Theological Education in the Lesotho Evangelical Church: A Descriptive Analysis

Jeff Moore

Submitted in fulfilment of requirements for the Doctor of Philosophy Degree in the Faculty of Humanities, Development, and Social Sciences, the University of KwaZulu-Natal, 2010
Abstract

This dissertation presents a descriptive analysis of theological education in the Lesotho Evangelical Church, focussed largely on the work of Morija Theological Seminary. The dissertation provides an historical overview of the Lesotho Evangelical Church’s work of theological education, and describes analytically various elements of and the roles of participants in preparation for the ordained ministry in the Lesotho Evangelical Church. This project proceeded as an organisational case study, and employed enthographic tools such as participant observation, documentary research, focus group interviews, and semi-structured individual interviews over the course of approximately two years between 2005 and 2007. Specific areas of investigative concentration included Campus Life and General Course of Study; Contextual Applicability of Pastoral Skills and Knowledge; Field Education; Christianity in Culture; Poverty; and HIV and AIDS. This dissertation presents data and discussion related primarily to findings in the first of these areas, and investigates data related to worship life, governance, and interpersonal relationships at Morija Theological Seminary as they relate to the educational task of the institution and its role within and connectedness to the history, life, and organisational structure of the wider Lesotho Evangelical Church. Findings are presented in conversation with Michel Foucault’s presentation of the development of “delinquency” in Discipline and Punish: The Birth of the Prison, and within the context of assertions about normative relationships within Christianity and theological education, including Craig Dykstra’s suggestion that theological seminaries should be “communities of faith and learning.” The descriptive analysis and accompanying research data are presented as the first step of what Don Browning has called “fundamental practical theology.”
Declaration

Submitted in fulfillment of the requirements for the degree of Doctor of Philosophy, in the Graduate Programme in Theology, University of KwaZulu-Natal,
Durban, South Africa.

I declare that this dissertation is my own unaided work. All citations, references and borrowed ideas have been duly acknowledged. It is being submitted for the degree of Doctor of Philosophy in the Faculty of Humanities, Development and Social Sciences, University of KwaZulu-Natal, Durban, South Africa. None of the present work has been submitted previously for any degree or examination in any other University.

Jeffrey T. Moore
May 5, 2010
Acknowledgements

This dissertation represents the culmination of efforts by many people. Though the final product is my own, I could not have arrived at it without the encouragement, help, and participation of important individuals and organisations.

I am grateful to Common Global Ministries of the United Church of Christ and the Christian Church (Disciples of Christ). It was through work as a missionary with Common Global Ministries that I first encountered Africa, Lesotho, the Lesotho Evangelical Church, and Morija Theological Seminary. Dr. Bonganjalo Goba, the Common Global Ministries Africa Executive at the time I was called to the ministry in Lesotho, provided encouragement as I considered graduate study in South Africa.

I am continuously thankful for and in awe of my spouse, Susan Moore, who in addition to loving, tolerating, and encouraging me throughout the process of research and writing, also gave countless hours of her time and energy listening to interview recordings and typing transcripts. This project would truly not have been possible without her. I would like to acknowledge, with thanks and love, the work of my daughter, Abigail Moore, who helped with typing the bibliography for this dissertation. Her characteristic good-natured willingness and work ethic were evident as I saw her at the keyboard, listening to her iPod, surrounded by mountains of my books. My sons, Daniel Moore and Khotso Moore were fantastic on many occasions when research and writing for this project meant less time for them. They also pitched in with strength and character as we moved my books and research materials from Lesotho to the United States, and then from one office to another. My family is a constant source of strength and joy.

I am grateful to the Lesotho Evangelical Church for the opportunity to work as a minister, teacher, and HIV and AIDS Coordinator while I was in Lesotho. The LEC has a strong tradition, caring members, and an important role in Lesotho and South Africa. I learned so much from the people of the LEC as I participated with them in worship, service, and fellowship over the course of four years. Special thanks go to Reverend J. M. Mokhahlane, who was President of the Seboka of the LEC while I was in Lesotho. Reverend Mokhahlane encouraged my research, and participated in a key interview. I am also especially grateful to Rev. Tseliso Lentsoenyane and Rev. Mojaki Kometsi, each of whom served, at different times, in the office of Executive Secretary of the LEC and as my faculty colleagues at Morija Theological Seminary. They each provided insight on the work of the LEC from their individual perspectives, and Rev. Kometsi participated in an interview for the research. I am further grateful to Professor E. M. Sebatane, of the National University of Lesotho, who served as the Chairperson of the MTS Board, and who participated in an interview for this research.

The Reverend Doctor A. M. Moseme served as the Director of the Seminary during the time I was at MTS, and allowed me access to his files, participated in an interview, and allowed my
research to continue over the course of more than two years. Dr. Moseme has given nearly a third of his life to theological education in the LEC, and as I thank him, I long for the realisation of many of the hopes and dreams he brought to his task as a theological educator when he first began his work.

I am grateful to have worked alongside many fine colleagues at Morija Theological Seminary, and to have learned much from them. Special thanks go to Rev. Josh Hooker and his spouse, Cathy, for their friendship, hospitality, and collegiality.

Reverend P. M. Moshoeshoe has been a friend, colleague, and research assistant over the course of this project. I am grateful for his work travelling with me to focus group sites to translate when my Sesotho skills and my respondents’ English skills were not quite sufficient for fruitful communication, as well as his insights and reflections regarding the project as a whole. I look forward to working with Ntate Moshoeshoe in the future. Reverend M. M. Fotho was both a mentor and a colleague during my time in Lesotho. Her faithfulness and caring spirit meant the world to me. I must also thank all of the LEC Executive Committee and Board members and pastors who participated in the research for this project, and, especially, those with whom I worked on HIV and AIDS projects. My students at MTS were incredible people. I thank them for their patience and participation, and pray that they will serve and live the gospel with joy.

Two colleagues and friends from the National University of Lesotho were especially helpful as I thought and learned about Lesotho and its culture. Dr. Francis Rakotsoane and Paul Leshota worked with me at the University, on HIV and AIDS projects, and in the beginning of the Association of Lesotho Theologians. Their faithfulness, humour, and ecumenism are infectious!

Stephen Gill and his staff at the Morija Museum and Archives were incredibly helpful as I looked into LEC history and studied the research documents associated with the publication of Instruments of God’s Peace. I learned much from Stephen, who loves Lesotho and the LEC, and shares his insights and hopes with great integrity.

Thank you to Moipone Tejane, who taught me Sesotho, and helped me to begin to read and enjoy litšomo.

Melvin and Kari Peters and their family were stalwart friends and partners in faith. Melvin and his colleagues at Missionary Aviation Fellowship were also important in getting me to some research sites.

I served as pastor of two congregations during the research and writing for this project. Maseru United Church in Lesotho and Webster Groves Christian Church (Disciples of Christ) in St. Louis, Missouri, USA. The people of these congregations offered me their trust, their prayers, and their support in innumerable ways, and I will always be grateful. I am also thankful to Eden Theological Seminary where I have been able to teach, learn, think, and grow.

Professor Gerald West has been everything one could imagine in a supervisor. He has encouraged, cautioned, challenged, reminded, and nudged. His scholarship, patience, guidance, kindness, and understanding have taught me much.
# Table of Contents

Abstract                   ii  
Declaration                 iii 
Acknowledgements           iv  
Table of Contents           vi  

Chapter One                1  
Chapter Two                24 
Chapter Three              45 
Chapter Four               62 
Chapter Five               81 
Chapter Six                228 
Chapter Seven              270 
Appendix A Map of Morija Theological Seminary Campus 283 
Appendix B Information, Consent, and Approval Forms 284 
Appendix C Student Questionnaire Results Compilation 288 
Appendix D Pastor Questionnaire Results Compilation 297 
Appendix E Map of Lay Focus Group Locations 307 
Bibliography               308
Chapter One

It’s a cool September morning in the village of Morija, Lesotho. The grounds of Morija Theological Seminary are bustling with activity. Outside the chapel and classroom building students and some spouses and family members are preparing to enter the seminary chapel for the opening worship service. Many students are dressed in black and white, colours signifying the Reformed heritage of the Lesotho Evangelical Church. A bell rings, telling everyone that the service will soon begin.

Students file into the long, narrow chapel space and seat themselves on the wooden pews. Soon a line of instructors enters, many wearing clerical collars and academic gowns. The students who will serve as worship leaders enter the chapel last, and proceed quietly and with slow formality to the front of the room, the last person to enter having closed the door to the outside with a single, silent, deliberate motion.

A worship leader welcomes the assembly, and announces the first hymn. He raises his hands before him, indicating wordlessly that all should stand. The hymn is well-known to everyone, and they hold their copies of Lifela tsal Sione (“Hymns of Zion”), and sing, unaccompanied, in a strong, four-part harmony. New expatriate instructors smile and marvel at the force and beauty of the singing. The hymns, and the entire service, with the exception of a few comments for the benefit of recently-arrived expatriate instructors, are in Sesotho.

The service continues. Scripture is read in deep, forceful tones, the liturgist’s voice projecting easily throughout the worship space. A sermon is given. Prayers are prayed. Announcements made. A welcoming speech reminds students and faculty members of the heritage of the seminary and the importance of theological education. Returning students and instructors are introduced and recognized.

Then new students are welcomed and invited to the front of the chapel to introduce themselves. Everyone is smiling – returning students, new students, instructors. As the incoming class assembles in a line, shoulder to shoulder, facing the congregation, they are asked to introduce themselves, one by one, each giving her or his name and information about their home parishes.

The first student begins, smiling. She speaks her name – not in the strong, booming tones of the liturgist, but in a smaller, deferential voice. Some of the returning students start to snigger. A senior student yells, “We can’t hear you!” The new student’s smile thins a bit. Her head droops slightly, and she repeats her name more loudly. As she continues to give the name of her home parish, and seems to have finished, someone says, “Huh uh!” indicating dissatisfaction. The voice is that of the Director of the seminary. He sits near the front, resplendent in his clerical and academic garb, and shakes his head, smiling and looking to the returning students. One responds by calling out to the new student, who is now looking surprised and a bit frightened. “Doesn’t your parish have a pastor?” In fits and starts, with a great deal of laughter and cajoling from students...
and instructors alike, the new students realise that they’re being asked to name, in a very specific order, their outstation and evangelist, parish and pastor, presbytery and moderator. They soon find out that if they don’t know or forget, or even misspeak the full name and proper title of any if these, the gathered congregation will laugh and comment.

Nearly all the new students are now looking at the chapel floor. Some are wringing their hands. A few are shaking nervously. The Director and several instructors are laughing and commenting one to another. The expatriate lecturers move uncomfortably in their seats, stealing questioning sideways glances toward one another.

At last the final new student completes his introduction. Applause ensues. The new students return to their seats and the service eventually winds up with a hymn and a benediction. Students and instructors alike line up outside the chapel to shake hands and offer one another the “Peace of Christ.” Another academic year has begun.

Located approximately fifty kilometres south of Lesotho’s capital city, Maseru, the village of Morija is the historical headquarters of the Lesotho Evangelical Church (LEC). A village nestled in the shadow of the Makhoarane plateau, Morija is home to several thousand Basotho and many institutions of the LEC. A partial list of these institutions includes the Educational Secretariat, financial offices, a high school for boys and one for girls, Scott Hospital, Morija Museum and Archives, Morija Printing Works, Morija Sesotho Book Depot, and Morija Theological Seminary (MTS). It is to Morija Theological Seminary that ministry candidates from LEC parishes in Lesotho and South Africa are sent to participate in courses of study leading to either (for those training to become Evangelists [Baboleli]), a certificate from the three-year programme of the Bible School (Sekolo sa Bibele), or (for those training to become ordained ministers [Baruti]), a diploma from the five-year programme of the Theological School (Sekolo sa Boruti). While there are many Evangelists serving parishes and outstations in the LEC who have not completed training at MTS, in 2007, at the conclusion of the field research for this thesis, all

1 According to Rosenberg, et al. (2004, xiii):

**Basotho** is the plural or collective term for people of Sotho ethnicity: in modern parlance, citizens of Lesotho regardless of ethnicity. **Mosotho** is an individual of Sotho ethnicity; in modern parlance, a citizen of Lesotho regardless of ethnicity. **Sesotho** is the language and customs of the Sotho people or of the modern state of Lesotho.

Gill (1993, xiii) offers the following historical considerations:

**Basotho**: peoples united under Moshoeshoe I during the first half of the 19th century (singular = Mosotho). Basotho generally speak the language Sesotho (although some speak Sephuthi, Xhosa, or Zulu as a mother tongue). Sesotho is also used by large numbers of **Southern Sotho** speakers in the Orange Free State and the southern Transvaal [Now the Free State Province of South Africa and the southern Gauteng Province of South Africa]. In other words, Sesotho = Southern Sotho. Sesotho may also be used to distinguish the ways and customs of the Basotho from that of other peoples. Thus, we can talk of the relationship between Sesotho and Christianity. Basotho inhabit the country of **Lesotho** which Europeans called **Basutoland**.

This thesis will use the terms **Mosotho, Basotho, and Sesotho** in general accordance with Rosenberg, et al. and Gill.
but one of the ordained and non-ordained Basotho ministers serving as pastors in LEC parishes were MTS alums.

The five-year programme of the Theological School at MTS as it relates to the ongoing life and ministry of the LEC is the general focus of this thesis. The programme of research outlined below grew out of a combination of reflections about the stated mission of Morija Theological Seminary; the primary importance of the seminary as the sole provider of theological education for ministers of the LEC; assertions about the nature and importance of MTS and its programmes by various expatriate and Basotho participants in Theological Education in the LEC; and my own observations about the stated goals and actual practices of the theological education of future pastors for the LEC.

The Mission of MTS

Tacked to several bulletin boards in classrooms and other public spaces at MTS are A4-sized copies of a document printed in a large, easily-readable font entitled, “Morija Theological Seminary Mission Statement” (see Figure 1).

The mission statement reads as follows:

With God’s help and guidance Morija Theological Seminary is committed to educate biblically and theologically men and women to fully participate in the continuing ministry of our Lord Jesus Christ [sic].

Though this mission statement does not appear in any other official documents of which I am aware, and it was not the topic of discussion at any student, faculty, or Board meeting I attended at MTS, it was present on bulletin boards throughout the campus during the four academic years from 2003 to 2007. This mission statement makes explicit several issues related to the educational mission of MTS. The statement begins with an acknowledgement of the school’s awareness of and reliance upon, “God’s help and guidance.” This initial theological claim suggests a school culture of openness to God’s presence and movement in the midst of its life and work. This claim would seem to indicate a sense of humility regarding human participation in the project of theological education, and posit a divine-human partnership of sorts. Opening a mission

---

2 This research project presented herein involved participant observation as a key data gathering method. Due to my participation in the life of the seminary over the course of the research, I have chosen to present this thesis largely in first person. Details about my personal and official involvement in the research, methods, ethical considerations, and issues of reflexivity will be addressed in subsequent chapters of this thesis.

3 “School’s” here indicates various individuals and groups in the constituency of Morija Theological Seminary. The mission statement, if it were adopted and followed, could, perhaps, suggest the awareness and reliance of denominational executives, school administration members, faculty, students, and staff.
statement in this fashion fits well with the Reformed Tradition, of which the Lesotho Evangelical Church is a part, and its insistence on the importance of God’s providence:

But rather let them inquire and learn from Scripture what is pleasing to God so that they may strive toward this under the Spirit’s guidance. At the same time, being ready to follow God wherever he calls, they will show in very truth that nothing is more profitable than this doctrine (Calvin 1960, 215).

Similar statements regarding human need for God’s guidance and help, often focussed upon God’s revelation through Scripture, can be found in the printed prayers of the liturgies of the Lesotho Evangelical Church. The following lines from a prayer preceding the reading of scripture on Easter Sunday is in many ways typical:

As we prepare to listen to your Word, we ask that you help us through its power, and through the power of your Spirit unite us with your Son that we might (have knowledge to) enter into unending life (Tšebeletso 1986, 105).4

One concern, then, of my course of inquiry, has been to ascertain to what extent students, board, faculty, and staff of MTS may have taken seriously this reliance upon “God’s help and guidance” in the midst of their practices and language about theological education.

The mission statement goes on to claim a commitment to educate men and women “biblically and theologically.” Biblical and theological studies are certainly not out of place in seminary curricula, as will be discussed in chapter 3 of this thesis. Both terms, of course – “biblically” and “theologically” – connote broad ranges of possibility for meaning. A portion of this thesis will address the presence and nature of specifically biblical and theological education in classrooms, worship, and the ongoing community life at MTS.

A third concern related to the mission statement of Morija Theological Seminary involves questions about the perceived shape and reality of “…the continuing ministry of our Lord Jesus Christ.” How, I wondered, might the practice associated with the process of theological education at MTS suggest such participation? Is there a particular vision or articulation of this “continuing ministry” that might be deduced or discerned based on investigation and observation around the claims and practices of the MTS community?

Also posted on bulletin boards throughout the seminary campus (often adjacent to the Mission Statement) is the Sesotho text of Romans 10:14 (Figure 2):

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? (NRSV)

This verse would seem to connect well with a seminary in which there is fostered a strong sense of the

Figure 2

4 “Ha re itōkisetsa ho mamela Lentsoe la hao re kōpa hore u re thuse ka matla a lona, ‘me ka matla a Moea oa hao u re kopanye le Mora oa hao, re tle re tsebe ho kena bophelong bo sa feleng.” Both reliance upon God’s powerful providence and the importance of scripture are clear in this, and many LEC prayers.
importance of proclamation. The MTS Board chose to print this verse as an epigraph to their printed annual report to the Seboka (the LEC’s gathering of voting delegates and highest legislative authority) in 2004, placing in bold, capital letters the word ‘MOLELI – literally, “the one who proclaims” – the LEC’s Sesotho word for an evangelist. Indeed, often when I would ask seminary students, prospective students, pastors, or LEC lay persons, “What is the task of the Pastor (Sesotho - Moruti)?” I would get the same response: “Ho bolela Lentsoe la Molimo!” (To proclaim the Word of God!). There is documentary evidence, at least, then, of an interest at MTS in the participation in and proclamation of the life and ministry of Jesus.

As I mentioned above, the mission statement does not appear in any other official document of which I am aware. Some documents in which one might expect to find a mission statement contain only brief and cursory references to the mission and purpose of Morija Theological Seminary. An undated colour brochure describing MTS for prospective students simply states that MTS is “…the training centre for those who have heard the call to be pastors (Theological Seminary) and those who have heard the call to be evangelists (Biblical School) of the Lesotho Evangelical Church.” A faded copy of this brochure was displayed in the front window of the seminary library from 2003 to 2007.

The Morija Theological Seminary and Bible School Student Handbook is available in English and in Sesotho. The Sesotho version is entitled, “Sekolo sa Boruti le Bibele Morija (Koapeng) Bukana ea Morutuo. The handbook is undated, but MTS faculty meeting minutes indicate that it was finalised in 1994. The student handbook also contains no mention of the posted mission statement. It does, however, as part of its Introduction, include theological language that acknowledges a purpose and function for the seminary:

The Theological Seminary and Bible School (TS & BS) are . . . established to assure the teaching of theological and academic disciplines by providing courses of instruction under the guidance and through the inspiration of the Holy Spirit, within the canons of academic freedom and the faith of the church universal. . . . It seeks by its nature to be international and ecumenical and to render service to the larger Church of Jesus Christ (Morija Theological Seminary n.d.).

These introductory statements seem to echo the mission statement’s recognition of and reliance upon “God’s help and guidance” in their language about, “…the guidance and … inspiration of the Holy Spirit.” This introductory material from the Student Handbook further situates the work of Theological Education at Morija Theological Seminary within the wider historical, ecclesial, and ecumenical contexts within which the Lesotho Evangelical Church exists. These are, it seems, important acknowledgements of the wider connections and realities relevant to preparation for Christian ministry.

One other official document in which one might expect to find a statement regarding the mission or purpose of Morija Theological Seminary is the Constitution of the Lesotho Evangelical Church. The Constitution contains a section regarding the Theological School, in chapter 16, under the heading of Ministry. Subsequent articles (174-178) delineate guidelines regarding
admission to and the programme of the school. Only article 179 references in any way the purpose or mission of the school, simply stating that, “The Theological School is established to train students for the ministry of the Lesotho Evangelical Church.” Nor is there much information in the Constitution about this ministry for which the school trains students. Ministry is discussed specifically in two articles (171, 172) of chapter 16 of the constitution:

171. In the Lesotho Evangelical Church the Ministry is held by Ministers ordained by the Seboka, or those accepted by the Seboka.

172. Except for Ministers ordained by the Seboka, or those accepted by it, nobody has the right to baptise and to administer sacrament in the Lesotho Evangelical Church.

This paucity of information in the LEC Constitution regarding the Ministry does not, of course, necessarily mean that conversations and understandings about the ministry are missing from the life of the church. The meanings and practices relative to the ordained congregational ministry for which MTS prepares students will be important elements of this thesis. The articulations in the MTS mission statement regarding the theological issues relevant to theological education at the seminary will serve as conversation partners as data from the research outlined below are interpreted.

Given the fact that Morija Theological Seminary is the sole provider of theological education preparing students for ministry in the Lesotho Evangelical Church, research into the seminary’s methods, practices, and ethos will likely be informative regarding the production of methods, practices, and ethos in the life and ministry of the Lesotho Evangelical Church. Nearly every ordained minister in the LEC is a graduate of the Theological School at Morija Theological Seminary. Though approximately ten percent of these pastors have gone on to study (theology or other subjects) at other institutions during some time in their careers, the overwhelming majority of LEC pastors look back to MTS as the source and location of their only post-high school formal education. The seminary’s faculty, curriculum, ethos, and methods help to shape the pastors of the LEC, I will argue, in important and lasting fashion. The life and work of Morija Theological Seminary, then, is intimately interrelated with the life and work of the Lesotho Evangelical Church. It is to this seminary that the local parishes send their ministerial candidates, and it is from this seminary that pastors are sent to serve local congregations.

---

5 The Sesotho version: “Sekolo sa boruti se hlometsoe ho ruta barutuoa ba itokisetsang boruti ba Kereke ea Evangeli Lesotho.”

6 The Sesotho version: “171. Kerekeng ea Evangeli Lesotho, boruti bo ts’oeroe ke baruti ba beiloeng matsoho ke Seboka, kapa ba amohetsoenge ke sona. 172. Kante ho baruti ba beiloeng matsoho ke Seboka kapa ba amohetsoenge ke sona, ha ho motho ea ka bang le tokelo ea ho kolobetsa le ho hloma selallo Kerekeng.” The Sesotho version of article 172 is more theologically concise in its understanding of the sacraments, of which, for the LEC, there are two. Its wording regarding the sacraments is perhaps best translated, “to baptise and to administer Communion in the Church.” The unfortunate translation in the English version seems to suggest that there is one sacrament, and that Baptism is not a sacrament.

7 As mentioned above, only one Mosotho minister serving as a parish pastor in the LEC was educated somewhere other than MTS. There are several pastors serving LEC churches who attended (usually for the full five-year programme), but did not qualify to graduate from MTS. In these cases special provisions have been made for them to serve churches without having earned a diploma from the seminary.
Previous Calls for a Study of MTS

The work of theological education at Morija Theological Seminary has been suggested as an important topic for study at many junctures over the past forty years or more. J.M. Mohapeloa writes in *From Mission to Church: Fifty Years of the Work of the Paris Evangelical Missionary Society and the Lesotho Evangelical Church 1933-1983,* that,

In 1965, one of the leading ministers of the Church, having said that true Christianity and a Church with a good foundation were the only hope for Lesotho, went on to say that the Lesotho Evangelical Church could have a solid foundation if its ministers were better educated and it had an improved lay training scheme. Such views were expressed because it was felt that if ministers were better prepared, they would serve the Church and the nation better (1985, 51).

A 1978 “Planning Commission” letter to the LEC Executive Committee, dated June 22 (“22-6-1978”), and signed my M. Bernard (an expatriate lecturer and former principal of the seminary) begins:

The Planning Commission has been studying the whole problem of training for the ministry in our Church and has asked me to place the following matter before you for possible action.

I. We have examined the different possibilities open to our Church for the training of its ministers and are of the opinion that the best solution is the one now in use, that is the Seminary in Morija. If, however, this Seminary is to continue, we must decide now that it must be a first-class one, and work towards that end.

The letter outlines various issues of import, including housing and other facilities; “the question of training of Basotho lecturers”; “examining anew the syllabus” to make it more “contextual”; “admission” and “B.D.-level studies; and the desire to “establish and maintain regular contacts with other Seminaries or Faculties.”

By September of that same year, a “Seminary Commission” had convened to discuss the Planning Commission’s letter. This Seminary Commission was convened by the Executive Secretary of the LEC, J. Diaho, and included six other members – three expatriates and three Basotho. The minutes of this meeting begin by outlining issues of key concern:

1. The question was raised as to what type of ministry is needed today in Lesotho. Do we want only traditional Parish Ministers, or are there other specialized ministries to be considered? The L.E.C. seems to have no clear policy concerning the ministries of the Church. It was pointed out that there is a gap between what a minister brings to his parish when he comes from the Seminary, and the reality of life. What does the Seminary offer in that regard?

---

8 This “gap” was, of course, not unique to the LEC. Many denominations and seminaries around the world have wrestled with important issues of applicability of training to ministry contexts. One example from Southern Africa in 1972 comes from a paper given by Hans-Jurgen Becken at a gathering, at Rhodes University in Grahamstown, South Africa, of lecturers from Lutheran theological training institutions: “Nobody is equipped worse for his profession in the course of his training than a pastor by his study of theology”. This shocking statement is a sharp, but also realistic expression of what is going on in the forty odd theological training institutions on different levels of education in Southern Africa (Becken 1972).
The minutes from this Seminary Commission meeting then address the issues mentioned (above) in the letter from the “Planning Commission.” Three years later (20-3-1981) the minutes of this Seminary Commission (now without the presence of the Executive Secretary) report that:

As no answer was received from the Executive Committee about this Commission’s recommendations in 1978, the Commission decided to present again to the Executive points A1, A2, A4, B1, B3 of the minutes of the meeting of 12-13 September 1978.

Not only have three years elapsed with no response from the Executive Committee, it seems that the Commission had been required to consult the Executive Committee for ongoing permission to meet and do its work:

(4) The Commission would like to write to other seminaries in Africa and compare the different syllabi. The Commission ask the LEC for permission for the Chairman to call another meeting in that respect when he has received the syllabi (1978 Seminary Commission minutes).

In a subsequent report for the Executive Committee, the signatories (E. Rammoko, Chairman and M. Bernard, Secretary) include an “annexure” listing “Regulations of the Joint Board for the Diploma in Theology (ASATI).”

There have been numerous additional attempts by the LEC and its international partners to study and understand elements of its programme of preparation for ministerial candidates, and recent calls by LEC pastors and scholars for a renewal of interest and excellence in theological education in the LEC. In 1988, following a period of denominational unrest, the LEC commissioned a study of its “life and work.” The Terms of Reference for this inquiry stated that, “The Synod (Seboka) which was held at Morija from the 29th April to the 4th May [1987] . . . had a resolution pertaining to the examination of the whole life of the church with the purpose to reform and renew this church.” These Terms of Reference included “Training” as one of five areas for inquiry by the commission, which was to include representatives from various international ecumenical partners of the LEC, working in coordination with an LEC sub-committee:

VI. Training
All forms of training within the church should be reviewed and recommendations made for the improvement of the standards in the existing institutions like the Theological Seminary, Lay Training Service, and Youth (Terms of Reference 1987).

_Instruments of God’s Peace_, known throughout the LEC to this day as, “The Blue Book” (in its English version), was the published final report of the Commission of Inquiry, whose work involved a process in which they, “listen[ed] to groups and individuals numbering well over one thousand people, and . . . compil[ed] written testimonies and suggestions numbering in the thousands of pages” (Instruments of God’s Peace 1988, 4). Transcripts, notes, and documents

---

9 The areas of inquiry listed in the Terms of Reference included, “Doctrine and Worship”; “Training”; “Church Constitution and Relationships”; “Finance”; and “Miscellaneous”. The “Miscellaneous” section included the following explanation: “The Commission may look into other matters not specified in this paper only if this is for the purpose of improving the whole life of the church” (Terms of Reference 1987).
were compiled and coded for use in writing the final report. The Commission’s working papers and typed compilations were archived at the Morija Museum and Archives, where I reviewed them in 2006 and 2007. Among the computer-printed notes were several pages of commentary from Morija Theological Seminary. As indicated by a parenthetical notation in the text, the compiler believed that the written originals had been produced by Rev. A.M. Moseme, the Director of the Seminary. I was able to find the original written notes and determined that they were clearly written in the hand and from the general perspective of Michel Bernard, a European missionary who had taught for decades at MTS, and who served at the time of the study as the acting Assistant to the Director of the Seminary. These notes expressed concern about the function and programme of MTS, listing, among others, the following concerns:

Problems: Standard of Education and Accomodation for student housing and classrooms.

There are 3 part time teachers and 3 full time resident teachers.

What ecumenical experience do they get? No course in ecumenism.

[In the context of finances] Some students come who can’t go anywhere else.

Spiritual growth of the students; being part of the body here.

There are morning and evening prayers. We need a full time person for that.

No one is teaching ethics at the present.

The Board of the Seminary is not functioning well.

There is a Ministerial Commission but it is not functioning.

[Regarding the MTS Board and Ministerial Commission] There is no mutual trust and no confidentiality.

Contextualization

A commission was set up to look at circumcision schools11, but nothing ever came out of it. The church needs to see how it can Christianise the whole thing.

There is no clear policy about why the church should educate its own ministers.

We have no direct relationship. We relate through the Synod. In the past there were bad experiences. It needs to be seen that consultation takes place.

(MTS Commission of Inquiry Notes 1988)

10 I am certainly no handwriting expert, though after research involving review of hundreds of pages of text written by both Bernard, in his role as MTS faculty secretary for many years, and Moseme, in his role as Seminary Director and MTS Board secretary, there is no mistaking the hand of Bernard in the notes submitted to the Commission. Though I did not have opportunity to ask Rev. Moseme about this, it is likely that he had asked Rev. Bernard to compile and submit a list of concerns on behalf of the seminary.

11 “Circumcision schools” refers to an ongoing issue in the LEC regarding whether or not the traditional Sesotho practice of (predominantly male) circumcision as a rite of passage for Basotho adolescents is antithetical to Christian practice as understood by the members of the LEC. The schools, or “mephato,” and the practice of circumcision, “lebollo,” will be discussed in more detail below.
The final report of the Commission included three pages of specific recommendations related to the Theological Seminary and its work (*Instruments of God’s Peace* 1988, 32-35). Among these was the following recommendation regarding *ministry*:

9. **A study of the present needs of the LEC in the present situation and on the necessary formation of the pastors, even theologically speaking, and how to meet these needs, should be set up without further delay** (*Instruments of God’s Peace* 1988, 33).

The suggested study was never conducted. Concern for the “formation of pastors,” however, continued to be an issue in the LEC. In 1991 and 1992 the staff of Morija Theological Seminary (MTS) purposefully discussed the broader issues of ministry and their relationship to the programme of training at the seminary, recording in their staff meeting minutes that, “The future of the Church depends on the kind of ministers we produce.” and “Ministry should be reviewed in the matter of quality, not quantity” (15 May, 1992, 2).

In 1994 the LEC commissioned an evaluation of Morija Theological Seminary. A brief (three days) evaluative visit by two team members from the World Alliance of Reformed Churches (WARC) resulted in a report recommending various institutional and church-wide changes and improvements, including study and adjustments to policies and procedures related to admissions standards, syllabus, facilities, ecumenical relationships, faculty structure and qualifications, and institutional planning and review (Wilson and Bill 1994). The minutes from the meeting between the WARC study team and the MTS staff (“MORIJA THEOLOGICAL SEMINARY: MEETING WITH W.A.R.C. DELEGATION 25 January, 1994”) include mention of the 1978-1981 Seminary Commission and its recommendations:

4. **REASON FOR VISIT**

The Executive Secretary [Rev. G. L. Sibolla, who chaired the meeting] explains that the delegation of WARC was invited to evaluate the Seminary and to compare to other seminaries in Africa. The invitation was made by the Exec. Com. to come and help the LEC.

The previous report of the Seminary Commission (1978-19881) [sic] had been sent to Dr [sic] Wilson and to Rev. Bill. Question: Why were these recommendations not implemented?

5. **ANSWER**

The Deputy Director tried to explain what hampered the work.

[Several points are made, outlining the work and lack of progress of the Seminary Commission]

5.3 Many things have been and still are hampered by the Exec. Com.
5.31 The E.C. wants to be “in charge”, resulting in the E.C. working alone with no consultation with the Seminary. This results in clashes with the Seminary and the Seminary Board of Direction.

The decision concerning the Commission of the Seminary to be changed into a Committee (Board of Direction) by the Seboka in 1964 as well as rules 4 and 5 of the LEC Constitution relating to the attributions and responsibilities of the Board are
not respected. These rules relate to the Board advising the Seboka regarding staffing of the Seminary and also the needs of the curriculum. This results in recommendations concerning staffing and program of studies remaining unanswered, or in the LEC asking and sending unsuitable instructors.

The academic staff, in a written “Reaction” paper, stated that they “…welcomed the request by the Executive Committee for a team to evaluate the school.” The staff members did, however, register several disappointments with the process and outcome of the WARC study. Among these were concerns about method:

. . . assessing the role of MTS in the life and ministry of the LEC entails visits to the parishes and discussions with consistories, presbyteries and graduates of the seminary, none of which took place. Lastly, the seminary and the church operate within the wider context of the Basotho nation. We question whether outsiders can obtain a feel for and understanding of this context within a three-day time frame.

and

…the WARC team failed to “interact with all the relevant role players obtaining from them information, opinions and perceptions” (1994, 1).

In 2003, when I joined the staff of MTS, a broader study such as that implied by these methodological concerns of the 1994 academic staff had not yet been done.

Three years after the WARC study, Paul Frelick, an expatriate lecturer at MTS, began conversations with the Director of the Seminary and the President of the LEC regarding the structure, function, and future of the seminary. In 1997, in a document entitled, “Morija Theological Seminary Some Observations and Impressions: A memo for conversation with Dr. A.M. Moseme” (the Director of the Seminary), Frelick referenced the WARC report and the MTS

---

12 The Seminary files contain a document dated 15 Phato [August] 1969, entitled, “KOMITI EA SEKOLO SA BORUTI LE SA BIBELE” (Melaona e lokisitsoeng ke Komisi ea Melao ea Seboka) COMMITTEE OF THE SCHOOL OF MINISTRY AND BIBLE SCHOOL (Regulations authorised by the Law Commission of the Synod). This document’s first two numbered items are:

1) Komiti ea Sekolo sa Boruti le sa Bibele e teng, e leng Komiti ea Tsamaiso. Litho tsa Komiti eo li tlhatho ke Seboka.

[There is a Committee of the School of Ministry and Bible School, which is a Committee of Direction. Members of the Committee will be (s)elect by the Synod.]

2) Komiti eo, hammoho le batsamaisi ba likolo tsena, e tla hlahloba lita ba tsa bophelo ba sekolo sa Boruti le sa Bibele.

[That Committee, together with the Directors of these schools, will examine all matters concerning the life of the School of Ministry and Bible School.] This 1969 document reflects a current addendum to the LEC Constitution, and relates to Chapter 16(B):180 of the Constitution: “Sekolo sa Boruti se tsamaisoa ke Komiti ea tsamaisoa ea sona, ka mokhoa oe melao e amohetsoeng ke Seboka.” English version: “The Theological School is managed by a School Committee in accordance with the regulations approved by the Seboka (see addendum on p. 38).”

13 It is interesting that M. Bernard, as “scribe” for these minutes, refers to the “LEC” as if it were some entity different from or beyond the seminary. It seems that “LEC” is language, for Bernard, representing the Executive Committee (Komiti ea Seboka). There may be an element of Bernard, who was an expatriate missionary in Lesotho during the transition, in 1964 from the Paris Evangelical Missionary Society and the Church of Basutoland to the Lesotho Evangelical Church as an independent denomination, viewing the independent church as an entity separate from the seminary and its mission. It could also be an expression of his sense that the Executive Committee seems to regularly act on behalf of the entire Church (this issue will be discussed later in this thesis).
response, and reflected that perhaps the seminary would benefit from input and study regarding its life as an institution:

A recent evaluation conducted for the LEC by WARC (1994) received a response/reply which was understandable given the somewhat superficial nature of the evaluation.

However the MTS has had a succession of partner/envoys from various churches and it would appear that it would serve the MTS and LEC to avail themselves of the remarks and observations of such persons from the Disciples of Christ, CEVAA, PCUSA, etc. . . . One would hope that forthwith all partners as well as more permanent staff be required to give input to the end that the MTS be upgraded to bring it in line with perceptions of sister institutions, especially in Southern Africa (Frelick 1997).

Frelick’s memo highlights perceptions and concerns under the headings, “The Director”; “The MTS Board”; “Staff Responsibilities and Relationships”; “Worship Life”; “Community Life”; and “Student Recruitment and Admissions.” Frelick later wrote follow-up missives to Rev. Dr. Moseme, and submitted several proposals for seminary structure and the future of preparation for ministry in the LEC, including a new governance proposal, a plan for curricular development, and an outline for the further education of LEC pastors who might become future lecturers at MTS, reducing reliance upon expatriate lecturers. None of these proposals was implemented.

Another expatriate lecturer, Stephan Fischer, in a “Report about the years 1997-2001,” outlined some of his concerns about the seminary and its life. His concerns mirrored many of those present in other reports and studies. Headings in his report included, “Entrance Level of Students”; “Continuity of Staff”; “New Governance Proposal” (this referred to Frelick’s proposal, mentioned above, about which no official action had been taken beyond the faculty of the seminary); “Syllabus”; “Contacts” (referring to the isolation of the seminary from other institutions); “Spiritual Life”; “Authoritarian Leadership”; “Money”; “Projects”; and “The Road Ahead.”

A year later, in 2002, in a brief report entitled, “Reflections on Volunteer Assignment, Morija, Lesotho,” Allen and Judith Myrick reflected on their impressions of MTS based upon their two months (January 26 to March 30, 2002) living and teaching at the seminary. This report mentions some of the same issues present in other reports – the educational level of students, the “insular” nature of the seminary, issues between and among the students and the administration, faculty shortages, and the “relationship between the seminary director and the church executives.” They ended their report: “We were happy to be able to assist in a school which very much needs help.” (emphasis mine)

More recently, two documents written by LEC pastors have renewed calls for further work around issues of theological education. In a 2003 Master of Theology dissertation, Rev. Tseliso Lentsoenyane (at that time, the Executive Secretary of the LEC) wrote in his “Recommendations to the LEC Leadership” that, “…the training of both lay and ordained ministry must be a key thing to promote the church work with the personnel that would be able to face the day to day challenges in
In February of 2005, Rev. Mojaki Kometsi, at that time, lecturer in Old Testament and Hebrew at MTS, drafted a document entitled “The LEC’s Vision for A Sustainable Future” in which he wrote (in a subsection with the heading, “Education”):

The only theological training institution of the LEC (Morija Theological Seminary-MTS) is our pride, but it looks younger than its age. . . . [F]or the past two decades the Seminary has been so under-staffed, so that some of the major fields of study go with only one or at times, no instructor at all. This situation is bad. The infrastructure at all levels is very poor e.g. student housing, classrooms and other internal operations to facilitate new systems of learning have been a major block to the institution’s growth. We cannot hold on this note all the time; and if we do, I’m afraid we will soon come to the brink of ruin (Kometsi 2005, 5).

Rev. Kometsi, a graduate of MTS who also holds a Master of Theology degree from Christian Theological Seminary in Indianapolis, Indiana, USA, has served as a parish pastor in the LEC, and taught at MTS for many years. His knowledge about and concern for the life and work of MTS proceed, it seems, from his love for and ongoing involvement in the ministry of the Lesotho Evangelical Church. Kometsi continues, highlighting the important and intricate reciprocal relationship between the work of the seminary and the ministry of the wider church:

Let me close this note by quoting the words of a dynamic theologian, stated in attractive simplicity, <<without a seminary – a seedbed of ministers, no church can long maintain its identity. Conversely, no seminary can operate successfully without the wholehearted support of the church and congregations it serves>> (J.M. Myers ‘Grace and Torah). My earnest appeal is that the LEC should consider a ways [sic] of upgrading learning at MTS and also to equip our ministers with good education (Kometsi 2005, 5).

Over the last twenty years there have been clear calls – from Basotho and expatriates alike – for comprehensive investigation into the life and work of Morija Theological Seminary as it relates to the ministry of the Lesotho Evangelical Church. These calls have most often come from those intimately familiar with MTS and its work, and have included questions about structure, function, participants, resources, mission, and community life.

I began work as a full-time lecturer at Morija Theological Seminary in 2003, and served as a member of the full-time faculty there for four academic years, completing my service in May of 2007. My spouse, Susan, and I were sent to MTS as “missionaries”15 (the LEC referred to us most

---

14 Rev. Kometsi was elected Executive Secretary of the Lesotho Evangelical Church just a few months later, and resigned his position as lecturer at MTS as he moved into his full-time administrative duties for the denomination.

15 I have enclosed the word, missionaries in inverted commas to signal the difference between our position as those sent in 2003 by a partner denomination to the LEC, and that of those missionaries whose work will be discussed in Chapter Two of this thesis presentation. Early (and some present-day) missionaries have seen their task as that of bringing the Gospel of Jesus Christ to those who had not yet received that Gospel (see discussions in Chapter Two below). As “missionaries” with Common Global Ministries, our purpose was to, “provide a Critical Presence with international partners through various ministries of acompañamiento (walking together side by side).” Critical Presence is “the priority Global Ministries follows to timely and appropriately meet God’s people and creation at the point of deepest need: spiritually, physically, emotionally, and/or economically. When international partners request a missionary for a specific need that meets the Critical Presence criteria and finances are available for the appointment, then a person who can fill the role is sought” (http://globalministries.org/about-us/).
often as “envoys”) by Common Global Ministries, a joint Global Mission of the United Church of Christ (in the United States) and the Christian Church (Disciples of Christ) – also a North American denomination. The research presented in this thesis was partly motivated by my own position and commitment as a lecturer at the Theological School. During the course of the first two academic years I spent teaching at Morija Theological Seminary, I began to discern a “disconnect” between the life and work of the students and staff at the Seminary and the life and work of the wider LEC. It was my perception, based upon observations of parish life, and discussions with students, pastors, and lay people in the LEC, that the church perceives a need to better understand the important role of the training for and practice of ordained ministry in its overall life and mission. I further perceived, as have many whose reports and concerns I have outlined above, important issues of structure, function, and community life at MTS that seemed to inhibit the institution and those who participated in and cared about its life and mission in their pursuit of excellence in theological education.

“Communities of Faith and Learning”

My concern for the quality of theological education in the LEC, combined with my awareness of the priorities articulated in the MTS Mission Statement, the fact that MTS is, at present, the sole provider of formal theological education for future LEC pastors, and the recent history of questions and concerns about the life and work of MTS have led to the design and implementation of the research presented in this thesis. According to theologian Craig Dykstra, writing from a North American perspective:

The single most important thing about theological education in the future of the church and culture is that these schools actually be communities-of-faith-and-learning, guided by a theological vision in which faith and learning are bound inextricably together in something like the essential intimacy of love’s knowledge.16

This statement makes two crucial claims. First, Dykstra connects theological education with, “the future of the church and culture.” This claim, if it represents reality to any extent, is especially compelling in the case of Morija Theological Seminary – the only seminary preparing pastors for ministry in the largest Protestant denomination in the nation of Lesotho. What happens in the course of theological education at MTS would seem to have, at very least, the potential for tremendous impact on the Lesotho Evangelical church and the communities it serves in Lesotho and South Africa. Next, Dykstra’s claim that theological schools ought to, “be communities-of-faith-and-learning” is a call, reminiscent of the mission statement of Morija Theological Seminary, for the intimate connectedness of biblical and theological education with an awareness of and participation in, “the continuing ministry of our Lord Jesus Christ.” In the midst of questions about curricular issues, staffing patterns, admissions standards, and financial concerns, queries

---

16 Dykstra describes “love’s knowledge,” a term he borrows from Martha Nussbaum, as, “in its most fundamental sense, God’s knowledge – the knowing that belongs to the One who is love. But insofar as our knowledge conforms at all to God’s own love and wisdom, love’s knowledge is also our knowledge – of God and God’s creation, including ourselves” (2005, 147).
about community life, spiritual practices, and faithfulness are important and necessary barometers as we consider the state of theological education in the Lesotho Evangelical Church – or anywhere. Dykstra goes on to suggest that:

Insofar as theological schools are among the very few institutions in our society that are, by their own standards, calling themselves explicitly to be communities-of-faith-and-learning, I hope they will take that calling with full seriousness to its deepest levels and understand that the very quality of its existence in these terms is, in and of itself, among its most important contributions to the future of the church and culture (2005, 147).

My interest, then, has been to ascertain the ways in which Morija Theological Seminary has functioned as a “community-of-faith-and-learning,” and to what extent, if any, the work and life of the seminary has impacted ministry in the Lesotho Evangelical Church. In essence, I sought to explore the nature of understandings and practices (as they concern the ongoing pastoral ministry of the church) related to training at Morija Theological Seminary for the ordained ministry in the Lesotho Evangelical Church. Stated interrogatively, “What are the understandings and expectations of members of the Lesotho Evangelical Church regarding the training for and practice of the ordained ministry in the midst of the LEC, and how is the work of theological education at Morija Theological Seminary interacting with and responding to these understandings and expectations?” Is Morija Theological Seminary fulfilling its mission? Implicit in the answers to these questions were:

- peoples’ reflections, understandings, and visions regarding the mission and practice of theological education at Morija Theological Seminary as they relate to the ongoing life of the Lesotho Evangelical Church
- understandings about the practical and theological foundations of the ordained ministry in the Lesotho Evangelical Church.
- possible directions for future adjustment/improvement of theological education in the LEC
- information about the current needs and concerns of lay people and pastors in the context of parish life in the LEC as they relate to the programme of theological education at Morija Theological Seminary.

**Descriptive Theology**

From April of 2005 to May of 2007 I conducted a study encompassing documentary research and widespread qualitative inquiry with pastors, lecturers, students, administrators, and lay people of the LEC, intended to ascertain current practices and understandings regarding preparation for the ordained pastoral ministry (specifically at Morija Theological Seminary) as they relate to the wider ministry of the members of the Lesotho Evangelical Church. It was my hope and intention that findings from this investigation would provide the church with important information for use in its continued theological discernment about its mission in southern Africa and the world.

This study was designed as an exercise in practical theology in the sense that it was grounded in the contextual realities of a specific institution and process, within a Christian faith
community; involved elements of both theory and practice; and that its findings would have potential to be pertinent to the actual life and circumstances of that particular faith community in a specific time and place. I followed a theoretical design rooted in acknowledging the importance of the contextual realities of the situation in the Lesotho Evangelical Church vis-à-vis theological education at Morija Theological Seminary. My project of research was, in essence, a thorough analysis of the current situation as perceived and reported by those involved. I intended here what Don Browning (1991) has called “descriptive theology.” Descriptive theology is the first of four movements in what Browning has called a “Fundamental Practical Theology”:

I argue that theology as a whole is fundamental practical theology and that it has within it four submovements of descriptive theology, historical theology, systematic theology, and strategic practical theology (1991, 8).

Browning describes the task of descriptive theology thusly:

It is to describe the contemporary theory-laden practices that give rise to the practical questions that generate all theological reflection (1991, 47).

Browning (drawing from Hekman 1986) sees the task of descriptive theology as being both sociological and hermeneutical. “A hermeneutic sociology sees the sociological task as a dialogue or conversation between the researcher and the subjects being researched” (47-48). In this respect, Browning has placed descriptive theology firmly within the realm of qualitative research, with its acknowledgement of the importance of reflexivity – the “relationship …between the researcher and those being researched… and the researcher’s reflections on it” (Rossman, Rallis 1998, 38).

Browning suggests several questions of the type that are appropriate to descriptive theology:

Questions of the following kind guide this moment of theological reflection: What, within a particular area of practice, are we actually doing? What reasons, ideals, and symbols do we use to interpret what we are doing? What do we consider to be the sources of authority and legitimation for what we do (1991, 48)?

In essence, Browning proposes asking, “What do we think we are doing?” and “How and why do we think we are doing it?” Questions similar to these guided my investigations into the understandings about theological education at MTS within the wider context of the LEC.

It is important to note here that I undertook a thorough application of the task of Browning’s first step, descriptive theology, in which what Browning (following Geertz) calls a thick description (107) is created. Geertz (1973, 6) connects this notion of thick description with the ethnographer’s work:

From one point of view, that of the textbook, doing ethnography is establishing rapport, selecting informants, transcribing texts, taking genealogies, mapping fields, keeping a diary, and so on. But it is not these things, techniques and received

---

17 C. Boff (1987) and Groome (1991) have proposed similar steps from liberation and educational perspectives, respectively. Boff labels his first step “Socio-analytic mediation,” and intends by this a thorough-going analysis of the current and historical situation making use of the social sciences. Groome labels his first movement “Naming/Expressing Present Action,” and suggests proceeding around a “generative theme” (1991, 175 ff.).
procedures, that define the enterprise. What defines it is the kind of intellectual effort it is: an elaborate venture in, to borrow a notion from Gilbert Ryle, “thick description.”

As will be discussed below, I worked to create a thick description of the practices and stated intentions regarding theological education at Morija Theological Seminary as it relates to the life and ministry of the LEC using tools and techniques of ethnography.

While this descriptive phase of Browning’s process produces important and useful information, it is not sufficient, in and of itself, as an act of “fundamental practical theology.” As Thomas Ogletree asserts in a review of Browning’s work:

As Browning makes clear, however, none of the submovements of theology can be completed without the other three. He intends to challenge all branches of theology to pay heed to the social and cultural locus of their inquiries. At no point does he argue for a new group of specialists called “descriptive theologians.” What matters is a lively dialogue among the branches of theology, with full appreciation for the practical interest that governs them all (1992).

