked a lot of opposition from the parents; i.e. her mother and her father. Each time she attended the hearer's classes as stipulated by the priest-in-charge, she got some spanking for getting to the religious studies classes.

Religious education was opposed by the traditional Pedi in the village, because it was not promoted by the Royal Family, and that was why her parents had to thrash and punish her because they were vehemently opposed to Christianity. Manche insisted on going to church and attending baptismal classes, because she really wanted / wished to be baptized, though this was against the will of both her parents. In spite of the heavy punishment, she vowed to

rather be 'baptized in her own blood.' This was her mission; she would rather die than not be baptized.

She and her cousin Lucia were discouraged from this, but Manche continued with her newly found religion, and she was thrashed until she got wounds which led to her death. It was the severity of her wounds which led to her death ultimately. She never retreated in spite of all the punishment she received from her parents.

Later on the mother who was very adamant to this, some years later she was converted and baptized.

8. Ntate Choshane, may I please know who inspired Masegadi to convert to Christianity?

It was Norah; Fr. John Tsebe's wife who was very inspirational in converting her. Each time the annual pilgrimage was made to the grave, the mother was invited but she didn't attend, instead she cleaned and prepared the gravesite for the service.

9. In the whole how is Manche perceived in the village?

St. Peter's has high esteem / respect for Manche Masemola. She has become the icon of the whole of Sekhukhune now. Government is interested, communities are also involved. There is a Pre School named after Manche in the village; Manche Masemola Preschool, next to Marishane Primary School. Initially Manche was perceived as insolent and very defiant, because one had never been exposed to teenagers who go against their parents' wishes and backchat. Eventually after all the publicity Manche has received, the villagers are proud of her and they value her contribution to what they term the emancipation of women.

Manche was like Jesus Christ, a sacrificial lamb who brought light / changes to the Marishane people in spite of all the persecution, she persevered.

10. How do you perceive Manche's parents, her mother in particular?

The parents were kind hearted people, unlike the way they've been portrayed in Manche's storeys. Manche's parents were very generous and they shared with the poor. Their fields

produced a lot of mealies and this would be shared with the neighbours. It is quite a pity that when Masegadi eventually decided to convert to the Christian faith, Manche was no more. She used to clean up the grave just before the pilgrim service, but when the congregation went past their house, she would utter swear words at them. She used to claim that the Christian community killed her daughter. Otherwise, her parents were not bad people at all. These were merely trying to steer their daughter away from Christianity, as this would now lead her to pay her allegiance to god and not the chief.

11. What about the pilgrim service, is there anything special about it?

Of course, this is our pride! This is usually held in August instead of February, due to wet weather conditions in Limpopo. The procession starts at about half a kilometre away from the gravesite, up to Manche Masemola's grave. This is a full procession with the whole altar crew in their vestments. Nowadays the Eucharist is celebrated, and the preacher is one who has been assigned by the Bishop. The celebrant of the Eucharist is the Diocesan bishop himself, and this is solely his task.

Not only Anglicans attend this service, even other congregations do attend. Initially it would only be local St. Peter's congregants. Thousands of villagers attend the Manche Masemola pilgrimage, as many believe that should they offer prayers through this Saint, God will answer to these. Believe me, they really pray there at her grave.

I personally feel that this is a valuable exercise, as this lady died for her faith. She sacrificed her life for God, and she is respected by most of the Anglicans within the ACSA. The pilgrim service serves as a reminder of the martyr Manche Masemola and her willingness to convert to the Christian faith in spite of the hostility which prevailed between the missionaries and the indigenous people.

The St Peter's Church in Ga-Marishane has a picture of this girl at the sanctuary; she is in her sort of traditional dress. The Church has taken ownership of Manche but it knows and respects that she has family.

The Government now wants to take over and turn Manche's gravesite into a tourist attraction. These ideas and suggestions have been taken to the chief's kraal to request for development

of this place. The chief and Church agreed. This is followed by announcements, these are not necessarily parish based, but they are diocesan announcements.

Yes Ntate, thank you very much I was blessed to have attended this service last year on the 7th of August, and I was overwhelmed by the crowd as well as the festivities after the Eucharist. Indeed it is a big event, and I heard people whisper about the development plans taking too long here. Anyway we'll hear what the politicians decide on finally. Thank you for all the information you have given to me, it is highly appreciated. Good bye.