One reason I conducted research based primarily in this first of Browning’s submovements connects to the reality of the size and limitations of such a study. Donald Capps (1992) has offered a helpful critique of Browning’s application of descriptive theology, writing that, because of limitations Capps sees in Browning’s descriptions of and conclusions about The Wiltshire Church (one of Browning’s concrete examples):

either . . . the model Browning sets forth is too broad-gauged to be of real value for understanding congregational realities or that he has not yet made a convincing demonstration of its usefulness.

The latter, it seems, is likely the case. A “convincing demonstration” of the usefulness of Browning’s model requires deeper analysis and a more thorough-going application of each of his categories – especially, perhaps, description. Capps seems to realise this in his comments about the analysis Browning makes of the Apostolic Church of God:

But his study of the Apostolic Church of God in southside Chicago was his own, and this study is based on a description of the congregation which is actually quite “thin” (i.e. based on a limited number of visits having no apparent structure or design). As a result, there isn’t much that the subsequent “movements” in the theological process can do to redeem the analysis (1992, 94).

The intent in this thesis is to provide not a mere cursory description, but rather a “thick,” multi-faceted engagement with the people, institutions, cultural issues, and practices and claims connected with theological education in the LEC. This is best done by focussing solely on Browning’s first movement, description, allowing a solid basis for future further work in the subsequent movements.

A second reason for limiting this study to the descriptive task is that, as Browning has written, “…interpretation always proceeds within a community. It can never be simply an individual matter” (1991, 50). As an individual researcher, and as an “outsider,” I am not competent to engage in the final three interpretive submovements without voluntary and engaged
participation by the members of the LEC involved in the important issues this research addresses. Part of the design of this study (see below) was to involve key members of the LEC leadership in conversation regarding research results and implications, and to invite them to proceed with the necessary work of historical, systematic, and strategic discernment that can only be done by pastors and lay people – theologians18 – working together within their denominational community. For this work to be well-founded, however, a comprehensive description is required.

Inherent in Browning’s understanding of descriptive theology is the ethical concern with the presence and quality of phronesis, or practical wisdom. He writes that describing situations is to, “describe how people think and act practically in specific contexts. To describe situations is to describe the forms of phronesis that actors use in concrete situations” (1991, 97). He (105-109) presents and discusses what he calls “the five dimensions of moral thinking” as proposed categories for investigation and interpretation regarding this descriptive task. His categories include the “visional,” – a category concerned with the “particular narratives, stories, and metaphors that shape the self-understanding of the communities that belong to the tradition”; the “obligational” – a category concerned with the “principles of obligation” of the tradition within its particular context; the “tendencies and needs” present in the situation – a category concerned with cultural and “psychobiological needs”; the “environmental-social dimension” – a category concerned with immediate and wider social and ecological contextual issues; and the “rule-role” dimension – a category concerned with concrete participatory issues within a particular community. Browning claims that these categories are, “reconstructions of intuitive experience of what goes into practical moral thinking, whether conventional or critical” (1991, 108). He further (108) invites “the reader to try the five dimensions on for size and comfort” and writes that his, “claims for their usefulness are open-ended and modest.” Browning has named, it seems, five categories that are sufficiently comprehensive to provide “thick” description from the standpoint of his concern for the presence and quality of practical wisdom in a given community, tradition, and situation. As such, though this thesis will not explicitly name these specific categories throughout, they are representative of the breadth and depth of contextual concerns that must be present for adequate description. Included in the descriptive analysis of theological education within the LEC presented here will be concern for vision and understanding within the LEC and the wider Christian tradition; discussion and analysis of structures, themes, and assumptions regarding the roles of people and institutions; cultural and other contextual concerns; and theological reflection regarding the nature of each of these as they relate to the project of the preparation of ordained leaders for the LEC.

Because of the size and complexity of a denomination such as the LEC (Browning uses studies of specific congregations as examples of his method), and because of the specific subject matter I claimed as my focus, I designed a set of investigative criteria based on six specific areas of concern with regard to the training for and the practice of the ordained pastoral ministry in the

18 Theologians in the sense implied by Cobb (1994, 11) in his definition of theology as “intentional Christian thinking.”
LEC, and six specific groups of people in the LEC that might come to the question with distinct or unique commitments and pre-understandings. The six areas of concern are *Campus life and general course of study at MTS; Field Education; Applicability of pastoral skills and knowledge to actual parish and community contexts; Christianity in culture; Poverty; and HIV/AIDS*. These six areas were selected based upon initial readings, observations, and conversations in the context of the LEC over two years (2003-2005) during which I participated in the life and work of both Morija Theological Seminary and the wider Lesotho Evangelical Church, and are discussed more fully in Chapter Four of this thesis. The first two areas – *Campus life and general course of study at MTS and Field Education* – indicate specific programmatic elements of the structure of theological education through Morija Theological Seminary. They are connected by the third area – *Applicability of pastoral skills and knowledge to actual parish and community contexts* – to the final three areas (*Christianity in culture; Poverty; and HIV/AIDS*), each of which represents an important contextual concern for the preparation for and practice of ministry in the LEC within the context of present-day Lesotho. The six groups of people in the LEC are: *LEC Executive Committee; MTS Students; LEC Lay People; MTS Board and Administration; LEC Pastors; and MTS Academic Staff*. Each of these groups contains people with a specific vested interest in the nature and quality of theological education and ministry in the Lesotho Evangelical Church. My intent with this design was to create a multivalent understanding of the current practices and understandings regarding Morija Theological Seminary’s work of theological education within the LEC.

It was my hope that gaining information and understandings from each of these perspectives would allow me, as well as the members of the LEC, to locate implications for theological education within a wide and complex field of relationships and concerns. One might liken the inter-correlation of these six thematic categories with representative voices from the six participant categories to the process of triangulation often used in qualitative and mixed-methods research, allowing for the interactions of data from various perspectives to suggest and make more explicit complex relationships and connections within the context of the study.19 The six areas of

19 There is an ongoing discussion within the field of research methodology regarding the helpfulness and epistemological accuracy of the term *triangulation* (see, for example, Massey 1999; Richardson and St. Pierre 2005). The “crystal” has been offered as one helpful descriptive alternative when considering the importance of various sources and angle of information and interpretation:

In triangulation, a researcher deploys different methods – interviews, census data, documents, and the like – to ‘validate’ findings. These methods, however, carry the same domain assumptions, including the assumption that there is a “fixed point” or an “object” that can be triangulated. . . . I propose that the central imaginary for “validity” for postmodernist texts is not the triangle – a rigid, fixed, two-dimensional object. Rather, the central imaginary is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach. Crystals grow, change, and are altered, but they are not amorphous. Crystals are prisms that reflect externalities and refract within themselves, creating different colors, patterns, and arrays casting off in different directions. What we see depends on our angle of repose – not triangulation but rather crystallization. In CAP *creative analytical processes* texts, we have
concern and the six groups of people are connected within a web of mutual relatedness. No one group acts without connection (in some way) to the others; no one area of interest exists without connection (in some way) to the others. All of these people and areas of concern exist within the wider context of the ministry of the Lesotho Evangelical Church in Lesotho and South Africa.

Though diagrams can sometimes limit or obscure complicated concepts and relationships, they can often also be helpful in making lucid intricate structures. I have created a diagram to visually indicate the nature of the interrelatedness of these groups and areas of concern with regard to theological education at Morija Theological Seminary. I have labelled this graphic representation, “Correlational Hexangulation,” indicating the presence of interrelated hexagons, representing the six areas of concern and interactional connectedness to each of the six groups of people in the LEC (see Figure 3). As I mentioned above, each of these relationships connects with all of the others, and all occur within the context of the ministry of the LEC. My research proceeded, then, as an attempt to discover (using questionnaires, focus group and individual semi-structured interviews, and participant observation – each of these methods adding new possibilities for understanding across the above-named heuristic categories), something about the practices and understandings of each of the six groups within each of the six areas (and, conversely, the practices and understandings within each of the six areas, of each of the six groups). This information has been analysed along with documentary information (minutes, historical documents, institutional “artifacts” (evidence of “material culture”)) (Rossman, Rallis 1998, 187). Data gleaned from this research programme is intended to provide the LEC with information that can be used to reflect upon and interpret practices and understandings related to ministry and theological education. This design produced both synchronic and diachronic information, in that the documentary research offers some diachronic perspective, and that pastors, especially, were asked to reflect upon their respective seminary and pastoral experiences over the courses of their careers. This process also has the potential to suggest possibilities and directions for similar research in other denominations and institutions – especially in southern Africa.

moved from plane geometry to light theory, where light can be both waves and particles (Richardson and St. Pierre 2005, 963).
My particular work of descriptive theology proceeded as a qualitative organisational case study (Marshall, Rossman 1999, 61 ff.), with a specific focus upon the above-mentioned issues and concerns. This thesis is presented as a nexus of background, historical, cultural, and preliminary design information, combined with field research, findings, and analysis and suggestions. My method for the field research included participant observation, review of documentary and institutional evidence, structured interviews and questionnaires, and “focus group discussions.”

The general method and timeline are outlined below.

**Limitations**

This study is limited in the following ways: The design of this study is limited to concerns relating to Browning’s first submovement – descriptive theology – for reasons indicated above. The study did not thoroughly investigate issues of gender, pedagogy, funding, or lay education, although allusions to these important issues are present, to varying degrees, in questions and answers in the field research process. A thorough investigation of any one of these important

---

20 Marshall and Rossman (1999, 114) suggest that focus groups are comprised of “7-10 people … who are unfamiliar to one another.” I interviewed groups of lay people in outstations and parishes who were, most often, familiar to one another, but who shared a connection to the topic. This was appropriate to the overall research design because of the difficulty and expense of travel for many Basotho, and the fact that people naturally relate in congregations. One limitation of this design is the fact that intra-parish and interpersonal dynamics may have affected the process of the discussions.
issues would require a separate, in-depth study of its own. This study sought to gather data specifically related to the Theological School of Morija Theological Seminary and the practices and understandings of ministry related to the ordained ministry. This delimitation was not intended to ignore or deny the important work of the Bible School of Morija Theological Seminary and the Evangelists serving in the LEC, nor was it intended to diminish the important ministry of the laity, but was rather intended to provide an appropriate and manageable scope for thorough and meaningful description.\textsuperscript{21} The study is further limited by the fact that it is a qualitative study, and is therefore situated in the very specific hermeneutic space created by the interaction of my history and concerns as a participant-observer and researcher, and the histories and concerns of the members of the LEC who participate in the research. While qualitative research tends to be “limited” in this way, it also allows for the possibility of flexibility, deep description, and unforeseen information and concerns – each of which can often be instructive and helpful. Browning, in an important section discussing the voice of the researcher, defines practical theology as "...a historically situated conversation designed to clarify the grounds for our praxis" (1991, 62). My study intended to explore and expand this "historically situated conversation."

**Subsequent Chapters**

Chapter Two will examine questions of the historical conversation between and among various interlocutors regarding issues of Christianity and culture in Lesotho and southern Africa, along with important questions regarding issues of representation as they relate to who has told the stories of the Christian church, and my own place, as a specific researcher, in the ongoing development of these conversations. Chapter Three will provide an historical overview of Morija Theological Seminary in an attempt to provide diachronic depth for subsequent discussions of research findings. Chapter Four will present more fully the process of selection for the heuristic categories outlined briefly (above) and review in detail the methods employed in the gathering of data. Chapter Five will examine and discuss key findings, primarily from investigations related to the contextual category, “Campus Life and General Course of Study,” based upon interpretation of data. Though I gathered (through participant observation, documentary review, questionnaires, and interviews) significant data from all participant categories for each of the other five contextual categories, data from this first category presented compelling and complex questions and observations that will be central to this thesis presentation. Information gleaned from each of the other five contextual categories, in addition to providing context for the presentation of findings regarding “Campus Life and General Course of Study,” will, I hope, aid members of the Lesotho Evangelical Church and any future researchers as they investigate issues of denominational life and theological education. Chapter Six offers an interpretive schema that considers implications about

\textsuperscript{21} One additional concern here is language. While I am able to speak, write, and read Sesotho at an intermediate level, the fact that instruction at the Theological School is in English – my first language – made the study of the Theological School much more accessible to me as the researcher. I was assisted by a Mosotho colleague for the purposes of the lay focus group discussions which were conducted mostly in Sesotho, the first language of almost all members of the LEC.
the current role of Morija Theological Seminary within the life and ministry of the Lesotho Evangelical Church based on conversations with Michel Foucault’s notions about the structure and function of prisons, as presented in * Discipline & Punish: The Birth of the Prison.* Chapter Seven will briefly review normative expectations – using Christian and Sesotho categories – that might be present vis-à-vis theological education within the context of the LEC; succinctly evaluate research procedures and suggest ways in which future projects might gain clarity and focus from this project and its findings; and briefly offer some general suggestions for a way forward regarding theological education in the Lesotho Evangelical Church.

---

22 As will be discussed in Chapter Five, though two Basotho research participants directly equated the seminary with a prison, my use of Foucault’s categories is less a cynical implication regarding the penitentiary nature of MTS, and more an investigation of whether and how the seminary, as an institution, relates to its wider sponsoring body in the production of a specific type of graduate.
Chapter Two

_Lumela lekhoa. “Welcome, white man.”_

Eugene Casalis’ report of Moshoeshoe I’s first words to him in 1833

The road before us curves to the south, revealing terrain filled with rocks and hills, cattle and dongas. I nervously pilot the old Toyota Venture, repeating a single mantra over and over: “Stay left.” “Stay left” “Stay left.”

My wife, Susan, and I, along with our two children – Abbie, age 8, and Danny, age 7 – have been in Lesotho for about a week. We have been sent as “missionaries” by Common Global Ministries, the joint world mission agency of the United Church of Christ and the Christian Church (Disciples of Christ), two North American protestant Christian denominations. Our assignment is to teach at Morija Theological Seminary for four years. Since our arrival in Maseru, the capital city of Lesotho, no one from the LEC has contacted us. In fact, we have had no direct contact with the LEC. We had resigned from positions in the United States, sold or given away all of our belongings, said goodbye to family and friends, and had arrived, bags in hand, to be met at the Bloemfontein, South Africa airport by another Global Ministries missionary who had been working in Lesotho for more than a decade. This fellow missionary had given us directions to the village of Morija, about fifty kilometres to the south of Maseru.

Now, on a Sunday afternoon, we are driving those fifty kilometres to see this place called Morija Theological Seminary. We know virtually nothing about the seminary. When, two months earlier, I had asked our Global Ministries Africa Executive, Bonganjalo Goba, if I could see a course catalogue for the seminary, he laughed, and said “You’re thinking about this place all wrong.”

As we drive there are few people along the road, and we struggle to pronounce and remember the place names on the signs we see. After about an hour we pull into Morija and find the seminary, its location signalled by a large sign in a field, a cow standing behind it. We park the car along the side of the road and get out to look around. We see a building marked, “library” and what might be classrooms and student housing. Now we have a place to put with the name. It is to this campus that we will be driving several times per week for the next four years.

As we consider returning to Maseru, we are met by two men walking along the road toward the seminary. They greet us in English (Thankfully. We have found a Sesotho phrase book, but have yet to realise, for instance, that the initial “l” in _lumela_ – a standard Sesotho greeting – is pronounced like “d.”). They share their names – a Sesotho name and a western-sounding name each – and inform us that they are MTS students. We share our names and tell

23 Dr. Goba, a prominent South African theologian, was intimately involved in the struggle for liberation during the apartheid era.
them that we have come to serve as instructors at the seminary. They welcome us with smiles, and offer to tell us a little about the campus. In the course of their brief introduction they point to the home of the Director of the Seminary, a white house, just up the hill from the library. Our new guides tell us that it will be important to meet with the Director, but that it would not be appropriate to disturb him at home on a Sunday without an appointment. We thank them for the advice!

Before we part company one of the students tells my wife, Susan, that in Lesotho visitors are often given a Sesotho name as a sign of welcome. He notes that her name would mean “Lily” in Hebrew, and gives her the name, ’Mapalesa – in essence, “Mother of flower.” In this single gesture my daughter also gains the name, Palesa – “Flower.” We thank them, say “goodbye,” and return to Maseru, perhaps a little less worried; a little more confident.

A few days later we receive the telephone number of the seminary from our Global Ministries colleague and make an appointment to meet with the Seminary Director. Susan and I arrive at the appointed time, and meet the Director in his office. We exchange handshakes and greetings, and we give him a small gift – a token, perhaps, of our joy about beginning our work, and our thanksgiving for the opportunity to serve. He invites us to sit, and then says, smiling with his whole face: “You have only been here a very short time and you have already made your first mistake!”

We sat there, silent. I tried to hide my sense of incredulity. The Director went on to tell us that we had come to campus without stopping to greet him, and that this was highly improper, and that we had much to learn. I listened, feeling a little embarrassed and even defensive. I responded that the students had suggested to us that it would be inappropriate to visit him on a Sunday without an appointment. The Director said, “They’ve already been dealt with.”

After some discussion about possible courses for the first semester and an invitation to join the Director and his wife for a meal at their home sometime soon, our first meeting ended. We returned to Maseru wondering nervously, “What just happened?”

_____________________

Moshoeshoe and the PEMS Missionaries

The Lesotho Evangelical Church traces its beginnings to the arrival of three Paris Evangelical Missionary Society (PEMS) missionaries – Eugene Casalis, Thomas Arbousset, and Constant Gossellin – at Thaba Bosiu in June of 1833. The first meeting between Moshoeshoe, the great leader of the Basotho, and Casalis, is recorded by Casalis in his, *My Life in Basutoland: A Story of Missionary Enterprise in South Africa*, and has been recounted by many in the LEC, even to this day:

The chief bent upon me a look at once majestic and benevolent. His profile, much more aquiline than that of the generality of his subjects, his well-developed forehead, the fulness and regularity of his features, his eyes, a little weary, as it seemed, but full of intelligence and softness, made a deep impression on me. I felt at once that I had to do with a superior man, trained to think, to command others, and above all himself (Casalis 1971, 176-77).
Casalis relates his memory of Moshoeshoe’s physical appearance and dress, and then recounts Moshoeshoe’s greeting to him:

After we had looked an instant at each other in silence, he rose and said, *Lumèla lekhoa,* ‘Welcome, white man!’ and I replied by holding out my hand to him, which he took without hesitation (178).

This encounter was, of course, more than a chance meeting of two people. It represented multiple expectations, inherent complications, and plentiful possibilities. Casalis (137-139) relates that earlier that year, at a meeting in Philoppolis, Adam Krotz, a “mulatto” and a “very intelligent hunter” had told the three PEMS missionaries that “Moshesh” (as many nineteenth century documents refer to Moshoeshoe) had indicated a strong desire for relationships that would aid him in securing peace for his people, and, having been told by Krotz about European missionaries, had even sent 200 cattle to Krotz to “procure him in exchange at least one missionary.” Casalis writes that Krotz quoted Moshesh thusly: “Oh, I beseech you, tell the first you meet to hasten here. I will give them the best possible welcome. I will do everything they advise me to do.” Given Moshoeshoe’s position of wealth and power, and record of leadership and consolidation of the Basotho in the face of great odds, it seems unlikely, at best, that his tone and request were so acquiescing and conciliatory. ²⁴ According to Gill:

When Casalis, Arbousset and Gossellin arrived, Moshoeshoe undoubtedly hoped to procure guns through them in order to ward off the mounted and armed Korana who were still harassing his people from their bases west of the Caledon River. No doubt he also hoped to come to understand more about these white men and their civilisation. He had already heard a great deal about the whites through Krotz, as well as through Basotho refugees who were beginning to return from their sanctuaries in the Eastern Cape. Moshoeshoe had even had occasion to previously meet trekboers and other white adventurers. In the same way that a proper understanding of the Zulu in the East was essential, so also it was imperative to understand these white men with their “rolling houses” ²⁵ and powerful weapons (1997, 15).

Ellenberger, a PEMS missionary (and one of Gill’s important sources), writing over a century after the first encounter in 1833, suggests possible reasons for Moshoeshoe having guided the first three missionaries to Makhoarane: ²⁶

---

²⁴ It seems unlikely, at very least, that such a tone indicated Moshesh’s intention, sight unseen, to accept unknown foreigners as something like unquestioned advisors on political and other matters. If this (decades later) retelling of Casalis remembering Krotz relating of Moshoeshoe’s words bears any resemblance to Moshoeshoe’s actual words to Krotz, it may be that it represents Moshoeshoe’s keen sense of politics, and openness to enter into a relationship he saw as potentially fruitful.


²⁶ Makhoarane was the area that would become the missionaries’ headquarters and that they would name “Moriah” (later to become Morija) recalling the Genesis 22 story of Abraham and Isaac, “in remembrance of the difficulties through which we had passed, and of the providential guidance which had brought us thus far” (Casalis 1971, 188).
In taking the missionaries to that spot, Moshesh was probably guided partly by political reasons. He wanted to place them between him and the pilfering Korannas who had so frequently threatened him and who had quite recently again attacked him in his own fortress at Thaba-Bosigo; Morija would thus be an outpost from which one could observe the movements of the enemy and keep him in check. The presence of the missionaries would also help to keep the authority of Moshesh on that part of his territory (1938, 16).

To my knowledge, we have no extant written account of either the meeting with Krotz or the first meeting with Casalis from Moshoeshoe’s perspective. Whatever Moshoeshoe’s words or thoughts, several things seem clear: Moshoeshoe had his own important issues and perceptions regarding these missionaries. These were as complex and contextually embedded as were those issues and perceptions of the missionaries. Because Casalis is our primary source for these early engagements, we have much less information (if any, directly) from Moshoeshoe’s perspective.

Casalis was relatively clear about his own hopes and expectations before travelling to meet Moshesh for the first time, writing that, “To the advantage of carrying the Gospel to peoples ready to receive it was added that of making important geographical discoveries, and of opening a new region to the civilised world” (1971, 138). This concern with Christianity, civilisation (and no doubt the commerce that comes with it), and exploration, is typical of early missionary writings (cf., Moffat 1842; Livingstone 1857; Edwards 1886 *inter alia*). Casalis’ religious and cultural expectations and judgements are immediately evident. As he recounts his first meeting with Moshoeshoe’s wives, he foreshadows the long and difficult battle over polygyny that would be an important element of missionary involvement in Lesotho:

Moshesh conducted me towards a house a little higher and more spacious than the others, that of the Queen Mamohato. Before entering it, he caused to pass before me his inferior wives, to the number of thirty or forty, not suspecting, poor man, what I thought of polygamy nor the blows which I was meditating against it (1971, 179).

As Casalis, this young (early twenties!), unmarried, newly-ordained missionary sat in a place of honour and welcome, witnessing the hospitality of the leader of hundreds of thousands of people, he envisioned himself destroying the marital customs of an entire culture. His strong Christian piety and European arrogance aside, Casalis had no way of knowing, “poor man,” how important the practice of polygyny was for Moshoeshoe and Basotho polity and regional relations. Gill (1997) writes of Moshoeshoe’s early encounter with his mentor, Mohlomi:

His father and grandfather, fearing that the young man would soon lose his head completely, took him to the famous prophet and healer, Mohlomi, who instructed him in the ways of peace and just government. . . Mohlomi urged him to deal justly with all, especially the poor; to be generous with his subjects as well as his enemies; to love peace and the profits of hard work rather than war; to share his wealth through the system of *mafisa*; to marry many wives so as to spread his influence; not

---

*27 Polygyny had also been an important issue of contention among and between English Nonconformist missionaries and the Southern Tswana: For example, while the (alleged) lack of “proper domestic order” was often bemoaned (Broadbent 1865:204; Livingstone 1959, 1:70; below, chapter 6), polygyny loomed especially large as an obstacle (R. Moffat 1842:251; J. Mackenzie 1871:410f.); self-evidently, it violated the Christian ideal of marriage and family as the cradle of moral being (Comaroffs 1997, 73).*
to trust in many of the practices of certain types of traditional doctors, and never to kill anyone accused of witchcraft (p. 12).

Other writers have also related the importance of Mohlomí as a mentor for Moshoeshoe regarding the practices of chieftainship amongst his people (e.g., Mokhehle 1990, 12-37; Guma 1960, 114-115; Arbousset 1991, 63-64; Casalis 1997, 248, 286 [using the spelling “Motlumi”]). Moshoeshoe’s marriage practices were clearly a part of an integrated philosophy of society and governance – a philosophy Moshoeshoe adopted from Mohlomí. Marriage customs, as would be expected, are not some incidental element of culture or lifestyle, easily open to change by interlopers from afar, but rather important cultural building blocks and signifiers with interpersonal, spiritual, and political implications. The practice of lenyalo (marriage) was, and is, a crucial part of establishing and maintaining Sesotho society. Polygyny exemplifies the types of important cultural practices and understandings that would be contested in the midst of Christian missionaries’ relationships with the Basotho. This and other matters would constitute, in Lesotho, portions of what the Comaroffs, referring to the Southern Tswana and the English Nonconformist missionaries, called a “long conversation” (1991, 197).

Casalis’ retelling of his first meeting with Moshoeshoe, and of the work of the three PEMS missionaries and the Basotho among whom they lived, helps to illustrate myriad issues of great import for the Lesotho Evangelical Church today. The LEC, like many southern African Christian denominations, lives with the legacy of European encroachment, missionary misapprehensions, cultural questions, and power imbalances. In an introductory essay for the facsimile reprint of Casalis’ book, The Basutos, Stephen Gill addresses many of the pertinent issues for the church today in relation to the legacy of Casalis and his colleagues, and the colonial situation in which the LEC was born and grew. Many of the issues Gill outlines are important for consideration of the LEC and its programmes. I will discuss several of Gill’s categories, including, “Superiority Complex,” “Second Thoughts,” “A Church Native to the Soil of Africa,” “The Church’s Uneasiness Today,” and – a compilation of Gill’s categories addressing missionaries, Basotho, and his call for humility – “The Challenges and the Need for Humility.” As a corollary to Gill’s category, “Superiority Complex,” I will briefly review Leon De Kock’s (1996) discussion of missionary tales as “hero” narratives, as it relates to the legacy of the PEMS and the current situation in the LEC.

Superiority Complex

Gill (1997, 28) begins with a reminder of the strong sense of superiority over Africans with which European missionaries like Casalis thought and wrote, stating that:

The missionaries of that era had no doubt that “Christianity and civilisation”, that is, their Western civilisation, were the best for all peoples and were, like a light shining in darkness, destined to outshine and eventually replace other cultures.
This sense of cultural and personal superiority was often expressed using the crudest and most demeaning characterisations and labels for the people whom they encountered and with whom they lived. Gill quotes Setiloane (1976, 89) as an example of this sort of language usage:

Kindly disposed as they were and well meaning, the works of the early missionaries to Africa – Shaw’s ‘Memorials’, Moffat’s ‘Missionary Labours and Scenes’, Casalis’ ‘The Basutos’ and others – are not pleasant reading for the descendants of those whom they, in their superiority, call “savage”, “heathen”, “caffers” and “sons of the wilderness”.

Add to Setiloane’s list, “barbarians” (Arbousset 1991, 92), and “disinherited child of the human family” (referring to “Bushmen”) (Casalis 1997, xiv). This use of language, found throughout early missionary writings, clearly highlights the arrogance of which Gill writes. It continues, unfortunately, into the later part of the nineteenth century, and, though the language regarding people may have softened, the arrogance it portrayed is easily found in twentieth century writings. This sense of arrogance and disregard is clear in writings of and about the second generation of PEMS missionaries in Lesotho. Shillito (1923, 61) quotes Mme. Mabille, referring to François Coillard:

“Few young missionaries,” wrote Mme. Mabille, “have had a lonelier life or one of more entire self-sacrifice than his during the three years he passed there alone, before Mme. Coillard came out to him – surrounded by an entirely heathen population, hearing nothing from morning till night, and often all night through, but the wild shouts, the din of their heathen dances, their drunken brawls. . . . At that time there was not a single Christian in the whole district with whom to hold Christian fellowship.”

Missionary arrogance has continued well into the twentieth and twenty-first centuries, unfortunately, and objectifying, condescending language has continued to be a part of the literature. Diedrich Westermann (1937, vi-vii), in a preface to the publication of his 1935 Duff Lectures in Germany, writes:

Missionary work among backward peoples has its own features. The pagan African is more easily convinced to adopt a new faith, because in his own religion he has less to lose than people adhering to a higher religion, and the adoption of Christianity includes for him membership in a higher social class. But he is less able to stand on his own two feet, and therefore needs a longer education and more immediate care and guidance before he is able to administer his own affairs.

These quotations and others reveal both a cultural and religious arrogance, and make it clear that Christian missionaries have often assumed the superiority of their faith traditions and cultural traditions, and that they have often failed to distinguish between the two. Often this arrogance has been accompanied by language of conquest, using the imagery of battle to relate the desired outcome. This can be seen in much of the language used by Casalis and others in the early and mid-nineteenth century, and is present in Lesotho even in the twenty-first century. Pat Stotler (2000, 12), a Nazarene missionary, introduces her book, *Claiming Lesotho for Christ: The Mountain Kingdom*, with these words:

This book relates the exciting story of our venture in Lesotho to plant the Church of the Nazarene. Read and rejoice – rejoice that the good news of Jesus Christ is
bringing the riches of God to the spiritually impoverished, that the gospel is truly conquering the Mountain Kingdom.

Missionaries, in their arrogance, have also, perhaps unwittingly, made themselves protagonists in heroic adventure stories, with tales of divine calls, difficult travel, wild beasts, unfriendly “natives,” and rugged terrain. Though missionaries surely did face new and challenging situations in the course of their lives and work, there is something noteworthy in the contrast between their own self-representations – representations in which they are often portrayed as God-inspired, heroic, suffering, humble servants, working and struggling faithfully in an inhospitable, if not outright hostile landscape – and their representations of Africans, often as base and immoral heathens. Leon De Kock, in Civilising Barbarians: Missionary Narrative and African Textual Response in Nineteenth-Century South Africa, discusses the presence, in the nineteenth century, of “book-length accounts of missionary travels and adventures” (1996, 141). He writes that:

These accounts, which began to proliferate at a steady rate in the nineteenth century, provided a British home readership with stories of the heroically expanded evangelical spirit, while consolidating an increasingly influential written corpus in which certain representations of southern Africa were being objectified (141).

De Kock’s book explores, as he writes in his “Afterword:”

The discursive operations of civilising colonialism in nineteenth-century South Africa, founded in English as a site of orthodoxy and as a medium for momentous representational struggle. It has sought, in addition, to indicate the nature of textual response to the ‘civilised’ order by Africans who were taught by missionaries to revere Western values in the nineteenth century, particularly in the later Victorian period (1996, 188).

One feature of these “discursive operations of civilising colonialism” was the narration of the missionary enterprise as a hero’s journey – a quest, of sorts, to bring the “light” of the gospel into the “darkness” of a “savage” land. Following Moffat’s, Missionary Labours and Scenes in Southern Africa, De Kock outlines several aspects of this missionary representation that are also obvious in early missionary writings from and about Lesotho. De Kock sees in Moffat’s portrayals, especially, Moffat’s ability and proclivity to “present himself as an unquestionable hero of civilisation” (144). Added to this representation of himself as “hero,” De Kock sees examples of the missionary travel genre in which the missionary is seen as a “divine emissary” (146), facing personal danger (148) and undertaking a “sacrificial journey” (149). These elements are certainly present, to some extent, in Eugene Casalis’ writings about his life in Lesotho. In The Basutos, Casalis relates his arrival by ship at the Cape as if it were the very epitome of adventure:

Under any circumstances, the approach to the extreme boundary of the mysterious land of Ham produces a thrilling impression on the mind. Contrasts of the most extraordinary nature there present themselves to the eye. One almost doubts the

---

28 De Kock looks at Moffat, but also Livingstone, as examples of this type of writing, which, he writes, was used to, “establish a strong legitimating context for missionary work in general, both in Britain and South Africa” (142). He then looks at writings about and by Tiyo Soga, and Ntsikana as examples of what he calls a “sub-genre of this more general type of work, the rise of the African missionary subject in book-length narratives. . .” (142).
reality of those beacon-lights, those cathedral spires, those well-made roads at the foot of a mountain, the sombre and savage aspect of which paralysed with fear such men as Bartholomew Diaz and Vasco de Gama, and which appeared to rise from the depths of the ocean to oppose an insurmountable barrier to our race. But civilisation has prevailed. . . . On shore, the same transformation has taken place; broad streets, fine shops, an Observatory and an Exchange, now grace the former haunts of the jackal and the hyena (1997, 7).

Casalis here seems to be relating his own sense of the import and immensity of his initial trip from Western Europe to Southern Africa, and playing into his European readers’ preconceptions about Africa as “the mysterious land of Ham” and the “haunts of the jackal and hyena.” Perhaps his dramatic flare oversells reality. In his other book-length narrative, My Life in Basutoland, Casalis writes of Cape Town that it “appeared to differ very little from European cities. The English there live exactly as they do at home” (1971, 76).

It is perhaps no surprise that Casalis and other missionaries spoke in such grand tones about their experiences. They had certainly travelled great distances and were moving into lands where they would meet people whose languages and customs they did not know. In many respects, the early missionaries were adventurous. They also seemed to have a strong sense that their mission was ordained by God. Casalis reports having had a dream while aboard ship, prior to his first arrival in Africa, in which the prophet Daniel carried him into the heavens, to the “abode of my Saviour!” (1971, 59). The prophet denies Casalis’ request to enter, showing him first that he must establish a church, “where hundreds of eager natives were assembled” and schools where “a great number of children were being taught to sing the praises of God” (1971, 59). Casalis continues:

“That first,” then said the prophet to me: ‘then, I will return for you, for a place is reserved for you in the palace of your Redeemer, on condition that you are faithful to Him’ (1971, 59).

Writings relating the divine import of their mission and the personal sacrifice and difficulty involved in their lives were by no means limited to protestant missionaries, or to book-length accounts. Father Joseph Gérard, a Roman Catholic missionary in the Natal region, in a letter to Bishop Allard, dated September 9, 1856, writes:

Yet, my Lord, these superstitious practices to which our Natives are so attached are but a small obstacle when compared to those occasioned by polygamy and their low code of morals; of this corruption it is difficult in Europe to form any ideas. Without a great necessity I would never soil my pen by telling what I have seen and heard. It is enough for me to say that in order to be among Kafirs, we need to be under the special protection of Mary Immaculate (Sormany 1974, 10).

As De Kock (1996) has shown, part of the missionary self-understanding was some sense of the God-ordained inevitability of their task of bringing Christianity (and civilisation – and thereby commerce) to Africa and Africans. Their language was often couched in heroic terms with overtones of adventure, and their representations of Africa and Africans tended to be unidimensional characterisations (“heathen,” “backward,” “pagan,” etc.), condescending, and objectifying. In the midst of this cultural and personal arrogance, as both Setiloane and Gill have noted (see above), the missionaries, and perhaps especially Casalis in Lesotho, did interact with and
participate in relationships with Africans. They did, from their own limited viewpoints and understandings, desire what they thought was “best” for these fellow human beings. What might have happened in Lesotho, for instance, had the three first PEMS missionaries been able to listen even more than they spoke, had they come willing to learn as much or more than they taught?

**Second Thoughts**

Later PEMS missionaries themselves looked back to the earliest encounters and methods of their predecessors and wondered whether and how they might have proceeded differently. Gill (1997, 29-30) quotes PEMS missionary Rev. L. Duvoisin, writing in 1885:

> In demanding of our Basuto the abandonment of their ancient customs, such as polygamy, marriage by cattle, etc, we have adopted towards these institutions an attitude of hostility the effect of which has been to alienate the vast majority of the tribe . . . as if, here, there were complete incompatibility and one could not be, at the same time and in the full sense of the term, a true Mosuto and a Christian.

Ellenberger, writing one hundred years after the arrival of the first PEMS missionaries, wonders about the appropriateness of the initial approach:

> One sometimes wonders whether, in certain quarters, the early missionaries have not been somewhat too severe, and whether they did not proscribe as being heathen, certain customs that were no more than purely natural (1938, 110).

Ellenberger, however, seems convinced that, in the end, the course of action pursued by his predecessors was prudent. Just one paragraph later he ends his chapter, writing that,

> It is safer to push Christian intransigence too far than to leave the door open for dangerous customs. One must break definitely with heathendom and not run the risk of letting it come into the Church again as a victor, and thereby bring about the ruin or the degradation of that Church (111).  

Edwin Smith, in *The Mabilles of Basutoland* (1996, 123), originally published in 1939, just a year after Ellenberger’s history of the PEMS mission, looks back to the question of Christianity and Basotho culture as it related to the ministry of PEMS missionary Adolphe Mabille in the middle of the nineteenth century, and reflects on it from his own perspective in the twentieth century:

> They were strict rules, aiming at drawing a hard and fast line, and unmistakable, between paganism and Christianity. In later years – as we shall see when we come to the conflict between Mabille and his colleagues on the subject – certain missionaries wished to relax the severity of some of them. To-day we may ask whether the early missionaries did not label as sin what were no more than national customs and whether it had not been preferable to attempt rather to purify certain of these customs than to oppose them so inexorably.

Zorn (2004, 75-76), writing about the Basotho mission to Barotseland in the late nineteenth century, an effort led by Basotho and Europeans of the PEMS church in Lesotho, reports that Alfred Casalis (grandson of 1833 missionary Eugene Casalis and, beginning in 1912, General Secretary of the Paris Mission) “wrote to the Board in Paris:”

29 Note the battle imagery - “victor” - as it relates to the interface of the church and Basotho cultural elements.
It seems that we are the only ones applying the severe discipline that used to be prevalent in all our mission fields, based on the Lesotho example. . . In fact, we worked from the idea of a Church of Saints. *But there are no such churches on this earth.* The Church is our Alma Mater, the school where our souls learn to walk in the path of holiness. The church is not an end in itself, it is a means, a path, a mother who nurtures her children . . . How important is it that missionaries be great hearted, intelligent and open-minded. In the mission field, narrow-mindedness suffocates life rather than creating it!

Indeed, the early missionary decisions to work to disregard and destroy important customs set up a dichotomous life for those Basotho who would become Christian. They were often caught in the middle of two competing systems of thought, each with its own worldview. Mokhehle (1990, xvi) calls this process one of “cultural assassination” by “white missionaries and imperialist agents.” Gill (1997, 30) has written that the issue of, “not being able to be a true Mosotho and a true Christian at the same time has haunted the church and the nation ever since.”

A Church Native to the Soil of Africa

Another key concern regarding the legacy of Casalis and his fellow missionaries has to do with whether and how the Lesotho Evangelical Church is truly a church “native to the soil of Africa.” Clearly Casalis envisioned a church of “natives” living on “the soil of Africa” (see his dream above, page 11), but it is less clear whether he envisioned a church that carried truly African attributes – one that engaged and challenged the European readings of the Christian tradition, and grew out of its own encounters and struggles with Christian texts. Of course, as will be discussed below, that was inevitable from the beginning. The question, perhaps, was, “What would (could?) the European missionaries do to thwart or at least constrain this process?” Speaking to the work of the early missionaries, Gill quotes Setiloane (1976, 89): “It was the missionaries who dichotomised and drew the lines of separation, thereby restricting the activities of God” (1997, 30). Gill goes on to present a portion of the remarks of Rev. W.C. Willoughby, of the London Missionary Society, from a 1909 missionary conference held at Bloemfontein. Willoughby’s remarks clearly outline his hopes that African churches would be true representations of the encounter between African people and the message of the gospel:

> I assume that we are looking forward, all of us, to the growth of a Christian Church that shall be Native to the soil of Africa, and not a cheap imitation of anything European.

Gill (31-32) recounts the response of Rev. E. Jacottet, a PEMS missionary in Lesotho, to the remarks in Willoughby’s presentation:

---

30 This issue is present in Mohapeloa (1985). Mohapeloa repeats again and again the question of whether Basotho in the church are “real” or “nominal” Christians as he recounts the story of the church’s movement from its mission days. As presented in Chapter 1 above, the question of “Christianity and Culture” was an important heuristic category for my programme of research, and it will be discussed more fully in the sections reporting my research design and findings.

31 Willoughby’s missionary service was in South Africa, not Lesotho.

Today the question is whether the Native must become a European before becoming a Christian. In pleading for the retention of Native customs, Mr. Willoughby may be right in theory, but he is not right in practice.\(^{33}\)

In Gill’s opinion (33), Jacottet’s comment had much to do with the place in which the PEMS missionaries and the Basotho found themselves in the early twentieth century, having already experienced nearly seventy-five years of a protestant church in Basotholand that rejected many of the key cultural practices of the Basotho. A reversal would have been difficult at that juncture. Jacottet was in agreement, though, with Willoughby’s general premise that the church in Africa should be an African church, and not a European “copy.”

A few years earlier, in 1904, at the First General Missionary Conference for South Africa, held in Johannesburg, Jacottet had presented a paper entitled, “The Native Churches and Their Organisation,” in which he outlined his hopes and understandings vis-à-vis the question of the African nature of the African church. Jacottet’s presentation called for the importance of the establishment of a “Native Church” and argued for the necessity of a trained “Native” leadership for this church. Envisioning this church, Jacottet writes:

> It would be no more a *white man’s religion*, which often repels more than it attracts. As long as Christianity remains too much connected and too closely identified with European organisation and European ideas, it cannot become the true religion of the great bulk of the Native population. The antagonism and misunderstanding between the two races is too great, and instead of diminishing it seems rather to be on the increase. If Christianity is to become in this country a lasting and conquering power, it must lose its European form and colour, it must become as African a religion to the Africans as it is to-day a European religion to the Europeans. It is only through large and living churches that we can hope to attain that end (Jacottet 1906, 24-25).

Note Jacottet’s use of the military metaphor as he writes about the work of Christianity in Lesotho as a “lasting and conquering power.” Jacottet’s rhetoric sounds much like that of his contemporaries and predecessors in this respect. A few pages later in the same presentation, though, Jacottet offers what seems to be a helpful semantic reversal:

> We possess only what we have gained for ourselves; it is only when it shall have conquered Christianity for itself that the African Church will really possess it. God will help it onward as He did our own European churches (1906, 28).

While Jacottet’s use of the militaristic “conquered” reflects his time and context, and may be problematic in many ways, his clear suggestion that it will be the God-inspired initiative of Africans that will determine what shape Christianity will take in Africa is certainly instructive. Who, after all, but Basotho can bring the intellectual and cultural resources necessary to understand the ways in which the Christian faith will continue to grow and change, with God’s help, amongst the Basotho? Jacottet ends his essay with eleven “propositions.” The first part of proposition eight, I think, also offers some guidance in consideration of PEMS missionaries’ conceptions about a “Native Church”:

---

\(^{33}\) Gill’s citation: (*Missionary Proceedings* 1909, 97).
8. A Native ordained ministry should be raised everywhere. The Native ministers ought to be well educated, but on such lines as will not divest them from their racial and tribal characteristics; they must remain true Africans.

Jacottet’s early twentieth century condescending use of “native,” “tribal” and “racial” aside, he at very least helps us to remember that an African Christian must be an African. The question ought not to be whether one is a Mosotho or a Christian, but rather what does it mean to be a Mosotho Christian or a Christian Mosotho. Jacottet seemed to understand that the church would best prepare leaders to serve the church if it were to take seriously the ongoing questions about the ways in which the church and its mission live in their cultural contexts.

The Church’s Uneasiness Today

One hundred seventy-five years of Christianity in Lesotho have likely produced as many questions as answers about the ways in which Basotho have received or not received, practiced or not practiced, adopted or not adopted the forms of Christianity brought to them by the first PEMS missionaries. As Gill suggests (1997, 35), many Basotho maintain the practice of Sesotho customs and beliefs side by side, if perhaps not integrated with, Christian customs and beliefs. One clear difficulty with this entire line of conversation, of course, is the reality that Christianity and Sesotho are, in many respects, ways of labelling two different categories. “Sesotho,” in addition to being the name for the language of the Basotho, is also the designation for all things having to do with the comprehensive worldview and cultural practices of the Basotho. This is not static, though it is rooted in the beliefs and practices of Basotho of years past. It includes, but is not limited to, Basotho understandings about prayer, life, death, ritual, and the ultimate. According to Machobane (2001, 30):

It needs to be underscored that although Basotho had a clear moral code, they nevertheless had no organised religion. They had no altar, no separate day of worship; no fixed religious doctrine. For, as with other forms of African religious systems, Basotho religion was a part, and not a segment of life.

This is not to say that Basotho had (or have) no practices or beliefs that pertain to the numinous. It is, rather, to distinguish the Sesotho understanding – a holistic understanding, inseparable from other concerns of daily life – from the European Christian understanding in which religious and secular had, due in large part to The Enlightenment, become more and more recognisably separate. It is also the case that to whatever extent European Christians participated voluntarily in religion, or were aware of a choice in that regard, their Basotho counterparts did not see participation in their religious worldview and customs as something into or out of which they could opt. As Machobane has helpfully written, “religion was a part, and not a segment of life.” Perhaps that is why Eugene Casalis could write in The Basutos, of his search to find whether Basotho were atheists, that:

The study was neither easy nor attractive. The absence of ostensible worship implied much that was vague in the religious tendencies and ideas, if any such existed. The exterior practices which might result from these ideas, being stripped of all solemnity, must have been confounded with ordinary actions, and have remained unintelligible to all except initiated persons. If they were noticed at all,
they were presented under such a mean exterior that the spectator imagined them to be mere trifles without meaning (1997, 238).

Casalis’ words here suggest two interrelated issues. First, if there were religious beliefs and practices among the Basotho, their outward manifestations seemed so mundane that Casalis and other European observers could not distinguish them from other everyday activities. Perhaps this is why Casalis writes, in his account of his arrival among the Basotho, that:

It was no easy matter to make these heathen – absorbed as they were with material things – feel the benefit they would derive, in a temporal point of view, from the diffusion of Christian doctrines (1997, 15).

Casalis seems, here, to suggest that the Basotho had no sense of the spiritual or transcendent. This, contra Willoughby, as quoted in Setiloane (1975, 224):

Bantu life is essentially religious . . . Religion so pervades the life of the people that it regulates their doing and governs their leisure to an extent that it is hard for Europeans to imagine. Materialistic influences from Europe are playing upon Africa at a thousand points and may break up Bantu life, but the Bantu are hardly likely to be secularised, for they will never be contented without a religion that it not able to touch every phase of life and to interpret the divine in terms of humanity.

Setiloane continues: “The Sotho-Tswana are Bantu. The same claim has been made on their behalf by many others.”

Machobane asserts that the non-materialistic nature of Basotho was an important fact for some missionaries:

On the whole missionaries thought Basotho traditions were admirable. Nor did they miss the points of difference between Western and African values. Among those was the fact that Basotho were noticeably non-materialistic. Missionaries were hopeful that the disposition might facilitate missionary work (2001, 22).

The second issue regarding Casalis’ inability to understand the nature and function of Sesotho vis-à-vis the numinous is implied by his comment that the actions which might have provided clues about this “have remained unintelligible to all except initiated persons.” As Machobane (2001, 23-24) suggests:

The other problem is that, by their admission, missionaries found Africans reluctant to reveal their religious beliefs. There was always a danger that Africans might choose to tell missionaries what missionaries wanted to hear, and not the actual facts. . . . The institution of initiation, for instance, which played a pivotal role in the transmission of culture and religion, prohibited the uninitiated from knowing how the institution conducted its affairs. As a result, Europeans were unable to get first hand information from them.

Much of what Gill describes as the “uneasiness” of the church today seems connected to the misunderstandings and misappropriations of the early missionaries. Basotho, then as now, had complex, important, and integrated understandings, beliefs, and practices that were a part of the

---

34 Setiloane’s footnote: “E.g. Casalis, E.W. Smith among the missionaries; and non-missionaries like Ashton, Schapera, Shedick, Theal.” It is instructive that Setiloane lists Casalis as a missionary that made claims about the integrated nature of Sotho religion. It is this very integration that seems to perplex and challenge Casalis, causing him to suggest the possibility that the Basotho are atheist, and to state that their absorption with the material might serve as a hindrance to Christian indoctrination.
very fabric of their lives. These practices were not exhibited in ways Europeans recognised as “religious,” and some of the most important rituals were not publicly performed or discussed. Discussions around questions of Christianity and Sesotho in the Lesotho Evangelical Church today, it seems, must take into account this history of misunderstanding.

The Challenges and the Need for Humility

Gill’s final categories for consideration include challenges for Christian missionaries currently working in Lesotho, and for Basotho Christians. The colonial and missionary legacy of Lesotho is complex, and requires attention and reflection. Gill, following John V. Taylor’s (1963) argument about the issues involved and necessity of care when entering into another’s world, writes:

Entering into another man’s [sic] world takes years. Casalis and his colleagues seemed to know that better than the missionaries of today. If today’s missionaries hope to be more effective than their predecessors, they cannot hope to do so until they take the time needed to wrestle with and appreciate deeply Africa’s traditions and strengths, and her yearning for wholeness. Entering into another man’s [sic] world also means becoming sensitive to the issue of cultural imperialism (1997, 39).

Gill raises two important issues: First, he acknowledges that “worlds” (perhaps as worldviews) exist, and that negotiating and understanding differences in worldviews takes time and effort – time and effort that cannot be minimalized or overlooked. “Worlds” – cultures – are more than academic conceptualisations, they represent authentic contexts within which people live and experience reality. Lamin Sanneh (1993, 149) remarks on the importance of both Christianity and culture: “I am concerned not only to safeguard the authority of Christ but the authenticity of culture as well.” Second, he raises the important issue of “cultural imperialism.” As has been noted already, not only have missionaries over the years behaved as if their cultures were superior to the cultures they encountered, they have used specifically militaristic imagery and language (e.g.,

---

35 David Bosch (1995, 49) following Olthius (1991, 4f) writes that,

Worldviews are integrative and interpretive frameworks by which order and disorder are judged, they are the standards by which reality is managed and pursued, sets of hinges on which all our everyday thinking and doing turns. . . . A worldview, moreover, functions both descriptively (it tells us what is or what is not the case) and normatively (it tells us what might or ought not be the case). It is both a sketch of and a blueprint for reality, a vision of life and for life (:5)."

Bosch’s use of “worldview” here, is functionally similar to what Marcus Borg (2006, 78) has called a “social world.” I will be drawing on both Bosch’s and Borg’s notions as I refer to issues of “culture” in the chapters to follow. Borg writes:

“Social World” is an important and illuminating shorthand term. It refers to the social environment of a particular time and place. It basically means the same as “culture,” understood as everything that humans add to nature. It is the social canopy under which people live. A very comprehensive term, it includes political and economic systems, codes of behavior and convention, understandings of what is real and how to live, religious traditions and practices, language, technology, and more. . . . The social world in which we live pervasively shapes us. Growing up, socialization, means internalizing the understandings of life operative in our social world. It means being sufficiently shaped by our social world so that we know how to live in it.
“conquest,” “conquer”) to describe Christianity’s interaction with new cultures. Missionaries, then, have participated in what Paulo Freire has called “cultural invasion”:

The theory of antidialogical action has one last fundamental characteristic: cultural invasion, which like divisive tactics and manipulation also serves the ends of conquest. In this phenomenon, the invaders penetrate the cultural context of another group, in disrespect of the latter’s potentialities; they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression (1999, 133).

This “cultural invasion” has been a part of the Christian missionaries’ interaction with Basotho from the very first encounter, and it is pervasive. Its presence and reality in Lesotho and other places today call for vigilance and care as theological and cultural conversations continue. As Freire has written:

Cultural invasion is on the one hand an instrument of domination, and on the other, the result of domination. Thus, cultural action of a dominating character (like other forms of antidialogical action), in addition to being deliberate and planned, is in another sense simply a product of oppressive reality (1999, 135).

In reflecting on these important issues of the impact on Lesotho of the legacy of missionaries like Casalis and others over nearly two centuries, Gill remains hopeful about the ways in which Christianity in Lesotho can grow and strengthen as a uniquely Sesotho expression of the faith. For Basotho, he lists the challenge of, “re-evaluating the traditional heritage of their forefathers [sic] and its relationship to the teachings of Jesus Christ” (1997, 40). Gill cautions that this will take time – perhaps “generations.” Gill ends his essay with a call for humility by those who will participate in the ongoing conversations and struggles around the meaning of the legacies of those who have gone before us in Lesotho, and those who will envision and create the church of the future. Gill calls, as well, for a church-wide conversation about the important issues of faith and culture:

A much more serious dialogue is needed today, and one which tries to avoid the simple cliches [sic] and half-truths by which we reinforce our own prejudices instead of gaining new insight and understanding. This dialogue must not involve intellectuals only, but rather the whole church. If this essay serves as a stimulus to more exploration and dialogue on these themes of faith and culture, then it will have served its purpose well (1997, 42-43).

One key way to move forward, engaging one another in this humble dialogue, would be to take great care around how we conceptualise the call of the gospel. Surely, if the gospel is a weapon of conquest – something we use to ensnare and control other human beings – then we will continue to do violence to people, cultures, and faiths. But the gospel has also been conceptualised as an invitation to live in response to a gracious reality; as Kwame Bediako (2004, 38) has written, regarding biblical revelation, it is “not just truth to be ‘believed in’ as by mere intellectual or mental

---

36 “Cultural invasion” is in no way limited to Christianity – especially in this moment of globalization. Christianity in Lesotho has been, however, and continues to be, an important purveyor of this type of what Freire calls “violence,” writing that, “Whether urbane or harsh, cultural invasion is thus always an act of violence against the persons of the invaded culture, who lose their originality, or face the threat of losing it” (1999, 133).
assent; it is truth to be ‘participated in’.” As Christians in Lesotho, and those who would be their partners in faith, focus upon participating together in what the gospel is for them, new possibilities for life together will no doubt arise. This participation, if it is taken seriously, will be life affirming and community building. So Sanneh (2003, 45): “The individual act of conversion is not a rejection of community but the occasion for community.” If we take this seriously, the condescending, bifurcated understanding of society, in which there are “insiders” and “outsiders,” “Christians” and “heathens” might perhaps become a more unified (though not uniform) expression of human community with a genuine concern for the expression and sharing of the gospel. According to David Bosch (1991, 378), “…the church may never function as a fearful border guard, but always as one who brings good tidings (Berkouwer 1979:162). Its life-mission vis-à-vis the world is a privilege (cf. Rom 1:5).”

Colonialism and Representation

As important, well-researched, and well-intentioned as are Gill’s assertions about the legacy of Casalis and other foreign missionaries in Lesotho with regard to Christianity and culture in Lesotho today, Gill himself, though he has lived for decades in Lesotho, and is well-respected by Basotho throughout the nation, is a white, North American male. As much as Gill writes in critique of the cultural invasion and the complexities of its legacy, he is also a part of this ongoing legacy. Foreigners – mostly white, and usually male, have been telling the “story” of Lesotho and its cultural journey and expressions since Casalis and his colleagues first began sending letters back to France for publication in Journal des Missions Evangéliques (JME). Though often these representations of Lesotho and Basotho were limited and limiting, and sometimes they were compassionate and well-meaning, they were always the story of Basotho being told by non-Basotho, often for a non-Basotho audience. Such has been the case regarding “histories” and other studies (some fictionalised, some better researched than others) of Lesotho (including the PEMS mission and church), and, especially, Moshoeshoe (e.g., J.M. Orpen (1857) 1979; J. Widdicombe 1891; G. Lagden 1909; D.F. Ellenberger 1912; H. Ashton 1967; P. Becker 1969; I. Hammnet 1975; P. Sanders 1975, 2000; L. Thompson 1975; S. Burman 1981; C. Murray 1981; R. Edgar 1988; E. Eldredge 1993, 2007; S. Gill 1993; S. Rosenberg 1998; M. Epprecht 2000; S. De Clark 2000; Couzens 2003; inter alia). Of course, Basotho and other Africans have been thinking about and responding to issues of Basotho culture and Christianity and culture in Lesotho for over 175 years,

37 Here I mean “culture” in the broad, comprehensive sense described in Bosch and Borg’s definitions of “worldview” and “social world,” respectively (see footnote above).
38 So Tshehla (2009, 53): “. . . the before-, during- and after- Moshoeshoe story of the Basotho thus rapidly became and has in the main remained the expertise of the baruti and interested colonial agents or explorers and their descendants.” “The world’s perception of the Basotho,” writes Tshehla, have been shaped by their “authorised pieces.” Again, Tshehla, (2009, 62): “But the point is that, by and large, twentieth century authorities on the Basotho story were not the Basotho, and their anticipated primary audience also was not the Basotho.” Also Maluleke:

Evidently, therefore, the concerns of these pioneers [European missionaries] were not in the first instance directed at understanding the African for either the African’s or understanding’s sake, but for the benefit of the work of colonials and missionaries. Our suggestion is that when Africans entered the discussion it was questions of identity and integrity that propelled them and only secondarily those of Christian mission and colonial presence (2001, 29)

As Tshehla’s 2009 PhD thesis makes abundantly clear, it is not that Basotho have not been thinking and writing about issues of Christianity and Sesotho. Tshehla’s project, an investigation of selected writings by Basotho in Leselinyana la Lesotho, the newspaper of the Kereke ea Basutoland (and today of the LEC), from 1863 to 1883, had as one of its goals, “to popularise these earliest writings by the Basotho” (2009, 1). In his introductory argument critiquing historical projects that have failed to access or have ignored Sesotho sources altogether, he suggests that this lack of attention to Sesotho sources continues. He writes of Sybil de Clark’s (2000) doctoral thesis:

Case in point, in her well argued doctoral work, The Evangelical Missionaries and the Basotho, 1833-1933, Sybil de Clark sought to appraise “how the Basotho received and, especially, understood Christian concepts, beliefs and practices, as well as how their attitude and views evolved over time” (2000:13) Her “focus on the evolution of Sotho perception and understanding of Christian notions, as well as on Sotho attitudes towards the missionaries’ Christianity” (2000:i) surely benefited from consultations (interviews) with modern-day Basotho respondents (informants). Yet it was equally undermined by her conviction that “missionary accounts are the most direct evidence of these Basotho’s perceptions, and as such they constitute invaluable data which should be taken seriously” (2000:16, my italics) notwithstanding her self-acknowledged incapacity, as a Belgian, to consult the nineteenth century Sesotho writings for herself (2009, 77).

Tshehla’s attention to these Basotho voices from the nineteenth century is an important (and long overdue) beginning of the engagement of present-day readers with the thought of these early Basotho Christians. As Tshehla rightly points out throughout his thesis, however, fully direct access to the arguments and perceptions of Basotho is continually compromised by the fact that these submissions were subject to the editorial decisions of European editors, and that many of these submissions are relegated to brief sections containing “letters.” Additionally, these writings occurred in the milieu of a colonial presence of Europeans, that coloured and shaped power relations, economic transactions, political decisions, and religious discussions in myriad ways. This is not to say, however, that Basotho were not affecting the life and thought of their European interlocutors in important and meaningful ways. Tshehla’s findings clearly demonstrate fault lines and contours of some of these ongoing cultural discussions. As the Comaroffs have asserted throughout their writings about the interactions among the Nonconformist missionaries and the Southern Tswana in the nineteenth century, the communications and the relationships were never unidirectional:

We argued, as we do in our earlier work, that the colonial evangelists were constantly diverted from their religious, cultural, political, and social objectives by African interventions of one kind or another; that European ways and means were repeatedly appropriated, refashioned, and put to their own ends by Southern Tswana (1997, 37).
Notwithstanding the real and decisive involvement of Basotho voices and actors, European (and later North American), white, usually male actors have participated arrogantly in writing, telling, and focussing the story of the Lesotho Evangelical Church since 1833. This has been as true in theological education and the life and work of Morija Theological Seminary as it has been in any other area of the Church’s life. Review of minutes of faculty meetings and other MTS documents reveals that, at the level of the day to day activities and classroom teaching at the seminary, (usually white, male) expatriates have been active in the preparation and delivery of the various facets of theological education at MTS throughout its history. As can be seen from the discussion of the LEC’s reflections about theological education from the 1970s to the present, expatriate voices were often foregrounded, and, in the MTS documentary record, at least, Basotho concerns seem understated, at best. The seminary has also often relied upon expatriate “missionaries” to serve as instructors, in large part because of the dearth of Basotho ministers in the LEC with formal theological training beyond their MTS diplomas. As of 2007 only one ordained LEC Mosotho held a doctoral degree in an area of theology or ministry.39

Given the ways in which theological education and theological conversations in the LEC have been affected, for good and for ill, by nonBasotho for the entire history of Christianity in Lesotho, I am circumspect, to say the least, about my position as a theological educator, researcher, and conversation partner in the context of the Lesotho Evangelical Church. As a white male from the United States I represent, in many respects, a long and difficult history of colonising influence in Lesotho. Additionally, my own theological background (as a USA-educated liberal Protestant), and cultural moorings are decidedly foreign to Lesotho. Important questions, then, in the presentation of this thesis, include questions of voice (how will I name and claim my unique voice in the midst of presenting “findings”?); and representation (what does it mean to, in some way, represent others, in the telling of a story – especially during an historical moment in which it is more clear than ever that representations are often fraught with difficulties – colonial, epistemological and otherwise?). Here I mean “epistemological” in the broadest sense that no one approaches any topic or “text” without engaging in a complex (and often not consciously articulated) process of negotiating meaning through a variety of “fore-understandings.” Both knowing the self and the Other are tasks of a sophisticatedly hermeneutic nature. So Gadamer (2004, 270):

But understanding reaches its full potential only when the fore-meanings that it begins with are not arbitrary. Thus it is quite right for the interpreter not to approach the text directly, relying solely on the fore-meaning already available to him, but rather explicitly to examine the legitimacy – i.e., the origin and validity – of the fore-meanings dwelling within him.

39 A. M. Moseme, the Director of the seminary for over twenty years, holds a Doctor of Ministry from Louisville Theological Seminary in the United States. B.M. Kometsi, in 2007, the Executive Secretary of the LEC, and a former instructor at MTS, was the only other LEC ordained minister enrolled in a programme of theological study at the doctoral level – a DTh (Old Testament) at the University of South Africa. One other LEC ordained minister, P. M. Moshoeshoe, was, in 2010, admitted to the University of KwaZulu Natal as a PhD student (New Testament). Moshoeshoe has since left Lesotho to serve at Kgalagano College in Botswana.
I have tried to address, briefly, some of the fore-meanings inherent in this thesis – including the colonial and missionary history associated with theological education in Lesotho, the nature of my own participation (a theme I will explore and address throughout the presentation of this thesis), and my gender, ethnicity, and nationality. Gadamer (2004, 371) posits that:

> Every conversation presupposes a common language, or better, creates a common language. . . . Hence, reaching an understanding on the subject matter of a conversation necessarily means that a common language must first be worked out in the conversation. This is not an external matter of simply adjusting our tools; nor is it even right to say that the partners adapt themselves to one another but, rather, in a successful conversation they both come under the influence of the truth of the object and are thus bound to one another in a new community.

Conversation involves a process of “working out” languages and perceptions. I am dubious about Gadamer’s assertion that there is a single “truth” of an object or situation, but his assertions about the interpretive and transformative nature of conversations is instructive. One major limitation of ethnographic presentations is that there is only ever, at best, a contrived conversation, in which power dynamics favour the active voice of the presenter. Even though my methods of inquiry have included reference to the writings of others, and presentation of the actual words of interlocutors from recorded interview conversations, I have selected which voices to present, in what order, within the contexts and frameworks I have preferred. As I will discuss further (Chapter Three, below), I have, at very least, attempted to make my voice explicit grammatically, via use of the first person, and contextually, via inclusion of personal reflections and narratives. I have also committed to formulating and articulating inferences and conclusions only tentatively, and then only when there is some evidence of consensus among sources and interlocutors. Further, it is concern with “voice,” and the one-sidedness of this “conversation” that has aided me in the decision to present Browning’s first movement (see Chapter One, above), “Descriptive Theology,” as a possible beginning to a conversation that can be picked up by Basotho in the LEC with concern for theological education in the life and mission of the church.

Representations also carry colonial baggage. James Clifford (Clifford and Marcus 1986, 10) has written that:

> The critique of colonialism in the postwar period – an undermining of “The West’s ability to represent other societies – has been reinforced by an important process of theorizing about the limits of representation itself.

and:

> Once cultures⁴⁰ are no longer prefigured visually – as objects, theaters, texts – it becomes possible to think of a cultural poetics that is an interplay of voices, of positioned utterances. In a discursive rather than a visual paradigm, the dominant metaphors for ethnography shift away from the observing eye and toward expressive speech (and gesture). The writer’s “voice” pervades and situates the analysis, and objective, distancing rhetoric is renounced (1986, 12).

⁴⁰ And, I would add, “people.”
Though the “dominant metaphors for ethnography” may have shifted away from the “observing eye,” I want to be clear that this presentation is still unavoidably the product of the perceptions of an “observing eye.” According to Denzin and Lincoln (2005, 21), “There are no objective observations, only observations socially situated in the worlds of – and between – the observer and the observed.” Perhaps the best I can do is to be forthright about my position as “observer” and the “world” in which I am “socially situated,” while remaining open to responses and challenges from those who will engage me in further conversation.

The Comaroff’s, in introducing their Of Revelation and Revolution: Christianity, Colonialism, and Consciousness in South Africa, Volume One, write, regarding representation, that,

The point, now commonplace, is that the essence of colonization inheres less in political overrule than in seizing and transforming “others” by the very act of conceptualizing, inscribing, and interacting with them on terms not of their choosing; in making them into the pliant objects and silenced subjects of our scripts and scenarios; in assuming the capacity to “represent” them, the active verb itself conflating politics and poetics (1991, 15).

The Comaroffs seem less than fully convinced that this “now commonplace” point is completely true regarding the representational work of historical anthropologists like themselves. In fact, in their second volume of the same series, in response to criticism by John Peel (1992 and 1995), they write:

For our own part, the point seems very simple, really. Whether or not we write about it, Southern Tswana “have” a history. It is one that was made partly by them and partly for them, in complex proportions and through various forms of agency. It is a history, gratefully, that will long survive the arguments of white academics. Nobody can “deny” it to them, whether s/he wanted to or not. No scholar, least of all us, has that kind of authority. In this respect, we have never pretended to speak for Southern Tswana nor to represent them, whatever that could mean in the fraught political world of South Africa, past or present. They, plurally and heterogeneously, have always spoken for themselves, if not necessarily in the medium of John Peel’s choosing. At times powerfully and articulately, at times by letting silence talk for itself. At times in the active voice, at times in the passive, at times by their embodied practices. We merely seek to understand their past as best we can – so that we may better understand colonialism and its aftermath, tout court. Others have done the same, and will continue to do so. In our own efforts, we seek not to simplify agency by rendering it singular or ethnic. Nor to fetishize voice, insisting instead that it takes many guises, all of which warrant attention (1997, 52).

While I appreciate and applaud the Comaroffs refusal to “fetishize voice” and “simplify agency,” seeing their position as an acknowledgement of the true ongoing interplay of multiple voices and active agents in the story and stories of the Southern Tswana, I am less convinced by their claim that they have, “never pretended to speak for Southern Tswana nor to represent them, whatever that could mean in the fraught political world of South Africa, past or present.” It seems that in telling the story of the Southern Tswana in a manner of their (the Comaroffs) own choosing, using categories of description they have selected – no matter the categories’ apparent appropriateness or presence in the tales told by certain Southern Tswana (or Nonconformist missionaries, for that matter) – they can only have been “representing” the Southern Tswana.
Perhaps the Comaroffs here are utilising, as has Spivak (2006, 28-31), in her critique of Gilles Deleuze, the delineation between two understandings of “representation”:

But Deleuze’s articulation of the argument is problematic. Two senses of representation are being run together: representation as ‘speaking for,’ as in politics, and representation as ‘re-presentation,’ as in art or philosophy. Since theory is also only ‘action,’ the theorist does not represent (speak for) the oppressed group. Indeed, the subject is not seen as a representative consciousness (one re-presenting reality adequately). These two senses of representation – within state formation and the law, on the one hand, and in subject-predication on the other – are related but irreducibly discontinuous (28).

Perhaps (and likely) the Comaroffs are not representing the Southern Tswana in Spivak’s former sense, but, it seems to me, they are most certainly re-presenting them in Spivak’s latter sense. This is so not because the Southern Tswana can’t, don’t, or haven’t historically, re-presented themselves, but rather because the Comaroff’s narrative – as any narrative – is a contrivance of their own – a presentation about the Southern Tswana and the Nonconformist missionaries – not a presentation by the Southern Tswana or the Nonconformist missionaries. I make this point because I am claiming precisely, and with some trepidation, that I am, in the course of this thesis, as is anyone who reports research that has used ethnographic methods, such as participant-observation and interviews, re-presenting the Basotho of the Lesotho Evangelical Church. I hope to, pace the Comaroffs, neither “fetishize voice” nor “simplify agency,” but I am inescapably participating in a representation of sorts. My hope is that my observations, inferences, and offerings will be engaged by members of the Lesotho Evangelical Church, and that this thesis presentation might become an aid in continued work to better conceptualise and articulate methods and objectives for theological education that strengthens the Church in Lesotho and beyond.

Chapter Three

Walking the grounds of Morija Theological Seminary is a journey, in some ways, through the history of the Lesotho Evangelical Church, and indeed, Lesotho. Though the school has formerly (and informally) been called “Koapeng,” a reference to students from other denominations and from outside Lesotho who once studied there, today’s students are all Basotho of the LEC – mostly from Lesotho, though a few are South African. Dairy cows owned by the Director of the seminary roam the grounds, grazing lazily – a reminder, perhaps, of the importance of cattle in the history and customs of Lesotho. The library, housing the best theological collection in the nation of Lesotho, welcomes visitors with a bright red sign, upon which Sesotho, English, and the name of H. Dieterlen, the Director of the Theological School in 1887, all share space. That name, and those languages tell a part of the colonial tale of the Church and its school. It was under Dieterlen’s tutelage that Job Moteane, Carlisle Motebang, and John Mohapeloa studied to become the first Basotho to graduate from the Theological School. A faded brochure is taped to the library’s front window, its explanations of the school’s programmes in two languages – English and Sesotho – both official languages in Lesotho. A library store-room is filled with old computer equipment – mostly old printers and a monitor – as well as some empty boxes and space-heaters. Stacked upon the store-room shelves, however, are old theological texts written in French. It is likely these books have not been opened in years.

Nearly every other book in the library is written in English, and of the few books in Sesotho, many have been written by Europeans. A glance at their spines reveals names like Jacottet, Dieterlen, Duby, and Bernard. Posted on bulletin boards throughout campus are copies of an old Sesotho prayer that begins, “Oho Molimo re utloe re’a rapela/Molimo O mocha rapela Oa khale” (“Oh God, hear us, we pray/New God pray to the old one”). The staff room is a curious blend of old and new, as well. Piled in one corner are mixing bowls and serving plates to be used at graduation time. Hanging on the walls are photographs from the beginning of the twentieth century in which dour-looking Europeans stand with Basotho who are wearing tightly-fitted European-style clothing. Across from these, on the wall opposite, hangs a felt banner with the words “Peace on” hovering above a fuzzy, flat representation of a globe. This particular globe, it seems, is a stranger to Africa. It hangs there in the staff room portraying North America and South America. Just a small portion of Northwest Africa is visible, and this flat felt globe refuses to ever spin, lest it might reveal Lesotho, and wish this nation a portion of its peace.

42 A small brochure from Morija Theological Seminary, dated October 1999, and entitled, “MTS for beginners,” contains the following information:
The school has attracted students from many parts of Southern Africa, especially the Transvaal. It became known as Koapeng, (the place of the Gwamba) when Magwamba students arrived in large numbers to study here in 1882.
As will be discussed in this chapter, there were only four students in the introductory cadre in 1882, and they were Basotho. Perhaps the reference here is to the foreign students who made up a large portion of the Bible School class in 1882. Alternatively, the date presented in the brochure text with reference to Magwamba students may be inaccurate.
The classrooms have tales to tell, as well. Samplings from their walls include old calendars, a tattered and yellowed page from the denominational newspaper, *Leselinyana*, portraying photos and articles of the President of the Seboka (Motsamaisi oa Seboka) and the Director of the Seminary (Motsamaisi oa Sekolo sa Boruti le Bibele). These two leaders, who live no more than a kilometre from one another, but are seldom seen together, are constantly side by side upon the wall, forever looking down at the students as they listen, speak, and learn. One classroom has a poster board labelled, “Social Sciences: People to know about . . .” On it are names and faces of such people as John Dewey, Bruno Bettelheim, Jean Piaget, and Carl Jung. Next to these white luminaries of the Social Sciences, the faces from a poster of the Cabinet of His Majesty, the King of Lesotho struggle to find the light—a World Cup soccer calendar has been hung in front of them, obscuring almost every Mosotho Political Science clinician on the wall.

Across the road from the Meshack Kotele Lecture Hall is an old, tin-roofed pit latrine. Upon the roof of the lecture hall is a satellite dish. Inside the lecture hall students watch a film about HIV and AIDS, digitally projected from a laptop computer. Just across the small courtyard, an old woman builds a wood fire to prepare food for Bible School students. A cow is mooing, and, as if competing for attention, the motor revs on the car driven by the jewellery salesman who stops by from time to time, trying to entice the students to part with some of their little money in exchange for some earrings or a necklace. There are few faces here of European origin (aside from the must-know social scientists of days gone by, and the photos of stern, long-dead missionaries in the staff room)– only three or four lecturers who are envoys from Europe and North America. In just an hour or so the solid harmonies of LEC hymns, many of which are 150 years old, will move through the air, guided by the persistent metronomic beating of Rev. Moreke’s stick against the wooden table as he leads Hymnology class. A few hours after that the beats will be much faster, louder, and newer as students listen to the radio, and dance and talk and laugh.

If Morija Theological Seminary has a “heritage,” perhaps it is well represented by its Director. Reflecting his position as head of the MTS “family,” students often refer to him solely as “Ntate” (“Father”), even when he is not present. As a pastor having served a rural parish, and as a dairyman raising and caring for cattle, he is an MTS graduate himself. His seminary teachers were mostly European missionaries. Having studied at the National University of Lesotho, he has prepared academically alongside hundreds or even thousands of his countrymen and countrywomen. Having lived at and graduated from a United States seminary, and participated in African and global ecumenical councils and programmes, his gaze and memory reach far beyond the borders of Lesotho. Having served on the LEC Executive Committee and worked with the MTS Board and Staff, he knows firsthand the struggles and difficulties of communication in the denomination. He can speak at length in English with a foreign colleague, turn to a student or neighbour for Sesotho conversation, and still remembers some of the French he learned so many years ago.
At least part of what it means to be at MTS is to have inherited the complex heritage that is at once rural, global, traditional, contemporary, English, Sesotho, colonial, poor, centre, periphery. Which is the real face of this place? This place, and the staff and the students who have called it home, are as complex and complicated as its history.

The Beginnings of Theological Education in Lesotho

Education for Christian life and leadership has played an important role in the life of the Lesotho Evangelical Church. What is now Morija Theological Seminary, with its Bible School and Theological School, can trace its beginnings, it seems, to the earliest visions of Eugene Casalis. Casalis reports in his memoir, *My Life in Basutoland*, that even before he, Thomas Arbousset, and Constant Gosselin met Chief Moshoeshoe in June of 1833, he had been envisioning Christian education. As mentioned in another context in Chapter Two (above), Casalis, in *My Life In Basutoland*, recounts a dream in which he saw, “…a church where hundreds of eager natives were assembled, and schools where a great number of children were being taught to sing the praises of God” (1971, 59). Casalis makes a point, later in the same memoir, of recalling a story he had heard of a “Scotch minister, Dr. Robertson,” who disagreed with his consistory and congregation about the issue of segregation in the church. Casalis (90) reports Dr. Robertson’s reply: “‘What shall you think,’ said he, ‘if you one day see a black occupying my pulpit and speaking for your edification?’” Casalis goes on to write that:

Some time after he sent into Scotland a young man whose education in the first instance had been taken in hand by the missionaries of Caffraria. Tyo-Soga pursued his classical studies at the University of Edinburgh, obtained his diploma of Bachelor of Divinity, was ordained, and, returning to his country, proved to the Protestants of Swellendam that their pastor had not expected too much from him. Since then this native preacher has captivated great audiences at Cape Town (1971, 90-91).

It seems clear that Casalis remembered imagining not only European missionaries providing Christian education for Africans, but also Africans providing Christian education for Europeans and Africans alike. Education for pastoral leadership has been, and is, considered to be foundationally important for the church in Lesotho. Alfred Casalis, in his report on the Theological School in the *Livre D’Or*, the celebratory publication commemorating the seventy-fifth anniversary of the PEMS mission in Lesotho, claims that, “The theological school, or more precisely, the pastors’ school is the latest of the great schools of the Lesotho mission, but it occupies the place of greatest importance among these institutions” (1912, 640). A. Casalis goes on to write that within the field of mission, the question of indigenous activity plays a major role, and that nothing had been more studied or discussed over the last twenty-five years. Ellenberger (1938, 59) writes of Casalis’ partner, Arbousset, that:

He was the first among the French missionaries, and in that respect was ahead of all those of the first generation, to perceive that the evangelization of the Basutos should be done by the Basutos themselves, in the very interests of the converts.
It is fitting, then, that Stephen Gill would write of E. Jacottet, regarding his visions for a strong indigenous pastorate that, “...together with Casalis and all of the PEMS missionaries, he was a staunch advocate of a strong local church, led by Basotho, and fully in tune with the needs, aspirations and genius of the Basotho people” (1997, 33). Indeed, an important early realisation by many was the notion that the Christian church in Lesotho could and would only thrive with well-trained and educated Basotho leaders. This is, of course, certainly and necessarily the case for the LEC today – a denomination with more than 175 years of history in Lesotho and southern Africa.

The Bible School would be the first to be founded, though its beginnings were marked by many failed attempts. The first specific discussions about a place and purpose for such a school, according to Ellenberger, took place in 1846.43 The school was to be located at the newly established station at Carmel, outside the boundaries of Basutoland at the time, because, “it was considered necessary to shield the future teachers and catechists from the influence of the national and heathen elements” (1938, 67). Wars and disturbances hindered this initial plan, though, and the school was not yet founded. Ellenberger (1938, 99) relates that another opportunity presented itself, in 1855, with the promise of funds from Sir G. Grey, to establish a school for teacher training. The missionary conference selected Hermon as the place and Rev. Dyke as the future school’s Director, but, as had happened earlier, “the school was never started.” Ellenberger reports that by 1864, “…the experiment of placing a Native evangelist, as a sort of a minister of a little church of his own, in any centre, had never yet been tried” (1938, 118). And so, for a third time:

In 1865 it was decided that that school should be established at Morija, and the necessary steps were being taken to carry out the scheme when war broke out and lasted until 1868, thus again making it necessary to defer the matter. The principle had, however, been adopted and it had been decided in all seriousness to proceed with the work as soon as it was materially feasible (1938, 119-120).

The Normal School and Bible School, which would serve as training centres for Basotho teachers and evangelists, were finally founded at Morija in 1868, largely through the initiative of Rev. Mabille.44

43 “In 1846 they decided to establish a secondary school or seminary where Native catechists and Basuto teachers would be trained” (1938, 66). Ellenberger continues, displaying his objectification of Basotho, and the sense, all too common throughout the history of the church, that Basotho would and could be “used” by Europeans:

It strikes one as remarkable that such a scheme, which to-day seems so simple and so natural, should not have been thought of much earlier. To appeal to the Native Christians themselves, to make use of them in order to educate and christianise their fellowmen, does not that seem the method which common sense would dictate (1938, 66-67)?

44 Note that this was a time of great transition for the Basotho. After years of difficulty with African and European encroachments, Basutoland came under British protection in March of 1868, via annexation by Cape Governor Wodehouse (Lesotho would come under direct Cape administration in 1871). Just two years later, in 1870, Moshoeshoe I, the great leader of the Basotho, who had enacted their polity, welcomed the PEMS (and later Catholic [1862] and Anglican [1863 (though the Anglican presence and ministry to Basotho became more permanently established in 1875, when the first priest was stationed in Lesotho)]) missionaries, and had worked tirelessly to protect Basotho and their borders, died on 11 March. Ellenberger wrote of Moshoeshoe, that:

His death removed one of the greatest figures in South Africa. He acquitted himself of his duties as chief better than any other Native potentate. He was the creator and father of his people. . . . Our Mission owes him much, possibly far more than we think. He facilitated its
The Theological School and Its First Students

The Theological School, a school specifically for the preparation and education of Basotho pastors, would have its beginnings in 1882. A small section entitled “Likolo” (“Schools”) in the *Leselinyana* newspaper of August, 1882, indicates, among other things, the progress of the Bible School, reporting four Basotho students and eight from outside Lesotho. One sentence in this section anticipates the Theological School, indicating hope that the school will soon be founded. Indeed, it was during 1882 that the school, under the direction of Frédéric-Hermann Krüger, began its work:

Although his vision was not shared by everyone, Mabille had long believed that the eventual conversion of the Basotho lay in the hands of the Basotho themselves and the ultimate Africanization of the pastorate. To this end, he brought back with him from furlough a brilliant young man called Frédéric-Hermann Krüger. So the Theological School started in 1882 with four young teachers from Morija as its first students (Couzens 2003, 173).

Ellenberger (1938, 220) seems to be Couzens’ source for the assertion that four pupils began work at the Theological School in 1882, writing that:

Rev. Krüger began his theological class at the end of 1882 with four pupils, who were all teachers or assistant teachers at Morija. It was not yet a complete school, but it was a tentative effort. In the *Livre D’Or* (1912, 643), however, Alfred Casalis reports that there were five initial students at the Theological School – Job Motéané, a professor at the Bible School; Nathané Sékhésa, the Director of the station school; David (no surname given), an assistant at the Normal School; establishment, protected and favoured it. . . . Few heathen chiefs have served the cause of the Gospel to the same extent (1938, 166-167).

Reacting to the prejudice present in the writings and thoughts of the “white missionaries” and those who came after them, N. Mokhehle (1990, xvii) writes:

Yet with all that, Moshoeshoe’s selflessness, his fearlessness, his power and depth of thought, his profound understanding and perceptual appreciation of man and man’s relations, both in concrete and abstract; his polite but firm fatalism, his obvious lack of any adverse psychological complexities, his devastating simplicity and humility, his power of accommodation, his indestructible thirst for truth and justice, his human sensitivity about, and against man’s inhumanity to man, his correct assessment of the meaning and values of events and things and his “ultra-christian”, ultra-islamic” tolerance and forbearance, all springing from his faith in Mohlomism, these loom clear in all the writings about, for, against and on behalf of Moshoeshoe as also in Basotho narrations.

45 As with the Bible School, the Theological School had its beginnings during tumultuous times in Lesotho. The Gun War had just ended in 1881, and the British would, in 1884, after years of difficult Cape administration, assume direct control of Lesotho.

46 “Se na le batlankana ba 12; ba bane ba bona ke Basōthô, ba bang ba tsua ha Molepo, Bopeli, le Borotse, le Zoutpansberg” (1 Phato 1882, 3).

47 “Re tšèpa goba ka bona go thla theoa sekolo sa boruti” (1 Phato 1882, 3).

48 See also Smith (1996, 307):

A new institution of great promise was started on modest lines under the care of Mr. Krüger – the theological school for the training of a native pastorate. Four young men of from 23-30 years of age, all teachers of experience and of tried character, and all fathers of families, began a course which was planned for six or seven years. Since they were all engaged in teaching, whether in the village or other schools at Morija, they had their lessons before seven in the morning and in the evening. Mr. Krüger taught them algebra and geometry as an intellectual gymnastic, as well as general history and theological subjects and the elements of Greek.
Cranmer Matsa, from an outstation of the Morija parish (and listed as the most intelligent of the group!); and Abimaël (no surname given), the youngest of the class. Casalis goes on to a quotation of Krüger from a *Journal des Missions Évangéliques* (n.d.) article, in which Krüger reports that he is teaching in English, and that among his courses are studies on *Acts*, the life of St. Paul, the history of Israel, and “once a week,” reading and translating from Sesotho to English. Additional work included Western history, algebra, the *Epistle to the Romans*, Pauline theology, and basic Greek (1912, 643-644). Krüger took ill early in his time at the Theological School, and upon his departure, and E. Jacottet’s transfer to the Thaba Bosiu parish, the school was temporarily closed (*Livre D’Or* 1912, 645, cf. Ellenberger 1938, 230; Smith 1996, 332; Couzens 2003, 173).

The Theological School at Morija reopened in 1887, under the direction of Hermann Dieterlen (*Livre D’Or* 1912, 645, cf. Smith 1996, 332; Ellenberger 1938, 232-233; *Journal Des Missions Évangéliques* 1888, 458). Three students began work at the reopened school, including Job Motéané (one of the original 1882 students), Carlisle Motébang, and John Mohapéloa (*Livre D’Or* 1912, 645; *Journal Des Missions Évangéliques* 1888, 93-94; Couzens 2003, 214). E. Jacottet, writing in a letter dated from Thaba-Bosiu, 16 Octobre 1888, printed in *Journal Des Missions Évangéliques* outlined many of the various courses in which the students at the Theological School participated. These included “literature and science” in the mornings – courses such as geography, ancient Eastern history, general history (including the first five centuries of the Christian Era), geometry, algebra, physics, cosmography, and the history of English literature ending with Shakespeare (*Journal Des Missions Évangéliques* 1888, 460). Jacottet comments on the “ambitious” programme of studies, and informs his European readers that the intention is to provide the students with an “encyclopaedic” exposure to culture. He goes on to write that though many of these courses will not be of great practical importance for future pastors, “...they are contributing to the opening of their minds, cultivating their intelligence, and broadening their horizons. . .” (1888, 460). Clearly one intention of the earliest PEMS courses in theological education was to continue the “civilising” project of the early missionaries. Of course, these first instructors at the theological school were replicating, as they were able, the courses and subjects to which they had been exposed, and which they felt were important to the life of a well-rounded, educated person. These students had already participated in teacher education, and would soon be the Basotho with the most (formal, European-style) education. I have often wondered what these early Basotho seminarians and their instructors might have learned if their curriculum could have included lessons from leading Basotho teachers of their day – teachers who might have thought through with them the implications of Christianity and European influence from the perspective of Sesotho thought and values. No doubt these first seminarians were working these questions

---

“Vous voyez que le programme est quelque peu ambitieux et que l’on cherche à donner aux élèves une culture un peu encyclopédique. . . . En soi la géométrie, l’algèbre, même la cosmographie et la physique ne seront que d’une importance pratique bien minime à nos futurs pasteurs; mais ces divers sujets ont contribué à leur ouvrir l’esprit, à cultiver leur intelligence, à élargir leur horizon, or c’est là un résultat inappréciable.”
through for themselves as they studied. Of these first three Basotho seminarians, Motebang was the first to be ordained, on 2 August, 1891, becoming the “first Mosotho to be recognized as a full minister of religion” (Couzens 2003, 215, cf. Ellenberger 1938, 243; *Livre D’Or* 1912, 647). Couzens (2003, 215) reports of the other two students, that, “Mohapeloa, being younger, went to Lovedale School in the Eastern Cape for further training,” and that:

Moteane’s turn came a month later at Morija. In the words of Jacottet, the mission of Basutoland, ‘slow and conservative, had waited fifty-eight years before establishing the Native pastorate’. The first graduations and ordinations of Basotho were now a reality. Reverend Motebang and Reverend Moteane were now preaching the Word and administering the sacraments among their fellow Basotho.

**Continued Progress and Move to Morija**

The second group of students at the Theological School began their work in 1893. By 1894 Dieterlen had been transferred to Leribe in the north, and E. Jacottet began work as the Director of the Seminary (*Livre D’Or* 1912, 648; Couzens 2003, 230). The school was closed in 1896, and reopened again in 1902, with five students beginning their studies in November of that year: Joël Ntsasa, Samuel Moéletsi, Azaëlê Buti, Moshé Molétsané, and Joël Mohapeloa (1912, 648; Couzens 2003, 284). The school was now at Thaba Bosiu, where Jacottet was serving as the parish pastor. By 1906 plans were made to move the Theological School, and Jacottet as its full-time Director, to Morija, where six students pursued their studies. By the time of the writing of the *Livre D’Or*, commemorating the 75th anniversary of the PEMS in Lesotho, Alfred Casalis could

---

50 Ellenberger (1938, 243):

When these candidates had completed their three years of study, Mohapeloa was considered still too young and too immature to enter the Mission work and he was sent to Lovedale for two years to become more efficient in the English language and to complete his training. Note the importance of the “English language” in this colonial setting. As will be discussed in subsequent chapters of this thesis, over the past 25 years especially, the LEC has not provided sufficient opportunities for further study for its Theological School graduates, and is therefore without LEC pastors who are sufficiently prepared to teach at MTS. Perhaps a programme of further study at other institutions immediately following study at MTS (much like the path Mohapeloa followed) would be helpful for the seminary and the denomination today.

51 Couzens quotes Jacottet here, though I am unaware of his source. In fact, Couzens’ language mirrors, nearly precisely, that of Ellenberger (1938, 243), whom Couzens does not cite:

On the 2nd of August 1891, it was considered that C. Motebang had proved his worth sufficiently and he was ordained at Thaba-Bosigo. He was the first Mosuto to become in full a minister of religion. Job Moteane’s turn came on the 6th of September of the same year, at Morija. The Mission of Basutoland, slow and conservative, had waited fifty-eight years before establishing the Native pastorate.

Compare with Couzens (2003, 215):

Motebang was the first to prove his worth sufficiently to be ordained. At Thaba-Bosiu, on 2 August 1891, he became the first Mosotho to be recognized as a full minister of religion. Moteane’s turn came a month later at Morija. In the words of Jacottet, the mission of Basutoland, ‘slow and conservative, had waited fifty-eight years before establishing the Native pastorate’.


53 Five new students began under the direction of H. Dieterlen: Everitt Ségoëtê (Léchésa), Nicolas Mpiti, Bethuel Sékoktoané, Finéas Matlanyané, and Edward Motsamaï (*Livre D’Or* 1912, 648).
write that over the twenty-nine years of its existence, under the direction of Krüger, Dieterlen, and Jacottet, the Theological School had produced twenty-four candidates for ministry, twenty of whom had been ordained to serve in Lesotho and beyond. A. Casalis (1912, 649) writes that:

The presence of these indigenous pastors is:
A strength for the missionaries,
A blessing for the Church of the Basotho,
An honour for the whole nation,
A cause for gratitude to God for all the loving support and prayers and gifts to the Lesotho mission, the eldest and happy [beloved?] daughter of the French-speaking protestant Churches.54

Jacottet would continue as the Director of the school until his death in 1920, when the school would be closed briefly, and reopen under the directorship of Rev. Bertschy, who had been serving at Hermon.

By the completion of the first 100 years of the PEMS-founded protestant Church in Lesotho, consisted of, “33 parishes, 353 outstations, 14 missionaries, 29 ministers, 352 evangelists, 47, 411 members (communicants and candidates but excluding children), 403 schools, 730 teachers, and 40, 743 pupils” (Mohapeloa 1985, 14). The Church was also, by then, organised into presbyteries, and had established a synod (Seboka) – a representative body of missionaries and Basotho church members – which worked in cooperation with the Missionary Conference (1985, 14).55 Theological education continued, but the number of parishes needing pastors and evangelists continued to grow. Mohapeloa (1985, 29) writes that following the second World War, shortages of ministers and funds continued to be problems for the Church:

That is why in spite of the joy it had at the ordination of six ministers in 1948, it decided to set aside a Sunday every year when prayers would be said for young men and women to answer Pitso ea Molimo (literally, “God’s call”). But disappointingly small numbers of students continued to enrol at the Theological School. So in 1956 special preparations were made for services to be held on the appointed Sunday, 16 September. On 27 August 1956 the Leselinyana published a long letter on the subject, written by the Director of the Theological School, and a message from the President of the Seboka. . . . We have not been able to find out whether the Theological School had more students in 1957 than the seven it had in 1956.

By 1957, a “Commission on the Theological and Bible Schools” was a part of the governance structure of the Church (1985, 41).

54 La présence de ces pasteurs indigenes est:
Une force pour les missionnaires,
Une benediction pour l’Eglise des Bassoutos,
Un honneur pour toute la nation,
Un sujet de reconnaissance envers Dieu pour tous ceux qui aiment et soutiennent de leurs priers et de leurs dons la mission du Lessouto, fille ainée et heureuse des Eglises protestantes de langue française.

55 Mohapeloa (1985, 41) reports, citing Leselinyana, 7 May 1951, pp.1-2, that:
Up to 1951, the President of the Missionary Conference had automatically become President of the Seboka. That year, the Seboka was given the right to elect its own President. In reporting this, the Secretary of the Seboka commented that it was a sign that the French missionaries were becoming advisors. The Church, he said, was moving towards a stage where it would manage its affairs as it saw fit.
The 1960s brought continued challenges for theological education and ongoing momentous changes for the “French” Church in Lesotho. In the midst of changes that would bring the beginning of an independent denomination, the Lesotho Evangelical Church, and an independent nation – the Kingdom of Lesotho, Mohapeloa (1985, 46), citing a French mission journal, indicates that missionaries related to the work of the Church in Lesotho, reflected on what their presence meant:

The political situation in Lesotho and race relations in southern Africa worried some of the missionaries. They wondered whether the Basotho did not think the missionaries, being white, were rich: whether they did not regard the Mission as part of the process of colonisation. They feared that in southern Africa a Christian Mission could be associated with apartheid, and got the impression that the youth were saying, “What do you want here? When are you leaving?”

The missionaries were an ongoing part of the process of colonisation as it was constructed, deconstructed, and reconstructed throughout the history of the PEMS presence in Lesotho. Though PEMS missionaries had often worked tirelessly to advocate for the Basotho, and had often seen themselves, as religious figures, as operating outside the sphere of political colonisation, they were intimately involved in the project of colonisation. The questions about what they wanted and when they were leaving were also not new. Basotho had been articulating these questions for a century and a half. That the missionaries perceived that the youth were asking these questions, and that many youth were, would have effects on enrolment and life at the Theological School.

**The Birth of the Lesotho Evangelical Church**

April 18-19, 1964 would be a weekend for great jubilation, as the Lesotho Evangelical Church celebrated its beginning as an independent denomination. On Saturday the 18th, Rev. E.E. Phakisi was elected President of the Seboka of what would soon be the LEC. On Sunday, April 19th, at a celebration including worship and a ceremony of transfer, the official nature of the relationship between the “French” Church in Lesotho and its French founding body changed:

After this, Mr. de Barry read the message from the Paris Evangelical Missionary Society. God, the message said, desired the members of the Church to strengthen their faith, love, and dedication. It then promised that the PEMS would continue to send missionaries to Lesotho, as needed, and those missionaries would be responsible to the Executive Committee of the Seboka. Their presence in Lesotho, the message continued, would be proof of the union of the French and Swiss Churches with the Lesotho Church (1985, 48).

Though missionaries had always come to Lesotho with their own agendas and concerns, and Basotho had always negotiated and mitigated these from their own perspectives, the Church would now operate officially as a body that would call and receive missionaries on its own terms. Historical and financial concerns would affect this for years to come, given the ways in which

---

56 The Church founded by the PEMS has long been referred to as Kereke ea Fora, “the French Church,” and its members, BaFora. The Roman Catholic Church and Anglican Church have been referred to as Kereke ea Roma, “the Roman Church” and Kereke ea Chache, “the English Church,” respectively.

missionaries had been involved in leadership at the very top of nearly every crucial institution of the Church until, and even after, April of 1964. Nevertheless, an important new direction in the official relationship had been affirmed, and the LEC was beginning its journey as a denomination:

Then followed the handing over of the torch to the President of the Seboka, after which the Rev. P. Couprie left the platform, and his place was taken by the Vice-President of the Seboka, the Rev. A. Brutsch. The Missionary Conference had given the reins to the Seboka. A new Church had been born (1985, 48).

Morija Theological Seminary: 1964-1987

Theological students were not entering the Bible School and the Theological School in large numbers in the 1960s. In a June, 1964 letter to the President of the Seboka, M.A. Wolff, the chairperson of the Commission for the Theological and Bible Schools (I am assuming Wolff is an expatriate missionary), relates that there is only one student entering the school, and that by 1966 there will only be one student. The Commission, Wolff writes, sees this as a danger to the Church, and asks that the issue of the need for students be taken up by the Commission on the Ministry, and further suggests discussion of this matter at the next pastors’ retreat (to occur before the Synod meeting in October), even offering as a starting point, a booklet entitled, The Crisis in the Christian Ministry in Africa (Wolff Phupjane 30, 1964). By October of 1964 it is evident that the few students who were studying at the Theological School were unhappy with the policies and campus atmosphere of the school. A special commission was called to listen to student grievances. A six-page report of this commission outlines the grievances of specific students, responses by the commission, and a list of issues regarding the Directors of both the Theological School and the Bible School. Issues in this report range from procedural and financial issues to issues of instruction and campus relationships. It is clear from this report that life on campus at the Theological School was not placid during 1964. Regarding recruiting new students the school had fared no better by 1967. Mohapeloa (1985, 52) includes pertinent text from Journal des Missions (1974, 42-43):

. . . it may be mentioned that in 1967 there was only one Mosotho student at the Theological School. One wonders whether there was any connection between this

---

58 A “new” Church in which many of its Basotho members had been denied access to true positions of leadership for nearly a century and a half. Note that the “reins” were handed to the Seboka, but that as one European missionary stepped off the platform, another European Missionary took his place. Both Brutsch and Couprie were still heavily involved in leadership at the Theological School – Brutsch serving as its Director until 1964 (Rosenberg et al. 2004, 46), and Couprie serving as Director until 1967 (from minutes of “Komiti ea Sekolo sa Boruti le sa Bibe le 25-26 Thakubele 1966”). M. Bernard, another missionary would serve as Director of the Theological School following Couprie. Missionaries would continue to play an important role in the life of the Church and its institutions for many years. When I arrived in Morija in 2003, for example, a missionary was just retiring as Manager of the Morija Printing Works, and transitioning had begun to its first African (though not a Mosotho) Manager, Lindy Gill.

and the attitude of the youth to the Church. For it was to be said, some years later, that the young were unenthusiastic about the Church because they had no voice in it.

Nor do the few students seem enthusiastic about the school. In a report of the meeting of the Committee of the Bible School and Theological School, Phuteho ea Komiti ea Likolo tsa Baruti (The two schools had been separate into the late sixties – The Bible School located at Cana, and the Theological School at Morija), a Dr. Martin reports that some of the students of the school had been speaking ill of their school, and that they were trying hard to insert a spirit that the school is a bad school. Dr. Martin goes on to report that these notions of disdain for the school had been dispersed strongly by a Mr. Mariasane (Board Minutes 1966-1967). This is all in the wider context of Lesotho gaining its independence from Great Britain on October 4, 1966, amid protests and opposition from Moshosho II, and resultant deaths (10 people) at Thaba Bosiu (Rosenberg et al. 2004, xxix).

Neither the enrolment nor the spirit at the Theological School seem to have improved by 1969. In a number of letters and reports, beginning in September of 1969, the Director of the school, Michel Bernard, fellow instructors, and Board members respond to a situation in which the two remaining students of the school have decided to boycott the classes of some of the instructors (seemingly expatriate instructors only). In an exasperated tone, having related that the students have refused to come to his classes and that they had also missed a colleague’s (Mrs. Pester) class, but that they do attend Rev. Mohlomi’s class, Bernard writes that he just doesn’t know how they can proceed with things going the way they have been. In a letter, dated 26th November, 1969, to the students (Mr. J. Morojele and Mr D. Mphahama), and copied to fellow instructors and Board members, Bernard writes:

Now, considering your indiscipline regarding the timetable of the School, considering that as students receiving an allowance from the Church you have no right to decide to which lessons you go or you do not go and as having the responsibility of the running of the School, it is with a very deep concern and sorrow that I have decided a suspension of all lesson [sic] until final decision by the School Board.