12. Ntate on the whole what is your general view on Manche's story?

What I may say is that Manche tried to bring together the western and traditional Pedi cultures, by living out the two. However, she had no back up because her family did not accept her interest in Christianity, while the priest Moeka encouraged them to obey their parents. It was her determination to remain loyal to her parents while totally committing to the Christian faith which might have sent a wrong vibe to most of the villagers. Manche lived beyond her times, and I personally regard her as an agent of change, with the introduction of inculturation. See now during the Manche pilgrim service at Mass the drum is used for music, and it blends very well with the Hymns.

Interview with Mrs. Maria, Seji Mphahlele (Daughter of Lucia Masemola), and Mmamating Masemola (Manche Masemola's sister in law)

05/09/2013 in Ga-Marishane

1st session with Mmamating on the way to Mrs. Mphahlele's house. (*Communication not very effective owing to language barrier*)

1. (*This is where the present Tuck Shop is.*) Where about was Manche's parents' home?

It used to be here, there were three families which had a kraal made of wood and the houses were here and in Ga-Phahla. All these were built in the traditional style.

2. (*At the local cemetery, showing me the graves of Lucia, Masegadi and Ngale*)

These are their graves; we did not have enough money to erect decent tombstones, and the Anglican Church...is there anything they intend to do for the family, in honour of Manche?

3. (*Mrs. Mphahlele's house after the normal hugs and greetings and jubilation at meeting again after a year.*)

3.1 *Ausie* Maria, Masegadi was your granny; what can you tell me about her relationship with Manche?

Their relationship was good, she was not a bad person at all, and the only bone of contention was that Manche wished to convert to the Christian faith. Her parents were scared that she would not get married, as they had already seen the Daughters of Mary, who were Anglican nuns. These girls had vowed not to get married to any man except to Jesus Christ. Well you know what the Pedi make out of an unmarried maiden who will not bear children for that matter...

4. Of whom did Manche's family consist?

It was both her parents; Father *Marobe* and mother, *Masegadi, Manche*, her two brothers; *Tseke* and *Ngale* and *Mabule* who was *Manche's* only sister. My mother Lucia lived with them. They all lived in Ga-Marishane (the traditional home) and in Vlakplaas in Ga-Phaahla which was the industrial home.

5. *Ausie* Maria will you please tell me about Manche's supposed persecution.

These statements annoy me very much, because what I always ask myself is, why was my mother Lucia not beaten if Manche was beaten, for going to church, because they both attended these services? This is propaganda by the whites, who want to portray black people as murderers who murdered their own child.

What my mother told me was that they would sneak out of the house in their dirty clothes, carry some decent clothing with them. On their way to church, they would sneak into the fields and change into better clothing, then run to church. On their way back home again, they would do the reverse.

6. You stated that Manche had been to initiation school. I suppose you too underwent initiation. What was the process undergone there?

I may not lie to you, up to this day I don't know what takes place there, because I was never sent there. I have never attended initiation school. I am a Christian and not a traditionalist. Manche was compelled to go there, because her mother thought that she would be rejected by the Christian converts and the church on her return. Besides I think you know that custom does not allow one to divulge the initiation process to other people, this is one of the sacred institutions for the Pedi people.

7. Mmamating (*having been silent for some time eventually asks*): What does the church intend to do for us in honour of Manche? They only came to request to place a cross on top of the rock near her grave, and they've given us nothing? Anyway you are not to answer to this; you are merely doing your own research for your studies. When we get back to *Metseng* thank your cousin for having erected a decent head stone for Manche and Mabule.

8. As it is alleged that Manche was beaten to death, which part of the body was struck causing this fatality?

As I indicated earlier on, I do not know, what I remember is that my mother told me that Manche was once admitted to Jane Furse Hospital, suffering from typhoid fever. I cannot confirm the dates then, because my mother does not know when that was.

9. Will you please tell me something about the reception of the missionaries in the village.

Missionaries were received well in the village, except that my mother alludes to the fact that these had a tendency to impose to the indigenous people. She maintained that girls used to walk bare breasted and that was not a shame, but after these had come with their stifling laws, the *nyebeletse* was designed. That is not a Pedi cultural outfit; it was designed by the missionaries, as a sign of undermining our dress code.

10. What about Masegadi's conversion to Christianity, please tell me something about that.

There was Fr. Tsebe whose wife was a cousin to Manche; she always tried to convince Masegadi about the Christian faith. Eventually she won Masegadi, and she converted to Christianity. That was a great day for the family, as we all went to St Peter's to attend the baptism service. She was then confirmed and became a full member of the Anglican Church. In July 1973 she died, her funeral service was a full Anglican service (*Requiem Mass*), I think Mmamating showed you the graves at the local cemetery.