In a 27 November, 1969 “Report on the Life of the School” Bernard writes that the spirit of the school is very bad and that the students are upset about many things. Throughout this six-page report he outlines difficulties at the school including questions about workload, “spying,” and a sense by a Mosotho instructor that some (expatriate) instructors are behaving like “police.” On the final page of the report, Bernard exclaims that, there is truly a great crisis present at the school,

---

60 Tlaleho ea Dr. Martin:

61 Ha ke tsebe hone na re ka tsoela pele joang ka mokhoa ona. Bernard even signs the letter, “In sadness, yours truly, M. Bernard” (ka masoabi, oa hao ruri, M. Bernard).

62 Moea o mobe haholo sekolong seO. Baratuoa ba belaela ka tse ngata.

63 Nka be ke lula le bona nakong ea “study”; ha ke buisana le Moruti Mohlomi ka taba ena o itse re se ka ra ba joale ka mapolesa, ba ihute ho sebetsa e seng hore ba ikutlohe hore re rata ho etsa “spying” mosebetsi oa bona.
and that, though he does not have proof of where the sentiments are coming from, it seems that the students just do not want to work with white instructors, and that they do not believe that studying in English – a language that is not their own – is helpful.64

The Committee of the School attempted to bring the two sides of this dispute together, but, it seems, to no avail. In a report of their conclusions dated 18 November, 1969, they close with two paragraphs suggesting, first, that the students ought to try to get along with their instructors, and to work harder, and to not be discouraged. They suggest, secondly, that the spirit of understanding between the Director and the students has been destroyed, and that he needs, in essence, to start anew on a different path.65 This whole issue was reported to the Executive Committee of the Church, via letter to the Executive Secretary, by the Chairperson of the Board of the School, J.K. Matšaba, who ended his letter with exasperation, claiming that if the matter could not be resolved (he seems to have viewed it as largely a dispute between Rev. Bernard and Rev. Mohlomi as colleagues at the school), he could no longer continue as a member of the Board or its Chairperson.66 Though Bernard would be the last expatriate to serve in an ongoing fashion as Director of the Theological School (he later served as “Acting Principal” and “Assistant to the Director” when there were vacancies in the position of Director in the 1980s and at the beginning of A.M. Moseme’s directorate), there is evidence of continuing difficulties between instructors, administration, students, and the wider LEC from the 1970s to the present. Some of these difficulties will be discussed in the remaining chapters (below) of this thesis.

Rev. S.N. Mohlomi became the first Mosotho to serve as the Director of the Theological Seminary, where he served for some years during the early 1970s. Unfortunately, I was unable to find records from these dates among the files of the seminary. In January of 1987, however, Rev. Mohlomi along with his former student, Rev. Morojele (see disputes with Rev. Bernard above), and sixteen other LEC clergy were involved in a coup in which they broadcast over national radio that they had disbanded the working structures of the LEC, and that all business of the LEC and all its institutions should be referred to a newly formed “Committee of Ministers.” The group had also occupied Church offices, taken funds, destroyed Church property, and placed the Church President under “house arrest” (8 April, 1987 letter from A.M. Thebe, Executive Secretary of the LEC to “Sister Churches and Organisations”).67 In the documents relating to these events and their

---

64 ‘Nete ke hore “crisis” e kholo e teng sekolog sena. Ha ke na bopaki ba letho ba ho tsea moo litaba tsena li tsoang teng empa taba e popenoeng ke hore barutuoa bao ha ba sa batla ho sebetsa le rona ba basoeu. Moo ba hlokang kelello ke ha be re “senyesemane ha se ba thuse, hape hase puo ea bona”.

65 Komiti, ha a se e utloile tsena, e lekile ho khothatsa barutuoa ka hore ba ke ba leke ho sebetsa ka thata, le ho amohela seo ba se neong ke barupeli ba bona. Ba se ke ba nyahama lipelo.

66 Kakaretso ea seoi komiti e se fihletseng tabeng tsena kaofela ke hore moea oa kutloano le ‘sebets’, moho pakeng tsa Motsamaisi le baratou a hae o senyehile. O hloka ho tsosa ho bocha ka tsele e ‘ngoe.

67 Ha taba ena e sa hlopshoe ke Komiti ea Seboka a utloeieng hantle lipuo tsa baruti bana e sa le qalong ha ba tlamahanngoa ho sebetsa hammoho, ke tla stoa ho tsela pele ho ba setho sa Komiti ea Sekolo se joalo. Ke tla sitoa le ho ba molula-setulo o a a Komiti ea Sekolo se joalo.

68 This incident is the centre of the “denominational unrest” which led to the investigation that resulted in the publication of Instruments of God’s Peace, mentioned in Chapter One of this thesis.
precedents is a letter to M.T. Mabote from Rev. Mohlomi, dated 4 May, 1986, in which he writes the following regarding his work at MTS:

I wish to remind you that the 1973, [sic] was a tension between me and the Executive Committee solely on the administration of the Theological Seminary, which matter did not affect my status as a Minister of this Church. You know very well the details of the unfortunate episode which was finally buried by the Seboka in 1977 and sealed with prayer through the voice of Rev. Sibolla.

Perhaps the fact that the incident in question was “buried” and “sealed” gives a clue to the absence of minutes from these years in the seminary files. The “unfortunate episode” seems to have been yet another of many difficulties and struggles in the life and administration of Morija Theological Seminary. Rev. A. Seala served as the Director of the Seminary during the latter part of the 1970s. The seminary files for these years are relatively sparse, as well, but it seems that Rev. Seala completed his service as Director in December of 1980, amid difficulties, and that M. Bernard became “Acting Principal” after that.68

68 I have used the English word, “Director” as a translation of the Sesotho, “Motsamaisi.” The English word, “Principal” is sometimes used in minutes and reports of this period, as well – especially by Michel Bernard. “Director” was consistently used as the title for the leader of the seminary while I was there from 2003-2007. “Motsamaisi” is translated as “President” regarding the Synod of the LEC. The “Motsamaisoa e Seboka” is always referred to, in English, as the “President of the Church” (or “Synod”).

69 A “Report of the Theological and Bible School for the Academic Year 1980-1981” (Tlaleho ea Sekolo Sa Borutle le Bibe, Selemo 1980-1981), written by Michel Bernard, indicates that due to some great difficulties at both schools, the Executive Committee removed Rev. Sealo from his work as Director in December of 1980. Once again, the seminary would be in the care of European missionaries – this time Michel Bernard and A. Brutsch, assisted by A. Nicholu, who would teach New Testament Theology and Exegesis to fourth year students. Bernard’s report offers his thanks to Brutsch and Nicholu for the work they have done during this difficult time:


Likolo tseo li setse kalosong ea Baruti A. Brutsch le M. Bernard, ba thusoa ke Moruti A. Nicholu thutong ea N.T. Theology le N.T. Exegesis ho barutuoa ba selemo sa bone. Ke rata ho leboha bo-ntate Brutsch le Ncholu ka mosebetsi oo ba o entseng nakong tseo tse tha. In that same report, Bernard raises the issue of the need for a Mosotho pastor to serve as a “Dean” for the seminary, whose job it would be, in addition to assisting with instruction at the seminary, looking after the direction of the school regarding student life and conduct:

Ke bona hore re lokela ho kopa moruti oa Mosotho ea ka bang “Dean of Seminary”, e le moruti ea ka hlokomelang tsamaitso ea Sekolo lelhakoreng la bophelo ba barutuoa le boitoaro a bona, a ntse a thusa ka lithuto tse ling sekolong.

A report to the Morija Theological Seminary Board dated 6th February, 1986 (written by Michel Bernard) indicates that Rev. Seala was, at that time, still considered a member of the MTS staff, but that illness had prevented him from teaching for more than a year. Bernard reports further regarding Rev. Seala:

We want to report confidentially to the Board that he had not a very good influence on the students, and rumours came back to Rev. Moseme that, with Mr. Mphahama [I wonder if this is the same Mphahama with whom Bernard had had difficulties at the seminary in the 1960s?], he has been around in Morija saying how the school had been spoiled by the “Makhooa” and Moseme… (Bernard’s elipses). [“Makhooa” are white foreigners.]

At this point I would like to remind the Board of the request made to the E.C. on 11-7-1983 that Rev. Seala be removed from the Seminary because of his conduct and influence on some students. Other matters contained in that letter have been dealt with by the E.C., but this matter, which is very important has not even been answered by the Executive [sic] Committee (5 February, 1986 Board Report, 3).
Rev. A. M. Moseme as the Director of MTS

On 18 December, 1985 the Executive Secretary of the LEC, Rev. K. M. J. Mahase, wrote, under direction of the Executive Committee, a letter to the MTS Board regarding the Seboka’s intention about the filling of major positions of leadership in the Church. The letter indicates the Seboka’s strong desire to stop using missionary pastors to fill leadership posts in the Church, and to fill major positions with Basotho leaders, and asks the Seminary Board for its advice regarding a Mosotho who is qualified to serve as Director of the Seminary. Michel Bernard, at that time still the “Acting Principal” of MTS, in his report, dated 5 February, 1986, prepared for the meeting of the Board on 6 February, 1986, writes:

4.2 Letter from Executive Secretary about Principalship
We have been aware for a long time that the Principal of the Seminary should be a Mosotho, and it must be pointed out that the actual principal did not in fact accept the principalship of the school, but was compelled to assume the duties of the post. He only accepted under the condition that he would remain acting principal and that is why help was requested to have a “Dean of Students” to look after their problems and counsel them.

After receiving the letter of the E.S. the staff was consulted and unanimously recommended that Rev. Moseme be accepted by the Board and be recommended to the Executive Committee.

Rev. Moseme has helped the actual principal in many instances when there were delicate matters to tackle. His only concern is that he should not be burdened with the financial administration of the school. This the actual principal has offered to continue, as it is more a matter of routine than a matter of dealing with students’ personal and family problems, or dealing with Consistories and Presbyteries.

Rev. Moseme will be away until 1987, but he could already start assuming this post until his departure and take over definitively when he comes back in 1987.

Rev. Abiel Matitsoane Moseme had joined the teaching staff at Morija Theological Seminary in 1983, was appointed as its Director in March of 1986, and began work when he returned, in 1987, from Doctor of Ministry studies in the United States. During his first five years

This Board report also contains an admonishment to the Board and the Executive Committee regarding confidentiality. I have chosen to present these items, which have been labeled “Confidential” for three reasons: First, they represent the important history and development of MTS. Second, they contain discussions about people who are either no longer living or no longer involved in the active life of the LEC (I believe, in fact, that all are deceased.). Finally, I was given access to these (and other) minutes in 2006 by the Director of the Seminary, who was aware of and participated in my research project, and who made no stipulations regarding their inclusion in my thesis.

Malebana le mosebetsi o moholo oa Sekolo sa Boruti le sa Bibele seo le sebetsanang le tsamaiso ea sona, Komiti ea Seboka e tla thabela haholo ho fumana boleetsi ba lona malebana le moruti ea ka tšepeloang tsamaiso ea sekolo sa boruti ka nako e tlang.

It is interesting that Bernard refers to himself, in the third person, as the “actual principal.” Regarding financial arrangements, the Executive Committee later responded that Rev. Moseme was to assume final responsibility for all matters relating to the life of the seminary, including financial matters (MTS Staff Meeting Minutes 18th April, 1986). It is important, as well, to note that Bernard seems to see “dealing with students’ personal and family problems” as an important aspect of the Principal’s job.
as Director of MTS Moseme’s assistant was Michel Bernard. Since Bernard’s departure Moseme has held the position of Director of the Seminary, and has not had an Assistant Director.

Subsequent chapters of this thesis contain information, observations, and opinions from various sources about the life of the seminary over the course of the more than twenty-year directorship of Dr. Moseme, the first long-term Mosotho Director of Morija Theological Seminary. The remainder of this chapter briefly outlines the setting of Morija Theological Seminary as I perceived it upon my arrival in Lesotho during 2003.

MTS: 2003-2007

By 2003 Morija Theological Seminary was working to carry out the mission that had formally begun over 120 years earlier, in 1882, of educating Basotho pastors for ministry in the Lesotho Evangelical Church. The student census for the 2003-2004 academic year included twenty-seven students in the Theological School (seven of whom were spending their year at local parishes as a part of the Field Education programme), and nineteen students in the Bible School.73 Theological students are often grouped for classes and activities by their level in the five-year programme of the school – e.g., TS1, TS2, TS3, TS4, TS5. For the academic year beginning in the Spring of 2003, there were two TS1 students beginning work at the seminary, four TS2 students, six TS3 students, and eight TS5 students living and attending classes on campus.

For the 2003-2004 academic year the TS students included fourteen men and thirteen women. Incoming classes for the following three academic years were nearly equally represented by women and men. The LEC had been educating and ordaining women for over twenty years, but women accounted for less than twenty percent of parish pastors in 2003. Married TS students were allowed to bring their families with them to live on campus, and were provided with a modest monthly stipend to assist in purchasing food and necessary supplies. Unmarried students, if they were men, stayed in single-student housing. Unmarried students, if they were women, stayed with families of married male students. Bible School (BS) students stay in BS housing near the lecture hall, and are not allowed to bring their families with them to seminary.

The current seminary campus in Morija comprises approximately two hectares, and includes about twenty-three buildings (see Appendix A), where men and women live and study. Each of the TS levels had its own classroom, and instructors would meet those students in their classrooms for various classes. Some courses are presented to two levels at the same time (e.g., TS1 and TS2), in which cases, the students of the junior level will bring chairs into the classroom of the students of the more senior level. Chapel services are held every weekday morning and evening, and once on Saturday. Attendance at all eleven weekly chapel services is compulsory. Classes meet primarily on weekdays, with four forty-five minute class periods and a thirty minute break before lunch, and two fifty-five minute class periods following lunch. Attendance at all classes is compulsory, and students are required to inform class Prefects if they will miss class.

73 The fourth year of the five-year Theological School programme is devoted to Field Education. As mentioned in Chapter One, I will be focusing primarily on the work and life of the Theological students, though the Bible School students are also housed (without their families) on campus at MTS.
because of an illness or any other reason. Prefects inform course instructors of the reasons for absences.\footnote{Prefects are an important part of the life and governance of MTS. Prefects, their roles, and students’ impressions and concerns regarding the Prefect system will be discussed in subsequent chapters of this thesis.}

The Dieterlen Library contains more than 9000 books and periodicals, and is open to students and staff during weekdays and most evenings. The library building contains an office for the Administrative Secretary, about 10 study chairs and tables, two store-rooms, a small computer lab where instruction is offered using internet-connected computers, the office of the Director, and a toilet facility. The library is connected via walkway to a small building, originally intended as a place for pre-worship preparation, but now also used as a meeting room for the Council of Prefects (Many students have referred to this Council and this small building as the “Sanhedrin”). Just beyond this small building is the building containing classrooms for TS2, TS3, TS5, and a staff meeting room (The TS1 classroom is located near the BS classrooms across the road to the northeast). There are toilets connected to this building. Across a covered-breezeway from these TS classrooms is the Seminary Chapel.

Students are assigned various roles for the maintenance and running of the campus, including cleaning, opening and closing buildings, and organising community life. Students are not permitted to leave campus, except on specific days and at specific times, and then only with permission of the Prefects. Students are required to request permission in writing if they wish to leave the village of Morija. Students may have visitors, but only with permission of the Prefects.

For the 2003-2004 academic year (my first of four academic years at MTS) there were six full-time and two part-time instructors on the seminary staff. Several other members of various Church offices (accounting, administration, etc.) occasionally made presentations to the students. Four of the full-time instructors were American. My wife and I, and Dale and Mary Patrick were all missionaries sent by Common Global Ministries. The Patricks were university professors in Bible from colleges in Iowa, and had taken full-year sabbaticals to come and teach at the seminary in Morija. The Patricks stayed in a home owned by the LEC just a kilometre from the seminary. My family lived in Maseru, where our children attended school. The two full-time Basotho instructors were Rev. Dr. A.M. Moseme, the Director of the Seminary, and Rev. B.M. Kometsi, who had been teaching at the seminary for many years and was working on a DTh thesis in Old Testament at the University of South Africa. The part-time instructors, Rev. A.N. Moreke, and Rev. S.T. Setlaba, were both serving as parish pastors in addition to their work at MTS.

The school’s history and its present are tied, inextricably to its future and to the future of the Church for which it trains pastors. It would be conversations and observations during this first year at Morija that would lead to the research questions that would guide my inquiries for the next three years. The community life of the school, its coursework, and its responsiveness to its context are all ways through which Morija Theological Seminary educates would-be LEC pastors. Chapter Four will outline the people and sources I consulted, the places I went, the things I observed, and
the questions I asked in an effort to better understand just how Morija Theological Seminary, “with God’s help and guidance,” educates “biblically and theologically men and women to fully participate in the continuing ministry of our Lord Jesus Christ.”
Chapter Four

The TS3 and TS5 students are gathered together in the TS5 classroom, and I am leading an Ethics class. The students are especially talkative today, and the mood is good. Nearly everyone seems to have done his or her reading! We are discussing the ancient Code of Hammurabi, and reviewing it using the categories I have written on the chalkboard: “Sources of Authority,” “Contextual Concerns,” and “Human Agency.” “Khotso,” a TS3 student, responds to a discussion point about possible sources of authority in the Ancient Near East with a modern day example of his own. “It’s like the LEC and this school,” he begins, and then continues to explain his thoughts on hierarchical power dynamics he sees within the systems in which he lives and works. A few students nod, seeming to agree. I am standing in front of the chalkboard, preparing to help the class relate the comments to the contextual concerns that may have been operative during Hammurabi’s time. I am pleased that a student is using the interpretive categories I have suggested for our semester’s work, and that he is relating them to concerns that matter to him. This energy and acumen will help us as we discuss the Ten Commandments, Aristotle’s *Magna Moralia*, and the rest, leading to our current context over the course of the semester.

And then it happens. It only takes a moment, but it seems to play out slowly, step by step, as I watch the eyes and bodies, and hear the voices of the students, as they change and adapt in a seeming chain reaction. Khotso’s comments have gone too far, perhaps. Maybe they’ve hit too close to home. “Mpho,” a TS5 and a class Prefect, raises her head slightly, folds her arms, and breathes deeply. The other students seem immediately aware of the change in Mpho’s demeanour. Their eyes begin to narrow. Some students’ heads tilt forward slightly. No one looks at me. The student nearest Khotso gives him a quick glance. It seems to contain a warning. Khotso sees the glance. Though his head barely moves, his eyes survey the other students. He sees Mpho, her folded arms, her look of displeasure. Khotso’s voice slows. As if aided by a time machine, Khotso’s concerns leave the present and race to ancient Mesopotamia. Hammurabi’s problems, it seems, are much easier to discuss. Perhaps Khotso has things to say. Perhaps the others do, as well. Perhaps this is not the time and not the place.

---

Areas of Inquiry

In Chapter One I presented Craig Dyktra’s (2005, 147) assertion that theological schools ought to be “communities-of-faith-and-learning” together with the MTS mission statement’s assertion that the seminary’s purpose connects integrally with the “continuing mission of our Lord Jesus Christ.” Theological education that takes seriously its mission of participating, in an ongoing way, in the ministry of Jesus, will (or, it seems, should) seek to form community and relational structures that in some way strengthen students and staff to model this participation. If Edward Farley (1983, 158) is correct in his claim that:
the most general way of characterizing what all ecclesial leadership has in common is that it is activity through which the community of faith is gathered up to function as a redemptive community

then seminary community life and curricular participation would ideally be the developmental contexts within which “redemptive community” is envisioned, discussed, and modelled, thus preparing future ecclesial leaders to actively promote its presence and power within the Church they have been called to serve. Indeed, redemptive communities would be communities that actively and openly participate in the “continuing ministry of our Lord Jesus Christ.” Redemptive communities do not arise independently of their contexts, though. They are created and called out of their contexts, so that they might participate in the kinds of healing, compassion, and empowerment that are most appropriate to the people with whom they minister.

My investigation into whether and how Morija Theological Seminary is preparing leaders who can, will, and do “fully participate in the continuing mission of our Lord Jesus Christ” looked closely at community language and practices within the life of the seminary, and contextual contours in the life of the Church and the communities it serves. Chapter One provided a visual representation (Figure 3) intended to detail some of the ways in which my heuristic process involved the interconnections between and among seminary programmes and procedures, community contextual concerns, and various LEC participants and groups connected to the life and mission of the seminary, Church, and wider community context. This chapter will address this construction, and outline the procedures followed and parameters used as the research was performed over the course of more than two years. The visual representation, which I have labelled “Correlational Hexangulation,” serves merely as a reference point and beginning interpretive guide for the structure of my process of inquiry. Though it clearly cannot fully represent the multidimensional and intricately-nuanced connections and realities that were present and operative within the life of the LEC at the time of my research, I do feel that it offers a helpful visual reminder of the major themes and connections that guided my programme of research.

As discussed briefly in Chapter One, this visual representation attempts to acknowledge graphically the interconnection and correlation of six contextual categories and six categories of participants regarding theological education through the Theological School of Morija Theological Seminary. “MTS” is placed at the centre of this picture, indicating my intention to gain some understanding of the seminary’s relationship to and with each and all of these contextual categories and categories of participants. Centring any of the other twelve categories would, of course, provide further avenues for investigation and further nuance the wider discussion about ministry in the Lesotho Evangelical Church. This two-dimensional graphic purports to represent relationships and interconnections that involve multiple dimensions, including that of time. In what follows I will present and discuss each of the six contextual categories, and then present and discuss each of the six participant categories, including, for both sets of categories, information about their importance vis-à-vis theological education in the LEC, and an overview of my investigative procedures, including methods, creation and content of instruments, and interpretive parameters.
and concerns. Though other researchers might (would!) have asked other questions and focussed investigations differently, I feel that this research structure has yielded important information and insight about the ways in which theological education is happening through the programmes at the Theological School of Morija Theological Seminary.

**Campus Life and General Course of Study**

Morija Theological Seminary students are full-time, on-campus students. MTS offers no part-time programme of study, and requires that its students live on campus, in provided housing. Students are required to ask permission to leave campus, and their lives while on campus are subject to a schedule that fills most of each day. In addition to classes and worship services, students are required to participate in meetings, counselling groups, chaplaincy and worship responsibilities at Scott Hospital, various posts within the student governance structure, and activities related to the care and maintenance of the seminary campus. Beyond these specifically scheduled and allocated activities, the students are expected to spend their time studying and preparing work for their various courses. This experience of life on campus for the first three years, and the fifth year of the TS (Theological School) programme makes “Campus Life and General Course of Study” an important category for investigation. I have combined the two elements “Campus Life” and “General Course of Study” to emphasise the interrelatedness of day to day life and coursework for the students at MTS. A study that focussed upon the differences between campus life apart from coursework (non-academic campus interactions only) and campus life related to coursework (academic campus interactions only), would have, I am positive, produced very interesting information regarding student interactions and perceptions. This study, however, has not attempted to focus particularly upon these differences, but has rather assumed that there are important connections between campus life as it is experienced by the students and others, and the general course of study presented at the seminary. In many ways, as suggested by Dykstra’s term, “communities-of-faith-and-learning,” campus life is an important element of the general course of study at MTS. A second reason for combining these two foci is the fact, that while my research does, to some extent, inquire about the curriculum of the seminary, it is not a thorough-going curricular review and analysis. My findings show that such a thoroughgoing analysis has been called for in the past, and would be extremely helpful in the near future. My investigation into the curricular realities at MTS had more to do with the ways in which, along with a particular way of living together in community, the course offerings helped to shape students as they moved through the programme at MTS.

---

75 In most of what follows, when discussing “MTS students” I will be focusing specifically on the students of the Theological School (*Sekolo sa Boruti*), those preparing to serve as ordained ministers in the Lesotho Evangelical Church. Though my presentation will proceed, at times, in the present tense, it will be an “ethnographic present” of sorts, referring to the academic years 2003-2007 during which research and observation took place.
Questions for investigation within the category, “Campus Life and General Course of Study” included (among others) those about living on campus; the presence or absence of a sense of “Christian Community”; campus worship life; accommodations, fellow students; administration and campus governance; the Director; instructors; particular courses; classroom presentations. As will be discussed below, these questions, and the questions for each of the six contextual categories, were addressed to members of each of the six categories of participants in a variety of ways, including written questionnaires (both Likert-style and open ended), interviews, and focus group discussions. Additional information was gleaned through my participant observation and documentary research.

Field Education

All TS students at MTS are required to participate in a year of Field Education during which they are assigned to individual parishes to work and learn through practical application of knowledge in an actual ministry setting. A syllabus for MTS, in booklet form, and dated May 1992, presents Field Education thusly:

During their 4th year of Seminary career students are sent out to parishes for one whole year to gain practical experience. Students are always placed under the supervision of able and more experienced pastors.

In addition to being fully twenty percent of the time students spend over the course of their TS programme, Field Education represents the primary structured way in which students engage in the life of the LEC beyond Morija. Students interact with Scott Hospital in Morija, through their Practical Theology course, and participate somewhat in the life of the LEC parish at Morija, but the Field Education experience is the major piece of the programme providing students with opportunities for pastoral participation in community contexts. Upon return from these experiences, students beginning their fifth year of the TS programme are required to submit essays, or “reports” detailing their experiences, to the Director of the Seminary. For many pastors, evangelists, and local church members, the Field Education programme may be the only way they have a chance to meet and interact with students participating in the TS programme at MTS. The Field Education experience is intended to serve as an important juncture during the theological education of future LEC pastors, during which they reflect upon and integrate in new ways the content of their courses and the contexts within which pastors do their work with communities of believers.

Questions regarding the Field Education programme included those relating to its general helpfulness within the overall curriculum of the school, along with questions about: local parish life; relationships with supervisors; accommodations; relationships with local parish members; pre-Field Education preparation; post-Field Education integration with seminary courses. I was interested to discover whether and how the Field Education programme was serving the students and the local parishes, and if there were discernable areas for improvement or concern. As with other areas of the curriculum, one important question centred on how the Field Education
experience was designed in concert with the rest of the curriculum to provide the students with a knowledge base and interpretive categories sufficient to process the learnings and experiences of the year spent in the contexts of local parishes. Faculty, Board, and Administration discussions and expectations about the Field Education portion of the TS programme were also important areas for investigation. The Field Education placements, perhaps because they involved many different sites and pastors, received mixed reviews by students and pastors alike. There were, however, some discernable trends and opinions that helped to shed light on the programme as a whole, its conception, and implementation.

**Applicability of Pastoral Skills and Knowledge to Actual Pastoral and Community Contexts**

This third contextual category serves as a general “bridge” of sorts between the official programme and participation of seminary life, and the life of the wider LEC. The intention with this category was to explore, at a broad and basic level, whether research participants perceived a connection between the programme of study at MTS and the needs and realities of leaders and their congregations throughout the LEC. Questions in this category asked participants to consider whether and how courses and life at the seminary relate to the life and work of the Church in its local, contextual expressions. The primary thrust of this line of inquiry was the way in which the seminary had or had not adequately prepared students to work as leaders within the context of the LEC parishes they would serve in Lesotho and South Africa. In some ways, this category explored a foundational question related to the mission statement of MTS. Participants were encouraged (though not always with this precise formulation) to consider whether MTS had been adequately preparing students “biblically and theologically to fully participate in the continuing ministry of our Lord Jesus Christ” *within the context of the life of the LEC in Lesotho and South Africa*. Ministry is always ministry *somewhere, at some time, within a certain community or communities*. Because of the dynamic and multi-faceted nature of ministry contexts, of course, no theological seminary could ever possibly provide a curriculum or programme sufficiently well-tailored specifically for the contextual realities in each of the communities it serves across time. Contextual applicability, generally speaking, however, is a crucial element in theological education, as seminaries strive to prepare pastors to lead and serve congregations in a variety of places, with myriad memories and historical concerns, as they address and respond to the world around them and endeavour to live as “redemptive communities” (Farley).

Information gleaned from this portion of the overall programme of inquiry might affect such important issues as seminary governance, curricular design, staff recruitment, and communication with people and organisations throughout the structure of the LEC. Seminary governance could be affected in that a realisation that the seminary could better address specific concerns of the denominational contexts of Lesotho and South Africa might lead to a more representative or contextually responsive governance structure, better able to discern, discuss, and respond to contextual realities facing the Church. Curricular design would, of course, be affected if
it were found that the current courses were not adequately preparing students to engage and understand the needs of the dynamic contexts within which they will participate in ministry. Staff recruitment and overall faculty design could also be impacted by findings suggesting ways in which the seminary was either adequately or inadequately preparing students to address specific contextual needs. Staff recruitment and development questions revolving around issues of nationality (How many of the staff can helpfully be expatriates?); training (What level of education, and in which specialties, will the school require of its instructors?); vocation (Does the school want, as its instructors, full-time academicians, bi-vocational instructor/practitioners, or some combination of both?); and tenure and continuing education (How will instructors be encouraged or required to participate in continuing education designed to sharpen their awareness of and responsiveness to the changing congregational contexts for which they are preparing their students? Is it helpful for some instructors to spend many years with no experience in local parish communities?). Communication with people and organisations throughout the structure of the LEC provides one clear opportunity for information and feedback regarding the general preparedness of the graduates from MTS as they begin and continue work within the LEC. While many possible channels for feedback currently exist (MTS Board, Field Education supervisors, members of Seboka, the students and former students themselves), an ongoing, intentional conversation about contextual applicability of courses is, it seems, crucial, as the seminary seeks to educate students who will serve faithfully and effectively as pastors throughout the LEC.

**Christianity in Culture**

Questions about how Christianity and its adherents will live within or with regard to the many cultural manifestations present in the various communities and nations where Christianity has been introduced and practiced are certainly not new and certainly not confined to southern Africa. The New Testament writings themselves – products of first and second century people and communities addressing issues of life together in response to the gospel – are replete with conversations and controversies vis-à-vis culture. The four canonical gospels deal variously with questions about culture ranging from community worship practices to dietary and cleanliness concerns to questions of ethnicity and cosmology. The uncontested Pauline epistles, as well as the contested and non-Pauline epistles consider many of the same issues, and more, as particular communities of faith work to receive and understand the Good News of Jesus as Christ, while interacting with their contexts – the social worlds in which they are embedded. Questions about what it means to be Jewish or Gentile, male or female, slave or free (Galatians 3:28), for instance, are culturally-embedded questions of theological importance. Cultural issues and concerns have been an ongoing part of what it means to be Christian in a world with many people living with varied histories and traditions. From Augustine's two cities to Luther's two kingdoms, to H.R.

---

76 As are, of course, the books of the Old Testament, or Hebrew Bible.

77 No specific scholarly works have been cited here. Any commentary using historical-critical tools will highlight many of these cultural issues.
Niebuhr’s concern with culture (and, of course, many, many others), Christians have been considering what culture will mean for Christianity and what Christianity will mean for culture. As I discussed in Chapters Two and Three, cultural issues have been important conversation topics and, indeed, battlegrounds for the PEMS missionaries and the Basotho. Missionary assumptions and prejudices related to culture were often important limiting factors as Christianity was introduced to the Basotho.

Some specific cultural issues that were addressed in the early years of the Church in Lesotho, and that continue to present challenges for LEC Christians today, include bridewealth (bohali), polygyny (sethepu), initiation and circumcision (lebollo), and the ancestors (balimo). Questions I presented to research participants around issues of Christianity in Culture included questions about each of these areas, related beliefs and practices, and the Church’s positions or responses to them. The Constitution of the LEC contains some specific rules regarding some of these cultural issues. Denominational leaders have often made statements about these issues, as well. Research participants were asked to consider how issues related to culture impacted theological education and how theological education was perceived to be addressing these pressing issues of culture.78

Issues of Christianity in culture are pervasive throughout the LEC, and are discussed by church members and pastors alike in formal and informal settings. The MTS Syllabus from 1992 contains, however, no specific content related to a traditional Sesotho worldview. One line, under the heading “Comparative religions,” lists “The Christian approach to traditional African religion.” Questions regarding this curricular topic might include: Which “traditional African” religions? Of what people? From what time and place? What constitutes “religion”? As has been introduced in chapters two and three above, there are no clear and easy answers to many of these questions, even once they have been delimited to, for instance, Basotho of the nineteenth or twentieth centuries. One further nagging issue is the question of if and how we can separate what is religious from what is cultural. The PEMS missionaries, for example, seemed, at times, to proceed from the assumption that Christianity and European civilisation were in some ways necessarily connected. Many Basotho (and expatriates working in Lesotho) today might give pause if asked to identify whether they think the issue of whether and how Basotho venerate their ancestors, for instance, is a primarily religious or cultural issue. Because Christianity and culture are, in many ways, mutually pervasive, there are no clear or easy answers regarding the proper place of Christianity in culture, but there do seem to be important and necessary questions – questions that seem crucial for the

78 The primary focus of this contextual category is culture considered as the traditional Sesotho worldview, a subject of continued controversy within the LEC. As the cultural understandings of the people of Lesotho and the world continue to change and interact with one another through the progress of time, advances in global communication and travel, and the increasingly globalised political and economic environment, it is clear that “Christianity in ‘twenty-first century, globalised, quickly-changing, politically and economically challenging, and boundary and category-defying’ Culture” might also have been an appropriate (though messy) contextual category.
formation of pastors who will nurture and empower “redemptive communities” in Lesotho and South Africa, and the world.

HIV and AIDS

HIV and AIDS are pressing contextual concerns for Christians and all people around the world, and are especially pressing for those living in southern Africa, where many of the world’s highest per capita national HIV infection rates are found. A UNAIDS Country Level Progress Report from 2004 stated about Lesotho:

AIDS constitutes an alarming threat to Lesotho and its people. With the reported 31% prevalence rate (UNAIDS estimates) in a population of about 2.2 million people, HIV/AIDS is a crisis of tremendous proportions. Denial, stigma and ignorance about the epidemic are rife and have stifled the response. HIV/AIDS is not the only barrier to Lesotho’s recovery from crisis. Land degradation, capacity depletion and economic decline are major obstacles to short-and long-term responses to humanitarian and development needs (2004, 78).

The same document had this to report about South Africa:

By the end of 2002, an estimated 5.3 million South Africans were infected with HIV, the largest number of individuals living with the virus in a single country. The national HIV infection rate among pregnant attending antenatal services in 2002 was 26.5% with variation among the country’s nine provinces from as high as 36.5% in KwaZulu-Natal to as low as 12.4% in the Province of Western Cape. Based on 2002 estimates, over 20% of adult (15-45 years) South Africans are HIV-positive. However, over the past four consecutive years, the rate of HIV infection among young people below the age of 20 has remained stable (2004, 88).

The UNAIDS 2008 Report on the Global AIDS Epidemic listed revised estimates for countries based on new surveillance techniques and modified assumptions. The revised estimate for “Adult (15-49) prevalence” for Lesotho in 2001 was 23.9%. The revised estimate for “Adult (15-49) prevalence” for Lesotho in 2007 was 23.2% (UNAIDS 2008, 215). The revised estimate for “Adult (15-49) prevalence” for South Africa in 2001 was 18.1%. The revised estimate for “Adult (15-49) prevalence” for South Africa in 2001 was 16.9% (2008, 215).79 Notwithstanding the revised estimates indicating lower adult prevalence than previously assumed, the two nations in which the LEC has parishes continue to be two of the world’s nations with the highest per capita HIV prevalence, and HIV and AIDS continue to be issues of extreme importance for those preparing for and participating in ministry in Lesotho and South Africa.

Though, in Lesotho, the first AIDS case was diagnosed over twenty years ago, the response of the nation, and of its religious organisations, was slow at first. As recently as 2004, Kimaryo et al. (2004, 1) could state that:

---

79 “Improved surveillance systems and data sources, together with the changes in assumptions, have enabled more reliable epidemiological estimates. Since revisions also affect historical trends, latest estimates should not be compared directly with estimates published in previous reports. Where this report cite epidemiological trends, revisions to historical estimates are given” (UNAIDS 2008, 32).
When the first AIDS case was diagnosed in Lesotho in 1986, it was seen as a disease of Makwerekwere simply because the patient was a foreigner. This mindset has hugely delayed the formulation of appropriate national and international responses to the pandemic worldwide.

This phenomenon, along with fear, stigma, discrimination, lack of resources, and uncertainty about its role, combined to delay the response of the Lesotho Evangelical Church. For many years the Church would react to HIV and AIDS with no clear policy and its seminary would delay in implementing comprehensive HIV and AIDS education for its students. Minutes of the MTS Staff from 6 December, 1996 include an item entitled, “AIDS Education Report,” and make reference to an attached report from Rev. Kometsi, on chaplaincy workshops he had attended during 1996.

“AIDS Education” was again in staff minutes on 18 April, 1997:

a) AIDS Education: Rev. Kometsi reported on the successful meeting held on April 11, 1997, with Mrs. Khali of CHAL and Seminary staff members. Three main points emerged: Before end of academic year invite speaker(s) to address the student body. Students will be contacted to determine if Friday afternoon May 23 would be appropriate. Secondly, how will the seminary integrate AIDS education into the curriculum in the 1997/98 academic year. Thirdly, Mrs. Khali will endeavour to procure appropriate documentary material to assist us.

Questions about the policy of the LEC seemed to delay the MTS staff members, however, with minutes of the 20 November, 1997 staff meeting reporting that, “Rev. Kometsi is to be asked about follow up in terms of AIDS education. Clarification is needed as to the church’s stance and policy on this issue.” MTS Faculty Minutes, dated 20 March, 1998, report that the instructors discussed issues relating to “HIV/AIDS” and the curriculum:

4a) AIDS Education: Rev. Kometsi reported back from a recent AIDS meeting, with particular concern expressed for the evident increase in Lesotho of HIV/AIDS. Although AIDS Action Group had contacted church leaders, there was no response from LEC Executive Committee. Faculty resolved to incorporate AIDS education/information within the curriculum e. g. Ethics, Pastoral Theology; particularly since numerous resources are now available in the library. Rev. Kometsi will attend an AIDS workshop in Pietermaritzburg in July.

---

80 “foreigners”
81 Christian Health Association of Lesotho
82 These minutes were taken by Ellenor Frelick, an expatriate instructor. Rev. Dr. Moseme, the Director of the Seminary, was not present at this meeting. It is not clear from later minutes whether the resolution to include “AIDS education/information” in courses was implemented following this meeting. An “AIDS EDUCATION: PROGRESS REPORT” dated July 1998, indicates progress regarding an arrangement with a Mrs. Shale, of Scott Hospital, to provide AIDS education for the students at MTS. The report also lists examples of “a collection of about forty-seven books and thirty-five articles and booklets [sic] on AIDS, Sex/sexuality and the related topics” available in the MTS library. The report, written by Rev. Mojaki Kometsi, concluded: “It is our prayerful determination to produce efficient church leaders as well as competent counsellors in order to meet the challenge of HIV/AIDS.” When I arrived at MTS in 2003, HIV and AIDS were not integrated in the curriculum, and “AIDS Education” appeared on the course timetable for Friday afternoons, but conversations with the students and with the Scott Hospital staff member (Mrs. Shale) who was supposedly providing this course, indicated that it had initially begun to meet, though only sporadically, and had since ceased to meet at all.
The LEC would adopt no official policy or guiding principles until 2003. The English version of the “Lesotho Evangelical Church HIV/AIDS Policy,”\(^{83}\) in an opening section on page 4, entitled, “To the Reader,” explains the development of the policy:

Lesotho Evangelical Church Policy on HIV/AIDS was developed by the Health Commission. Inputs to strengthen the policy came from a wide spectrum of church membership in a workshop from November 30 to December 1, 2002. The policy has been approved by the Lesotho Evangelical Church Synod. All church-based activities on HIV/AIDS shall be guided by this policy.

The LEC HIV and AIDS Policy (2003, 11) included a mandate for the Theological Seminary regarding HIV and AIDS education:

> 7.1.2 Theological Seminary shall include HIV/AIDS in its curriculum to empower the students to teach about HIV/AIDS after ordainment. Capacity building through training shall be availed ordained priests, lay preachers and church elders to enable them include [sic] HIV/AIDS in the sermon preachings [sic].


> Given the devastation and havoc that HIV/AIDS is causing in much of Africa, it is amazing that the curricula of institutions of theological education in Africa have not been “invaded” by HIV/AIDS issues in a powerful way. What could be more relevant for theology in Africa today than the question of HIV/AIDS (2003, 62)?

During the winter of 2004 I was asked by Dr. Moseme, the Director of MTS, to attend a “Training of Trainers” event on HIV and AIDS in the theological curriculum, sponsored by the World Council of Churches. I offered once-monthly seminars on HIV and AIDS to BS and TS students during the 2004-2005 academic year, and began to encourage MTS staff members to work toward full integration of HIV/AIDS into our courses at MTS. This integration had not been fully achieved by the time I left Lesotho in June of 2007.\(^{84}\)

---

\(^{83}\) The Sesotho version is: “Leano la Kereke ea Evangeli Lesotho Toantšong ea HIV le AIDS,” but the committee also produced an official English version. I will refer to and cite from the official English version.

\(^{84}\) My own participation in HIV and AIDS education would increase over the three years (2004-2007). Following the WCC workshop I began to research HIV and AIDS in Lesotho and southern Africa, and was invited to join, part-time, the teaching staff of the Department of Religion and Theology at the National University of Lesotho, where I taught, among other things, a course on HIV and AIDS. I later helped to develop, host, and present a WCC workshop in Lesotho, became a trained facilitator in the Christian AIDS Bureau of Southern Africa’s “Churches, Channels of Hope” programme, and integrated HIV and AIDS into each of the courses I taught at Morija Theological Seminary, including a course on Contextual Bible Study (CBS), during which students and I partnered with an HIV and AIDS support group to share in CBS at the Matsieng health clinic. Prior to the winter of 2005 I submitted a proposal to the Seminary Board and the LEC Executive Committee, offering to lead two-day HIV and AIDS pastors’ workshops for every pastor in the LEC. The Committee approved, and I presented workshops throughout the LEC. In 2006 the LEC requested that Common Global Ministries assign me, in addition to my teaching responsibilities at MTS, to the post of “HIV and AIDS Coordinator” for the LEC – a position mandated by the LEC 2003 HIV and AIDS policy, but that had not, until I began work in 2006, been filled. My work as HIV and AIDS Coordinator included education throughout the LEC; writing grants; forming partnerships with national and international NGOs, government agencies, and ecumenical and interfaith organisations; testing and counselling (I had been trained and certified by the Lesotho government).
My inquiries throughout the LEC regarding HIV and AIDS and theological education at MTS focused on questions related to the presence of discussions and information about HIV and AIDS on campus, issues and needs related to HIV and AIDS in parishes and communities, and perceptions regarding HIV and AIDS. Questions related to this contextual category, I hoped, would lead to information that might be used to better assess and understand the seminary’s response to this issue of extreme importance to all members of the LEC and the communities in which they live.

Poverty

HIV and AIDS have had an intensifying effect on a problem faced by many Basotho – poverty. The United Nations Development Programme 2009 Human Development Report lists Lesotho in the bottom quintile regarding human development, a measure combining information about poverty, education, life expectancy, and access to resources:

This year’s HDI, which refers to 2007, highlights the very large gaps in well-being and life chances that continue to divide our increasingly interconnected world. The HDI for Lesotho is 0.514, which gives the country a rank of 156th out of 182 countries with data.85

A 2006 draft document, entitled, “Poverty Monitoring Master Plan” prepared as a part of the Poverty Reduction Strategy process in Lesotho, defines poverty:

The Basotho definition of poverty is powerlessness, exclusion and denial of access to basic human needs resulting in lack of capacity to influence direction of one’s own life. Dimensions of poverty that are not money-metric include lack of human capability, limited access to productive assets, inadequate knowledge and information, the presence of ill-health and malnutrition, powerlessness, low self-respect and self-esteem, vulnerability and insecurity (2006, 3).

The report continues by listing causes of poverty in Lesotho:

Main causes of poverty in Lesotho have been identified as: unemployment, low levels of savings and investment, declining agricultural production due to drought, frost and poor farming techniques, highly skewed income distribution, insecurity and the high rates of crop and livestock theft, HIV/AIDS pandemic, poor delivery of services and corruption (2006, 3).

A 2006 report written for the United Nations Development Programme also highlights the combinations that have led to continued and increasing poverty in Lesotho and reductions in overall human development:

85 One component of the HDI (Human Development Index) is a measure of Human Poverty. UNDP’s Human Poverty measurement information for Lesotho:

The HDI measures the average progress of a country in human development. The Human Poverty Index (HPI-1), focuses on the proportion of people below certain threshold levels in each of the dimensions of the human development index - living a long and healthy life, having access to education, and a decent standard of living. By looking beyond income deprivation, the HPI-1 represents a multi-dimensional alternative to the $1.25 a day (PPP US$) poverty measure. The HPI-1 value of 34.3% for Lesotho, ranks 106th among 135 countries for which the index has been calculated (http://hdrstats.undp.org/en/countries/country_fact_sheets/cty_fs_LSO.html).
Almost seven years into this century, Lesotho has been faced with a combination of problems that do not seem to be amenable to easy solution, and that threaten to hold back, even reverse, its socio-economic progress. The nexus of the mutually reinforcing effects of chronic poverty, inequality and food insecurity is being compounded by the impact of the pervasive and growing HIV epidemic. At present, most of the components of Lesotho’s Human Development Index (a composite indicator of quality of life used by UNDP to rank countries in terms of overall social progress) have shown downward trends (UNDP Lesotho 2007, 1).

LEC parishes – especially those in Lesotho, and especially in rural areas – experience poverty as an ongoing reality. Pastors trained at MTS will likely work within communities in which poverty is an important factor in the lives of the people. My selection of Poverty as a contextual category was an acknowledgement of the pervasive reality of poverty in Lesotho. Further, it reflected the spoken concerns about poverty I had heard voiced by many pastors, theological students, and church members throughout the LEC. Research questions related to poverty focussed on perceptions of respondents about the presence and nature of poverty in the LEC, and respondents’ opinions regarding the role MTS has played and can play in equipping pastors to respond with knowledge and compassion to issues of poverty in local communities.

Each of the six contextual categories outlined above was an integral part of the programme of research I conducted within the LEC. Though many of my questionnaires, discussions with respondents, and personal observations often focussed on each of these contextual categories separately, I want to reiterate that (as indicated graphically as “Correlational Hexangulation”) they are interconnected and interrelated categories, and help to shape and change the wider contexts within which theological education occurs in the LEC. In the midst of thoughts and questions regarding these contextual categories, I focussed upon identifying and interacting with respondents in each of six participant categories: MTS students; MTS Staff; MTS Board and Administration; LEC Clergy; LEC Laity; LEC Executive Committee. Following a brief explanation of the request and approval process for this research project, each of these participant categories will be discussed briefly (below).

Research Request and Approval Process

In January of 2005, after having served as an instructor at MTS for one and a half academic years, and having considered my initial impression that perhaps the programme of theological education at MTS could be better suited to the needs of the LEC, I contacted the Director of the Seminary, Rev. Dr. A. M. Moseme, to ask him what he would think of a possible project of research that would employ mixed methods to inquire into the current practices and expectations regarding theological education in the LEC. Dr. Moseme was very open to the idea, and asked that I return to speak with him again once I had constructed a more specific research design. I also spoke with Rev. T.S. Lentšoenyane, at that time the Executive Secretary of the Lesotho Evangelical Church, and my teaching colleague at MTS and the National University of Lesotho. Rev. Lentšoenyane and I discussed my research proposal at length while sharing car rides to Roma from
Maseru. Rev. Lentšoenyane was also open and receptive regarding the preliminary plan of research, and encouraged me to continue.

By March of 2005 I had developed the matrix I have labelled “Correlational Hexangulation” and so I arranged to meet with Dr. Moseme to present the plan for a mixed-methods inquiry focussing upon the six contextual categories and six participant categories I was proposing, and to indicate my hope that this research would be conducted as a part of the PhD programme at the University of KwaZulu-Natal. Dr. Moseme agreed that it seemed to be an appropriate initial plan of research, and that he would be glad to cooperate in any way he could, as long as I was doing the research to be helpful to the LEC and to MTS. I assured him that my intention was that the research would provide information that would be helpful to the school and to the Church as they worked to discern the best way forward with regard to preparing students for Christian ministry in the LEC. Dr. Moseme reminded me of the importance of speaking with the President of the LEC, Rev. J. R. Mokhahlane, regarding this research, and asked that I arrange to speak with him. Once I had the permission of Rev. Mokhahlane, Dr. Moseme said, he (Moseme) could give his full consent and approval.

The LEC President, Rev. Mokhahlane, agreed to meet with me and to review my research ideas. I presented him with a preliminary draft of the research proposal I was preparing for the university and reviewed the reasons for my research and my proposed method of proceeding. Rev. Mokhahlane encouraged me to begin the research, and shared that he would look forward to seeing the results of my inquiries and that he would assist me in any ways he could. At that time I shared with Rev. Mokhahlane that an important feature of my research design would be meeting with the MTS Board and the LEC Executive Committee to review and discuss preliminary research findings. I shared with him my conviction that the research would be incomplete without Board and Executive Committee input. He assured me that he would help to make those important meetings happen when the time came. Rev. Mokhahlane asked whether I had discussed the research with Dr. Moseme. I confirmed that I had, and that Dr. Moseme had referred me to Rev. Mokhahlane. Rev. Mokhahlane indicated that it was appropriate that Dr. Moseme had referred me in this manner, and advised me that I could now enter into further conversations with Dr. Moseme as my research began. Later in April I reviewed with Rev. Mokhahlane the final draft of my research proposal for the university, and he approved it and certified, using the LEC stamp and his signature, my application documents for the PhD programme.

MTS Students

Perhaps the participant category with the most pervasive and current interaction with the many facets of theological education at Morija Theological Seminary are the Theological School students themselves. The students, men and women from various presbyteries throughout the LEC, participate in campus life through classroom lectures and activities, worship planning and
participation, and social interactions with one another and MTS staff members. Their responses were an important part of the information collected as a portion of this programme of research.

During a student meeting on campus I informed all TS students about my research programme, and indicated that their participation, if any, would be completely voluntary. I further informed them that the research had been approved by Rev. Mokhahlane and Dr. Moseme, and that any responses the students made to research inquiries would be anonymous. Students were invited to complete questionnaires on a Saturday morning during the 2005-2006 academic year in the seminary lecture hall. All TS students on campus at the time chose to participate, and twenty-one questionnaires were completed. Prior to beginning their work on the questionnaires, I gave each student a letter (see Appendix B) outlining the research, and verbally reviewed the letter with them. Students were encouraged to ask questions, and were reminded that their research participation was completely voluntary.

The “Morija Theological Seminary Student Questionnaire” was an eight-page questionnaire, using mostly statements to which responses were requested using a Likert-type scale. The questionnaires were presented in English. Response categories ranged from “Strongly Disagree” to “Strongly Agree” on a five point scale. Three items of identifying information were requested on each questionnaire: whether the student was attending MTS and lived on campus; the student’s academic level (TS1, TS2, etc.); the student’s gender. The questionnaire was divided into sections relating to the six contextual categories of the research design. The longest section, that corresponding to “Campus Life and General Course of Study,” contained fifty items. The second section, that corresponding to “Field Education,” contained fourteen items, and was labelled for completion by TS5 students only (those students who would have completed a Field Education assignment). Sections corresponding to each of the four remaining contextual categories comprised the remainder of the student questionnaire. Questionnaires were returned to me that morning, and results have been tabulated and recorded in a response key. The student questionnaire format and response key can be found in Appendix C. These questionnaires, along with written questionnaires for members of the other participant categories, were intended as a beginning inquiry, the responses to which would help to identify and delineate further inquiry as well as guide me in constructing and conducting personal and focus group interviews.

At the time of the administration of the student questionnaires I informed the students that I would be conducting interviews about the life and work of the seminary, and that I would be glad to interview any student who volunteered. Ten students volunteered to be interviewed over the course of the next several months. Interviews were semi-structured conversations during which I pursued questions related to the primary concerns of the six contextual categories of the research programme. Interviews were conducted in English. Each student was encouraged to provide a pseudonym for himself or herself (all did), and were given consent forms to read and sign. The interviews were recorded on a digital audio recording device, and students were asked if they would consent to allowing my spouse (also an instructor at MTS) to listen to the recordings and
type transcripts of the interviews. Each interview lasted approximately one hour. Students usually came to me privately to indicate that they would like to be interviewed for the research. Interviews were held in a variety of places – the MTS staff room, student homes, lecturers’ offices. Students seemed very concerned that other students and staff members not know whether they were participating in interviews, and seemed to make efforts to arrive at pre-arranged interview locations discreetly. I do not know which students (if any) later informed their colleagues or anyone else that they had participated in interviews. Once transcripts had been typed from the digital recordings the students were given opportunity to review the transcripts, making any changes they felt necessary, and then were asked to sign and date an “Interview Transcript Approval and Release” form, indicating their approval of the content. Students were given copies of the completed transcripts. I have the digital recordings and the signed transcripts, and they will be kept permanently confidential.

The ten students who were interviewed represented a solid cross-section of the campus community. There were representatives from the TS2, TS3, and TS5 classes. Both men and women participated (five of each). Four student interviewees were married. Six student interviewees were unmarried. Five student interviewees had participated as student Prefects at some time during their MTS career. Student interviewees were from a variety of parishes and presbyteries throughout the LEC.

In addition to digitally-recorded, semi-structured interviews, a few students participated in unstructured, impromptu discussions with me during which they consented to my use of field notes as we spoke about life at the seminary. Comments from those discussions will be presented as conversations from field notes, and not as official “interviews.” One student consented, in addition to participating in a recorded interview, to sharing extensively with me regarding life at MTS. This student’s comments will be presented as responses from a “Student Key Informant.” I have also chosen to include information and comments from student papers and classroom conversations as part of my data. For any classroom conversation or student paper I have recorded or copied, I have requested and received student consent for (anonymous) use in my research presentation.

On a couple of occasions students approached me for interviews when I did not have consent forms available. In those cases, as with all interviews, I explained the research thoroughly, and asked for verbal consent on the audio recording. Later, when respondents reviewed the completed transcripts for approval, they indicated consent in writing. One student interview was conducted without the digital recording device. I took extensive written notes from this interview, from which a typed transcript was produced. The student approved the typed transcript. One student asked that my spouse not be allowed to listen to the audio recording of the interview. For this interview, I typed the transcript, which was then approved by the student.

I will discuss interviews with pastors below. The interview process for pastors was identical to that for students with regard to consent, anonymity, and transcripts. Focus group interviews with LEC laity were not done anonymously (as will be discussed below), nor were the interviews with four key leaders: Seminary Director, Rev. Dr. A.M. Moseme; Seminary Board Chairperson, Prof. E. M. Sebatane; LEC President, Rev. J. R. Mokhahlane; and LEC Executive Secretary, Rev. B. M. Kometsi. Some comments from these interviews were removed by the interviewees at the time of transcript approval and release, but in some cases the interviewees gave me permission to use the statements if I were to present them independently of their interviews, and anonymously, using a moniker such as “a leader in the Church” or some such indicator. I filed these statements electronically without the names of their authors.
MTS Board and Administration

As those responsible for ongoing policy recommendations and general oversight of the seminary, members of the MTS Board, and the Director of the Seminary, who serves as its secretary, are crucial players in the life of the seminary. Data gathering with members of this participant category included questionnaires (similar in structure and content to the student questionnaires) which were sent to Board members. Four Board members completed questionnaires. The Chairperson of the MTS Board, Professor E. M. Sebatane, and the Director of the Seminary, Rev. Dr. A. M. Moseme, each participated in a semi-structured, digitally-recorded interview. Transcripts from these interviews were prepared and later signed and approved for use in this research presentation. In addition to the recorded, semi-structured interviews, I have field note recollections of conversations with other Board members, and minutes from two meetings of the Board, which I and other staff members had been asked to attend. Additional data come from the minutes and letters of the Seminary Board.

MTS Staff Instructors

During the academic years covered by this research project, there were approximately ten full and part-time instructors at MTS. Three of these were expatriate instructors (including myself and my spouse, Susan Moore). Seven of these were Basotho instructors, two of whom were full-time instructors (including the Director), and five of whom were part-time instructors. In addition to participant observation and ongoing conversations with fellow staff instructors, I presented my staff colleagues with a written questionnaire, inquiring about issues related to the life and work of the seminary, utilising some Likert-type response items, and some questions in open-ended format. Seven of my colleagues responded to this “Lecturer Survey.” In an effort to enhance a diachronic perspective regarding instructor responses, I also created a brief “Former Lecturer Survey” which was an internet-based survey and focussed upon the six contextual categories. I emailed former instructors whose information I could find, and invited them to complete the survey online. Five former MTS instructors completed this survey. Minutes of staff meetings and course outlines and other seminary document have also served as data from this participant category.

LEC Pastors

LEC pastors, nearly all of whom are MTS graduates, are also an important group of participants in the research presented here. Pastors can provide diachronic information about the life of the seminary as they recall and share their impressions regarding their various years spent at MTS. Pastors further have perspective, having served LEC parishes, about how their theological

88 The Director was not given a “Lecturer Survey.” I did not ask for names as identifying information on these Lecturer Surveys. My spouse Susan (also a lecturer at MTS), I am certain, was one of the seven respondents. I have included her response with the others. No conclusions, recommendations, or major arguments in this presentation rest solely upon any one data source or any one method of inquiry. All recommendations, conclusions, and arguments will be supported by data and observations from a variety of sources, in as many participant categories as possible, and diachronically when possible.
education has impacted their ability to serve faithfully in the contexts in which they minister. During June, July, and August of 2005 I travelled to six pastors’ gatherings, representing every LEC Presbytery, at which I presented two-day workshops on HIV and AIDS as a representative of MTS, and at the request of the LEC Executive Committee. At the conclusion of each of these workshops, I explained my programme of research to the pastors, and invited them to participate by completing a questionnaire and by scheduling an interview with me. Sixty-one pastors completed questionnaires during the winter of 2005. The pastor questionnaires were identical in structure to the student questionnaires. Pastors were asked to list, as identifying information, their presbytery, the five-year time period that best approximated their attendance at Morija Theological Seminary, and their gender. Respondents represented twelve presbyteries, with 3 respondents writing “none” or “N/A” and three respondents leaving presbytery information unanswered. Forty-four respondents were male and thirteen respondents were female. Respondents represented those who had attended MTS during the period between the years 1970 and 1974, to those who had attended MTS during the period between the years 2000 and 2005. Forty-six respondents had attended MTS sometime between the years 1985 and 2005. The final results key for the Pastor Questionnaire is in Appendix D.

Two pastors, one male and one female, contacted me directly in response to my initial request for interviews. The remaining eight pastors with whom I conducted semi-structured, recorded interviews were selected purposively to represent gender balance, geographic dispersion, and variety regarding church leadership experience, ordained or non-ordained status, and the time periods during which they had attended the seminary. As with the students, pastors chose their own pseudonyms. Consent, recording, and transcript production and approval were handled in a manner identical to that in which the students’ interviews were handled. Additionally, a few pastors participated in prolonged conversations with me regarding questions related to my research. These conversations were recorded in my written field notes, and the pastors consented verbally to my (anonymous) use of the information they had shared. One pastor participated in multiple extensive conversations with me, and will be referred to as a “Pastoral Key Informant.” I also sent, via post, an explanatory cover letter and an open-ended Ministry Questionnaire to all pastors of the LEC, asking the following:

In your own words, please describe your understanding of the work and importance of the ordained ministry in the Lesotho Evangelical Church. In other words: Why do we have ordained ministers, and what is their role in the church?

Fourteen pastors responded to the Ministry Questionnaire. Eleven of these pastors indicated (as was requested) their gender, and their ordination status. Of those eleven respondents, eight were male and three were female. Ten were ordained and one was non-ordained.
LEC Laity

As those to whom the graduates of MTS are sent as pastors, and as those who participate in ministry and leadership throughout the Lesotho Evangelical Church, lay people are integral to the life and work of the Church as it relates to theological education. In addition to participant observation and conversations with lay people throughout the LEC (I travelled to over thirty parishes over the course of several years), I participated in ten focus group interviews with members of ten LEC parishes. The focus group interviews were conducted mainly in Sesotho, with the help of a Mosotho research assistant. These interviews usually lasted just over an hour, and covered the six contextual categories discussed above. Pastors (and in some cases consistory members) were contacted beforehand via letter, telephone call, or in person, to request a focus group interview, suggest possible dates, and outline participant expectations. At each of the ten parishes I asked that the participants include, if possible, men and women, young and old, and that they represent members of the church leadership and the general congregation. Congregations were selected to represent geographical diversity, to represent urban and rural settings, Lesotho and South Africa, and parishes that had hosted Field Education students from MTS as well as those that had not. Participants in focus group discussions were informed of the nature and purpose of the research and asked for their permission to be recorded using a digital audio recording device. Participants gave their names and consent verbally, and transcripts were prepared from the digital recordings of the conversations. Because the transcript preparer was not a Sesotho speaker, Sesotho exchanges are often omitted or condensed in the final transcripts of these conversations. Focus group conversations took place with members of LEC parishes at Hlotse, Klerksdorp (South Africa), Tebellong, Noka Ntšo, Masistise, Masianokeng, Sefika (Maseru), Mokhotlong, National University of Lesotho, and Carletonville (South Africa).

LEC Executive Committee

The final participant group of great importance to the life and work of MTS within the context of the LEC is the Executive Committee (EC) of the Lesotho Evangelical Church. Written questionnaires, identical to the questionnaires sent to MTS Board members, were sent to LEC Executive Committee members. Only two EC members responded. I also conducted semi-structured, digitally recorded interviews with the President of the LEC, Rev. J. R. Mokhahlane, and the Executive Secretary of the LEC, Rev. B. M. Kometsi. These interviews followed the general procedures and structure of the other semi-structured interviews. Transcripts were prepared, reviewed, and approved, and each participant kept a copy of the transcripts for his interview.

See map, Appendix E.
Additional EC information comes from occasional letters and interactions between the EC and me, and letters and documents involving the EC which are contained in the files of Morija Theological Seminary. I was not granted access to Executive Committee files as a part of this research.

Compilations of data from questionnaires are presented in Appendices A and B. Representative charts presenting data from some key items will be presented at appropriate points in the chapters that follow. Transcripts for all interviews and focus group conversations have been compiled and collated, and include a system of identification including interview series, participant name or pseudonym, page number, and line numbers.91 One printed copy of these transcripts has been entrusted to the Morija Museum and Archives for access and use by members of the LEC. Information gathered from these conversations, questionnaires, and observations has helped to provide a comprehensive picture of attitudes and issues related to the theological education of men and women for service in the Lesotho Evangelical Church. Chapter Five will present and discuss some of the most important findings suggested by these data.

---

91 For example, (S 8.6; Lizzy; 119; 242-248) refers to Student Interview number 8, the 6th page of that interview, which was with “Lizzy.” The portion of that interview cited appears on page 119 of the compiled interview transcripts, and the pertinent dialogue can be found on lines numbered 242-248. “P” indicates Pastor Interview. “A” indicates Administration Interview. “L” indicates Lay Focus Group. Two additional interviews, labeled “O” (Other Interviews) represent conversations with a key pastoral informant, and with Rev. P. M. Moshoeshoe, my colleague and research assistant for the Lay Focus Groups. There are complete transcripts for thirty-six interviews: 10 students; 10 pastors; 10 focus groups; 4 administrative; 2 other.
Chapter Five

It’s early morning at Morija Theological Seminary, and I am about to begin my class. Students file in from chapel, shaking their heads and murmuring to one another, in tones so low that I can’t make out the meanings of their words. As the students settle into their seats and I begin to gather my thoughts and start my presentation, I notice that one student – “Thato” – is missing. I ask the class Prefect if Thato is ill today. She responds that, “No,” he is not ill, and that he has been taken to the office of the Director for “failing to read properly during chapel.”

This is not the first time I have witnessed such a thing. Last year one of my brightest students missed an entire class period because he was being reprimanded by the Director for an infraction during chapel. At that time it had been that he had misjudged the weight and opening of the chapel door and had allowed it to close in such a way that it made a noise. His punishment for that offense, the students had informed me, was that he was required to repeat his role in that chapel service’s leadership for one month.

I ask, “What will happen to Thato? Will he be in class soon?”

“We are not sure, Ntate Jeff. It will depend upon whether he can explain himself well to the Director. Perhaps the Director will take extra time to treat him harshly.”

Nearly forty minutes into the class period, Thato arrives, looking sheepish, and takes his seat. After class he comes to apologise for being late to class. I ask him what he had done in chapel and what the consequence would be. He told me that he had accidently skipped a line of scripture while reading from the Old Testament, and that he would be required to read scripture in chapel for a month until he could do it properly.

“Doesn’t everyone make mistakes?”

“We are not allowed to make mistakes, Ntate Jeff.”

Presentation of Research Data

Chapter Four presented the categories, methods, and tools I employed for gathering data about theological education at Morija Theological Seminary within the context of the Lesotho Evangelical Church. This chapter will present some of the key issues and findings yielded by those methods and tools. As I presented at the outset, my programme of investigation named six contextual categories (Campus Life and General Course of Study at MTS; Field Education; Applicability of Pastoral Skills and Knowledge to Actual Parish and Community Contexts; Christianity in Culture; Poverty; and HIV/AIDS) as guides for inquiry. The initial category, Campus Life and General Course of Study, yielded data that revealed significant trends and realities within the programme of theological education at Morija Theological Seminary. In what follows I will present and discuss these data received from questionnaires, respondents, observation, and documentary research, as they relate to observable trends or key organisational
understandings. I will present, often via extensive excerpts from interviews, seminary and church documents, and field notes, patterns and trends in the data I received. Data and interpretation from this discussion about *Campus Life and General Course of Study* have bearing on the information my inquiries gleaned regarding the other five contextual categories. Chapter Seven of this thesis presentation will discuss, succinctly, some of these important connections and their implications for the present and future of theological education in the Lesotho Evangelical Church. In general, the information I will present here, in Chapter Five (and, with the help of the interpretive theory of Michel Foucault, in Chapter Six), will build the central argument of this thesis: that specific styles of leadership and personal interaction, as enacted at MTS and throughout the LEC, create, replicate, and reinforce an educational and interpretive atmosphere within which fulfilling the stated mission of the seminary and that of the LEC viv-à-vis the remaining five contextual categories I have named (or, likely, any other contextual categories) becomes difficult or impossible.

I have chosen to present interview transcript excerpts, especially, in generously selected segments for several reasons: Firstly, through interviews I was able to hear people relating issues in their own words. Though, as discussed in previous chapters, my voice is in many ways privileged in these conversations (I selected the topics and the questions, and had some power as an interviewer and representative of the academy in general), interview participants often took the conversations in directions I hadn’t necessarily expected, and presented issues that were important to each of them as individuals. Secondly, I have worked to include wide portions of pertinent interview exchanges in an attempt to present the contexts of the conversations and a sense of the ways in which my own lines of inquiry seemed to fit or force this context. This decision arises from my desire to be as forthright and accountable as possible around questions regarding my own interviewing style and errors. Interview excerpts are always labelled specifically so that readers can refer, if desired, to the full transcripts in order to have a broader and clearer sense of the context from which the excerpt has been taken. Thirdly, and perhaps most importantly, these excerpts present clear trends of information and perceptions. Many of the issues I present and address are evident in the majority of my interview conversations, and are borne out by documents, observations, and non-recorded conversations. Finally, the interviews have a specific integrity, of sorts, in that each interview participant read his or her transcript, sometimes suggesting that items be removed, and approved the interview transcript, acknowledging it as a representative presentation of the conversation in which we had participated together. 

---

92 Every interview participant read his or her transcript and signed and dated an “Approval and Release” form, agreeing with the following statements:

I, [name of participant], have read the complete transcript of an interview in which I participated with Jeffrey Moore as a part of his research on theological education in the Lesotho Evangelical Church. I understand that this interview was a part of Jeff Moore’s research for the PhD degree at the University of KwaZulu Natal. I have been offered no compensation for this interview, and I understand that Jeff may use quotations from this interview in academic papers, articles, and presentations.
in that it is a description, is, after all, their story – the story of the people in the LEC involved in ministry and theological education – a story I have endeavoured to tell with them, and in which many of them are still deeply and meaningfully involved.

As was presented in Chapter Four, LEC pastors and MTS TS students were given the opportunity to complete theological education questionnaires containing mainly Likert-type scale items. Responses to these questionnaires were reviewed for suggested areas of further inquiry. Because each of these Likert-type items refers to a discrete query, items were reviewed individually or alongside items with similar subject matter and intent.\(^93\) For most items in the category, “Campus Life and General Course of Study,” nearly all of which were positive statements, the largest share of respondents answered “5 – Strongly Agree.” For example, for the statement, “Living at Morija Theological Seminary was helpful to my course of study,” of the sixty (60) pastoral respondents to that item, forty-nine (49), or 82%, responded “5 – Strongly Agree” (Figure 1). For the similar item in the student questionnaire, “Living at Morija Theological Seminary is helpful to my course of study,” of the twenty-one (21) student respondents to that item, eighteen (18) or 86%, responded “5 – Strongly Agree.”

![Figure 1](image1.png)

**Figure 1**

![Figure 2](image2.png)

**Figure 2**

**Pre-Seminary Expectations**

For both the Pastor Questionnaire and the Student Questionnaire, however, responses to Item 11 in the section, “Campus Life and General Course of Study” – a statement related to pre-seminary expectations – the preponderance of respondents selected “1 – Strongly Disagree,” or “2

---

\(^{93}\) “A single Likert-type item asks the respondent to which of several ordered alternatives they belong. Each Likert-type item provides a discrete approximation of the continuous latent variable. A proper analysis of single items from Likert scales should acknowledge the discrete nature of the response” (Clason and Dormody 1994, 32).
– Somewhat Disagree” (Figure 3 and Figure 4). Responses to this item signalled a significant area of interest for further inquiry. The strong trend among pastors and students indicating a dissonance between pre-seminary expectations and actual seminary experiences became (as will be shown [below] in the discussion of interview content and procedures) an important investigative and interpretive key for the research project as a whole.

The Executive Committee/Seminary Board Questionnaires contained a similar item, only worded prescriptively, in keeping with the administrative and policy-generating nature of these bodies: Item 11 – “The seminary should help prospective students to have a clear picture of campus life before they arrive at the seminary.” Of the six (6) respondents, three (3) selected “Strongly Agree,” two (2) selected “Somewhat Agree,” and one (1) selected “Undecided.” Though most Executive Committee (EC) and MTS Board respondents indicated belief that students should have a clear picture of campus life before they arrive at the seminary, the majority of students and former students indicated that their pre-seminary expectations did not match what they found when they arrived on campus. A 6 February, 1986 report to the MTS Board indicates that even at that time, over twenty years ago, students were arriving at MTS not fully knowing what to expect:

Some students come to Koapeng [MTS] not knowing what to expect. Some even write because they do not find admission in High Schools. Then after one year they discover that this was not what they expected and they desert the school.

This phenomenon is surely not unique to MTS. The transition from one institution to another can often be filled with new and unexpected experiences, procedures, and relationships. Wilhelm Meyer (2005, 59) presents one South African student’s expression of what he calls the “sheer volume of new experiences in her first semester at university:"

I think the move away from home was totally a shock; I had to cook for myself and all that. But on the other side, I came here with a faith that was in the box, being a Christian means this, this and this; you know it was all nicely set out. Then I came here and it just was attacked from every angle. . . . I went on arguing that Jesus is God and the tutor was saying ‘no he isn’t’ and they wouldn’t explain why, they were just telling me that Jesus isn’t God. This in the first year, in the first semester, was totally mind blowing and I just flipped. I just couldn’t handle it, because the next
person I asked said the same thing and I just didn’t understand because no one was giving me an explanation.

My first-year students at Eden Theological Seminary in St. Louis, Missouri, USA, during the 2007-2008 and 2008-2009 academic years expressed similar experiences of shock and surprise around the question of their expectations for seminary life versus the lived-reality. Virginia Cetuk (1998, 11) suggests in the introduction to her book on pre-seminary expectations:

I am not saying that these students do not expect to have a lot of reading and writing to do or that they do not expect the reading to be challenging in some way. Rather, it is almost as if they are surprised when they are pushed to reexamine the faith commitments they bring with them to seminary and, in effect, led to ask themselves whether they do indeed have a mature faith and if they do not, what they will do about it.

Both the Meyer excerpt and the Cetuk statement suggest issues related to faith commitments or doctrinal understandings.

I was interested, then, based on questionnaire responses, to learn more about why pre-seminary expectations and actual seminary experiences at MTS did not match. MTS holds an “Orientation Course” during one week each semester, during which prospective students are invited to spend time at the seminary, attending introductions to various courses, meeting with current students, and participating in campus life. There is, then, an institutional effort to prepare students for the nature of life at MTS. Were students’ pre-seminary expectations unrealistic? Were these expectations related to community life, course content, or campus accommodations? Did expectations vary from student to student? These were some of the questions to which I hoped to find answers as I participated in interviews with students and pastors.

Based upon the responses to the Pastor Questionnaire and the Student Questionnaire regarding pre-seminary expectations, I approached the Director of the Seminary to suggest the possibility of beginning a course for TS1 and TS2 students (TS2 students for the inaugural year of the course only), entitled, “Introduction to Seminary Studies.” The course was designed to provide an open forum for students to discuss, review, and navigate their expectations during their initial semesters at MTS. Included in the course were discussion about the experience of campus life and initial seminary studies, introduction to theological terms and themes, library and research skills, academic honesty, and discussions about study habits. The Director agreed that this would be helpful, and cautioned me that this course should complement, not compete or interfere with, the other courses these students would take during their first year. I had the opportunity, during my recorded interview with him, to express appreciation to the Director for allowing this course to proceed:

J: I’m thinking of a couple of things…
M: Yes.
J: One is you mentioned the openness to new courses.
M: Yeah.
J: Some of my early research showed me that when students arrived here they really were surprised at what they found the life and the curriculum…
M: Mm, hm.
J: …so asked you last year if I could teach an introduction to seminary life course…
M: Mm, hm.
J: …where we looked at bibliographical skills, study skills, campus life…
M: Right.
J: …and I want to say that I appreciated that you considered that and that you were able to allow me to teach that course.
M: Mm, hm.
(A 4.7; Moseme; 426; 279-292)

We had also discussed this new course offering in a staff meeting, and fellow instructors suggested ways in which my course could help their students (e.g., bibliographical skills, specific theological terms and concepts, and research skills), and ways in which their courses might contribute to helping new students become better acclimatised to life and work at MTS. As part of this discussion, Susan Moore (my spouse), the English instructor, suggested that her English students could write essays in which they reflected upon their expectations for life at MTS. Staff members agreed that this would be a helpful exercise. Students agreed to share (anonymously) their papers with me for use in this research project. Excerpts from some of their papers are presented (below). Additionally, because the initial Pastor and Student Questionnaires had indicated a discrepancy between pre-seminary expectations and perceptions about actual seminary life, I began each Pastor Interview and Student Interview (following a brief introduction and after having established an understanding with the participant regarding his or her informed consent) with a question about whether life at seminary was what the participant had expected before arriving on campus. In each case the question was similar to these examples, which were taken from actual interview transcripts:

J: Now I’d like to ask you some questions that really have arisen from the questionnaires that pastors filled out and I believe you were a part of that research. When you arrived at the seminary, was seminary life what you had expected it to be before you arrived?
(P 4.2; Teboho; 212; 41-43)

94 For each citation from interviews, “J:” indicates “Jeff,” and precedes each of my questions or comments. The first initial of the pseudonym of the participant, followed by a colon, will precede each participant’s comments or questions. Each of the participant responses is presented, as nearly as possible, exactly in the manner in which it is heard on the digital recording. Grammatical and syntactical styles appear precisely as used by the participants. It is important to remember that each participant is a native Sesotho speaker, and uses English as a second (or even third or fourth) language.
J: OK. Ntate Lieta, if you can remember when you first arrived at seminary, did you find life at the seminary to be what you had expected before you arrived?

(P 7.2; Lieta; 295; 64-65)

J: As you saw on the questionnaire you filled out, one question was whether seminary has turned out to be what you expected before you came. Has it been what you expected?

(S 1.1; Lieketseng; 1; 8-9)

J: Was the seminary what you expected before you came to seminary?

(S 7.1; Itumeleng; 100; 23-24)

All of the ten students interviewed, and eight of ten pastors interviewed indicated that seminary had not turned out to be what they had expected before their arrival on campus. One pastor indicated that, “yes,” it had been what was expected, and one pastor indicated uncertainty. Five of the ten student participants used the word “holy” when asked what they had expected, and a sixth student indicated having expected to find the “warmth of the spirit of God.” Seven of the ten pastor participants used the word “holy” when asked what they had expected, and an eighth pastor used the word “special,” using it to mean, in a sense, “set aside,” much in the same way the others were using the word, “holy.” These six representative texts – three from pastor interviews and three from student interviews – indicate the general tenor of the answers I received from these fourteen (70% of those interviewed) participants:

P: In the first place, I thought a seminary is the holy place where I would find holy people. But when I am get to know and be used to it I find a different place totally. The behaviour of the students, the behaviour especially of the students was the one which was quite different from my expectations.

J: Mm. How did you think holy people would behave?

---

95 “Ntate,” literally translates into English as “father,” and is used as a formal sign of respectful address to all married (though often all adult – whether married or unmarried) men. Similarly, “M’e” (“mother”) is used for women. “Abuti” (“brother”) and “Ausì” (“sister”) may be used as words of address for boys and girls, respectively, and for unmarried adult men and women. This traditional style of address has changed and loosened somewhat, in that many adult men expect to be called “Ntate” regardless of their marriage status, and that some Basotho, especially younger Basotho, will omit these forms of address altogether when speaking English among their peers. I noticed this most while I was teaching at the National University of Lesotho.

96 (S 1.1; Lieketseng; 1; 10-21); (S 6.2; Mopheme; 76; 74-92); (S 7.1; Itumeleng; 100; 27); (S 8.1; Lizzy; 114-115; 36-46); (S 9.1; Rose; 126; 36-38)

97 (S 3.1; Peter; 26; 38-42)

98 (P 1.3; Tseko; 163; 105-107); (P 2.2; Lejaha; 179; 87-91); (P 3.2; Thabiso; 197; 61-66); (P 4.2; Teboho; 213; 46-49); (P 6.2; Mohau; 277; 48-50); (P 7.2; Lieta; 295; 69-73); (P 10.2; Pene; 362; 41-44)

99 “I thought that I was going into a special place and I’m going to meet with some special peoples, people who are being prepared to serve God. Then I thought that I would meet some people who really understand why are they being there, e. More especially that their life is changed, e.” (P 9.2; Koluoa; 334; 50-53). The “e” at the end of Koluoa’s last two sentences here is the Sesotho affirmative, or “yes.” Many of the research participants used “e” as an affirmative during their interviews with me as a way of indicating their intention or (sometimes) of inviting my agreement. I found this usage to be typical of Sesotho speakers during my four years of life and work in Lesotho and South Africa.
P: Let me say I had an understanding that the people, the students in the seminary, I could not associate them with unacceptable things. I thought they are the mature people. But that was a different case altogether.

J: So you found them even doing some unacceptable things.

P: Yes.

(P 10.2; Pene; 362; 41-50)

L: No, Ntate, it wasn’t. You know what, when [laugh] I first received the call, if I can put it in that way…

J: Yeah.

L: … I thought that the seminary is something that is a holy place but when I first get there, unh-unh, it wasn’t like that. That is the people that I found there, I don’t know if I’m mistaken to say that, they appear not to be Christians because some of the things that they did were – what? – different from what I had been expecting. I thought I’m going to get a holy people there but it wasn’t like that, Ntate. For an example, there were – some of the people that I attended school with and some that I found there jealous to some of the things that other people do successfully. Maybe you will ask me those things that happened to be of that kind [pause] – what? – yes, there were jealousy among my colleagues for the first time when I get there.

(P 7.2; Lieta; 295; 66-77)

L: Before I came there I expected to live – how can I put it? – a very very very holy, heavenly angelic life. That is no negative thinking – only positive thinking. No negative people – only positive people. So everything I expected should be down to the line, so to the line, on the line. Neither left nor right. So it was totally, it was opposite to what I had expected – uh, anticipated.

J: Opposite?

L: Yeah, opposite.

(P 2.1; Lejaha; 179; 87-93)

L: Before I came to seminary I thought this place was pious, but I found out it was different from what I expected.

J: Pious?

L: Yes, a holy place.

J: What happens in a holy place?


J: Did you find these things at seminary?

L: Not much.

J: What else did you expect?

L: The main thing was that it would be a pious place. Regarding courses, it was more than I expected. I thought it would be Bible only, but there are many other things, and I appreciate that.

J: Should MTS be a pious place?

L: Yes, it should be.
J: Why?
L: Because it’s a place where ministers are trained. Ministers should be pious because they serve among God’s people. If people see that they aren’t faithful, they’ll have difficulty gaining converts.
J: Anything else?
L: That is all. The things I listed are the fruits of piety. I thought the place would be a caring place.
(S 1.1; Lieketseng; 1; 10-30)

M: No. When I came here – first came here – I think this place is the holy place. But I always tell other people that when you get here you can take your luggage and go back because the life we live here. Here you don’t expect that you can meet somebody who drinks, who smokes but we have those people here.
J: Hmm.
M: Here we need some people who like someone’s women here, but when you are preparing yourself to come here, you don’t think of such things.
J: Um, hmm.
M: But when you arrive here, you meet them.
J: Who like some people’s women, did you say?
M: Yeah.
J: OK. Yeah. Now why did you think this would be a holy place?
M: You know, we think this place is the holy place, Ntate Jeff, because here is where people are trained to be the God messenger – the people who tell people about God.
J: Um, hmm.
M: So we said that somebody came here through his or her decision that, “I’m going to work for God.” They think this place can be a holy place.
J: Mmm…
M: But it’s not like that.
(S 6.2-6.3; Mopheme; 76-77; 74-92)

R: First I thought that to be here I’m going to meet people who are so holy and I thought that this place it would be like in heaven, in small heaven sorry to say [unclear] but unfortunately I have found that it’s just the same as life in the villages and it is worse.
J: Worse?
R: Yes.
J: I want to come back to that, but when you say you expected it to be like a small heaven, why did you expect that?
R: Because I thought that the people who are here are the people who are, who received the spirit of God and being able to be controlled by the Holy Spirit because I think if a person receives the Holy Spirit and accepts to the Holy Spirit to control him or herself, always he or she is going to be good when speaking to other people but that is not what I have got here.
(S 9.1-9.2; Rose; 126-127; 36-47)
Before coming to Morija Theological Seminary I was expecting to find the holy place as the people were talking about it, I thought that things I am going to find here are holy things and also the people who live here are also holy people (TS1 student essay #1).

Oh! One can expect to see and meet holy people at the M.T.S. who are very peaceful and always happy. . . (TS1 student essay #3).

The students’ and former students’ expectations were naive, of course, in many ways. I would have been surprised to find MTS resembling the “pious,” “holy,” “small heaven” in some of the student and pastor descriptions. I was, however, interested in the ways in which, and the extent to which, the seminary failed to meet the students’ expectations – especially because I had found life at the seminary to be different than I had expected. I had seen a pattern of interpersonal relationships and behaviours that seemed especially divisive, and wondered what the students saw. I did not share my opinions about these issues of campus life during the interviews. Nor did I share them openly over the course of the research. I hoped that I might, through listening and observing, gain insight into how and why the atmosphere of theological education at MTS had developed and was developing. I was not the only expatriate instructor to notice these patterns. In an April, 2007 report to the MTS Board, entitled, “Some reflections on my time at Morija Theological Seminary,” Rev. Josh Hooker, who taught New Testament at MTS for the 2005-2006 and 2006-2007 academic years, wrote:

What surprised me when I arrived at MTS was that the Seminary was not the loving and joyful place of learning that I had expected, but one where students appeared fearful and suspicious. Students were cautious about what they said in front of other students for fear that it would be reported to the administration. They were visibly wary when talking to me outside of the classroom. Some students told me that they were afraid of those in authority over them. This was in marked contrast to my own formative years at college and Seminary; first a degree in Chemistry, then a degree in Biblical and Cross-cultural studies and later a Masters in Theology. In particular, my years in Seminary were memorable not simply because of the subject matter being studied, but also for the privilege of being in a loving (and multi-cultural) Christian community.

Dr. Stefan Fischer, who taught at MTS from 1997 to 2001, in a document entitled, “Report about the years 1997-2001,” wrote the following after his departure from the seminary:

100 Dietrich Bonhoeffer, in Life Together, expressed strong opinions regarding such expectations for Christian (and especially seminary) community:

Those who want more than what Christ has established between us do not want Christian community. They are looking for some extraordinary experiences of community that were denied them elsewhere. Such people are bringing confused and tainted desires into the Christian community. Precisely at this point Christian community is most often threatened from the very outset by the greatest danger, the danger of internal poisoning, the danger of confusing Christian community with some wishful image of pious community, the danger of blending the devout heart’s natural desire for community with the spiritual reality of Christian community (2005, 34-35).
The Church of Christ is a holy church. We should by all means try to live up to God’s standard. We can live on the promise of Jesus, that he will build his church. In the four years in Lesotho I have seen that and I believe that God wants to extent [sic] his kingdom and bless his church.

The training of future pastors is very important for the LEC but instead of upgrading the seminary is downgrading. It could do better, if the problems mentioned in this report are taken seriously and the structural problems are addressed. For this the new governance proposal could be of great help. Even the best structure can be misused. Persons misusing their office at the MTS have to be made responsible. The repeated reference to the Director in this report points to a structural problem as well as to the one of his personality. A structural and personal change is necessary. To address both is of vital importance for the academic and spiritual development of the seminary. Also the communication between the EC and the Board of the MTS is not at its best. A clear sharing of responsibilities would help that developments are not delaying unnecessary [sic].

Reverend P.M. Moshoeshoe – a Mosotho, L.E.C. pastor, MTS faculty member, and my research assistant – reflected on campus life and interactions in this way:

M: And, I should say by, in 1988 when I had come home – I had gone to MTS for orientation courses – and in 1990 when I actually came to school, it was fine. But there is this one thing that I will always remember about our first week at the seminary – or I should even say the first time I met the director – was this: he said, “Well, it’s OK, thank you for being here. It is good that we took…started to be happy together before we begin to fight.” Well, I understood that to mean, it means

101 Dr. Fischer was extremely outspoken about his perceptions during his tenure at MTS, and was, in the end, dismissed from the faculty. A letter produced in a “Special Staff Meeting” at which only Basotho instructors were in attendance, dated 19 March, 2001, and written by Rev. B. M. Kometsi, on behalf of Basotho members of the MTS faculty (A. M. Moseme, A. S. Ncholu, A. N. Moreke, and B. M. Kometsi) after an incident in which TS5 students approached the administration of the seminary to complain about the way in which Dr. Fischer was responding to a campus conflict, states the position of Dr. Fischer’s Basotho colleagues:

We are so sorry about this. Our disappointment of Stefan’s seemingly irreversible conduct comes because we all hoped that he would bring valuable contribution and diversity to the very life of the Seminary, but only the contrary. More serious damage of spoiling students is already taking shape. We are afraid that we are training future pastors whom the Church will hardly control tomorrow.

We, therefore, under this [sic] circumstances, do recommend that Dr. Fischer should be stopped at once from teaching and interfering with student affairs. Should the L.E.C. take this matter seriously and adhere to the above recommendation, the Seminary would be saved from total destruction. (Italics and bold type appear in the original.)

Note the clear concern and fear that perhaps future pastors might not be controllable by the Church. As will be discussed later in this thesis presentation, the notion that the seminary produces graduates who can be controlled is an important aspect of the way in which the seminary fulfills its role within the LEC. This is echoed by Rev. P.M. Moshoeshoe in my interview with him about MTS and the LEC:

Yeah. You know, I don’t know because, you know, at MTS you could say what is really being done is to prepare as servants of the church, not really focusing on ‘we want this person to be a free Christian leader, someone who can make vital decisions that will be, that will bring a better sense of the empire of God in this life. We are – our school is preparing someone who will obey the authorities of the church, who will understand that it is good to spend all their time within the church not thinking about anything outside that (O 2.25; Moshoeshoe; 664; 1013-1018).

LEC pastors, at their ordination ceremonies, promise to, “. . . subject myself to the authority of the Seboka of the Lesotho Evangelical Church and its Committee” (LEC Constitution 16.189). Sesotho version: “. . . ke tla ‘ne ke lumele ho busoa ke (literally, “agree to be ruled by”) Seboka sa Kereke ea Evangeli Lesotho, le Komiti ea sona. . . .”
as we go on living together there are so many things that can anger one, with which we can anger one another. So, but that always stuck in my mind that I’m still expecting something like that, or it is we can one day fight. So, but when I got to Eden\textsuperscript{102} nobody ever said something like that to me. It was just a welcoming community and people were ready to help like they were ready to help with at Morija but, as far as the faculty’s concerned, the faculty was very willing to help unlike here in Morija where the faculty member, the first faculty member I met said to me, “It’s good that we can be happy together before we begin to fight.” So there, there was no sense of that and it was just fine. That is one thing when you come into a place, the feeling that you’ve, that you are forgiven. At Morija, as was mentioned, as time went on I began to realize, well, I thought the school it was welcoming, well, it is not really welcoming because there are just a lot of groups, small groups within, among students. Some favour the prefect council; some don’t and there are some well, uh, the trusted of the director and that’s just too many things going on around and I began to realize, well, it seemed like this was welcoming but one needs really to have a friend or someone who is close to me and I just chose to stick with my neighbour because I thought it made all sense to stick with the person that close to me, next-door neighbour than to have a friend over there while I cannot even greet my neighbour. So we, but at Eden, I would say, well, maybe it was because it was in a different culture. Until I left I had not realized so deep, even if, people have friends, people had, there would be some groups but I didn’t find that those groups were founded on the hate of others. I thought everyone was free to do what they wanted, free it was to say if they wanted to. So I did as you said with other people and I think it was fine.

J: The differences that you’re talking about between the two seminaries, do you think they’re largely cultural differences? I mean is it just that Basotho relate to one another in a different way than Americans relate to one another? Or does it have something to do with the cultures of the seminaries themselves?

M: I would say that it has something to do with the cultures of the seminaries, not the cultural thing… because I don’t have in my mind, I don’t believe in my mind that people should be, should have those small clusters where, which are working against each other.

J: You might not have that in your mind but do you see that operating in other areas of life in Lesotho? Do you see what I’m saying? Maybe…

M: Yeah.

J: Maybe you’re a unique Mosotho in that you don’t think it’s appropriate…

M: Yeah.

J: …but is it kind of a way that life is done for Basotho? The reason I ask is that I’m trying to ferret out, you know, what are the differences that we see…

M: Yeah.

J: …and are they cultural differences or are they about the cultures of the schools?

M: When you say, “Maybe it’s about how the life is done among the Basotho,” and then maybe we see it clearer, or it gets, it looks bad in the seminary because it’s just too small a community, maybe that is the reason but, that is, in a church setting,

\textsuperscript{102} Moshoeshoe is referring here to Eden Theological Seminary in St. Louis, Missouri, USA – the institution from which I received both a Master of Divinity degree and a Doctor of Ministry degree, and where I have taught as an Adjunct Faculty member. Moshoeshoe’s perspective is unique in this presentation because he is a graduate of both MTS (diploma) and Eden (Master of Theological Studies). My interview with him was largely aimed at discussing with him, as a Mosotho who has experienced both places as an insider, what might be contours of experience that I had missed or about which I had unconsciously made judgements as an American who had experienced both places as an insider.
in the larger church setting, in a congregation, you really don’t find people working
in that sense. I would say people begin to do that. I don’t want to say it is our
culture. I want to say if the leader works…consolidates their power by making sure
that he has these small groups fighting each other so as to bring all the information
to him or her, then people begin to do that.

J: OK, Ntate Moshoeshoe, remember that we are…
M: Yes.
J: …speaking very candidly right now.
M: Yes.
J: Are you happy to continue to talk?
M: Yes, Ntate.
J: OK.

(O 2.1-2.3; Moshoeshoe; 640-642; 39-96)

Pastoral interview participant, “Koluoa,” makes a pragmatic statement – even after having
articulated the expectation that MTS would be a “special place” – regarding human nature:

J: And what did you find when you arrived at the seminary?
K: I found a different. I found that the people are always people.
J: Mm.
K: E.
J: So the people that you found at seminary were just like the people that you
found. . .
K: E.
J: . . .in your own village.
K: They were just like the people I left them at home. But even though we
continued together, I didn’t see anything which indicate that there is a little bit
change here and there.
J: So, during your time at the seminary, there weren’t many signs that you
were becoming special people.
K: No. No. No.

(P 9.2; Koluoa; 334; 68-78)

Though students expected “holiness,” they also sometimes realised that perhaps life at seminary
would be like life in other places:

. . . only to find people who are not that different from others. They do suffer,
plough, and carry out gossips, etc. They abide by rules and regulations written and
unwritten (TS1 student essay #3).

Lay focus group members were similarly pragmatic as they imagined life at the seminary:

J: How do you think the pastors in training live together at the seminary? Can
you imagine what it must be like for them as they live together? These are all
pastors in training.
Both the “holy” expectation and a more pragmatic expectation were expressed at the Masitise Lay Focus Group:

J: OK. When students go to the seminary to prepare to be pastors, how do you think they live at the seminary?
M: [Translation]
Man: [Sesotho] It means school, in their church, in their lessons – it’s just the same. It’s just a matter of how to approach that when you are there. If they like that, anybody is free to do whatever. I think that’s the type of life they are living there except that day to day they are doing their own learnings, that guide… [recording unclear]

J: I see. OK. ’M’e.
Woman: [In Sesotho]
M: She says, like Ntate, they live just a normal life.
J: Like people.
M: Like, yeah, like they are people, yes, like people, yes.
J: OK.
M: Yeah.

(L 1.5; Hlotse; 447; 179-194)

103 Transcribed Focus Group interviews will represent Rev. Moshoeshoe, my Mosotho colleague and translator, using the designation “M:.”
J: Mm.
M: And that’s when he felt, “OK, here still life can be life as life is anywhere.”
J: I see.
M: E, Ntate.
(L 4.5 – 4.6; Masitise; 477-478; 198-206)

And yet, at other groups there was the expectation that the life of the seminarians would be “holy”:
M: We believe that they lead a holy life or, I don’t want to say pure or, that life that encourages holiness so that they can pass that on to us. E, Ntate.
(L 8.3; Mokhotlong; 570; 108-109)

Though, interestingly, there appeared to be less naiveté and more pragmatism among Lay Focus Groups, many of the people with whom I spoke about expectations regarding life at MTS indicated that they expected life there to connect in important ways with the sacred nature of the ministry for which seminary students were preparing. They were, perhaps, in their own ways, communicating their versions of “communities-of-faith-and-learning” (Dykstra), as presented in Chapters One and Four (above), and “redemptive communities” (Farley), as presented in Chapter Four (above).

Some students and pastors, however, found that not only was MTS not as “holy” as they had expected, it was worse, in some ways, than the villages from which they had come. Several respondents shared comments of this nature:

J: And I’m wondering, did seminary turn out to be just like your hometown or your home village or was it different in its own way?
L: It was different in its own way. Because in my home, in my home village, I was free at least. To do whatever I liked whenever I liked. And in the seminary I wasn’t free to do whatever I liked whenever I liked. So it was quite different.
(P 2.4; Lejaha; 181; 169-173)

M: It’s because people there were not loving each other and [pause] people were harsh to others and sometimes they fight each other.
J: I see. Now those things happen in other places too, don’t they? Or was the seminary just like your village that you came from?
M: It wasn’t like my village. My village was better than the seminary.
J: Even bet— so people at the seminary were more harsh and fought each other more than in your village.
M: Yeah.
J: Did that surprise you?
M: It surprised me.
(P 6.2; Mohau; 277; 54-63)

J: And what did you find?
L: People are not sharing things and others are blaming others and all the bad things really happen there.
J: So when you say, “all the bad things,” are you saying it’s just like any other place or is it different from any other place?
L: I think that it is worse than any other place that I have been.
J: Worse!
L: Yes.
(S 8.2; Lizzy; 115; 44-51.)

I: I thought people here are far different from people living in villages. But as I found the people in villages are better than people in the seminary. This is where most challenges are experienced.
J: You think that the people in the villages are even better than the students at the seminary.
I: I think so.
J: Mmm… Why do you think that is?
I: Because I have never discovered it in the villages, I only experienced it when I arrived here.
J: When you say “it,” what do you mean by “it”?
I: I have never discovered a terrible life I experienced in the seminary while I was at home.
J: Itumeleng, when you say “a terrible life,” what kinds of things to you mean?
I: Mmm… I mean people at seminary, especially when someone is in the first year, they are bothering that person.
J: Does it only happen to people who are in the first year?
I: No, but to the people who are in the second year and on, it is better because they have discovered it in the past so they knew it. It is very terrible to someone who is in the first year because that person is not expecting to find life to be of that kind.
J: And you say even in the villages, it’s not that way.
I: Yes.
(S 7.1-7.2; Itumeleng; 100-101; 29-47)\textsuperscript{104}

What then, were some elements of campus life that students, pastors, and even instructors, former instructors, and Church leaders identified as beyond the scope of their expectations for community life at a theological seminary? A review of the data sources included in this programme of research revealed some identifiable patterns within the life of the seminary. Among those elements of campus life that research participants identified, that were present in seminary documents, and that I observed over the course of four years, were behaviours and procedures

\textsuperscript{104} Also (S 4.2-4.3; Lerato; 45-46; 82-94); (S 1.1; Lieketseng; 1; 29-41); (S 6.3; Mopheme; 77; 93-126); (S 9.2-9.3; Rose; 127-128; 36-68); (S 2.7; Thabang; 12; 243-263).
during worship, issues of campus governance (including Prefects and the Director), and inter-
student attitudes and behaviours.

Worship

As has been discussed in Chapter Three, MTS students participate in mandatory worship
services eleven times per week. Students are organised into leadership teams, and are responsible
for organising and presenting services of worship for the campus community. Worship attendees
include all TS and BS students, and often include their family members, instructors, and the
Director of the Seminary. Worship services always take place in the seminary chapel, and are the
most frequent and formal occasion for the gathering of the seminary community. The very first
worship service of each academic year, an occasion at which every student, his or her on-campus
family members, the entire staff of the seminary, and, often, pastors and guests from the wider LEC
were present, contributed, no doubt, to the sense of dissonance experienced by many of my
interview participants upon their initial arrival at MTS. The opening vignette of this thesis
presentation describes the worship service as it occurred for the first three academic years that I
taught at MTS. The following interview excerpt portrays a student’s reflections upon this opening
worship service:

L: I expected the seminary to welcome me with dignity, I think. Like be given
some opportunity to feel welcomed. But the very first thing when we were
introduced to the seminary members I wasn’t liking it at all. The way that we have
to introduce ourselves before the whole congregation made me feel small.

J: Made you feel small.

L: Yes.

J: Why? What happened?

L: We were to stand before the congregation and to tell them our names, our
parishes, and our church elders, and the people who were in control of the
presbyteries. And we have to repeat those names in full. And if you can’t repeat
them, they will yell at you or just laugh at you, make fun at you. And in front of the
people you are seeing for the first time. You wonder what was coming to happen
when you had to be around them in the later days.

J: And where did this happen?

L: In our chapel.

J: In the chapel. OK.

L: Yeah, [laugh] even the President of the Seboka was there. That makes one
to wonder what kind of leadership we have in our church.

J: And how about the lecturers and the director of the seminary? What did
they do?

L: They were just watching and maybe they were joining. Because of fear, one
couldn’t really recognize who was doing what during that time.

J: I see. So you had fear?

L: Very. I was shaking. I wasn’t even able to express myself clear. Because I
wasn’t told that such a thing will happen. If we were warned in the first place
maybe I could have picked up some strength or be able to speak before them.
Limakatso’s description matches my recollection of each of the first three MTS opening worship services I attended (2003, 2004, 2005). Field notes, dated 31 August, 2006, from a conversation with one of Limakatso’s student colleagues, indicate similar feelings. Referring to the service and the manner in which new students were “welcomed” the student said, “I was contradicted. I felt so small.” In fact, because of the tone this opening worship service seemed to set for the ongoing life of the seminary community, I discussed it with the Director of the Seminary on two occasions over the course of my first three academic years. I expressed discomfort with the seemingly overt hazing that was a part of the service as I had witnessed it. Each time the Director assured me that the students enjoyed this part of the service, and that it represented a very “Sesotho” way of welcoming newcomers. He said that the students would be disappointed if we removed the introductions and responses from the service of worship. Having witnessed three such services, however, I was not sure that the practice was as benign as the Director indicated. I had discussed this with Basotho and expatriate colleagues, each of whom expressed distaste for the practice. My Basotho colleagues had indicated to me that it would be impossible to change this practice, and even suggested that if I were to approach the Director again about this topic, he might encourage the practice more strongly as a way of indicating to me that he was, indeed, in charge of the proceedings.