Yes she did, and thanks so much for your time and input. Good bye.

Interview with the Honorable Mr. Dickson Namane Masemola

(Manche Masemola's nephew).

04/09/2013 in Ga-Marishane

(Mr. Dickson Masemola is young in the family, by age not by lineage, and he is a historian and very interested in narrating cultural events and practices of the Pedi in Ga-Marishane. This is not a long interview, as he is a very busy man; we use that short time we get, to talk about these matters).

1. Tau! When you grew up did you know anything about Manche?

Nothing my sister, to tell the truth, except that there was a recitation about her which we would say at primary school. It talked about a young maiden who had been killed by her parents in the village; then the name would be mentioned: *Manche Masemola*. Otherwise her story was not told in the village, up until recently when this received worldwide publicity and thus bringing honour to the village.

2. Besides having been to the Westminster Abbey and had the privilege to see Manche's statue. What can you tell me about her?

Manche was a brilliant lady, looking at the circumstances in the village. She was able to reason and bring about changes which are applicable to the modern day context. There is this term, inculturation; this was applicable to her, even though at the time it was something that had been unheard of.

Manche had attended initiation school, which is the most sacred practice in Pedi tradition. It is the cornerstone of every Pedi, as it declares one to be matured or adult. It is after initiation that one can participate in decision making.

Boys and girls have to undergo initiation, though it is not the same. You remember when all the boys in our household went to initiation school? I remember that you were so concerned about their safety, being not aware that they had already been circumcised in hospital. This is done to eradicate scepticism and the fatalities heard of in other places.

3. What is done at initiation school?

The boys and girls are taught respect; allegiances to the chief, respect for adults and especially the girls have to be prepared for marriage. The girls are taught about being good, competent and respectful women who do their husband honour.

It is an institution which moulds the children for the future, in order to be acceptable citizens of this country. It is not about circumcision as such, but it is about respect, perseverance and stoicism. If one has never been to initiation school, they end up being cowards and dependant for the rest of their lives.

There are elderly people who conduct these lessons; for boys and girls separately. Women for girls and men for boys. Note that there has to be one from the royal household, yet there is no distinction at the initiation camps.

I hope that you still remember that tradition does not allow us to discuss initiation matters and that we have to remember that this is a sacred institution which has to be preserved in the right manner. One learns from ones experience there and the ones who have not been there should aspire to get there too and be initiated.

4. *(In a telephone interview)*

Tau! Last year the girls attended initiation school and your daughter was amongst those. Kindly inform me of the procedure you followed to report to their respective schools, as these were due to return from the school a week after the schools re-opened?

All the parents of the girls who attended initiation schools had to report the girls' absenteeism to their respective schools. This was done at all schools without any prejudice, so that their whereabouts would be known. This will only happen again five years from now.

Tau! I am interested to know about your views about the pilgrimage to Manche's grave as well as the erection of a statue in her memory at the Westminster Abbey.

It is a good thing, because Manche suffered for the church. She suffered just like Martin Luther King Junior. and *Tata* Madiba. So these gestures by the church will constantly remind us of Manche and the sacrifice she made with her life, to confirm her decision to convert to Christianity.

I also think that the family takes pride in her statue being in the Westminster, where the Elite lie buried. I mean the Kings and Queens of England are buried there. So really we have to be proud of Manche being present there, in the form of a statue.

5. Whilst in the Westminster, did you engage in any interviews about Manche?

When I filled the visitor's register, the guard looked at my personal details; Masemola and Ga-Marishane, South Africa, and then he asked whether I was related to Manche. I agreed and he phoned the senior officials to inform him that there was someone of the same surname with the Masemola statue. I was then requested to come and say something on behalf of the family. I could not because of cultural norms. *Sebata* had not granted me permission to do so. So you see how we have to conduct ourselves. We are guided by Pedi cultural practices exclusive to ourselves, the Masemola, you know why...

6. Yes I understand *Tau*! There are quite a number of formalities in our Pedi tradition, and I think that is why our grandfather fled from this place. Don't you think so?

Exactly, at the time it was a very hostile place, with the white men invading the place and trying to exert pressure on the traditionalists. What you have to remember is that the Pedi were very united and brave, and they fought undefeated wars. That is why the whites wanted to get rid of their cultural values in order to weaken them and thus gain power or superiority over them.