By the beginning of the 2006 academic year, my spouse and I, along with Rev. Josh Hooker, an expatriate instructor from England, decided that we would not attend the opening worship service because we were unwilling and unable to participate in or witness what we deemed to be a very difficult hazing exercise. Because I had already approached the Director about this issue, and because Basotho colleagues had suggested that change would not be possible, the three of us agreed that we would directly inform the Director of our discomfort, and tell him that we would not participate in the worship portion of the opening day. Alternatively, we would suggest that, perhaps, during a hymn, we could quietly leave the chapel before the beginning of the introductions of the new students. Unfortunately, schedules and travel had made it impossible to discuss this with the Director beforehand, so we asked him for a short private meeting on the morning of opening day. In addition to my own field notes, I asked Rev. Hooker, and my spouse, Susan Moore to write their reflections upon the meeting with Dr. Moseme. Portions of their reflections appear below. I did not ask Dr. Moseme to write his reflections, and so am unable to include a statement from him.

I spoke about my own uneasiness about the situation last year at the opening Chapel Service. Dr. Moseme asked how I thought the introductions should be made; should the students not be brought to the front? This was not the issue, I suggested, but rather that the new students seemed to be intimidated by the mocking of the other students. Jeff added that this was true of the staff also (Rev. Josh Hooker, MTS Instructor, 4 September, 2006).
He [Dr. Moseme] went on to say that the students actually like this practice as it’s welcoming for the first years and we [expatriate instructors] simply don’t understand the culture. In the end he said that he did not want 3 of the staff leaving during the service, so this “welcoming” portion of the programme would be removed (Susan Moore, MTS Instructor, 4 September, 2006).

Indeed, Dr. Moseme altered the “welcoming” portion of the service, opting to list the names of the new students, offer them brief words of welcome to the seminary, and lead the gathered congregation in applause as a sign of welcome. Despite the obvious difficulty our conversation had caused with the Director, I, at least, was glad to have participated in an opening worship service without the uncomfortable “welcoming” ritual. I found out later that week, however, that the “welcoming” had just been moved to an evening gathering, when the Director knew expatriate instructors would not likely be present. A new student for the 2006-2007 academic year related these reflections in an essay:

For I know that in every school usually new students are habitually treated without cause, just for the old ones to make fun of them. That was one of the expectations I had, and was included among those that happened. Indeed I was brought into sadness, particularly during the practice where we were taught the service that is always taking place in the chapel, and was held by all students in the hall during the course of the week at the evening at seven o’clock. We were brutally marked, even where there were no mistakes, just to have our hearts broken (TS1 Student essay #2).

Worship procedures and behaviours contributed to the lack of “holiness” experienced by MTS students and former students. The kinds of interpersonal behaviour students remarked upon in their

While the Director’s suggestion that we did not understand the culture was correct in many respects – none of us had been in Lesotho long enough to claim great understanding – it is important to note that I had been present at several other initial academic gatherings in Lesotho, but outside of the LEC, where I had not witnessed such treatment of new students. Additionally, regarding efforts to understand culture and life in general in Lesotho, Rev. B. M. Kometsi, Executive Secretary of the Lesotho Evangelical Church, and our former colleague at MTS, wrote, in a letter addressed to Common Global Ministries, and dated 19 January, 2007, in which he was requesting that our assignment to the LEC be renewed for an additional four years:

The Moore’s presence in the L.E.C., for the past four years has made tremendous impact in the Seminary life as a whole (in and out of classroom). They have both proven, in many ways, to be part of the church in Lesotho and they took efforts to know more about the church and its adherents. Jeff, in particular, has shown much interest in the Sesotho Language, so much that he now can deliver speeches and sermons in Sesotho. . . the Executive Committee is quite aware and appreciative of the Moore’s openness to their own convictions, while at the same time respecting other people’s feelings and also careful when they have to deal with culturally sensitive matters.

An evaluation form, completed by Dr. Moseme, the Director of the Seminary, signed by Rev. Kometsi, the Executive Secretary, and attached to the 19 January, 2007 letter, included the following:

4. Did the missionary have problems adjusting to the lifestyle and culture of the host country? If so, please describe the problems. “The couple was lucky to be exposed to the Basotho Culture through language study even before they could start their assigned work at the Seminary. Therefore they encountered no problems that we noticed.”

5. How does the missionary relate to his/her host country colleagues? “The couple is quite aware that they have not only come to teach but, that they also have to learn from colleagues and students.”

6. What has been the missionary’s involvement in the local church community? “Because of Jeff’s involvement with HIV/AIDS Program at the Seminary and also a coordinator at church level he relates quite well with the local community and also his fluency in the local language (Sesotho) is a big help in this regard.”
responses involving the atmosphere at the seminary were fostered during services of worship in the seminary chapel, beginning with the very first service of each academic year. Interestingly, respondents to the Student Questionnaire and the Pastor Questionnaire did not, in any large numbers, indicate dissatisfaction with worship services at MTS:

A sizeable majority of both students and pastors (67% and 76%, respectively) responded “Strongly Agree” or “Somewhat Agree” to the item indicating that worship at MTS was helpful to their spiritual growth. During interviews, however, only two of ten pastors interviewed and none of the ten students interviewed indicated a sense that worship at MTS had been or was helpful to their spiritual growth. Both “Thabiso” and “Pene” responded positively to the question about MTS worship and spiritual growth:

**J:** Alright. I’d like to ask about worship at the seminary. When you attended worship services at the seminary, the chapel services, did you find them spiritual and meaningful for your spiritual development?

**T:** You know, when we attended the service, we found them spiritually, really. It is why it surprised me because you find some things which are differ from what we have done in the service of the church when we are not at the service. Maybe we think that now here we are at the school, we are students but when we came to the service, we changed our behaviour, then we behave like the people who are there studying for the theological studies.

**J:** I see, so the chapel behaviour was always spiritual and reflective and respectful.

**T:** Yes, really the services of the chapel were respectful and maybe they were spiritual and really I find a good service there at the chapel, really.

(P 3.3; Thabiso; 198; 94-105)

**J:** I see. Alright. How about the general atmosphere? Did it feel like a Christian community when you were at the seminary?

**P:** Partly, so to speak.

**J:** Partly.

---

P: Yeah, because sometimes, I think the fact that we had some praying groups, we had a time to attend the chapel is what made me feel at the seminary – otherwise, other things were not acceptable.

J: OK. I’d like to ask about the chapel service because you mentioned it. Did you find the services in the chapel spiritually uplifting?

P: Yes.

J: Yes.

P: Yes.

J: What about them was spiritually uplifting for you?

P: I happen to find the hymns full of theological issues that motivates, that counsels and can even reprimand someone from his doings.

J: OK.

P: Yes.

J: Alright. So, over your time at the seminary, the worship and the hymns especially helped to kind of lift your spirit.

P: Yes.

(P 10.2; Pene; 362; 56-75)

It is noteworthy that Pene’s sense of spirituality in chapel services focussed primarily upon the hymns, and that Pene found it important that the hymns motivate, counsel, and reprimand. It is also important to note that, while Pene found worship services spiritually uplifting (by virtue of the hymnody), he was not as positive about the presence of Christian community at MTS.

Each of the other eight pastor interview respondents with whom I spoke about worship, and all ten of the student interview participants indicated difficulties related to the nature and purpose of worship at MTS. The following excerpt from my interview with “Rose” includes mention of many of the concerns that were raised by the other interview participants, that colleagues and former instructors noted, and that I observed during my four years at MTS:

J: Hm, now at the school, do the lecturers and the director encourage you to love each other and share together and be kind to each other?

R: [pause] Somewhere they do but somewhere they don’t.

J: I saw you shaking your head as if to say ‘no’ when you began.

R: That is why I am saying ‘somewhere…

J: I see.

R: … they do, somewhere they don’t.’

J: OK.

R: Yes.

J: Can you say more about that?

107 Pene attended MTS between 2001 and 2006.

108 This excerpt begins as I am responding to Rose’s having been describing and lamenting the presence of “hate” and “jealousy” at the seminary.
R: Because I can make the example, Ntate, this thing we are doing in here.

J: In the chapel, you are pointing to the chapel, OK.

R: Yes. When someone makes a mistake there, that someone I know quite well that I hate him or her. When he or she makes a mistake, I will just shout for disgracing him or her. So that is what our lecturer here who is teaching us, who is taking care for that class is happy about that. But maybe he sometimes, I don’t know, that is what I think, maybe he was not aware that we are, we were using that process to… [unclear]… each other or to show that I hate you.

J: Um, hm.

R: Because I remember when, I remember one time one of our students here, he was preaching in the chapel and we knew that he and someone else they hate each other so, that ntate was preaching, preaching and the student who was sitting down and listening, that one I am saying that he hated that ntate, he just said that the preacher was reading and preaching, reading and preaching at the same time.

J: Mm. And when something like that happens, you say that the homiletics lecturer likes that.\(^{109}\) He likes for students to say in the middle of preaching, in the middle of reading, to shout out at them.

R: Yes. Because when we, I remember once we asked him about that as a class, “Why are you allowing students to do this?” He said that is what you are going to find there in the congregation. These are the challenge that you are going to meet. That is how I’m training you here to get used to them.

J: I see. And you grew up in the L.E.C. Rose?

R: Yes.

J: Did you find that – were parishioners screaming at the preacher and telling him he’s doing a bad job?

R: No, they cannot just tell you that you are doing wrong, they cannot do what we are doing here.

J: I see.

R: But sometimes – I remember when I was in the practical, I was preaching in the pulpit and someone, I don’t know whether he was mad or he was drunk, I don’t know but he just opened the door and shout by that time when I was in preaching. I didn’t stop preaching; I continued but I have realized that ‘oh, that is what our lecturer had said that we are going to meet some kind of these things.’

J: Mm.

R: Yes.

J: So when you’re in chapel, do you feel like you’re really having a spiritual experience?

R: No.

J: No.

R: No.

J: So it’s not like you’re able to worship.

R: No.

\(^{109}\) The Director of the Seminary, Rev. Dr. Moseme, is the Homiletics instructor.
J: And so when do you have time to worship here at the school?
R: Individually, because I always pray before I sleep and even before I wake up I always talk to my Lord alone.
J: I see.
R: That is where I am praying spiritually, not here.

(S 9.3-9.4; Rose; 128-129; 88-146)

As Rose reflects upon whether the staff at MTS are encouraging love and kindness at the seminary, her decision to respond largely in the negative is exemplified by behaviour she has witnessed, and in which she has participated, during chapel services as a part of the worshipping life of the seminary. Rose’s response contains three important issues that were present in the responses of many interview participants. Firstly, Rose identifies behaviour, similar to that in the MTS Opening Worship Service, in which students sitting or standing in the congregation react negatively to the statements and actions of those leading or standing in front of the congregation. Secondly, she identifies this practice as an extension of the Homiletics course at MTS, and as having been instigated by the Director of the Seminary, the instructor for this course. Finally, she asserts that she is not able to have a spiritual or worshipful experience at MTS chapel services.

During the conduct of worship, Rose relates, worship participants actively critique one another regarding content and procedure. Note, again, Rose’s description of this:

R: Because I remember when, I remember one time one of our students here, he was preaching in the chapel and we knew that he and someone else they hate each other so, that nmate was preaching, preaching and the student who was sitting down and listening, that one I am saying that he hated that nmate, he just said that the preacher was reading and preaching, reading and preaching at the same time.
J: Um, hm.
R: That student who was sitting down, he just said that ‘give us so that we can read also’ to that man who was preaching.

(S 9.3; Rose; 128; 107-114)

As will be seen in excerpts (below) from other interviews, Rose’s example is typical of the kinds of behaviours witnessed and enacted by MTS students during worship. In Rose’s example the critique is of procedure, not necessarily content, and occurs verbally during the preaching moment. As will be shown in what follows, many students shared examples similar to this. I witnessed such verbal critiques during chapel, as well. Other students, as will be seen below, also recalled nonverbal (hand motions, liturgical actions continued or begun to indicate that the leader has failed to properly indicate her or his intentions) critiques during worship, and silent critiques, in which the congregant would make note of an error in content or procedure in order to share it with the worship leader either privately or in the context of the Homiletics class. Nonverbal critiques and critiques remembered for later discussion outside the chapel seemed to be the norm for students who attended the seminary in the 1990s or earlier:
J: I see. Well, I’m also curious about chapel at the seminary. Did you find the chapel services to be meaningful for you and were they spiritually uplifting?

D: Yes, they were meaningful although sometimes I didn’t like them. Because sometimes you feel like you are forced to do it. But sometimes I would like them to happen in the day, during daytime, weekdays, it was fine. But sometimes we are forced, even when we are tired or busy. Sometimes we are busy in the seminary to an extent that we don’t even think of going to the chapel. We are busy with our assignments and, or maybe we are busy with something in the college but we are forced to go to the chapel. And something that I didn’t like when I was there during the chapel services it’s because we are there someone would say, “That was right and that is wrong.” Ach. And sometimes it was nice because we learned so much about our service, we learned so much about our hymns and how to conduct the services at the church. But sometimes it was meaningful because people can just go there look at you and see if you are going to make it correct or wrong and they will be out without anything in their spirits.

J: Mm.

D: Mm.

J: Now, if they were looking at you to see if something was correct or wrong, could they say something to you?

D: Yes.

J: Even during the service.

D: No, they will say it outside.

J: I see.

D: In the classroom.

J: In the classroom.

D: Yes.

(P 5.5-5.6; Doreen; 245-246; 188-212)

It is, I think, noteworthy, that Doreen, like Pene (above) finds meaning in the hymnody and mentions the structural issue of “how to conduct the services at the church,” as a positive effect of the MTS worship services. The process of critiquing structure and content seems spiritually lacking for her. Though active interpersonal critique did not occur during the worship service in Doreen’s recollection, she does recall being focussed upon the importance of critique during worship, and later in her interview mentions that this changed and hampered her ability to worship. This aspect of the process of focussing strongly upon critique leading to the inability of students to truly worship during chapel services will be explored and discussed (below). “Lieta,” who attended the seminary during the 1990s, and “Carol,” who attended the seminary during the 1980s and 1990s, each indicated that the process of critiquing the other students was an element of their

---

104 Doreen was not included (above) as a Pastor who responded positively regarding worship services because after her initial, seemingly positive response, she articulated several aspects of worship that she found unhelpful, even using the word “hate” and indicating that she was unable to truly worship during MTS chapel services (e.g., P5.5-5.6; Doreen; 245-246; 192-249).

chapel experience, though there was no practice, during their seminary years, of open verbal or nonverbal critique during the chapel services themselves:

L: So, you heard me, Ntate, when I said it wasn’t lively in the following way – uh, it was too much strict that when you are preparing to go to the chapel you were, you wanted to be so much that, you wanted to be formal and to do things accordingly on what the chapel has to look like. I don’t know if you understand me, Ntate.

J: I think I do. When I go to chapel, I watch some of this.

L: Yes.

J: When we have selallo [communion], they step and step and look at each other and fold the cloth just so and when the door is closed, it makes no noise whatsoever. Are these the kinds of things that you’re…

L: That formality I don’t have a problem with them.

J: Yeah.

L: That is the formality, it has no problem. But I think because the service itself is, we are watched and know that we are going to be criticized of what you have been doing doesn’t give us freedom of maybe even feeling that we are part of the service. That’s what I’m saying.

J: I see.

L: Yeah.

J: So who might criticize you?

L: Other students, maybe my poor reading, some will say not nice words when they criticize you so, actually, that thing itself it makes you feel somehow that you are, you know, chained in that.

J: Mm.

L: Yes, sir.

J: When could they criticize – would they criticize you during the service?

L: After the service.

J: After.

L: Yeah, after the service.

J: In the classroom or just come up to you and say, “Hey, man, you didn’t read well today.” or something?

L: Sometimes in the classroom or in my room.

J: I see.

L: Yes, they will come and tell me, yeah.

J: Were you encouraged to criticize each other in this way?

L: Yeah, that is how we were encouraged. But the model, to understand me very well, Ntate, the model of criticizing I don’t have a problem with. The way that we were, it’s as if we were stereotyped that we should do things like that.

J: Mm.

L: Yeah, not becoming part because that strict make us not to feel being part of the – because we are afraid. I don’t know if you understand me, Ntate. That we are, because even the director can call you to the office if you did something in a funny way.
OK. Well, I’d like to ask about the chapel services. Were there chapel services when you were a student?

C: The chapel…?

J: Yes, did you have worship service…

C: Yes.

J: …when you were a student?

C: Every morning.

J: And were they spiritually uplifting services?

C: I don’t think so.

J: Why not?

C: [laughing]

J: You’re laughing again. [laugh] Why do you say they were not spiritually uplifting?

C: Because, Ntate Jeff, you see it was practice only, I think it was only practice – only making the liturgy. There was no sermon but I don’t blame it for that. Ach, I didn’t see it uplifting spiritually.

J: I see.

C: Yes, Ntate.

J: And so you were practicing the liturgy.

C: Yes, Ntate.

J: Was this for a particular class that you were taking?

C: Yes, Ntate.

J: I see. And was that the homiletics class or the liturgy class or something like that?

C: Homiletics.

J: OK. And, if I remember, that was being taught by the director himself at that time, is that so?

C: Yes, Ntate.

J: OK, and so when you went, when the whole school went to worship together, really it was just a practice for the liturgy.

C: Yes, Ntate.

J: And then was that practice evaluated?

C: Yes, Ntate?

J: How?

C: [laughing]

J: Oh, more laughing. Rev. Carol, what kind of evaluation happened?
C: [laughing] Maybe after that sermon in the morning, we go to the class. Maybe the class was, I think it was on Tuesday, and we had to correct every student who had to take part in the sermon. Every day, every day a student who is taking part.

J: I see. And did you correct them and the director corrected them?

C: We and the director.

J: Did you ever do it during the worship service?

C: No.

J: I see, you did it during the class.

C: Yes, during the class. But that time, you see, we take points when it was – when the service.

J: Oh, so you were focusing on the things that they did wrong?

C: Yes, Ntate.

J: Did you also focus on the things that they did right?

C: Yes, Ntate.

J: I see, so I can see if you were focusing on what people were doing right and wrong, you wouldn’t have time to pray to God or to be spiritually uplifted.

C: Yes, Ntate. [laughing]

J: I see. You’re laughing. Well, when you corrected the students in class, did you do it with love and kindness?

C: Some. Some were doing it with love and kindness but some it was not easy.

J: I see.

C: Yes, Ntate.

J: And then what would the lecturer say when some were not treating each other with love and kindness?

C: The director was still treating us with love and kindness but we students, we had not that. You see, some students didn’t like to be corrected but they still wanted to correct others.

J: I see.

C: Yes, Ntate.

(P 8.5-8.7; Carol; 323-325; 193-254)

“Teboho” indicated during his interview that by his time at the seminary112 the process of nonverbal critique during chapel services had already begun:

T: No, because you are also watching. It is your duty to watch because if the leader forgets to signal to you to stand up, and it was time for you to stand up, you don’t have to stand up, you sit down. So you are watching for things like that. You are watching for the little mistakes that the leader is doing so that you can, you can, you can show him or her by actions that, yes, he has been – he or she has been right or wrong.

J: So you mentioned one action. You just remain sitting.

T: Yes.

112 Teboho graduated from MTS between 1995 and 2000.
T: Many times, no, during our time, no, we didn’t but we could – if you, if the leader makes a mistake, like they mention only one verse or one stanza in a hymn, and then – no, no, no, if he or she was supposed to mention only one stanza in a hymn, and then they forget, they just say, “We are going to sing hymn number so and so,” and not mention the, which stanza, we sing them all. We will sing the first one and after that first one, you will find that the front row, I mean the leading table or the altar would be ready to stop and would like to sit down or if it was time – we, the congregation, continues to sing as a way of saying ‘you got it wrong.”

(P 4.6-4.7; Teboho; 217-218; 269-284)

“Tseko,” who graduated from MTS between 1996 and 2000, indicated during his interview that the process of critiquing other students during the chapel service underwent a transition during his time at the seminary:

J: How about worship services at the seminary, the chapel services. Did you find those to be spiritually fulfilling for you?

T: Yes, Ntate Jeff. The services when we first, when we were in the first year and the second year was really spiritual. But from there the spirituality declines in the chapel. We end up having – eh, – a normal service without spirituality in it. It was just the formality of going to the chapel in the morning and the afternoon but the spiritual – the spirit was, the spirit of God was – I don’t think it was with us.

J: Ah… what do you think changed to make it non-spiritual in that way?

T: The most problem was the homiletics. Eh – the other students took it according to their understanding and let, and they let it in to – eh, – they led it from God’s spirit to another spirit. Because, Ntate Jeff, for example if you make a mistake when you are reading or singing or praying, especially let me say, when you are praying you can make a mistake or call something or misspell or make a mistake, Ntate, Ntate Jeff when you are praying, you will hear – eh, the sound down there from other people who are in the service. E, Ntate.

(P 1.5; Tseko; 165; 176-189)

“Tseko” went on to say that the Director of the Seminary approved of this new process of in-chapel nonverbal and verbal critique, and that it did not enjoy universal approval from the members of the faculty:

J: So did the lecturers and the director see this happening?

T: Yes, Ntate.

J: And they seemed to allow it?

T: Some teachers were –most of the teachers were not happy – they didn’t allow that. But [small laugh] the director himself because he is the teacher of the homiletics, he allowed it.

J: Allowed it.

T: Yes, Ntate.

(P 1.5; Tseko; 165; 190-196)
“Mohau,” who graduated from MTS between the years 2000 and 2006, indicates similarly that the practice of open verbal and nonverbal critique in the chapel began during her seminary career:

M: Even when praying, you have to practice the words.
J: You do. So are they supposed to come from your heart?
M: [laughing] No, you have to practice.113
J: I see.
M: Yeah.
J: And then, let’s say that I am a student, and I make a mistake in chapel. What will happen when I make my mistake?
M: When you make a mistake in chapel?
J: Yes. At that moment.
M: [sigh] When I first came to the seminary, you were taken to the director or to the prefects or, then you will be marked in the Homiletics class. But later people would just say out words in the chapel if you make a mistake. Or they will start laughing.
J: And was the director in chapel when this happened?
M: Yeah, he was in the chapel.
J: Did he prevent the students from laughing and saying out words?
M: No, he can’t prevent them because [long pause] Really no, because he just like, like seeing it. When he is seeing it in chapel – or, no, not seeing it but when you are conducting the chapel, then you will make a mistake like – no, let me talk about the one who reads the Bible – if you read the Bible then you can’t say the…you can’t, … just like when you say ‘we are reading from the gospel according to Matthew’, you were expected to say ‘we shall read from the gospel according to Matthew’ then you make a mistake by saying ‘we shall read from the gospel according to the Acts of’ then you make such a mistake, then they will close their Bibles in a harsh way. I don’t know what can I say.
J: Why do they do this? Has someone taught them to do this?
M: It’s because in our Homiletics class, then the other theologians say that that should be done in the chapel. Then the theologians will agree with each other together with the director.
J: I see. OK. So, the homiletics students and the director agreed that this is what you will do if a student reads improperly.
M: Yes.
J: I see. How did that make you feel?
M: To me it was a horrible thing especially when there were visitors in the chapel.
J: What kind of visitors?
M: The people from the outside like the other pastors, the other old pastors and…
J: Ah, I see.

113 Contra Moseme’s assertion in his Doctor of Ministry thesis: “Prayer is the soul of Christian worship, as it is the source of Christian life. It springs up freely, as does the word of edification” (1987, 78).
M: …because they were not expecting such behaviour in the chapel.

J: Do you think this kind of behaviour happened when they went to seminary?

M: Who?

J: The older pastors.

M: No, it was not happening. It happened later. When I first came to the seminary, it was not happening. It happened later.

J: Hm. Why do you think it began?

M: [laugh] I don’t remember. We have…

J: I see.

M: But it began when people started making many mistakes in the chapel especially when reading and praying. You know, if you pray a very long prayer, they will say you are no longer praying but you are preaching.

(P 6.8-6.9; Mohau; 283-284; 284-329)

It seems clear that sometime during the final years of the 1990s or the beginning years of the 2000s open verbal and nonverbal critique of students during MTS worship services became the norm, and that (if Mohau’s memory is accurate) the Director of the Seminary and some of the students at that time agreed that it would be helpful. This is partially corroborated by comments made by the Director during my interview with him in July of 2006:

J: And that is a couple of times when the worship leader has announced hymns or when someone’s been reading…

M: Mm, hm.

J: …if they make an error,…

M: Mm, hm.

J: …the members of the congregation actually speak…

M: I see.

J: …they say AAAA…

M: I see.

J: …or refuse to do what the leader has asked them to do.

M: I see. Well, it’s good that you are talking about it because this is something which came from students themselves. They said we actually take advantage of practice when we lead worship and we want to minimize mistakes as much as we can and we want somebody who stands in front of us to lead us in worship, to really try to make as fewer mistakes as possible. And they said, “Since we are practicing, if somebody makes a mistake, from amongst us, of course, amongst the students themselves, we should really show our dissatisfaction because this person did not take time to really prepare himself or herself for the work that he is going to do. And by making that kind of noise or something, we are saying to the person, ‘Before you come in front of us, please take time to prepare yourself so that you make fewer mistakes than you would if you have not prepared yourself for the leadership of the worship.’”

J: I see. When it’s happened when I’ve been in chapel, it’s tended to take my mind off of God…

M: Mm.
J: ...and put my mind on the interpersonal things that were going on.

M: Mm, hm.

J: How do you feel about this? Do you think it’s an important part of the worship?

M: Well, personally I have no feeling about it because it’s students themselves who say, “We want somebody to stand in front of us being prepared for the thing so that they don’t make too many mistakes. If they make too many mistakes, it seems like they have taken what they are going to do for granted. And we want them to take what they’re going to do very seriously.” So I personally don’t think I have a feeling really as far as that reaction is concerned.

J: If students make mistakes in chapel, do you ever talk to them about it?

M: Yes, yes, after chapel. Yes, after chapel. But always I say, “Yes, you have really tried well.” I still use the same words that I used to you…

J: Boiteko bo botle [Good try].

M: Yes.

J: OK.

M: Yes, I say, “Yes, you have really tried well, but…” So I tell the person what they have to do. And I don’t do that in my capacity as the director. I do that in my capacity as an instructor for worship.

J: So is – I mean, there is a worship class…

M: Yeah, right.

J: …a liturgy class.

M: Right.

J: Is our on-campus worship a part of that class also?

M: No, no, not at all, not at all.

J: OK.

M: Not at all.

J: But still in your capacity as the instructor of the liturgy class, you will talk to them about errors that they make in our campus worship.

M: Yes, exactly, exactly.

J: I see. So, in a way to say, “Since I’m the one who’s teaching you how we conduct worship,…

M: Exactly.

J: I want you to know that I noticed this…

M: Uh, huh, exactly.

J: …when we were worshiping together.

M: Exactly.

J: I see.

M: Exactly.

(A 4.10-4.11; Moseme; 429-430; 399-460)
Though the Director of the Seminary recalls that the students alone instigated the change, and Mohau recalls that the Director and the students collaborated, both agree that there was a specific decision made to encourage students to, in addition to quiet and nonverbal critiques, begin to articulate verbal critiques of chapel leadership and participation during the conduct of worship services. From interview content and dates of attendance and graduation of interview participants, it seems very likely that this change occurred sometime between 1999 and 2001. Note also that the Director of the Seminary is emphatic that MTS worship services are not a part of his courses. This is clearly not the understanding of the students who participated in both, as can be seen from comments made by students and former students during interviews. In fact, the Director of the Seminary has a multi-part format for critiquing leadership roles during chapel services, and students are required to write the categories for this format on the chalk board in his classroom, and lead the class through critiquing the various roles of worship leadership participants. I often saw this list of headings on the chalk board in the lecture hall, and it was specifically mentioned in one student interview:

L: So it was after that meeting that he said so because also in the other group when we were meeting with the BS students, we did forget something to write the heading on the writing board.
J: Was this in a class?
L: Yes.
J: What class was this?
L: Pastoral Theology.
J: Pastoral Theology and you’re supposed to write headings on the blackboard, the chalkboard?
L: Yeah, the ones that are written in the hall after you have held the sermon.
J: Oh, OK, this is where you evaluate the service that the other students have done.
L: Yes.
J: And say whether or not the prayer was done well, the announcements, that sort of thing.
L: Yes.
J: OK.
L: So we have forgotten to write one of those headings.
J: How many headings are there?
L: There are many.
J: More than ten?
L: More than ten.
J: OK.
L: They are more than ten.
J: And you forgot one.
L: We forget one.
J: Mm, hm.
L: And we did others before we reached that one. That one is the second to the last, I think. When we reached it, he just went away and leave us there.
J: The director.
L: Yes. We asked. He said that we were stupid and not caring.
J: Stupid and not caring.
L: Yes.
J: Now he said this in Sesotho, though, didn’t he?
L: Yes.
J: What word did he use for ‘stupid’?
L: Sephoqo.\textsuperscript{114}
J: OK.
L: And we just sit there and wondered, and we tried to convince him that truly we had forgotten because he was pointing to the one who was the chairperson at that moment saying that he wasn’t caring and that one said, “No, we have just forgotten or we have, it’s a problem like any other problem.” And then he said, “No, it’s just up to you to see what you are going to do.” So he left. And we discussed what are we going to do? Then we didn’t know but we had to ask the other classes as to how to settle such a matter and the prefects were the ones to go to him to ask for forgiveness.
J: They had to go and ask for forgiveness for forgetting one word…
L: Yes.
J: …on a blackboard.
L: Yes, we had to.
J: [\textit{laugh}] And what did he say?
L: [\textit{laugh}] He said yeah, he hears that we are sorry but we must go back to our class and have a written letter apologizing.
J: You must write a letter of apology for forgetting to write one thing on the blackboard.
L: Yes.

It is clear, from the Pastor interviews presented above, that the process of critiquing chapel leadership – even when it was nonverbal or quiet – was in many ways distracting and unpleasant for worship participants and leaders. Interview participants whose seminary careers included years during which these critiques occurred during chapel, and were, at times, verbal critiques, indicated similar or even greater levels of distraction and displeasure. In the following interview excerpts,

\textsuperscript{114} If this is the word that was used by Moseme, and the word spoken during the interview (the recording seems to clearly indicate “sephoqo”), the meaning is reminiscent of the village fool or jester. I asked two Basotho about the implication of the word “sephoqo” as used to describe someone, and they shared with me that they would perceive the use of this word as “insulting” and “abusive.” The word more directly indicating an English translation of “stupid” might have been “sethoto.”
note the constant issue of the nature of the in-chapel critiques, and the presence of the Director of the Seminary as a participant or instigator of these critiques:

T: Sometimes you can be… the director can call you, then tell about the things, yes.
J: But if he just tells you about them, why should you fear that?
T: He can be always against you. Every step you take you can be in danger position.
J: In what ways can he be against you?
T: When you are in the worship, in the chapel in the worship, he can be a problem always.
J: I see. So, at school he could make it difficult for you…
T: Yes.
(S 2.5; Thabang; 10; 176-182)

J: And you’ve mentioned worship now, do you find worship meaningful here at the seminary?
L: I think it can work in two ways but although I cannot assume for the other one. You know, to be taught and understand what you are taught sometimes the method that can be used are not the method that a person can be happy with but the goal sometimes will be to make a better person out of those methods. But when they are implemented I think there is a little bit of respect for a person about how he or she is feeling so I think in a way the way we are taught it does help because you can’t teach a person how to drive a car and be nice to him all the time, it may spend a much longer time than what you had supposed to spend but I think sometimes things get careless and people are hurt in the worship and end up not worshipping any more, just following the instructions.
J: What methods do you mean?
L: There are things that when a person is not reading the Bible as it is, the congregation is going to make a noise just to make him know that he is not reading what he is supposed to read and the announcer is also going to be interrupted if he is not using the seminary Sesotho, because there is seminary Sesotho. And he’s going to be interrupted and if there are mistakes the whole people who were involved in the leading of the service will be told to repeat the service. Sometimes it may take up to one month.
J: One month, as a punishment for not behaving well or not performing well in worship.
L: Yes.
J: What is seminary Sesotho?
L: Seminary Sesotho is the Sesotho that is more different from the South African one. The South African one is the one that will be Sesotho that is diluted with the other languages and also the Lesotho Sesotho is a little bit different to the one that the seminary uses so there are always quarrels about the Sesotho words that are used. So there is a Sesotho language that is spoken at the seminary that cannot be found outside the seminary.
J: Hmm… you mention this method of disciplining students during the seminary, and I guess discipline may be my own word but during the worship – whose method is this? Where does this come from?
L: Mostly you find that the director is leading this kind of method by saying that the congregation is quiet while things are not done accordingly. He can even stand up during the worship and say that we are supposed to do these things because this is our learning prayer so he is the one who will even encourage students when they are not taking any action against what it seems like is wrong.

J: I see. So do you find just for you personally, Lerato, when you are in worship, are you focusing on God?

L: Not really – before the service starts, yes it’s when I could find a space to be with God but when the service starts, it’s back to check the mistakes.

J: And you feel like you’re encouraged to do that by the director’s method?

L: Yes.

(S 4.4-4.5; Lerato; 47-48; 160-199)

J: OK. Alright. Well, let me ask more about what it’s like to live here and then we’re going to move on to classes and other things. When you go to worship here at the seminary, do you find that worship is helpful for your spiritual growth?

M: No, it isn’t helpful because here we take for granted.

J: It is not helpful…

M: Yeah.

J: …because you take it for granted.

M: Yes.

J: How?

M: You know, sometimes when somebody’s praying, we laugh.

J: You laugh in the middle of someone’s prayer?

M: Yes.

J: Why do you do that?

M: That is why I say that we take them for granted.

J: Is there a reason, though, that people are laughing?

M: I don’t think there is a reason except that we don’t take it seriously.

J: You don’t take it seriously.

M: Yeah.

J: And how about when somebody is reading scripture or preaching or giving announcements?

M: You know sometimes when somebody is reading and then we [unclear] or make some mistakes, we make some noise with our books. To me it is not good.

J: Why do you do that?

M: They said that the director said that they should so that person that he is doing something wrong.

J: So they said that the director said…

M: Yeah.

J: …you should do that.

M: Um, hm.
J: But have you heard the director say that?
M: Yes.
J: OK, so the director has said to you, “If someone makes a mistake in chapel you need to show them.”
M: But me, I disagree with it.

J: I see. Well, how about worship here at the seminary? Do you find worship to be helpful to you spiritually?
I: No, it is just the practice, yes it is good for a practice. So that it look to a person who doesn’t know it, it looks respective.
J: It looks respective or respectful.
I: Respectful.
J: But you’re saying that it’s not really respectful?
I: No, it is not useful spiritually.
J: I see.
I: To someone who is from outside might see it as respectful.
J: I see. But for you, it’s not useful spiritually. What is it practice for?
I: One part of it is learning to dress up. OK I find it being well but the very bad point of it is when a person can make a mistake, when we find that that was not the worship at all.
J: What do you mean? What happens when someone makes a mistake?
I: There will be shoutings of different sentences all of them making someone to feel small.  

J: Has that ever happened to you, Itumeleng?
I: Not in this year but it has happened.
J: I see. And in this year has it happened to other students?
I: Yes, it does.
J: Why do the students say these sentences to make people feel small?
I: Some lecturers encourage it.
J: Some lecturers do. Does the director also encourage this?

Recall (as presented above) that this notion of “feeling small” was mentioned by “Limakatso” in a description of the opening chapel service:

L: The way that we have to introduce ourselves before the whole congregation made me feel small.
J: Made you feel small.
L: Yes.

As reported (above) from my field notes, one of Limakatso’s colleagues used similar language when referring to the opening chapel service of the same year: “I was contradicted. I felt so small.”

My first encounter with the concept and phrase ‘making a person feel small’ occurred during an MTS faculty meeting in 2004 when the seminary’s Administrative Assistant had forgotten to type and distribute some minutes. The Director asked one of the expatriate staff members to go and get the Administrative Assistant so that she could be “made to feel small” in front of the entire staff. The expatriate staff member tried to refuse, indicating that he did not wish to embarrass the Administrative Assistant. The Director, however, insisted, remarking that, “She will only learn the proper way to behave if we make her feel small because of this mistake.”
I: I’m not sure but it happens in his presence.

J: I see. And do you feel that that’s appropriate during a time of worship?

I: I don’t find it being good at all.

J: OK. I’m going to ask you to speak a little more loudly so that this machine can pick up your voice. But thank you for sharing with me. So do you have any suggestions for how worship could be better or do you think it’s OK that we just have practice worship?

I: I find it being late to come up with the suggestions. And I don’t think they will be of any use.

J: Why wouldn’t they?

I: Because it’s like I will be alone. I will be alone to be against what is in the process now.

J: And that makes me want to ask you this: Do you think you would be alone because you would be the only one who would say something, or do you think you would be alone because you’re the only one who feels this way?

I: I think I will be alone because I have never heard someone being against it.

J: I see. OK. But it doesn’t make you feel good.

I: It doesn’t make me feel good but I gave up.

(S 7.3-4; Itumeleng; 102-103; 94-131)

J: OK. Alright. Well, I’d like to ask about worship at the chapel here at the seminary. When you attend worship, do you find it spiritually uplifting for you?

L: [sigh] Sometimes, especially if those who are conducting it they are not doing mistakes, but if they do the mistakes because I was told to correct them, that correction, once I make a correction, when conducting the service, I lose everything.

J: I see. You were told to correct them?

L: Yes.

J: Even if you’re sitting with the congregation.

L: Yes.

J: And how do you correct them – do you speak in the middle of the service?

L: No, I just say it in my head sometimes we have to tell that “no that one is not good or it is not like that in this way.”

J: I see.

L: Yes.

J: What if you’re supposed to stand up but I, as the leader, forget to move my arms in this way and you know I want you to stand up, will you stand up?

L: No.

J: No, because I have failed to move my arms in the proper way.

L: Yes.

J: I see. Who told you to correct these mistakes?

L: I think that one we get it from other students. But the director himself sometimes if you sit near him, he will tell you, “Ask him which one to take if he make a mistake or say two things at same time.”
J: I see. And so when this happens, then you lose the spirit of worship.
L: Yes.
J: I see. And does this happen at every chapel service?
L: No, sometimes.

(S 8.3; Lizzy; 116; 101-127)

J: Well, let’s talk about the chapel some. Do you feel like the chapel services are spiritually uplifting?
L: Mn, mn [negative]. No, because it is too formal because I think when someone prays, he must be free to pray in whatever way he or she feels. There shouldn’t be some comments made directly to him during the service.
J: Some comments?
L: Yeah.
J: What happens?
L: Because if you have misspelled some writing when you are reading the Bible, immediately we will say, “No, that is not the real thing.” Or we just clap our books or laugh. Even if you can call a wrong hymn, maybe you have said we are going to sing the second hymn, but because we repeat everything twice, if in the first place you have said we’ll repeat the – we’ll sing the first hymn, the first verse and then for the second time when you repeat you said the second verse, then we are going to sing whichever verse we want despite of what the leader will sing or else we will just sit and watch you do it, you will just have to sing it by yourself.
J: This is during worship service.
L: This is during worship service.
J: And what do the lecturers and the director do when you do these things?
L: No, it’s a good thing because that person will feel ashamed and next time he or she will remember when he had to do something then he wouldn’t have to do some stupid things before us.
J: So you say it’s good to shame people in worship?
L: That’s how it has to be.
J: Why?
L: Because –
J: Who says it should be like that?
L: Because we are told that if you are doing it kindly, one will not learn it quickly.
J: Who tells you this?
L: Our brothers and sisters. They said you must go through that thing so you can be alert at all times.
J: I see.
L: And be able to withstand everything the congregation might say to you like, “When we correct you, as to when we evaluate what you have been saying, there is no time when we say that we congratulate you.” Never ever will you hear us say, “You have preached well.” “You have singed well.” “You have done this well.” No. We are told, “No, such a thing doesn’t happen at MTS.”
J: By whom, who tells you these things?
L: By the director.

J: The director says, “We do not praise at MTS. We don’t say ‘congratulations’ or ‘you’ve done this well’ or anything.”

L: You won’t hear such a thing.

J: How does that make you feel?

L: It makes you feel – you just keep wondering what is good and what is wrong because now you don’t trust the students, you don’t trust the lecturers because there is no time when you do a good thing. You will be told only when you have done a bad thing. And that makes someone to wonder because if you had preached and maybe you had done a good introduction, that must be said that at least you have tried to do this and this but then the whole thing it will be all wrong and you will be told, “You are lazy. You don’t want to study.” All those things.

J: Who tells you this, your fellow students or also the lecturers and the director?

L: The lecturers and the director also because he’s the one involved in that class, the homiletics and it’s not good because in the first place you are not told how to write the sermon.

J: Well, of course, in homiletics class he must teach you how to write the sermon, doesn’t he?

L: No, no, we have never been told. We are just told that a sermon must have an introduction, the body, and the ending, those three things. How, you don’t know.116

J: So how often does your homiletics teacher lecture?

L: Twice in the beginning of the year.

J: In the whole year only twice.

L: In the whole year.

J: And what things did he say during that lecture? Those two lectures?

L: I think in the first class it was just our introduction. He introduced himself to us and us to him and what he expects us to do. Then the second time that was when he told us that we were going to have some sermons and a sermon you have to do this and this and whatever and the introduction about his subject only. That’s what he did in the second class. And then from there that’s when we started preaching and all those things until the end.

J: And did he give you notes and books to read and bibliography and places where you can find…

L: No.

J: …more information?

L: No, he just told us that the library was there and that’s all.

J: I see.

---

116 I once asked the Director if the students ever got to hear him preach. He told me that he didn’t like the students to hear him preach because he feared they would then just try to emulate him. This was echoed by a student in an unrecorded interview: “Ntate Moseme says he will never preach where students are because all students will imitate him” (Field Notes 31 August, 2006). The Director does not preach at MTS, and is rarely, if ever, invited to preach anywhere in the LEC. In four years I never heard him preach. He is the only Homiletics instructor at the seminary, and the students attend Worship and Homiletics class with him during every year of their on-campus seminary education.
L: But what he normally refers to is that at school we get the information from our brothers, the older ones, that we must get everything from them.

J: Oh, and where do they get it if they have the same class with these two lectures?

L: [laughing]

J: Where are they going to find this information?

L: [laughing] I don’t know. Maybe them also from their brothers and all those things as to how they have done it.

J: I see. OK.

(S 10.5-10.6; Limakatso; 149-150; 215-295)

117 My field notes from a 22 September, 2006 conversation with an LEC pastor who was a recent MTS graduate contain similar information:

He (Pastor) told me that it was true that in Homiletics, Liturgy, and Pastoral Theology classes they do no reading, have few lectures, and mostly do reports. I asked if they were instructed about the theological reasons/issues behind liturgical acts – prayers, sacraments, etc. He said, “No, but we did some of that research during your Sacraments class.” [I designed and taught a course entitled, “The Sacraments in Reformation Thought,” which included historical and theological developments regarding practices and understandings related to the sacraments and their presence in our liturgical traditions today. As was nearly always the case, this course did not necessarily appear in any curricular design, and I was not requested to teach this course, but, rather, suggested it.]

J: “How about preaching methods?”

P: “No. He just had us give sermons however we could, and then we evaluate them. You could never say something positive about some one’s work. You had to be critical, negative.”

Field notes from a conversation with a student and former student indicate a similar pattern:

They (student and former student) told me that “preaching” class contains only one lecture, which is on the first day. The Director (Moseme) introduces himself, and then tells students that a sermon should be like a letter – with an introduction, a body, and a conclusion. One day only. “Next week we begin preaching” (Field Notes, 31 August, 2006).

Preaching had been identified by the 1988 denominational study, and its report, Instruments of God’s Peace, as one particular area in which the LEC needed marked improvement:

3. Special care must be taken at the Theological Seminary concerning the teaching and training for PREACHING so that ministers will be able to preach the Gospel in a [sic] ways related to the daily difficulties of people in our present time. The sense of joy and dedication of preaching the Word of God has to be restored (1988, 32).

Members of the Lay Focus Group I interviewed in Masitise shared the following experience and questions about the preaching training at MTS:

M: The way they preach is somehow different from how other churches do.

J: Ah.

M: Pastors from other churches.

J: So they learn a special kind of preaching she’s saying.

M: E, Ntate.


Woman: I think that it happens that sometimes a fellow here can be so emotional when he teaches the Bible, when he preaches. Maybe he’s a member of – [Sesotho unclear] – but once he gets into the training there, when he comes back he’s very quiet and very gentle when he preaches. We always wonder what makes that difference. What is done to them so that when they come back that spiritual emotions is dealt with, it’s not there?

J: Mmm.

M: [Sesotho] [some comments in Sesotho]

Woman: When you come back, what has happened?
“Worship,” then, when used to refer to the event that takes place eleven times per week in the seminary chapel, is a euphemism meaning, “practice for the leadership of the Church’s liturgy, performed in fulfillment of the requirements for the Homiletics, Worship, and Liturgy courses taught by the Director of the Seminary.” All students, pastors, and MTS instructors with whom I spoke were clear that the chapel services at MTS were an extension of the classroom exercises associated with the teaching of Homiletics and Liturgy. It is, of course, not unusual for a theological seminary associated with a Christian denomination to concern itself with training students regarding proper and expected form during worship. The seminary is, after all, charged with the training of ministers who will fulfill very specific liturgical functions and who will be expected to know and follow the specific liturgical forms of their particular tradition. It is fitting that the seminary would provide opportunities for learning and practicing these forms. What seems inappropriate to the seminary’s task of formation, however, is the process of critique, described by all participants, which focuses the thoughts of the “worshipper” on watching and listening for the mistakes of worship leaders.

That the Director of the Seminary takes seriously his obligation for the training of the students in the proper performance of public worship is evident from my interview with him (excerpted above), and from his own written comments in his Doctor of Ministry thesis:

**The Nature of Worship**

Public worship can be understood as the external religious cult where the entire congregation of Christian people are brought together for the solemn praise and worship of God. This public worship, as the combined worship of individual hearts, necessarily takes on a more formal pattern than the freer forms of private devotion. Pastors are here the presiding officers. They make sure that women, men, and children are lifted up to the common Father of spirits who alone is worthy of praise and adoration and in whose service is perfect freedom (Moseme 1987, 77).

[Some comments and laughing]

J: OK. Can you ask do others want to say something about that also?

M: [Translation] [Some comments]

Woman: [Sesotho]

M: She’s making an example, an evangelist who left their parish and went to seminary and came back.

J: [Jeff translates] OK, he went away hot and he came back cold.

M: Yes.

J: Is that what she’s saying?

M: Yeah. [laughing]

(L 4.6; Masitise; 478; 211-237)
Moseme’s comments here highlight both the more formalised expectations for public worship and the expectation that pastors serve as “presiding officers.” This role is incredibly important, it seems, for Moseme. Indeed, it is the work of the pastor to ensure that worship participants are “lifted up” to God. This is important for the worshippers because God is worthy of “praise and adoration” and because worshippers experience “perfect freedom” in God’s service. Moseme has indicated a very high level of importance of worship, the role of the pastor in the conduct of worship, and the function of worship in praising God and contributing to “freedom” for the individual worshippers. Moseme writes that worship performs a pastoral care function for the gathered community:

> In a broader sense, pastoral care is involved in all the church does, and we give our attention now to the worship of God’s people. Through the music, prayers, readings, and other parts of the liturgy, wounds are healed; people are sustained and guided in life (1987, 77).

Healing, sustenance, and guidance, then, are the fruits of participation in the liturgy. Clearly much is at stake in the conduct of worship. For Moseme, worship is crucial to the Christian life. It inspires and guides the believer, sustaining the Christian life in community:

> True worship is, indeed, the edifying or building up of the people in Christian faith and godliness. The congregation is led to God in prayer, song, reading of the scriptures, and preaching. Worship develops the divine life, genuine Christian feeling, and the true spirit of Christian love that is in the people. Worship deepens that consciousness of the life of God and Christ that exists in the members of the congregation. Indeed, true worship makes better Christians who are purer, more self-sacrificing, and courageous in all good things because their hearts have been kindled by contact with the heart of Christ. True worship provides the worshipper with a strong and stabilized faith in God (1987, 78).

With such strong claims for the importance and efficacy of worship, it should come as no surprise that Moseme, as the Director of the Seminary at MTS, would want worship to be an ongoing, central focus for the life of the seminary. Several questions arise, however, from Moseme’s assertions about worship, vis-à-vis the actual conduct of worship at MTS and its effects upon participants. One important question is whether the students at MTS, for whom these seminary worship experiences are the only worship experiences for nearly four years, are considered “worshippers.” If these services are, as so many students and pastors suggested during interviews, merely “practice” sessions or solely extensions of the technical instruction of the classroom, what opportunities exist for the important practice of worship in the lives of these would-be pastors? Additionally, is Moseme’s conception of worship utilitarian, in the sense that the proper performance of specific readings, movements, and rituals creates efficacy, *ex opere operato*, in a sense similar to that referred to in reformers’ critiques of Roman Catholic sacramental beliefs and practices of the sixteenth century? Further, what of the disposition and faithfulness of the worshipper (*ex opere operantis*)? What do mindfulness, devotion, and personal and communal
piety contribute to the process and efficacy of worship? Moseme seems to focus on the utilitarian importance of the proclamation of the Word:

The reading of the Word of God is in itself a healing medication to the overburdened heart. Therefore the reader of the Word of God must read it in such a way that it becomes self-explanatory to the ears of the hearer. This requires a lot of reading practice by the reader before the actual reading of God’s Word before the live congregation. Every word and sentence he or she reads must be heard clearly at the back of the church. The reading of the Word of God must be made different from the reading of secular books, because here God Himself speaks to the people, and the people find in it a cure for their troubled souls (1987, 79).

Here Moseme echoes important reformation themes regarding the centrality of scripture as the “Word of God,” clearly upholding the necessity of clarity and piety regarding the reading of holy texts in the conduct of worship. There is, however, beyond the expected Reformation theology of the power of scripture and the practical considerations for the reader regarding volume and clarity, the troubling notion that the reader’s manner of reading might cause the words of scripture to become “self-explanatory to the ears of the hearer.” Perhaps this notion arises from the Reformed idea of the revelatory power of scripture, but it seems to misunderstand or somehow misappropriate the Reformation sensibility. John Calvin, in his 1559 final Latin edition of Institutes of the Christian Religion, writes, in 1.7.4, of the importance of the work of the Spirit regarding reception of the Word:

For as God alone is a fit witness of himself in his Word, so also the Word will not find acceptance in men’s hearts before it is sealed by the inward testimony of the Spirit (1960, 79). 118

For Calvin, it is faith, as a result of the work of the Holy Spirit, which works efficaciously in the reception and understanding of the Word. It is surely important that scripture be rightly read and heard, but the assertion that the manner of reading somehow renders scripture “self-explanatory” either misunderstands or denies the important Reformed belief in the Spirit as it regards God’s Word in scripture. Again, Calvin, from Institutes 1.8.13:

Therefore Scripture will ultimately suffice for a saving knowledge of God only when its certainty is founded upon the inward persuasion of the Holy Spirit (1960, 92).

118 I have chosen Calvin here, and earlier in this thesis presentation, as one representative of the European Reformation largely due to the Calvinist heritage of the Paris Evangelical Missionary Society, the founding body for the Lesotho Evangelical Church. I do not presume that Calvin’s writings serve as the only exemplary materials from the Reformed tradition. I do presume that various nuanced readings of this tradition have led to a variety of interpretations regarding scripture and its place in worship. My use of Calvin, in this instance, is intended to contrast a general Reformed notion about the role of scripture in revelation, with what I see, in Moseme’s assertions, as a departure from that tradition. See also, from the Lutheran tradition, Dietrich Bonhoeffer, in Life Together:

Proper reading of Scripture is not a technical exercise that can be learned: it is something that grows or diminishes according to my own spiritual condition. The ponderous, laborious reading of the Bible by many a Christian who has become seasoned through experience often far surpasses a minister’s reading, no matter how perfect the latter in form (2005, 64).
It is, then, for Calvin, at least, the Spirit of God that provides the “inward persuasion” that allows for the reception of God’s Word in scripture. I do not here intend to belittle the importance of clarity and precision in the reading of scripture during worship. I am, rather, exploring whether a focus upon procedure has taken such a central place in the practices at MTS that the cultivation of Christian community in which God’s efficacious Spirit might be known and received has been sacrificed at the altar of formality.

The formal liturgy, of course, has been an important part of the worshipping life of members of the LEC for nearly two centuries, and continues to be important to people in churches in Lesotho and around the world. An excerpt from my interview with Professor Sebatane, the Chairperson of the MTS Board of Directors, portrays his understanding, as a lay person and as a leader of the church, of the importance both of the presence of the Spirit in worship and of the importance of the liturgy and its public performance:

J: As you think about campus life at Morija Theological Seminary, do you think that chapel services and worship services are and/or should be an important part of life at the seminary?

S: Mm. Oh, definitely, I think so. I definitely think so because they are part, they should be, yes, I think so.

J: And as you envision chapel services there, do you think they should be spiritually uplifting for the students?

S: Yes, yes, definitely, I think they should be, otherwise, you know, I think they should be because that’s the crux of the matter and this is to be a test for these students to see whether really this is what they want, I mean, this is, yes…

J: Now, when you say ‘this will be a test for the students,’ do you mean the seminary experience or the chapel services themselves, so what do you mean will be a test for the students to see if this is what they will really want?

S: Right, because the chapel services and all those are, to me as a layman, to me, sound like they are the core, part of the core business of the pastor and so I believe that those services, the students, they must be uplifting for the students and the students must feel that ‘yes, this is what I like, this is what I am going to do with the rest of my life.’ So this, I think that’s why I think it’s extremely important for them to say this, it’s how I’m going to run – all these other things, to me, I was saying all these other things centre around this service, I mean, look at liturgy for example. To me, that’s, you know, the engine for the service, for the church service and I think it must be important. I looked at the – when we went, we were going to be introduced to the students, it was just before the graduation and the board was introduced to the students there and I watched about how they were running the thing, you know, just for the morning prayer. I was very much interested to see how they were conducting themselves, you know, that sort of thing, to me, it’s important to see how they go about it. Oh, yes, it will be like the liturgy, they will know it. I suppose they will know it by heart by the time they leave there.

(A 3.5; Sebatane; 404; 211-238)

Professor Sebatane’s assertion that the liturgy is the “engine for the service” seems to overlook the importance of the animating power of the Holy Spirit in the Reformed tradition. The laser-like focus upon the critique of reading and presentation styles within worship seems to have
focussed too much upon the reader, and not enough upon what is read. It also seems to have created an atmosphere in which seminary students are not able to experience meaningful worship. Given the nearly unanimous sense of the responses of interview participants that worship services at MTS were not spiritually fulfilling for them, I often inquired about if and when they were able, as students, to participate in worshipful activity. The following interview excerpts from both student participants and pastors give a general sense of the responses I received:

D:  You don’t go there because you know you are going to worship. You are there and you know I am going to be marked. But I think if they could have changed that, we have that classroom, we wanted to have it but not in the chapel.

J:  I see.

D:  Mm, hm.

J:  Right, because you said that it was good that you learned about the service…

D:  Yes.

J:  …and the hymns but maybe you could have had another time when you really could just worship as yourself…

D:  Yes.

J:  …as Doreen.

D:  Yes.

J:  I see.

D:  Mm, hm.

J:  So were there other times when you could gather with students and you really felt like you were worshiping?

D:  Yeah, sometimes during the holidays it was nice because you know no one is going to mark you. You are there to worship, that you will pray and during Easter, before the Easter holidays, we used to be there and I wish we could feel something better.

J:  I see.

D:  Mm.

(P 5.6; Doreen; 246; 224-244)

J:  Were there ever times when you felt that you were truly able to worship God freely at Morija Theological Seminary?

T:  No, not at any point because even when we go to the Morija church on Sunday, we are still in school. No matter who preaches, no matter who is leading the service we are still in school because ours is to learn through the mistakes of those who are leading.

J:  Is it also to learn through the things that those people do well?

---

119 Doreen later indicates that at least some of these holiday worship experiences that were positive occurred at the seminary.

120 The Sunday Morning services at the Morija LEC parish would be the only other opportunity for public worship available to MTS students during their on-campus time over four years at the seminary. Teboho’s assertion that the process of critique (though not the verbal critique practiced in the seminary chapel) pervades even these services indicates that MTS students were truly unable to engage in public worship experiences as worshipping participants.
T: Yeah, but many times it’s their mistakes.
J: I see.
T: Many times it’s their mistakes.
J: Why do you say that – is it because somebody focuses more on the mistakes than on the good things?
T: Yes, I would say so.
J: OK.
T: Yes.
J: I see. Well, it sounds like it was not, you were not able to find worship time and space during the time at seminary.
T: Yes.

(P 4.7-4.8; Teboho; 218-219; 313-329)

M: Because to me to go and pray is a special moment for me to pray to God and so we are expecting that God will get the point so if we make such a noise, I don’t think that’s going to concentrate to that prayer.
J: So, do you feel that you can truly pray to God in our chapel services?
M: No.
J: No. So you have to find other times when you can pray to God?
M: Uh, huh.
J: And it’s because of this interrupting and laughing and noises.
M: Uh, huh.

(S 6.6; Mopheme; 80; 207-215)

J: I see. OK. Well, how about worship at the seminary? Did you find the chapel services to be helpful for you spiritually?
M: No, it doesn’t help spiritually.
J: Why not?
M: It’s like when we went to the chapel, we went for a practice, not for a worship, for a worship practice not the real worship like being moved by the Spirit the Holy Spirit. We are not moved by the Spirit there because it’s just a practice to us.
J: I see.
M: When you were in there, you were always afraid that – you pray God that you shouldn’t make any mistake and you don’t want to make any mistake.

[.. .]
J: I see. OK. So, if you didn’t really feel the Spirit in chapel, were there other times when you could be together with students and pray and really feel the Spirit?
M: No, we don’t have time for that. Time for that is only when you are alone in your bedroom.

(P 6.7; Mohau; 282; 260-267 and P 6.9; Mohau; 284; 330-333)
J: OK. And so if the worship services weren’t spiritually uplifting, where did you find time or place during your five years at seminary to pray to God and to worship, to really worship God?

C: In our homes.

J: I see, in your homes. With other students or by yourselves?

C: By ourselves.

J: I see. Did you ever gather with other students to pray and sing?

C: Sometimes in singing we gathered together.

J: I see. OK.

C: But not always in praying.

J: OK. So praying mostly happened by yourself in your homes.

C: Yes, Ntate.

J: And not in chapel services.

C: Yes, Ntate.

(P 8.7; Carol; 325; 255-268)

———

K: I remember one time I asked one of the evangelists, “Is it not enough for us because we come here daily but we never developed? At this service, it’s not useful for us. Is it not strong for us to stop coming here?”

J: Mm.

K: E. Because we are getting nothing out of this.

J: You never develop.

K: Never develop.

J: I see.

(P 9.10; Koluoa; 342; 384-391)

———

J: So when you’re in chapel, do you feel like you’re really having a spiritual experience?

R: No.

J: No.

R: No.

J: So it’s not like you’re able to worship.

R: No.

J: And so when do you have time to worship here at the school?

R: Individually, because I always pray before I sleep and even before I wake up I always talk to my Lord alone.

J: I see.

R: That is where I am praying spiritually, not here.

(S 9.4; Rose; 129; 136-146)

———
May I start first of my expectations I did expect that people were praying every hour and going to the chapel I did think people were deeply praying but prayer in chapel is taken as one of learning part where we correct other people when contacting the service so that is difficult for me to pray and corretting at same time I have to do one of the two but what the school expected from me is to correct the mistakes that are performed by other people. In my own understanding I take it as a house of learning how to conduct the service and practising the best and good way of conducting the service (ISS 9, 1).

MTS students and LEC pastors routinely indicated to me that during their seminary careers they were unable to participate in public worship services during which they felt able to focus upon God or to truly worship or pray. As will be discussed later in this presentation, this environment of critique and judgement during chapel services – an environment that extended from the Homiletics classroom of the Director of the Seminary, and extended to the Sunday worship services at the Morija LEC parish – helped to set a tone for seminary life in which the experience of quality Christian community was undermined significantly. Key LEC officials, former MTS expatriate instructors, and current (2006) Mosotho and expatriate MTS instructors also commented about the unfortunate lack of inspiration or Christian community in worship, and about the strictness of form. Below are descriptions of MTS worship written by two expatriate instructors, and two responses to questions regarding worship and spiritual life at MTS written by MTS instructors in 2006:

At present Worship is extremely rigid, stereotyped, with no real opportunity (it would seem) to introduce other worship practices: i.e. contemporary music, seSotho [sic] developed prayers (apart from daily “spontaneous” prayer) and liturgies, and other liturgical shapes or forms of worship. Seminary worship follows the LEC format, with imported liturgies, prayers and music, mainly from the French Reformed Church. No apparent effort is made to introduce other forms of worship. Students feel somewhat restricted by a most inflexible worship life.

(Memo from former instructor Paul Frelick to A.M. Moseme, dated 3/11/97)

The students are attending eleven devotions a week as well as two services on Sunday mornings. The devotions are held in a liturgical manner, usually without an explanation of a biblical text. They are used to teach the students the proper liturgy of the LEC. Even if people can still gain spiritual refreshment, they miss the main objective of a devotion. When counselling students, I observed that many students are loosing [sic] the joy of faith and the eagerness of reading the bible during their

---

121 In April of 2006, as a part of the Introduction to Seminary Studies course I taught, thirteen TS1 and TS2 students completed an assignment in which they were asked to reflect upon the challenges and promises of theological education at MTS, and propose strategies for improving seminary life and succeeding as theological students. Papers included comments and insights on a variety of issues from housing to coursework to campus governance and inter-student relationships. All thirteen students gave me permission to photocopy (without names of authors) their papers, and to use them in this thesis presentation. These will be labeled “ISS” (Introduction to Seminary Studies), and are numbered 1-13.

122 The Lecturer Surveys I created and distributed were anonymous. Vocabulary and syntax for respondents 3 and 4, however, suggest that perhaps one is a Mosotho and one is an expatriate. Respondent 3’s use of “on the side of” and “whereas” is, in my experience in Lesotho, typical of English usage by Basotho, but less often used by Americans or the British – the two expatriate nationalities represented at MTS at the time of the survey.
years of studies. It has to be asked, if these kinds devotions do not contribute to this negative development.

(Stephan Fischer, expatriate instructor, from a report dated 27 March, 2001)

L3: Formal procedures at liturgical services is an area where ‘excellence’ is evident at MTS; but the word excellence put between quotation marks because there seems to be over-emphasis on verbal and movement formalities on the side of service conductors; whereas it is the direction and message of the gathering that deserve emphasis.

(2006 Lecturer Survey, respondent 3)

L4: I think that the regular chapel services provide a great opportunity for community worship and cohesion – albeit a missed opportunity. [. . .] The spiritual life is virtually nonexistent. In fact, self-motivated attempts at a community spiritual experience on the part of the students were systematically destroyed.

(2006 Lecturer Survey, respondent 4)

It is clear that there is a nearly complete disconnect between the expectations and aspirations of students, former students, faculty, church leaders, and seminary documents regarding seminary worship, and the actual practice at the seminary. With the exception of two or three of my interview participants and the Director of the Seminary, nearly no one seems satisfied that the worshipping life and spiritual life of the seminary are healthy or conducive to Christian community. Note the following descriptions, from the MTS Student Handbook, regarding campus community life and worship:

II.1.2 Spiritual Life

A Christian’s life is lived through a daily relationship with God, revealed in God’s Son, Jesus Christ, in fellowship with other Christians. It is hoped that walking daily with Christ will lead to evidence of Christian conduct and Christian Grace forming a pattern for future life and ministry. A Christian’s walk with God is strengthened and grows by prayer, a personal quiet time each day (listening to God), and reading God’s Word (God speaking to us). Spiritual aids may include the Almanaka [an LEC prayer calendar] and keeping a journal of our understanding of God’s will for our lives.

III. WORSHIP LIFE

Opportunities for worship are offered eleven times a week as students and their families lead morning and evening chapel. Attendance at these services and a Sunday morning worship are [sic] required. Variety and creativity are encouraged to make worship meaningful times of devotion, learning and sharing.

123 This excerpt presents portions of responses by Respondent 4 to two separate items on the survey, pertaining to worship and spiritual life.

124 It is my contention that life at MTS does contribute to “forming a pattern for future life and ministry.” This will be presented and discussed thoroughly in Chapter 6 of this thesis presentation.
The description of “Worship Life” in the Student Handbook and the actual practice of worship at MTS, of course, bear no resemblance to one another. The sentence – “Variety and creativity are encouraged to make worship meaningful times of devotion, learning and sharing” – likely represents the hopes of faculty members when the handbook was written. As has been shown repeatedly (above), variety and creativity are certainly not encouraged in any way in worship services at MTS.

The following excerpts from my interviews with the LEC Executive Secretary, Rev. B. M. Kometsi, and the LEC President, Rev. J. R. Mokhahlane, contain similar comments about the rigidity of the MTS worship experiences, and the lack of the presence of the “Spirit” or the “spiritual”:

J: So I’ll ask first one question that’s been coming up around the campus life and general course of study has to do with the worship life at the seminary. And I’m just going to ask you for, again, your vision. What do you think the worship life at a seminary should be and how should it play a role in a seminary curriculum? Or should it?

K: Yeah, as far as I have viewed the worship life of the seminary,…

J: Yeah, and I’m mostly asking you for what you hope that it can be or what a positive worship life at a seminary would be. But feel free to…

K: Yeah. One thing that, when one enters the seminary just from the village, from the local church, you know with our, you know, our different, you know, traditions of worship, one would think that when one enters the seminary, that a certain power of inspiration, an inspiration that is directed to someone who is going to be the leader in the church, has to be instinct. I’m not saying that the worship life in the seminary is so weak that it doesn’t give, you know, direction but I think what I’m saying is this is what one was hoping and even when I first entered the seminary myself, that is what was in my mind – that the worship life at the seminary should give direction and inspiration that if I’m just a student living in the seminary, and my worship life has been affected in such a way that I feel that after graduation from the seminary, I’m going to be a leader. It has to be a creative type that the Holy Spirit or the gifts of the Holy Spirit will inspire us to be creative even more, even training us so that when, now we are leading our own churches, whether local churches or maybe at other levels so that the Holy Spirit has been working with us that we become so creative, you know, because you know what, the traditions of the church sometimes you do one thing…

J: Mm, hm.

K: …maybe you are using the liturgy book, using the liturgy book, you read the Bible, you sing the hymns, the hymns do not change, they have been sung for a long time ago, more than hundred years the same hymns, you do the liturgy, you repeat it every Sunday so much that it doesn’t give you meaning, it doesn’t inspire, you don’t even get the message from that, so I believe that the liturgy have been made and that’s where we’ve got to start. You know the liturgy, you know how to do, but they amend, they amend to, they amend just an example, so that we can be as creative as we can. So that we can even introduce new things, new ways of worship, new ways of worship that even inspire people because when you are a leader, you are involved with many levels, you know, of education, of inspiration in the church that you are leading. I think that’s– we’ve got to look forward for.

(A 1.5-1.6; Kometsi; 383-384; 212-244)
Reverend Kometsi’s comments, while open to and appreciative of the use of the time-honoured hymns and liturgy of the church, reveal his own hopes that worship life at MTS could be more “creative,” open to the “Holy Spirit,” and “inspired.” Kometsi’s comments provide helpful information in that they are constructive, and arise out of his experiences as a student at MTS, a parish pastor, an MTS instructor, and Executive Secretary of the LEC. The following interview excerpt from my interview with Rev. Mokhahlane, at that time the President of the Seboka, is also helpful in that it identifies a spiritual deficit in the worshipping life of the MTS community, and posits a possible solution:

J: Now, at the seminary, we participate daily in chapel services and I would just like to ask you if you could imagine how you would like to have chapel services? What would you like the students to get from the chapel services?
M: That is where our weakness is. I said that to the executive committee sometimes that we should be thinking of having a chaplaincy at Koapeng [MTS], someone should be good to look after the spiritual life of the ministers. And that should be that person’s responsibility. Who will be there and officiate the chapel – when they go, when that time for chaplain comes, people should know they are going to be spiritually massaged, you know.
J: Mm.
M: That is where our weakness is.
J: So you feel that that spiritual massaging isn’t really happening now?
M: I don’t think so.
J: Yeah.
M: I don’t think so. Even in my time it didn’t happen. So because of that lack you notice that there is then going to be a lot of fightings between, a lot of hatred between the students. And we need someone who will stand between that. They should be taught that, to live peacefully, to accept one’s weaknesses, you know, yes.

(A 2.4; Mokhahlane; 392; 168-184)

Rev. Mokhahlane’s comments link the absence of “spiritual massaging” with interpersonal relationships on campus. This link has been evident in many of the student and pastor interview excerpts presented thus far, and will be explored further later in this chapter as a part of the presentation of additional excerpts regarding on-campus interpersonal relationships. Mokhahlane’s suggestion of a chaplain for the seminary reflects a concern that has been raised by others over the course of the recent history of the seminary.

His suggestion and the suggestions of others focus upon, in addition to the worshipping life of the seminary, the provision of pastoral care for the students. The issue of pastoral care for the students is present in documents related to the history of MTS, and appears among my research data. The suggestion that the seminary might have a Dean, to serve in addition to the Director, for
the purpose of attending to spiritual issues in the lives of the students, was recorded in a report of the Seminary Commission in March of 1981:

7. **Dean of the Seminary**

It is requested that a Minister be appointed who could help teaching in the Bible or Theological School and also care for the spiritual life of the students, their problems, etc…

This recommendation was never implemented at MTS. The 1988 document, *Instruments of God’s Peace*, the written report of the LEC-wide international review of the church’s life and ministry, included the following recommendation under the heading “Training”:

1. **We recommend a chaplain for the theological students who should be able to help develop their spiritual formation, which is presently insufficient (1988, 32).**

“A Draft Proposal Revision of an ‘Addendum’ to the L.E.C. Constitution ‘The Committee for Theological Schools’” – a document dated January 1998, which was prepared by expatriate instructor Paul Frelick and submitted to the MTS Director and Faculty, and to the LEC President – suggests that a “Faculty Council” take responsibility for “the ordering of worship and internal community life in harmony with student governance provisions” (1998, 3). This recommendation was also never implemented. The “ordering of worship and internal community life” has been under the sole leadership of the Director of the Seminary for over twenty-five years.

**Pastoral Care**

Reverend Mokhahlane’s concern, and that of others, for pastoral care for the students at the seminary is important, and was a topic of inquiry for my programme of research. Both students and pastors who responded to the Student Questionnaire and Pastor Questionnaire responded overwhelmingly positively about pastoral care opportunities on campus:

Seventy-five percent (75%) of students responding to the item, “I have access to caring and confidential pastoral care while at MTS” indicated either “Strongly Agree” or “Somewhat Agree”

---

Ellipses appear in original document.
Sixty-nine percent (69%) of pastors responding to the item, “I had access to caring and confidential pastoral care while I was at MTS” indicated either “Strongly Agree” or “Somewhat Agree” (see Figure 8). As was the case for many other questionnaire items (with the strong exception of the item regarding pre-seminary expectations), the students and pastors indicated, in the questionnaires, a higher degree of satisfaction with pastoral care opportunities than interviews, observations, and faculty perceptions (as recorded in Lecturer Surveys and field notes from discussions) indicated. Because these discrepancies are neither isolated nor small, I surmise that once students had indicated on the questionnaires that the seminary experience was different from what they had expected, they then responded to further items employing a “baseline” of sorts for their responses that assumed the actual as a form of the ideal. In essence, it seems, their responses on the questionnaires indicated that seminary was not what they had expected, but that given what it is, it meets their (perhaps significantly revised) expectations. As I presented near the beginning of this chapter, the questionnaire responses regarding pre-seminary expectations, and the subsequent interview conversations regarding this item were important keys for the respondents as they felt invited and even allowed to reflect upon the delineations between the actual and the ideal regarding theological education at Morija Theological Seminary. No educational institution is ideal, of course, and it was one purpose of this research to ascertain if and how improvements might be made to various aspects of theological education at MTS.

One mechanism for the provision of pastoral care on campus is outlined on page 2 of the MTS Student Handbook:

Students and student wives are assigned to faculty led counselling groups where matters of Christian seminary and community life are discussed. The groups shall seek to help individual growth as well as growth in Christian community. Counselling groups meeting regularly will discuss particular topics at each session. The format may include Bible study pertinent to the proposed topic with discussion, sharing and a time of prayer. Students are invited to speak with their counsellor on personal matters by appointment.

The Counselling Groups described in the Student Handbook were implemented during three of the four years I worked as an instructor at the seminary. In each of the three years during which they were implemented they were initiated by the Director, who assigned students to faculty members. The assignments were given at the beginning of the second semester during two of the years, creating a situation in which there were several months of the academic year during which no Counselling Groups existed. My experience with the Counselling Groups (my spouse and I co-led one) was that they were seldom seen by the students as a true source for pastoral care because the Director often reminded students that he was their “Father” and encouraged them to come to him for pastoral care. Additionally, we learned from students, after the first two years that we were at the seminary, that the Director had instructed Student Prefects who were members of the various

126 For example, (P 5.25; Doreen; 265; 1017-1022); (P 2.7; Lejaha; 184; 284-303); (S 10.3; Limakatso; 47; 91-101).
Counselling Groups to report directly to him about all things that were said and done at the meetings of these groups. This tended to undermine any sense of trust or community that these groups might have offered. Further, some of these groups either did not meet or met so infrequently as to be inconsequential.

Below are questions from the Lecturer Survey related to pastoral care at MTS, and the responses provided by each of the seven (7) respondents. The response labelled “L1,” the response labelled “L2,” and the response labelled “L5 b” appertain to the Counselling Groups at MTS. The other responses give an overview of faculty understandings related to the provision of pastoral care for the students at MTS:

21) Please describe the pastoral care available to students at MTS. Is the provision of pastoral care to students adequate? Is it confidential and non-judgemental? Do students seem to be aware of the pastoral care opportunities available to them?

L1: There are groups for the purposes of pastoral care, but it is not everybody who is aware of the opportunities regarding the students. It sometimes appears to be judgemental. It is however not adequate enough.127

L2: Pastoral care at MTS is far from adequate. There are groups organised by the director for “counselling,” but the faculty member placed in charge of these this group may not even speak the same language as those in his/her charge.128

It is my impression that students find it difficult to trust faculty members with their problems. Apart from taking their problems to the director there are few options available to the students for “confidential and non-judgemental” counselling.

L3: The present assessor is not in a position to dwell adequately on this question except to say, at least on paper there exists provision for pastoral care to students by staff. If there are inadequacies in this area, one contributing factor could be lack of facilities whereby the whole community of staff and students were to be in the same campus throughout their tenures. Naturally, every student would be in favour of pastoral opportunity for him/herself; were even a handful of it available, none would be unable to express it.

L4: It seems to me that students are unclear about what, if any, pastoral care provisions are available to them.

127 All Lecturer Survey responses have been presented as they appeared in the surveys. Nearly all of the completed surveys I received contained hand-written responses. I have attempted to include letter omissions, spelling irregularities, strikethroughs, and syntax precisely as they occur in the original documents.

128 This seems to be an expatriate respondent. There were two expatriate staff members who received Lecturer Surveys. I assume that both returned surveys to me. I was a third expatriate instructor during 2006, and, of course, did not complete a survey. The language concern indicated by this respondent refers to the fact that often Bible School (BS) students and Theological School (TS) spouses were unable to speak fluently in English. Though my own ability to speak and understand Sesotho grew during my tenure at MTS, I also experienced difficulties in providing pastoral care for those whose language I could not fully comprehend. Though respondent L2 does not mention it in her or his case, I personally found that cultural norms and expectations also provided considerable barriers to the provision of meaningful pastoral care. An example of this would be the clear differences between the family and community expectations of my culture of origin and the culture of the Basotho with whom I lived and worked. This did not, I feel, negate my efforts to be present pastorally with students, but did, I believe, limit my ability to imagine adequately with them culturally appropriate possible responses to family and personal dilemmas they might present.
L5:  
a+b)  There is no pastoral care to students at all.  
a)  There is no chaplain/dean of students/chapel.  
b)  Advisors for students are not absolutely free to exercise advise due to strict regulations of the Seminary.  
c)  The Morija Pastor cannot be helpful as students are not free even to visit him. They have to ask for permission to leave campus. It may be granted or denied at unquestionable discretion of administration.  
c)  No confidentiality in especially administration which sometimes serves as pastorship.  
d)  Students are aware that there is no Pastoral Care arrangement for them.  

L6:  As pastoral subjects are given by different instructors they can better say whether the provision of pastoral care to students is adequate.  

L7:  Pastoral Care is highly lacking. The provision of pastoral care to students is inadequate.  
  And students are not aware of this situation.  
  A its results are indicated when the students do mingle with the Christian Community and the church Councils.  
  Unless some prospective students are released to enable them to study courses like counselling, the opportunities will remain retarded.  

Students and former students responded somewhat differently when asked about pastoral care at MTS. While some felt that pastoral care opportunities existed – most often in the person of the Director of the Seminary or of one of the instructors – others felt that pastoral care provisions were lacking. The following are some pertinent representative excerpts from Pastor and Student interviews:

K:  Oh, no, let me say the pastoral, in class, in talking, his pastoral skills are really good. But in practice, as the director of the seminary, where you live with him as your pastor because we don’t have a pastor, or as your chaplain, he doesn’t have that.  
J:  So, he promotes himself as an excellent pastor…  
K:  Yes.  
J:  …and you as young students seem to believe that he’s the only one who has these skills…  
K:  Yes.  
J:  …but then later on you find out that, indeed, it’s not so…  
K:  Yes, only…  
J:  …but you continue to go to him because he’s the only one you know.  
K:  Yeah, unless there comes a point where you realize ‘well, I’m not the only one who trusts him and he is, those things which he made me believe we talked in confidence are not really in confidence.’ That’s when you begin to say, “No, I’m not going to him, back to him again for advice.” That’s when I began to say, “Well, I don’t think I’ll ever go to him for advice.”  
J:  Because he didn’t keep confidence.  
K:  Yes, because he didn’t keep confidence. He told, and I don’t think that is a good sign of a pastor. So, e, Ntate.
J: When you were at the seminary and I’m trying to remember, I think you told me that when you were at the seminary there were some expatriate lecturers.

K: Yeah, right.

J: Do you listen to the expatriate lecturers with the same attention that you listen to the Basotho lecturers?

K: I would say yes. I would say yes. With the exception, when I say ‘Basotho lecturers’ with the exception of the director.

J: Mmm.

K: We listened to the expatriate lecturers in the same manner as the Basotho lecturers because they all would be on the same level. Their task is primarily academic, with class, they would be concerned with class, not anything beyond that.

J: I see, and what’s the director’s task?

K: That of mentoring, saying, “Well, this is how you run a parish. You want to be a pastor, so this is how to be a pastor.”

J: I see, and does the director set a good example, in your opinion, of how to be a pastor?

K: At the seminary, no, no. But it takes long to realize that.

J: How do you come to realize it?

K: I would say for me I left seminary believing that anything we discussed with him was completely confidential.

J: OK, so you’ve gone back, it’s this confidentiality thing.

K: Yeah, I spent all those five years believing everything I said to him was completely confidential.

J: And somehow you found out that that was not the case.

K: Yes.

J: OK.

K: And that’s when I began to say, “Well, I don’t think this is good.”

J: Why would you not see one of the other lecturers as a mentor? I mean, why not Ntate Moreke, he’s a very accomplished pastor? Why not, you know, any of the others? I’m just trying to think of who might have been there, any of the expats. Some of the expats probably came after long academic and pastoral careers.

K: Yeah, but they are, you see, if you are an expatriate, there’s this sense of distance between the lecturer and – because of culture and other things but also we have too little time with other lecturers. Because you go to class, I would say, let me say, let me put it this way, for most all the time you have outside class will be used for Pastoral Theology. Because you will be writing reports, you will be visiting people, and you will be writing reports, and you will be, if not doing that, you are cleaning chapel, you are preparing for evening services which are also treated as part of class. Either evening or morning, or writing reports or…

J: So would you say – it sounds almost like you’re saying that the quality of pastors that the seminary produces is almost completely linked to this director.

K: Yes.

J: Because it’s the director’s time and tutelage and everything else that takes up most of your attention.

---

129 Pastoral Theology is taught by the Director of the Seminary, Rev. Dr. Moseme.
K: Yes, that is true.
J: That makes me feel a little sad, almost as if the things I’m teaching don’t really affect, do you see what I’m saying?
K: I see.
J: What do you think? Am I right to feel that maybe the things I’m doing are overshadowed by the director’s presence?
K: Of course, that is so.
J: It’s true.
K: Of course.
J: And how about my Basotho colleagues? Is it also true for them?
K: Yes, it is. It is true.
J: So at the end of the day, the graduates of Morija Theological Seminary really have been solely the students and under the tutelage of one person.
K: Yes.
J: And so the kinds of things that they do and know, etc…
K: Mm.
J: …really go back to that one.
K: Yes.
J: How do you feel about that? Is that good?
K: No, it’s not. It’s not because then we have one kind of, we have one kind of pastor in the form of different people which is sad.
J: So we have lots of young Mosemes.
K: Yes, we do, we do. Sometimes even the way we speak, some of us, even the way we speak, that is, it’s very much the way how he does, how he speaks himself.

(O 1.5-1.7; Key Pastoral Informant; 622-624; 178-261) 130

J: I’d like to ask about some other things. When you were at the seminary, did you feel there was someone you could go to for pastoral care? If you needed pastoral care, was there someone in the seminary community you could go to who would keep confidences and be pastoral towards you?
L: Mn, mn [negative] we didn’t have that chance. No, no-no. I don’t know, maybe because it wasn’t, it wasn’t introduced to us that we should have someone whom we can say my feelings to, yeah.
J: Was there anyone that you felt like you could go to if you needed to?
L: No, no, Ntate.
J: OK.
L: No.
J: Ntate Lieta, would you have liked there to be someone, you know, for students to go to if they needed confidential pastoral care?

130 This excerpt links the pastoral care that students receive at MTS with their own ability and preparedness to provide pastoral care as pastors, and highlights, in a way similar to some of the Lecturer Survey responses, the way in which the centrality of the Director’s role colours all that happens at MTS.
L: I think that is important. That should be practiced in the theological school if it is not practiced at the moment.

J: OK.

L: Yes, it must be. Because we have got different problems. Some might have a problem in the family.

(P 7.13; Lieta; 306; 511-528)

J: Did you have access to caring and confidential pastoral care when you were in the seminary? If you, yourself, had a personal problem,…

D: Mm, hm.

J: …was there someone you could go to who would be confidential and give you care?

D: Yes, the prefect of that time, although I won’t mention the name, the prefect of that time was very confident ‘go’, you could have gone to him and tell him whatever, whatever, whatever you want him to know about you, problems and other stuff. He wouldn’t hear you, hear your things known by the seminary, no he couldn’t, even the director. He was very good, Ntate.

J: Even the director was good?

D: Yes, yes, he was very good…

J: Alright.

D: … at that time, he was very good.

J: At that time?

D: Yes, at that time he was very good.

J: OK.

D: You could have gone to him and tell him all the problems you have and he will try to handle them, to help you to go out. He tried his best to help students at that time. I don’t know…

J: I’m asking, you have said, “At that time,” several times now, what do you…

D: Because I don’t know other times. I know at my time.

J: Of course, yes, alright.

D: I know at my time. I don’t know after I have left the seminary how he changed. Because sometimes the student as I used to have, they used to say, “Aaaah, people change sometimes. Sometimes going to talk about it in other class.” But, at our time, no.

J: OK, so you’ve heard from students since then…

D: Yes.

J: …that maybe it’s not that way anymore.

D: Yes.

(P 5.14-5.15; Doreen; 254-255; 561-589)

J: How about pastoral care – do you feel as if you had access to confidential pastoral care while you were at the seminary?

T: Um, I would say no. There’s no pastoral care because the pastor, because I was saying there is no chaplain, the pastor would be the pastor of the Morija church.
You cannot go to the Morija L.E.C. pastor because you will always have to say, you cannot have anything confidential with that person because you will always have to say, to ask for permission from the prefects to go to see the pastor. And if you need to have some sessions with him or her, then it means you will end up having to tell the prefects what you are doing there. But, basically because the director of the seminary is also a pastor, we believed that we need to tell him our different problems. But sometimes you will just say your problems are, in public you unexpectedly, I mean unexpectedly on your side, begin to tell people things that you would think you should have not told them.

(P 4.8; Teboho; 219; 330-341)

J: I see. OK. Now I want to ask you about pastoral care. When you were a student, Mohau, and let’s say maybe you had a problem at home or with a relationship or a personal problem. Was there somebody who you could go to who would give you pastoral care and who would keep things confidential?

M: Yeah, there was someone [pause] I had someone whom I went to when I had problems but it was – it ended in 1998 when that person, when he finished in the seminary, I no longer trust anyone.

J: I see. Was this –

M: Except the lecturers.

J: The lecturers.

M: Yeah.

J: OK. So this other person was a student?

M: Yeah.

J: OK. But you felt like you could go to the lecturers and they would keep secrets and they would help you?

M: Yeah.

(J 6.9; Mohau; 284; 334-349)

J: OK, good. Do you feel like you’ve had access to caring and confidential pastoral care while you’ve been here at the seminary?

L: Not really.

J: Have there been times when you feel it would have been important and you would have like to have had somebody that you could go to as a pastoral care giver?

L: Yes, because some of us are away from our parents for a long time and a person at the seminary might feel helped to make things much comfortable.

J: If the seminary could provide confidential, caring pastoral care in some way, could it be through a staff member like one of the lecturers or would it need to be somebody from outside the community of the seminary?

L: I think the issue relies on the personality because we do have some of our lecturers who are really helpful and confidential and understanding so I think a person from outside might help but not in a sense of the one who really lives with the student and can see how the student progressed in the class so I think the lecturers are more favourable for helping the students.

J: I see. Do you feel like you could go to lecturers now if you had a need for pastoral care?

L: Yes.
J: I see. So, when you want to talk to somebody, for instance, for pastoral care, to have someone give you pastoral care, where can you go?

L: You just have to go back to your home.

J: Really?

L: That’s the only best place, the safest place because, like my case when I have told one of the lecturers, which I thought he was a very good guy, and it came out that maybe at that time when I have just spoken to him, he went behind my back and told the director what was happening. Then you will learn that there is no one to be trusted here. You just have to do your things secretly without no one knowing about them.

J: Now with regard to living here on campus, do you feel like there’s somebody that you can go to if you need pastoral care – like if you have a problem, you mentioned that you had gone to the director…

L: Um, hm.

J: …is the director the person that you would go to or if you have an issue, is there a place you could go and somebody will keep it confidential for you?

L: I think to go to director is the best because before I tried to go to him, I did trust the other people outside but now I have seen that even him can do something to – he can help me and not and I think to go to him is best or other lecturers.

J: I see.

L: Yes.

J: Do you feel like there are people that you can go to, to help you with pastoral care who will keep things confidential? Do you have access to confidential pastoral care here at the seminary?

M: I didn’t get your question you’re asking.

J: Well, Ntate Mopheme, let’s say that you have a problem.

M: Uh, huh.

J: …with your studies or your family or your friendships.

M: Yes.

J: Is there a lecturer or administrator or somebody that you could go to and share your problems and they will be helpful to you and they will keep your secrets for you?

M: Here in the school?

J: Yes.

M: I don’t think there is anyone who I can go to him and tell him or her about my problems. Especially with my family here in school. Because what I learn here is that – like now I am talking to you, you can tell other people that we discussed this and this and this and this with Ntate Mopheme, and this is what we hear.

J: So, Ntate Mopheme, are you afraid now that you’re talking to me?
M: No, I am not afraid because what I am talking to you is what I feel so I’m not afraid to talk about that.

J: OK.

M: Yeah.

J: But you hope that I will keep my promise.

M: Yeah.

J: OK. [laughing] Thank you, Ntate. Do you wish there was somebody you could talk to who would keep confidence?

M: No, I don’t hope there is anyone here in the school who I can tell him or her about my problems.

J: Why not?

M: I think that not a student, the lecturers really.

J: Mm, hm.

M: Because sometimes it is not this year, Ntate Jeff. Let’s say I tell you I want to marry somebody about something that is a secret but I will hear it from some other students mention my name but I will know even though didn’t tell them my name, or but I know.

J: Um, hm.

M: And then they will discuss this in class.

J: In class even?

M: In class.

J: So some lecturers will take things that are supposed to be secret and they will say in class, “We have one student…

M: Yes.

J: …who this and this and this.”

M: Yes. “This student had a fight with her wife…”

J: Really?!

M: Yeah.

J: I hope Ntate Jeff is not doing this.

M: Let’s hope.

J: [laughing] OK. So that means really that even if you tried to trust a lecturer, you’ve had so many bad experiences…

M: Yes.

J: …that you don’t want to try any more.

M: Uh, huh.

(S 6.8-6.9; Mopheme; 82-83; 305-355)

J: OK. Do you have access to good, confidential pastoral care here? If you have a pastoral problem, is there someone you can go to who would keep your confidence and who would be helpful to you?

N: Yes.

J: Who is that person or who are those people?
N: Ntate Moseme is one of them. Ntate Jeff is one of them. Ntate Hooker is one of them. Those three.

J: OK. And when you share with me or Ntate Hooker or Ntate Moseme, are you always sure that we’re not going to tell other students things you have told us?

N: No, that one I’m not sure of but I feel comfortable when I tell you and the other two lecturers my problems, yes.

J: OK, but you’re not sure we’re keeping secrets for you.

N: Ntate?

J: Do you feel like one of us might tell the other students?

N: No, I never feel. That’s the reason why I always use those three.

(S 5.11; Nocks; 67; 444-458)

J: I’d like to ask one more question about the general life at the seminary and then I want to talk about the courses a little bit and then move on. One of the things that I asked on the questionnaire was: “Do you feel like you’ve had access to confidential pastoral care while you’re at the seminary? Have you been able to have someone to provide pastoral care for you?”

P: [pause] It’s not clear.

J: When you’re at the seminary and you have pastoral needs, you need to speak to someone who is like your pastor, and who will keep confidences…

P: OK.

J: Are there those people? Does the seminary provide those people to you?

P: Yeah, it does, because I have been talking to some lecturers and then – about my problems and some have helped.

(S 3.9; Peter; 34; 369-380)

J: Mm. Well, with regard to pastoral care, for you as students, Rose, if you ever needed to talk to a pastor or a counsellor, was there someone here on campus you could go to who would keep confidences?

R: Pardon?

J: If you had a need, a pastoral need, is there somebody here on campus that you could go to who could act as your counsellor or pastor and would they keep your secrets for you?

R: Yes, yes, I remember when I was talking with ’M’e [name].

J: OK, so she was somebody you could go to…

R: Yes.

J: …and you could share your feelings and you knew she would never tell somebody.

R: But the problem was that I’m afraid [laughing] I remember when I was having a problem concerning my family, I wanted to talk to her but I was afraid [laughing].

J: Oh, no! Why were you afraid?

R: You know, Ntate Jeff, the way I have been growing up in my family, I think it is the problem because even now I can see that I’m afraid even to do those things which can be appropriate or be profitable for me.
Perceptions about access to pastoral care, then, seem to vary from student to student. Students and former students did not mention the seminary-established Counselling Groups as an avenue through which they had sought or received pastoral care opportunities. Among the interview participants who expressed that they had not found access to caring and confidential pastoral care at MTS, or that they had ceased to seek caring and confidential pastoral care at MTS, the issue of trust regarding confidentiality seemed to be a common denominator. Among those who indicated that they had enjoyed access to caring and confidential pastoral care opportunities, the Director of the Seminary or lecturers seemed to represent the usual providers of said pastoral care. One issue, raised by documents, excerpted above, suggesting alternate ways for the seminary to provide for pastoral care to its students (e.g., “Faculty Council” or “Dean of the Seminary”), relates to the various roles played by the current providers of pastoral care. MTS instructors, in their roles as teachers of courses, might be ill-placed, at times, to provide compassionate pastoral care for students who may, for example, feel overburdened by course expectations or the classroom demeanours of their instructors. The Director of the Seminary, in his role as a teacher, would have similar conflicts, and would have the additional conflict resulting from his place as the administrative head of the institution. This multiplicity of roles is recognised by the Director of the Seminary, but is often, it seems, less clear for the students.\(^\text{131}\) It seems that a clearer, more direct

\[\text{131}\] Recall the Director’s comment (presented above) regarding his participation in the evaluation of worship participation:

\[\text{M:} \text{ Yes, I say, “Yes, you have really tried well, but…” So I tell the person what they have to do. And I don’t do that in my capacity as the director. I do that in my capacity as an instructor for worship.}\]

The importance and possibility of a non-instructor provider of pastoral care is mentioned in a hand-written, Sesotho document, dated 28 January, 1985, and entitled: “Maikutlo a Barutuoa” (Students’ Ideas) that was in the files of the seminary. One idea suggests that students can be afraid to go to instructors with certain problems, but that they might gladly share those same problems with Board members or with a Dean of the Seminary.
system for the provision of pastoral care for the students at MTS would benefit both staff people, who are involved in many other matters and who perform other distinct roles within the seminary community; and students, who may be more comfortable seeking confidential pastoral care opportunities with someone who is not one of their classroom instructors or administratively responsible for the students.

**Community Prayer**

In what I have presented so far regarding worship (and, as an additional spiritual concern – the provision of pastoral care), there seems to be wide consensus among students and former students, instructors and former instructors, that the eleven MTS chapel services per week in which the students participate are not true opportunities for worship and spiritual development for the students. It does, however, seem clear (as one would expect at a theological seminary) from seminary documents, interviews with denominational leaders, the Doctor of Ministry thesis of the Director of the Seminary, and the comments of students and instructors alike, that the seminary should be a place where opportunities for worship and spiritual growth are present and even abound. As shown in interview excerpts, some students and former students attempted to find private prayer time as a way in which they could focus upon their spiritual lives and relate in some way with God. Some students, however, over the course of my research and participation at the seminary expressed a concern and desire for opportunities to be present with others in a sense of communal worship and prayer. This sentiment is echoed in the MTS *Student Handbook*, and by the Director of the Seminary during our interview together:

**II.1.4. Community Life**

---

Mathatha a mang a ka ba teng ao Barutuoa ba ka tšabang ho a bolella mesuoe ea sekolo empa ba ka thabela ho a bolella litho tsa Boto ea sekolo kapa Mohlokomeli oa Barutuoa (Dean of Students). [The English “Dean of Students” appears in the Sesotho text. “Mohlokomeli oa Barutuoa” might be translated, “Caretaker of the Students.”]

The Sesotho word, “mesuoe,” which I have translated “instructors,” is not a word I recall hearing used in reference to MTS instructors or the Director during my time at MTS. David Coplan writes, in his book on Basotho music and culture, *In the Time of Cannibals: The Word Music of South Africa’s Basotho Migrants*:

Those appointed to instruct the cultural neophytes in all aspects of manly accomplishment and cultural knowledge, including auriture, are the mesuoe. This term derives from ho sua, “to make [skins] supple, to tan,” and indeed these taskmasters readily tan the hides of their charges, not merely the one who might have committed an infraction, but frequently all of them, for they bear collective responsibility for each other (1994, 105).

Morija Theological Seminary is, from time to time, referred to using imagery and language from the traditional initiation process. At times, Basotho call the seminary “Mophato oa Morija,” a term that makes up the official name of another LEC institution in Morija, the lay training centre. “Mophato” is the hut and centre of instruction for Basotho candidates for initiation and circumcision. At the end of the initiatory training, it is tradition that the mophato be burned, and that the young, newly initiated Basotho men leave it behind forever, and return to the villages with their fellow initiates. A 2005 *Leselinyana la Lesotho* headline celebrating the graduation ceremony at Morija Theological Seminary, read: “The Initiation Hut has been burned!”
Worship, study, and fellowship are vital elements of life together at Koapeng. Student life outside the classroom plays as significant a part in one’s total growth and development as does the academic experience. Being able to pray and play together, share joys and sorrows, talk freely about ambitions and shortcomings as well as one’s Christian journey, lead to a deepening of one’s social and spiritual life (Student Handbook, 2).

___

J: …in your opinion, what’s the function and focus of worship on campus? What do you hope will come from the students worshiping together so often and when they gather to worship?

M: Mm, hm. Well, uh, the first thing is that if we are a community, a community which is like a family, we need to stay together, pray together, do things together and that really will bring some unity amongst us. Because if we are a community of this kind, especially trying to focus on the future leadership of the church, I think prayer is really something which we put high in our lives. And the other main things that we feel like, if we are training future leaders of the church, they should really be praying people. And when they go out of the seminary, they are supposed to lead the worship and if they have not gotten enough practice and enough understanding and knowledge of what worship is all about, they will surely be unable to put that into practice when they get out there. And it will be very sad because parishioners always look up to their pastors when it comes to worship. They think they have spent years at the seminary practicing worship and they are the ones who can even guide them as far as worship is concerned. So the main thing is that really worship should be part of their lives when they are here at the seminary and that worship also should help them since they pray together, they live together here on campus, that worship should really bring some harmony and some unity amongst them as this community here.

(A 4.9; Moseme; 428; 375-393)

As a result of the desire for an opportunity for communal worship and prayer at MTS, a small group of students initiated an evening prayer group. This core initiatory group included women and men, BS and TS students. In April of 2006 two TS students discussed the group with me before they began to meet, sharing their desire for an opportunity for open prayer and mutual support away from the formalised structure and constant mandatory critique of the eleven MTS worship services and the Morija LEC Sunday morning worship service. They shared their intention to invite any and all others on campus to participate. I responded to them that, for my part, I thought that their idea had great merit, and that praying together in mutual support was, in my opinion, an important part of Christian community. The group organised and began to meet.

---

132 Though it may certainly be merely coincidence, the use here of the term “life together” is evocative of Dietrich Bonhoeffer’s work of the same title, in which he writes extensively about the community and worship life of a seminary in descriptive and prescriptive terms, stating (among many other things) that: Life together under the Word begins at an early hour of the day with a worship service together. A community living together gathers for praise and thanks, Scripture reading, and prayer (2005, 51).

For Bonhoeffer, here and elsewhere, the focus is upon God, not upon the technical intricacies of the liturgy (though these technical intricacies are not, for Bonhoeffer, unimportant).

133 In my experience at Eden Theological Seminary in the United States, and my experience as a lecturer at the National University of Lesotho, groups of this nature often developed to meet the current perceived needs of the student body.
Not everyone on campus chose to participate, and a small core group of about seven people developed. On 20 April, 2006 I received a telephone call at my home from one of the student leaders of this new group. The student, whom I will call “Thapelo,” seemed incredibly agitated and afraid, and was calling to relate information about the group and to solicit my advice. Some of Thapelo’s comments from that phone conversation set the tone for this discussion.\textsuperscript{134}

J: Are you doing something other than praying in this group, Thapelo?

T: We are friends and we meet and we pray and we do Bible study together. We share our problems, but we don’t name names, and we pray together.

J: Have you excluded any other students from your group? Is anyone welcome?

T: We have not excluded anyone.

J: But you’ve invited certain people?

T: Yes.

J: If others ask to join, would you say, “You are welcome”? 

T: Yes, Ntate.

T: They say we have erected a new church. The Head Prefect told us this was bad. He said the Director knows and he is going to talk with us.