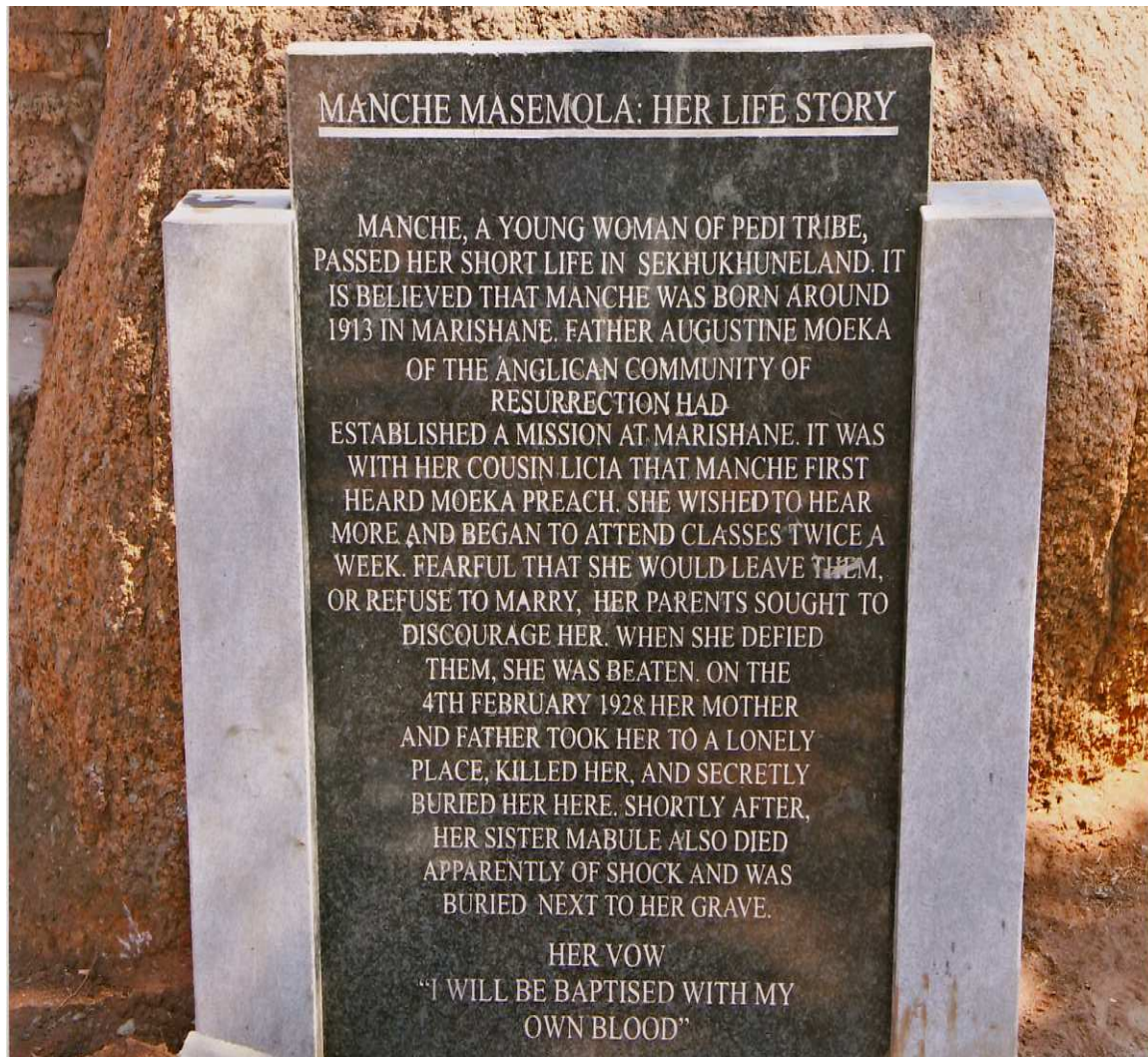
7. About Manche again is there anything special you would like to share?

There's a lot I would like to share with you, but there are time constraints, phone me and we'll discuss more over the phone, the rest I can inform you about is that Manche's death could not be held a secret, especially to the chief. He might have heard about it in a day or two. Remember that she belonged to the royal family, and the chief might have learned of her death in a day or two, as she had been hurriedly buried at the other village.

8. Thank you very much for according me this time *Tau*, it is highly appreciated.

APPENDIX B

MANCHE MASEMOLA'S HEADSTONE AT HER GRAVESITE IN VLAKPLAAS



APPENDIX C

ST PETER'S ANGLICAN CHURCH GA-MARISHANE



APPENDIX D

MANCHE MASEMOLA'S STATUE IN WESTMINSTER ABBEY