(Field notes from 20 April, 2006)

Thapelo further informed me that it would be best if I did not speak with the Head Prefect or the Director about this, and asked me to please remain silent until I heard more from Thapelo. I found out at school the next day that my colleague, Rev. Josh Hooker, an expatriate instructor from England, had also spoken with Thapelo about this situation. I didn’t hear much more about this, except that Thapelo shared with me that despite the fact that they had been warned to discontinue the group, a small group was continuing to gather for prayer and Bible study. Another student, in a 24 April, 2006 paper entitled, “Challenges and Promises of Seminary Education at MTS,” an assignment for the Introduction to Seminary Studies course I taught, wrote about the prayer group issue:

There is also jelous at this Seminary. It is even done by the council of prefects to the students. They seem to hate people who help each other, and pray together. It is extremely surprising to see such things happen at a semiry, because I understand it to be good when God’s children do things together.

By now those students have been warned to cease praying and being together. However, those students refused to stop that and that agrees with Matthew 5:9-12, which gives strength to the oppressed since even the prophets have been persecuted.

Their fake reason for restricting friends from praying together being that the school has organized regular times for all people who live in the campus to pray together. As though one is only allowed to pray in the chapel.

\textsuperscript{134} These comments are direct quotations from the notes I wrote while participating in the telephone conversation with Thapelo on Thursday, 20 April, 2006, beginning at 1:40 P. M. Central African Time.
The following month – May of 2006 – on the morning of the MTS graduation service, I saw the Director yelling at Thapelo, pointing his finger towards Thapelo’s face, while Thapelo wept. I did not approach the two at that time, but was told by a Mosotho faculty colleague who had been standing nearby that the discussion had been about the prayer group, and that the Director had said that Thapelo was acting like a child and should have never been admitted to the seminary. Thapelo later confirmed with me that this had been the content of the conversation. Because of Thapelo’s continued request that I not speak with the Director about the prayer group, I was unable to confirm with the Director whether or not he remembered the conversation occurring in this manner.

By the beginning of the 2006-2007 academic year in September of 2006, the student prayer group had begun again. One member of that prayer group informed me that as a part of discussions with the Director of the Seminary about the prayer group, the Director had told group members to no longer “affiliate with white people on campus.” Again, the student asked that I please not discuss this with the Director. I decided that since I would be unable to speak openly with the Director of the Seminary and continue to keep confidence with the students, I would refrain from initiating conversation with anyone regarding this prayer group. On 3 October, 2006, the Head Prefect initiated a conversation with me about the prayer group. My field notes from that day include this entry:

[Name omitted] said prayer group was really big deal. He said the prayer group was a problem because the prefects have to know exactly when students “are doing this and this and this.”

I asked, “Why?”

He said, “It is the job of the Prefects.”¹³⁵

¹³⁵ Pastoral interview participant “Koluoa,” who attended MTS in the early to mid-1990s, shared in his interview with me that worship services were lacking in some ways, but indicated that in his opinion and memory, initiating any sort of additional worship experience would be outside the purview of students, and would be a matter for Prefects:

J: I see. But, so, did you have freedom to make your own mind up about the things that you wanted to do as students?
K: I don’t quite remember.
J: You don’t remember.
K: Mm.
J: OK.
K: We just come there and listen what we would be ordered to do. We never come together and have a decision, I don’t think, but even a single day we never have that chance.
J: Oh, I see.
K: The student
J: Mm.
K: …no.
J: So who made the decisions for you?
K: We don’t know.
J: You don’t know.
K: E.
J: When decisions were made, who informed you of the decisions? The prefects?
Again, I said, “Why?”

He said that it was “to make sure they act morally and do the things the church approves of.”

One week later, on 10 October, 2006, Thapelo initiated a conversation with Rev. Hooker and me regarding the prayer group. The following is from my field notes for that day:

[Thapelo] just told Josh and me (I was sitting in front of the library, reading) that the “others are afraid, so they have stopped, but I am still praying with some from the Bible School.” After a few minutes Thapelo looked over (his or her) shoulder and said, “I have to go because he (meaning the Director) told me not to speak with you.”

I asked, “When?”

Thapelo said, “That same day at the end of last school year.”

Because of the students’ request, which I honoured, that I not speak with the Director of the Seminary about the prayer group, I was never able to have open conversation with all those involved. The prayer group eventually disbanded, I believe, sometime during the first semester of the 2006-2007 academic year. The issue of the prayer group appeared in one of the responses from MTS instructors to the Lecturer Survey (as also presented above), and was included in a final

---

The role of the Prefects regarding worship services was also recounted by “Teboho” – who attended MTS in the early 1990s. Teboho recalls that he and his colleagues were unhappy with the critiques that occurred during chapel services, and that they would have liked to have instigated a worship service of their own:

T: Yeah, many of us believed that we need to do a worship. We need to have some time. We need to be allowed to have a time when we can worship disregarding all these other formalities knowing that ‘I’m going to church. Now I’m just going to church. I’m going to pray and nobody will be listening to me whether I said the pr--- when I arranged my request or my thanks or whatever I was saying, whether I arranged it properly. Was there, did I say everything in order? Was my prayer clear?’ We would like to, we felt like we would like to have something like that – to be allowed just to pray.

J: Did you ever do something like that?

T: No, we never did something like that.

J: Why not?

T: We didn’t - it was study all the time, it was study all the time because the other thing is this, if one day you begin to do – the cat is away and the mice are just rejoicing, jubilating, and I am trying to say that is in the absence of the teacher, of the director. If you begin to do that day, definitely somebody is going to report that. Somebody is going to report that because there is somebody there responsible, and who’s that, that’s the prefect. He’s responsible to make sure that you worship properly and if not, he has a right to discipline or to put you right, to straighten you there and there because the prefects are the ones who make announcements in these worship services and the announcements come at the end of the service so that if the prefect feels like there’s something that they wanted to address the congregation about, they can have time to do that, including the wrongs that have been done at the service.

---

(P 4.13-4.14; Teboho; 224-225; 583-603)
report submitted to the LEC by Rev. Josh Hooker, explaining why he was resigning from his position as Lecturer at MTS fully two years before the end of his contracted period:

L4: I think that the regular chapel services provide a great opportunity for community worship and cohesion – albeit a missed opportunity. [ . . . ] The spiritual life is virtually nonexistent. In fact, self-motivated attempts at a community spiritual experience on the part of the students were systematically destroyed.

(2006 Lecturer Survey, respondent 4)\textsuperscript{137}

---

Students at MTS are denied the basic Christian freedom of meeting together for prayer and encouragement.

The pivotal moment regarding my decision to resign early from MTS came at the end of last academic year when I discovered that students were forbidden by the prefects from meeting together to pray and encourage one another. They were informed that this was an “illegal meeting” and if they wanted to pray together they should do so in chapel with everyone else.

Why does MTS not trust future pastors to pray together privately? If we can not trust them to do so, then does this not undermine their suitability for being at MTS? Not only is it a basic Christian freedom to be able to pray with other Christians, but by denying the students this opportunity we are inhibiting an important (not to say joyful) part of their Christian development as they encourage others in corporate prayer and see their prayers answered.

(Josh Hooker final report to Seminary Board)

Two Basotho members of the MTS Board,\textsuperscript{138} along with Rev. Hooker and his supervisor from African Inland Mission, all of whom were present at the meeting of the Board in the Autumn of 2007 during which Rev. Hooker was invited to present and discuss his final report, related to me that at the time Rev. Hooker presented the portion of his report excerpted above, the Director of the Seminary exclaimed that Rev. Hooker “just doesn’t understand, and he would be embarrassed if he found out the true reason the prayer group had been disbanded.” Each of the four with whom I spoke indicated that Dr. Moseme had not gone on to share or explain the “true reason.” I wondered aloud with each of the four (each of them spoke with me separately) whether the Director’s comment might have been hinting that the group was a “Sephiri” – a secret group, somewhat common in Lesotho, that meets at night to pray and participate in rituals and worship that are often a mixture of Christian and Sesotho elements. Groups of this nature are openly discouraged by pastors and administrators in the LEC, though it is often rumoured that some pastors and administrators are participants in such groups. Each of the four responded, in essence, with “I don’t know.” Whether the student prayer group was in some way destructive of Christian community at MTS, a manifestation of a “Sephiri,” or unhelpful or even harmful in some way to

\textsuperscript{137} Language and syntax suggest that this is likely an expatriate respondent, though not, I surmise, Rev. Hooker.
\textsuperscript{138} Both of whom were informed that my inquiries related to this research project, and asked that they not be specifically named.
the students themselves, I will likely never know. This issue was never discussed by the Director or anyone in an MTS staff meeting, and was never, as far as I am aware, discussed openly among students or in classes.

Ritual and the Shaping Power of Worship

Morija Theological Seminary, during the four years I was there, was not a place where students or faculty believed worship provided a true context for spiritual growth. Interview responses from former faculty and students indicate that worship services had not facilitated spiritual growth or Christian community for quite some time – at least since the mid 1990s. Most respondents agreed that this connected directly with the process of, as an extension of the Homiletics and Worship courses, critiquing other students instead of focussing upon God during services of “worship.” I believe that while these eleven services per week plus one service at the Morija LEC parish where students were encouraged to participate in similar critiquing of worship leaders did not foster or create positive Christian community or spiritual growth, they did, indeed, reflect, foster, and create community life at MTS. The sheer volume and repetition of these services (well over 1000 services by the time a student graduates from the Theological School) alone would suggest their ability to influence student thoughts and behaviours. The fact that they are couched in the language of Christian ritual and take place in very specific ritual space makes it even more clear that these services not only mirror seminary life, but play a large part in creating it. As Debra Dean Murphy (2004, 103) has written:

What we do, how we act, in the liturgical assembly shapes us in particular and powerful ways and is both formative of identity and catechetical in the most basic sense.

William H. Willimon, in a partial summation of his book, Worship as Pastoral Care, relates similar affirmations about the formative power of worship:

In earlier chapters of this book I mentioned the failure of protestant seminaries to adequately equip pastors for their role as worship leaders and the traditional lack of interest on the part of Protestant pastoral theologians and church leaders in the area

Of course, there could be ways in which such a group could be harmful to the overall sense of community – especially at a seminary whose student population is less than forty-five. Dietrich Bonhoeffer, in Life Together, suggests that such groups might be detrimental in situations where “mistrust and anxiety exist”:

Often in Christian everyday-life communities [Lebensgemeinschaft] there will be a desire for special communities of prayer over and above the prayers in the daily worship together. Here there can probably be no set rule except one – the meetings of such groups should be held only where there is a common desire for them and where it is certain that there will be common participation in a particular prayer service [Gebetstunde]. Any individual undertakings of this kind can easily plant the seed of corruption in the community. It is precisely in this area that it must prove true that the strong support the weak, and the weak not rule over the strong. The New Testament teaches us that a free community of prayer is the most obvious and natural thing and may be viewed without suspicion. But where mistrust and anxiety exist, one must bear with the other in patience. Let nothing be done by force, but everything be done in freedom and love (2005, 71).

This book’s title and content reflect the concern, written about by Rev. Dr. A. M. Moseme, the Director of Morija Theological Seminary, in his Doctor of Ministry thesis, that worship is efficacious in creating change and growth in the life of the worshipper, and that it has an important pastoral care element.
of worship. I also noted the lack of appreciation for the power of the liturgy in forming and transforming the people who worship, a lack of confidence in the efficacy of the liturgy in guiding, educating, sustaining, reconciling, and healing people, and a lack of sensitivity to the centrality of the liturgy within the life and witness of the church. This book has attempted to speak to those concerns, attempting to sensitize pastors to the power and the promise of the church’s worship (1979, 197).

Craig Dykstra, as well, writes of the formative power of Christian community, including attention to the power of the attitudes and rituals of faith communities:

The beliefs, values, attitudes, stories, rituals, and moral practices of a faith community are the human forces most powerful in shaping a person’s spiritual journey (2005, 83).

The power of the liturgy referred to by each of these theologians is connected, I believe, to two important characteristics of the liturgy. First, the liturgy is formative in that it is employed within the ritual context. As ritual, the liturgy reflects, develops, and reinforces, in specific ways – making use of language, memory, and movement – a community’s ethos and purpose. Second, the liturgy is powerfully formative because of its referent: the story of the Christian faith. In retelling in specific, recurring, and compelling ways the main portions of the story of God and God’s people viewed through the lens of the life, death, and resurrection of Jesus of Nazareth, the liturgy forms a people whose lives are constituted, at least partly, by the force and trajectory of these narratives and their ability to form and shape a people.

Catherine Bell has argued compellingly for seeing ritual as “practice,” in that it is, (I) situational; (2) strategic; (3) embedded in a misrecognition of what it is in fact doing; and (4) able to reproduce or reconfigure a vision of the order of power in the world, or what I will call ‘redemptive hegemony’ (1992, 81).

As such, ritual has great potential to address specific peoples and times, envision and enact behaviours and perceptions, and yet do so somewhat covertly. Ritual, in focussing upon itself, and a specific referent or referents, can accomplish personal and communal change, establishing or reversing power relations and understandings. Bell (1992, 92-93) is clear, though, that ritual does not accomplish these four facets of “practice” merely by virtue of formality or repetition: “Essential to ritualization is the circular production of a ritualized body which in turn produces ritualized practices.”411 According to Bell (111), ritual does something. It orders, through movement, speech, repetition and the like, creating ritualized persons, who then act and think in situations beyond the ritual setting, in ways that conform to the ethos presented or affirmed within the ritual setting. Referring to “ritual mastery,” a term she uses to help describe the ways in which ritual is efficacious beyond the ritualized setting, Bell (1992, 108) writes that,

---

411 As this sentence suggests, Bell’s work in places relies upon and is in conversation with that of Pierre Bourdieu – especially Bourdieu’s specific conceptualizations of “habitus” and (especially with Passeron) “reproduction.”
The term should convey an inherently circular phenomenon: the purpose of ritualization is to ritualize persons, who deploy schemes of ritualization in order to dominate (shift or nuance) other, nonritualized situations to render them more coherent with the values of the ritualizing schemes and capable of molding perceptions.

As will be discussed below in the presentation regarding campus governance and interpersonal relationships, many of the attitudes and behaviours of the ritualised environment of the MTS chapel services manifest themselves in the wider life of the seminary. These are then, circularly, re-manifested as they are present in the ritualised setting of the chapel. The attitudes, behaviours, and relationships that find ritual reinforcement in twelve worship services per week, and more than a thousand in the course of a five-year seminary career, are then, it is conceivable, transferred to parishes throughout the LEC in Lesotho and South Africa by ritualised agents who are officially authorised to create and maintain ritualised practices with and among the people of God. In this way a particular vision about the purpose and efficacy of worship is conveyed to seminarians, resulting in, as I have shown, a sense of criticism and sometimes hatred, and is then transferred through and reinforced by the leadership these seminarians provide in the parishes they are sent to serve. The ritual setting of the chapel services at the seminary (literally: “seedbed”) is an ideal place for the fostering of attitudes and behaviours that will shape not only the students and participants in the life of the seminary itself, but, necessarily, for those that will shape the members of the LEC and participants in its liturgical celebrations under the leadership of these seminarians.

Though several students mentioned, in interviews, that they would not take the attitudes and behaviours in which they had participated into the parish ministry, I often observed, when worshipping in local LEC parishes where recent (1990s to 2000s) graduates of MTS were the worship leaders, patterns of behaviour reminiscent of that I observed in the seminary chapel. Though certainly no pastors shouted at worship leaders, I have seen pastors quietly reprimand Elders following readings of scripture, and have even been present during a worship service when an Elder, with the pastor’s approval, shouted loudly, stopping a hymn after only one verse and reprimanding some men in the congregation for improvising their part in the harmony, belittling their efforts and reminding them that “it must be done properly.”

Ritualisation, according to Bell, both produces and reproduces. It provides a structure and mechanism through which attitudes, behaviours, and values move beyond the ritualised setting:

And yet what ritualization does is actually quite simple: it temporally structures a space-time environment through a series of physical movements (using schemes described earlier), thereby producing an arena which, by its molding of the actors, both validates and extends the schemes they are internalizing. Indeed, in seeing itself as responding to an environment, ritualization interprets its own schemes as impressed upon the actors from a more authoritative source, usually from well beyond the immediate human community itself. Hence, through an orchestration in time of loosely and effectively homologized oppositions in which some gradually come to dominate others, the social body reproduces itself in the image of the
symbolically schematized environment that has been simultaneously established (1992, 109-110).

The ritualisation that occurs at MTS “worship” services, of course, claims to appeal not only to the school’s hierarchy of power (in fact it does not overtly claim this at all), but also appeals to the authority of the LEC and its tradition, and, ultimately, to the authority of God. This overt appeal to the authority of God in the form of “worship” empowers reproduction of the sensibilities and values represented in the attitudes and behaviours students and former students, lecturers, former lecturers, and administrators have described. Further, this ritualisation can be disseminated efficiently and effectively because, with regard to ritual leadership in worship, the seminary is literally a “train the trainer” programme, to use jargon from the world of international development.

Ritual is strengthened and shaped by that to which it refers. When Christian worship refers to the character and action of God as known through the stories of the faith, it draws from a great well of powerful tradition. E. Byron Anderson writes, in Worship and Christian Identity: Practicing Ourselves, that one important aspect of ritual practice is that which he labels, “manifestation”:

In this form of ritual practice, the primary focus of the practice and of its interpretation is on the relationship of the ritual’s participants to some paradigmatic event of the past of which the ritual event is now its re-presentation. [. . .] Within this form of ritual practice the primary concern is that the ritual performance function as a strategic practice for the disclosure of self, other, or ideology in continuity with a particular past (2003, 99).

Manifestation, of course, is present throughout many Christian worship forms. Christians manifest historical and denominational understandings and positions through recitation of prayers and creeds, and through choosing and singing particular hymns. More importantly, though, Christians manifest the stories and meanings of their faith tradition through ritual enactments that refer to God’s acts of deliverance and redemption through events in the life of Jesus of Nazareth, as represented by scripture. Sacraments are certainly ritual manifestations of this type, but so also are the ritual employment of symbols such as the cross, the table, loaves and fishes, and so on. Prayers – especially the Lord’s Prayer – and the retelling of stories from scripture are also a part of this form of ritual practice. These past referents provide fullness of meaning and purpose to the ritual practice of Christian worship. In recalling these stories Christians live in them and are shaped and reshaped by them.

What, then, of worship services during which these stories are told but not truly heard? MTS students, instructors, and former students clearly stated again and again that their primary (even sole) focus during the chapel services at MTS was the task of critiquing the performances of the worship leaders. For these participants, then, it is as if their participation in the manifestation

---

142 Anderson follows Bell in the use of the category of “practice” regarding ritual.
aspect of the ritual is short-circuited, creating a reference point not, perhaps, in first century Judea, but one in twenty-first century Morija. Students, as they focus diligently upon the performances of their peers, are looking to the not-so-distant past of the Homiletics or Worship classroom. The ritual becomes a “strategic practice for the disclosure of self, other, or ideology in continuity with” their classroom experience of critique. The focus becomes, for example, not that Jesus spoke with and learned from Gentile women, but rather that “Thabiso” mispronounced “Syrophoenician.” Anderson (99) uses David Tracy’s notion of the “classic” as “the clearest theological parallel” to the model of manifestation. The “classic” and ritual manifestation, writes Anderson, ask, “How do we make this past event, an event that continues to exercise some claim on us, meaningful today” (2003, 99)? MTS students repeatedly responded that the past event that exercised a claim upon them during the MTS chapel services was the practice of critiquing one another. This activity of interpersonal critique, though exercised in a setting where words and ideas from the Christian tradition are being spoken and shared, becomes the primary manifestation of the ritual practice itself.

Anderson also presents the models of ritual practice as “presentation” and “emergence.” Regarding “presentation,” a model concerned with the actual doing of the ritual practice in the present moment, Anderson (103) writes:

In this sense ritual practice, while still realized in or as performance or, more appropriately, as a “doing,” is not about the past but about the present. Ritual practice is the “being-played” as the past is encountered in the context of the present. It is not the manifestation of the past as past, but as the past as that which conditions the present that is now being “played.”

Though the focus of “presentation” is, for Anderson, the import of the present moment as a meeting place for past and present, there is still here, as with his description of “manifestation,” the importance of the interplay between the “then” and the “now.” What happened then affects how we see what is happening now, just as what is happening now affects how we understand and interpret what happened then. Rituals and their referents are continually shaping, colouring, and correcting one another, reinforcing meaning and purpose – establishing ethos. “Emergence,” then, is Anderson’s category for that aspect of ritual practice which looks to the future. According to Anderson:

Seeing liturgy as an emergent ritual practice enables us to more fully see liturgy as a constitutive and constructive act by which a community both produces its future and reconstructs its past. The liturgy may appear to stand on its own as an event of the present, but it is an act that stands in an active, constructive relationship to its past and our past; to the present, which is rewriting that past; and to the emerging future being “written” or performed in the liturgy itself (2003, 106).

Not only is ritual practice in the liturgy efficacious in the present moment, but, for Anderson, the enactment of the liturgy in the present can affect the future – shaping and producing it – and “rewrite” the past. Though I might not agree totally with Anderson that the past is
“rewritten,” I would certainly agree that the ritual participant’s vision of and understandings about the past are conditioned by the powerful act of ritual practice. Ritual practice changes who we are, who we think we were, and who we will be. The ritual enactments of interpersonal critique reported by those participating in MTS chapel services create liturgical space that has as its referent not the Christian tradition and its narratives, but rather the community of the seminary with its narratives and relational structures. Students and pastors recognised this refocusing, indicating that they sought other venues for “worship” – a ritual practice referencing the Christian tradition and the nature and purpose of God known through that tradition in the biblical presentation of the words, deeds, and person of Jesus of Nazareth.

**Campus Governance**

The structure and function of MTS on-campus governance will be the focus of the next general stage of this presentation. First, however, it seems necessary to present the constitutional structure of the LEC as it relates to the wider issue of seminary governance within the Lesotho Evangelical Church, and a review of the ways in which external seminary governance has been discussed and understood by various members of the LEC and its international partners.

Perceptions and understandings about the nature of on-campus governance are affected by the broader governance structure of the LEC.

According to the LEC Constitution, the primary governing body for the Lesotho Evangelical Church is the Seboka, or Synod, which is a body, meeting annually, made up of clergy and lay representatives from each of the presbyteries of the denomination:

The Synod assembles once each year. The Committee of the Synod can call a meeting of the Synod at anytime, if necessary (LEC Constitution, 13:127). An Executive Committee (Kometi ea Seboka) is elected to work on behalf of the LEC between meetings of the Seboka:

The Seboka Committee sees that all plans of the Seboka are executed. It deals with all matters that require attention when Seboka is not in session (LEC Constitution, 13:140).

Article 147 of Chapter 13 of the LEC Constitution outlines eleven (11) “working permanent Commissions” and includes the following key notice:

Note: Committee has power to decide while Commission has power to advise (147:13).

---

143 Sesotho version: “Seboka se lula hang ka selemo. Komiti e ka ‘na ea se mema neng kapa neng ha ho hlokhahala.”

144 Sesotho version: “Komiti ea Seboka e hlokomela hore morero eohle ea Seboka e fela e phetho ea. E sebetsa tsohle tse ts' oanelang ho lokisoa ha Seboka se sa lula.”

145 Sesotho version: “Temoso: Komiti e na le matla a ho qeta, Komisi e na le matla a ho elesa.” The English version does not include an article before the word “Committee.” Sesotho has no articles, and so none is present in the Sesotho version. The absence of an article in the English version, however, may lead to some confusion: Is one to understand that “a” Committee (any entity in the Constitution bearing the name “Committee”) has “the power to decide?” Or ought one assume that “the” Committee (the one previously mentioned – the Executive Committee) has “the power to decide?” Because of the absence of further
The Theological School is provided for in part (b) of Chapter 16 of the LEC Constitution. Article 180 establishes a governing body for the school:

The Theological School is managed by a School Committee in accordance with the regulations established by the Seboka. (See addendum on p. 38) (16:180).

The addendum mentioned in Article 180 is addendum (i) in the English version of the Constitution, and appears among other addenda establishing terms of reference for denominational officers, committees, and institutions. Addendum (i) contains eleven specific duties for the Committee. The first two duties listed seem to empower the Committee to direct and oversee, along with the Principals of the schools, all affairs related to the lives of the schools.

1. The Committee of the Theological and Bible Schools exists and runs these schools. Its members are elected by the Seboka.

2. This Committee together with Principals of these schools, will examine the affairs of the life of these schools.

The following two duties, however, seem to call this power and oversight into some question regarding the students, their syllabus, and their activities:

3. It will consider admissions and dismissal of the students, in consultation with the Commission for Ministers affairs [sic].

4. It will be considered as the Commission for education, with responsibility for the syllabus and the activities of the students.

demonstrative verbiage in the Sesotho (Komiti ena – “this Committee” or Komiti eo – “that Komiti”), I assume that the intention of the Sesotho would best be translated into English as, “A Committee has the power to decide. A Commission has the power to advise.” This translational question is relevant to my discussion (immediately following) of the provision, in 16:180, for a School Committee (English version). The Sesotho version is “Komiti ea tsamaiso” – literally a “Committee of direction” (or “leadership”) for the management of the Theological School.

Sesotho version: “Sekolo sa Boruti se tsamaisoa ke Komiti ea Tsamaiso ea sona, ka mokhoa oa melao e amohetsong ke Seboka.” The Sesotho version does not make reference to a specific page number, as does the English version, but each version of the Constitution contains a detailed description of the Committee of the School (referred to most often in Lesotho and in this thesis presentation as the “Board of the Seminary”). A document entitled “Melaoana” (literally, “little laws” – essentially bylaws) follows the final chapter of the Constitution. Section (h) of this chapter is entitled, “Komiti ea Sekolo sa Boruti le sa Biblele” (“The Committee of the Theological School and Bible School”). This seems to have been added to the Constitution in the 1960s. In a response to the 1994 WARC Report, Rev. Michele Bernard mentions such an addition as having occurred in 1964. A document in the seminary files, dated 15 August, 1969, and labeled, “Committee of the Theological School and Bible School (regulation (bylaw) prepared by the Law Commission of the Synod), contains the full Sesotho text of the duties outlined in Section (h) of the Melaoana portion of the LEC Constitution. Sesotho: Komiti ea Sekolo sa Boruti le sa Biblele (Melaoana e lokisitsoeng ke Komisi ea Melao ea Seboka).

As has been presented previously, the schools are now combined, and governed by a single Board. The Director of the Seminary acts as Principal for the combined institution.

Sesotho version:


2. Komiti eo, hammohoe le batsamaisi ba likolo tsena, e tla hlahloba litaba tsohle tse amanang le bophele ba Sekolo sa Boruti le sa Biblele.

Item 3 is mislabeled “2” in the Sesotho version, and the subsequent numbering follows from this error.

Sesotho version:

2. E tla rera kamohelo le tebelo ea barutuoa, ka therisano le Komisi ea tsa Boruti.
Items 3 and 4 introduce an advisory network, including the “Commission for Ministers affairs,” within which the Committee of the School must work. This reduces, somewhat, the clarity provided by the first two duties listed, which seemed to grant ultimate power for direction and oversight to the Committee and the Principals of the Schools. This is especially true because the “Commission for Ministers affairs” is listed, in Chapter 13, Article 147 as a permanent Commission that presumably advises and reports to the Executive Committee. Additionally, regarding the “syllabus and the activities of the students,” the Committee of the School has now been named a “Commission” – a moniker implying a solely advisory capacity. A perusal of the remaining seven duties listed for the Committee of the School seems to indicate that, with regard to the buildings, grounds, and general oversight, the Committee has decisive authority. Regarding student admissions and dismissals, personnel, syllabus, and student activities, the Committee seems to have mere advisory authority, or (maximally) truncated decisive authority regarding admissions and dismissals. Additionally, because the Synod approves budgets for all church institutions, the Committee of the School has limited discretion vis-à-vis buildings and grounds.

**Governance Structures and Communication**

These Constitutional mandates, together with the propensity of the Executive Committee to perceive its authority and scope of interest widely, have often led to misunderstandings, frustrations, inefficiencies, and confusion among members of the Executive Committee, the Seminary Board, members of the Seminary Faculty, and the Director of the Seminary. Examples of these difficulties abound throughout the minutes of the Seminary Board and Faculty. Though I constantly heard, during the years from 2003 to 2007, laments from the Director of the Seminary and faculty colleagues regarding the confusion of responsibilities and authority between the Seminary Board and the LEC Executive Committee, perhaps the most representative time period for these difficulties in recent years was during the years 1993 and 1994. In January of 1994 the two-person World Alliance of Reformed Churches (WARC) evaluation team arrived in Morija to participate in an evaluative visit of the seminary. This team was invited by the Executive Committee with little or no input from the Seminary Board or faculty. The team’s report, which was shared with the Executive Committee ((EC) or Sesotho: Komiti ea Seboka (KS)), the Seminary Board, and members of the MTS faculty, contained many observations that have been borne out by the research I have done – observations about curriculum, campus life, facilities, and personnel – but that were not universally well-accepted by members of the MTS faculty. The instructors participated in a discussion with the observers, and kept minutes from this discussion. The MTS instructors also prepared a written response to the report. The following excerpts from the WARC Report, the minutes from the discussion with instructors, and the instructors’ written response are indicative of the sense of disconnect between the EC and MTS at that time:

---

3. E tla talingoa e le Komisi ea tsa thuto, e nang le boikarabelo bakeng sa tohol e tsa amanang le lenaneo la lithuto le ’ona mosebetsi oa barutuo.  

---

157
6.4.1 Communication
There is clearly a breakdown in communication between the Synod, the Executive Committee (and its Standing Committee) on the one hand, and the Board of Management of the MTS and its staff on the other. It is unclear as to who is responsible for the decision-making process and this has led to misunderstandings and frustrations (WARC Report 1994, 6).

The WARC evaluators made the following recommendation pertinent to their observation regarding communication with the Executive Committee:

7.2.4 The Synod ensure that the communication channels between the Seminary Community and the Church – its committees and its people – remain open and clear even if there is a critical tension between them (WARC Report 1994, 9).

The kinds of communication problems and frustrations perceived by members of the MTS faculty are mentioned in minutes from the conversation with WARC evaluators and the faculty response to the WARC Report:

5.3 Many things have been and still are hampered by the Exec. Com.

5.31 The E.C. wants to be “in charge”, resulting in the E.C. working alone with no consultation with the Seminary. This results in clashes with the Seminary and the Seminary Board of Direction.

The decision concerning the Commission of the Seminary to be changed into a Committee (Board of Direction) by the Seboka in 1964 as well as rules 4 and 5 of the LEC Constitution relating to the attributions and responsibilities of the Board are not respected. These rules relate to the Board advising the Seboka regarding staffing of the Seminary and also the needs and the curriculum. This results in recommendations concerning staffing and program of studies remaining unanswered, or in the LEC asking and sending unsuitable instructors.

5.32 Students proposed for various subjects needed have not been accepted by the E.C. and have been sent for years in the mountains where they have become useless for further studies or no longer interested.

The question is: “Who knows better what is needed for the Seminary and who can achieve it? Is it the E.C. or the Board?”
(Meeting with WARC Delegation, 25 January, 1994)

6.2.1.d. Certain subjects are not covered due to lack of staff. As far back as 1981, the Seminary Commission reported this to Seboka under the heading “Training of Basotho lecturers.” This was done in an attempt to decrease the dependency upon an expatriate staff. This was further reiterated to the Executive Committee at that time but there has been no response from this 23.3.1981 letter of requests and recommendations.

The 1964 Seboka transformed the Commission on Theological and Bible Schools into a Board of Management (Melao 4: “Komisi ea likolo tsa baruti le bibele e tla
... Regrettably, this was never accepted by the Executive Committee. One case in point is in reference to (i) 5, page 38: The Board, in consultation with the staff proposed A.N. Mokuena for further studies in Greek and New Testament and M. Matjeane for Philosophy and Systematic Theology. These recommendations were never accepted by the Executive Committee who took the total responsibility for deciding who will have opportunities for further study and in which areas – without reference to MTS. (MTS Response to WARC Report June 1994)

During the months between January 1994, when the WARC Team visited the school and June 1994 when the MTS Faculty wrote its response, the relationship between the seminary and the Executive Committee underwent additional stress. According to MTS Staff Meeting Minutes dated 11 March, 1994, MTS students returning from 1993 denominational meetings reported that EC members were telling church members publicly that the seminary could not provide students with diplomas because of the low qualifications of the instructors:

It was confirmed that the students who went to Presbytery meetings were shocked by what was said by Executive Committee Delegates about the Seminary.

It has been said that the staff of the Seminary is “unqualified” and that the students upon graduating were given a “Certificate of attendance” not a Diploma (Presbytery of Maphutseng).

Then the letter mentioned in the last meeting came and it appears that some students (the two who sent the letter mentioned) are used by some of the church authorities and by some ministers so they wrote to K.S. and general synod.

A full page letter to the Seminary Board (no date on file copy) was drafted by the seminary staff, listing grievances and requesting the Board’s assistance. Point 3 of this seven point letter was:

3. Today we want to say that we have not much hope when we hear the way in which delegates [sic] of the E.C. have been talking in Presbytery meetings. They have only increased the way of defaming the seminary by speaking badly about the students and the instructors in front of the members of the church and tried to convey the feeling that all the ministers of this church are unqualified as they have had no adequate training.

The minutes of the MTS Faculty and MTS Board from the 1960s to the 2000s contain numerous discussions about and letters regarding uncertainty or lack of communication between the seminary and the EC around issues such as budget, seminary improvements, faculty positions, ecumenical relationships, student recommendations, and evaluative reports. Though they are too

150 “Law 4: “The Commission for the Ministers’ and Bible Schools will change to the Committee of Management (Direction) for those schools.”

151 The letter mentioned here was a letter to the Executive Committee, allegedly written by two MTS students, in which strong criticisms of the seminary, and especially the Director, were outlined. Two students were expelled as a result of this letter. A 28 March, 1994 letter to “all teaching staff” from A.M. Moseme, the Director, stated that:

On the 25th March 1994 the Seminary Board met for ten (10) hours to really look into the pros and cons of the issue of the infamous letter. On the basis of all relevant information based on thorough investigation of the issue the Seminary Board had no choice but to dismiss the above mentioned students.
numerous to reproduce here, these records indicate ongoing frustrations, hopelessness, and even anger around questions of seminary governance. The ongoing difficulties regarding communication, respect, and authority between the EC and MTS seem, ironically, compounded by the fact that members of the MTS Board have often served on the Executive Committee, and that the Director of the Seminary served on the EC in the late 1980s, and was Vice President during the 1987 coup attempt when many ministers closed the church offices, and took control of church vehicles and money. He was again elected Vice President of the EC in 1995, and ran unsuccessfully for President on two subsequent occasions. Various features of the Director’s possible role in these communication difficulties will be presented in what follows. One pastoral interview participant – “Doreen,” who attended MTS during the 1990s – spoke about the difficulties between the Director of the Seminary and the Executive Committee:

J: I see. Now, you mentioned that, that at this time, there was this letter then there were pastors who would come to ask questions…

D: Mm, hm.

J: Do you think that it made it difficult for the director to do his job well…

D: Yes.

J: …because he felt like he was under this pressure that you mentioned?

D: Mm, hm. Mm, hm. Yes, he couldn’t do his work well because some people were going and were pulling the carpet.

J: Mm.

D: They were pulling the carpet.

J: Has that changed?

D: And you know there were some, we were called to other people that we don’t know. We will be called in the late hours that you go to someone’s home. There is a feast for you because they wanted to know a lot of things in the seminary. And sometimes you will refuse, you know?

J: Yeah.

D: Even my class, we refused to that feast and that person is hating us up until now.

J: Wow, so they would offer you food so that you would tell them bad things about the seminary.

D: Mm.

J: Whew.

D: And we didn’t go, you know?

J: Yeah.

D: We decided no, we don’t go. And even, we had been even called during the weekend. Maybe he thought we said we are busy.

J: Mm, hm.

---

152 Doreen did not wish to discuss this letter, but it is unclear whether she had been referring to the “infamous” letter discussed in the footnote above, or another well-known letter accusing the Director of various illegal and unsavory things, that was written, allegedly, by a female student. This second letter and its alleged author were the subjects of a court case over her expulsion from the seminary.
D: And we are called by the weekend and we told the one who was giving us the message, “Go and tell that person ‘We rather eat intestines of the hen rather than come to his home.’”

J: Wow, so these were very serious.

D: Yes, it was very serious because they wanted to expel the director from the seminary and they wanted to say, “We got the information from the students.”

J: Ah.

D: Whereas we are not part of those meetings and those things but they wanted to expel him and they wanted the information from students. Although maybe he had some problems with us but we liked him very much.

J: Mm. Now I know that you’re not at the seminary now but do you think that there are still these difficulties between some members of the executive committee and the director?

D: Yes, because now we have one of the students who didn’t finish their course at the seminary because they had been used by the executive committee of that time.

J: I see.

D: Mm. And they follow those students when they are out in the internships. They follow them. They use them as they like so that the director will – so you will say something and sometimes he doesn’t say anything.

J: So, politics are really a part of your seminary education.

D: Mm.


D: A lot. A lot. Once you get to the seminary, you have to get to be known by other pastors outside the seminary.

J: Yeah.

D: And they’ll be trying to use students in the seminary for their own issues.

J: Mm.

D: Mm. Especially to fight the director.

J: I see.

D: They used to use – and to fight other lecturers. Because all of them, they are from the seminary and now that they’re outside, they would like to get into the seminary through students. They will – if I hate someone who was lecturing in the seminary at that time and he is still there, I would like to fight him with students, using students.

J: Why do you think they do this?

D: I don’t know, really. I’m not sure. But what I know, what I always think, I think they, it’s not because they hate the director. But maybe they [pause] It’s not because they hate him but they fear him.

J: They fear him?

D: Yes, they fear him in a sense that some of them would like to be the directors but they’re not, they’re not well-equipped like he is because all the students, although sometimes he is very ready to ask, “No, no, no,” but he sometimes attempts to be a father. He used to be a father to us. But some of them would like just come to the seminary and just show students that he’s there, he’s got a lot of letters and he’s just on his Master’s, Doctorate, whatever. Although he won’t have that fatherly thing.
J: I see.
D: Mm.
J: So when you say they fear him,…
D: Or it's because, or it's because during '87, he was not out of the strike.
J: Mm, hm.
D: And he was part of the executive committee. He was vice president.
J: Mm.
D: And he had to say, “No, no” to them so they still want to fight against him, back against him.
J: I see.
D: Mm, hm.
J: So all these kinds of arguments are very old that go back almost twenty years at least.
D: Yes.

(P 5.24-5.25; Doreen; 264-265; 955-1035)

Doreen clearly articulates political tension between members of the EC and the Director of the Seminary, and indicates that it has continued for many years. One wonders, however, how there could be communication difficulties at times when the Director was serving as Vice President of the LEC, Secretary of the MTS Board, and Director of the Seminary, concurrently. The Director, at the time of his appointment as Principal of the Seminary, informed the faculty members, at an 18 April, 1986 Morija Theological Seminary Staff Meeting, that he would have complete control over the affairs of the school:

It was made clear that the E.C. has given Rev. Moseme full power over the Seminary and all its properties, including finances, and he will be accountable for every cent that belongs to the seminary.

Twenty years later, in 2006, Dr. Moseme indicated a lack of clarity about his role as Director and the expectations of the EC when he spoke with me in an interview:

J: OK, thank you, Ntate. So, can you describe for me what are your responsibilities as the director of the seminary?

M: Mmm, [laugh] well, my main responsibility really is to run the seminary, to see that everything concerning the seminary goes well and the major responsibility really is to see to the recruitment of students. Like now, as you know, you are a member of our faculty here, we do have what we call orientation courses which we have twice a year and it is during those times when we expect people who are searching for a seminary career to come and be with us so we could explain more about the seminary to them. Our seminary, since it’s so small, my other

---

153 The specific difficulties between some members of the EC and the Director of the Seminary reported (above) by Doreen seem to be concurrent with or directly prior to the beginning of a trend toward more control and less openness in the Director’s style of leadership at the seminary (as has been discussed [above] regarding worship, and will be shown [below] in the presentation of data with regard to the campus prefects). Miscommunication and interpersonal mistrust at the denominational level affect the culture of the seminary, and (as will be discussed in Chapter Six) the culture of the seminary affects the culture of the LEC.
responsibility would be to go out and visit with parishes and presbyteries and explain more about the seminary but we don’t do that because of our financial constraints. And so this is really the main thing, to recruit students and to see to everyday running of the seminary.

J: OK. And are there written terms of reference for your position?

M: Not really. In most cases in the Lesotho Evangelical Church, you don’t find anything written down really. You have to think yourself as how to do, to fulfil your responsibility.

J: I see.

M: Yes.

J: OK. I was wondering if that were the case because I’ve been looking around for terms of reference for many different positions and I really can’t, it’s hard to find.

M: No, you can’t, you can’t.

J: I see. So does that mean that over the years that you’ve been working at this position, you’ve had to kind of work to decide what were the most important things?

M: Exactly, exactly. That is the way it’s done.

J: Now, you’ve shared that that’s how it is,…

M: Mm, hm.

J: …I’d like to ask your opinion. Does that seem well enough to you or would…

M: No.

J: …you like to have…

M: No.

J: …terms of reference?

M: No, terms of reference would be very much appreciated because you know what you’re expected to do, you know, by the authorities of the church and I know on many occasions what I do have put me in trouble because I might have done what I was not expected to do, you see. So if I had a terms of reference, then I would work within the limits of the terms of reference.

J: So, does that mean there may have been times when you found out after the fact that somebody else didn’t expect you to do something…


J: I see.

M: Exactly.

J: So as you relate to the hierarchy of the church as director…

M: Mm, hm.

J: …how do you connect with the rest of the L.E.C. officially, with regard to the structure of the L.E.C.?

M: I really don’t know what you mean because, for me, it doesn’t seem like, as a seminary director, I really hold a special position. Being a director of the seminary in the Lesotho Evangelical Church it is like, um, just being like an ordinary pastor in a parish setting. I really don’t feature there, I don’t feature as one of the officials of the church so to speak.
J: I see. So if it's similar to being a pastor, could we compare the board of directors of the seminary to a consistory of a parish in some ways, that this is – how do you work with the board and with the executive committee?

M: Mm, hm. Well, it is said that the board of the seminary represents the executive committee which represents the general synod of the church but in a true sense, they really work like a consistory because, even though the seminary is directly responsible to the general synod, which is represented by the executive committee of the church, but in real life, in real practice, I think they are like a consistory because they cannot even decide on who should come and teach. It is only the executive committee of the church who selects instructors for the seminary. The seminary board can only inform the executive committee about the available positions in the seminary but they cannot appoint somebody to come and teach.

J: I was thinking about that the other day…

M: Mm, hm.

J: …and I was thinking that, when I came to teach here,…

M: Mm, hm.

J: …I was never interviewed…

M: Mm, hm.

J: …by you.

M: Exactly.

J: Or by the board.

M: Exactly.

J: Or even really by the executive committee. Some Americans interviewed me and put me on an airplane and I showed up.

M: Yeah.

J: And I thought, “What if the director or the board had heard something in an interview and they thought, ‘Well, this isn’t exactly the person we would like to have for this position.’”

M: Mm. Mm.

J: Does that make it difficult for you?

M: Yes, it does. It does because we always have no choice. We are only told that we have so-and-so; he is coming to teach. And we have no say. We have no say which is really, according to me, very, very strange because I thought the seminary board would have the responsibility to recruit instructors and to interview them and to see to it that they are the right people to come and teach at the seminary. But this is not the case at all. This is not the way it works here.

J: I see. And as far as you know, has it always been that way?

M: Oh, yes, oh, yes. It has been this way. It has been like this.

J: So, do you think that’s because of the way the L.E.C. is designed that everything really flows just through that executive committee?

M: I think so. I think so because I remember one time, just to give a small example, at one time, the seminary board recruited temporarily somebody for the seminary who was a Roman Catholic by denomination and they did not inform the then executive committee of the church. And when they discovered that this professor from the university, from the National University of Lesotho, was teaching Sesotho, not theology, they were so furious, so upset, because the instructor was a Roman Catholic and they said the seminary had nothing to do with the Roman
Catholics. And this is the man who teaches at the National University of Lesotho, teaches the future leaders of the nation and we thought it was right that he could be recruited to come and teach on part-time basis students who are going to be church leaders but that was not approved by the church. In fact, he had to leave immediately after they discovered that he was here. So I think the executive committee always wants to have absolute power as far as the seminary’s concerned and they don’t want anybody to stand in their way. In fact, they even say this is their only school while other schools for the church they share with the government but they say this is our one and only school and we are responsible. No one else should stand in our way. So I think it is just because they want to do things like this because I don’t see why they cannot delegate and give power to the seminary board to do the work even if they don’t approve, if they think the approval, the final decision, should still be theirs. But the seminary board should really recruit and identify people because they are the people who are very close to the seminary and in collaboration with the seminary staff I’m sure that could be done in a better way. But they are out there. They’re standing – it’s like when they want to take pastors, recent graduates of the seminary for further theological training, one would expect that the first thing they would come to the seminary, come to the director, come to the board, and ask about the academic record for that particular person they want to take for further theological training but they don’t do that. They just identify the person because this person is in their good books and they take the person for further theological training without any consultation at all. So this is somehow strange, really, the way we operate and I personally don’t approve this kind of a thing because I think the seminary, even in this case, is the one who knows who should be considered for further theological training and who should be considered for what course in particular on the basis of their performance when they were students at the seminary.

154 Regarding Dr. Moseme’s frustration around the Executive Committee’s role in instructor selection, text from a 29 July, 1994 letter from Dr. Moseme to Professor J. H. Smit, Head of the Missiology Department of the (at that time) University of the Orange Free State is illustrative:

Thanks for your letter dated 12 April 1994 in which you invited me to visit your institution as a guest lecturer in your department.

Our institution is a fully church-run seminary which takes instructions from the executive body of the church (Lesotho Evangelical Church), including the appointment of lecturers to the seminary. As the procedure, the seminary board, which supported your invitation 100 per cent [sic], forwarded your letter of invitation with their covering letter to the Executive Committee of the L.E.C. for approval on 28 April 1994. Regrettably, we still have not received a response!

I apologize for any inconvenience that our delay in replying to your letter may have caused. I do hope that you will understand the difficult situation under which we operate as an institution. Never-the-less, I hope and trust that this negative reply will not hamper the intended good working relations between our institutions.

Perhaps the “negative reply” of Moseme’s letter did not “hamper the intended good working relations,” but the intended relations never materialized. MTS Staff Meeting minutes, dated 18 November, 1994 include the following under the heading “A.O.B.”:

The E.C. does not approve of a relation between MTS and UOFS because the UOFS is a DRC institution which condoned apartheid in the past. Concern was expressed because this is one of the areas in which the WARC Evaluation criticized MTS. Furthermore, this refusal to engage in relations with an institution that is seeking reconciliation is hypocritical. It was also noted that the E.C. is refusing to send a delegate to an ATISCA [Association of Theological Institutions in Southern and Central Africa] meeting in Botswana, although the seminary has been criticized for failing to be members of various theological-related institutions and is struggling to pay ATISCA affiliation fees.

Rev. J. R. Mokahhlane, the President of the Seboka, talked about OUFS discussions in our 14 June, 2006 interview:
Regarding communications and governance, the President of the LEC, during his 2006 interview with me, seemed unaware of the many letters that the faculty had written to the Board of the Seminary over the years of his several terms as President, asking that the Board make specific requests to the Executive Committee, or of the many letters the Director told the faculty the Board had sent to the Executive Committee:

J: Mm. Yeah. And, Ntate, even though we agreed that we would not speak Sesotho during this interview, it is interesting that Morija once was called selibeng sa thuto, and now, as you say, our seminary seems to be falling behind. So I agree with you. Now you mentioned that you weren’t sure why it was that we’re not moving forward and I’d like you to think about that a little more if you could.

M: Yes, you know, what I don’t understand, since you know our church, we have the staff at Koapeng, we have teachers, professors at the seminary. We have the board and above the board we have the executive committee. We have to work hard and see where the bottleneck is. I was expecting that the staff itself would move, would come up with ideas and push the board. And the board would come up and push the executive committee. But I don’t see that happening. Maybe the staff is not looking forward to that. Because we don’t hear them, you know, pushing this thing, you know, talking about this thing, you know, and once they tell them that, I’m sure even the board will feel the pressure and then it will pressurize the executive committee.

J: Now, I will share with you that, in my ongoing research, that I have questionnaires filled out by members of the teaching staff and also by members of the teaching staff who are also pastors. All of them have suggested they want the school to be upgraded. They want external examiners. They want a Bachelor’s Degree to be offered and they want upgrading. So I’m wondering, it’s probably not

But I think there is something that is blocking our way forward concerning the education or the upgrading of our seminary. I don’t understand what that is. The executive committee a few years ago went to Bloemfontein. We visited the University of Free State. And the intention of the visit was to build relations between our seminary and the University of Free State. We were looking forward to this at the University of Free State that, you know, to assist us maybe with ministers, not ministers, but professors, not only that but also that we should have free access, our students could move freely between our seminary and the university. We went as far as agreeing, you know, with these people at the university that we can even go as far as exchanging professors. Those at the theological seminary should go and teach at Bloemfontein and those at Bloemfontein should visit our seminary. And the students, no matter what class they are, those people were willing to admit them and upgrade them and help them. I don’t understand what happened. I had a group of people with me when we visited. I led a group of members of the executive committee. I had even invited some who were not in the executive committee. Even the director of the seminary was included in my delegation to Bloemfontein. I don’t understand why it is not like that. What came into my mind was that this would even help us, you know, to have these external examinations which would, you know, help in upgrading the seminary. Previously, before I came into the office of the presidency, the executive committee had invited WARC, World Alliance of Reformed Churches, to assist, to make researches and assist in upgrading the seminary. Those people left the report for us but I don’t know what is happening. I don’t know what is happening. We are still left with this five years diploma education, I don’t understand what it means but it is like that. We, together with this other group would like to see the seminary upgraded.
from the faculty. Now I do not have information yet from the director of the
seminary.

M: But, do you know, another good thing is if the staff would like the school
upgraded, why does that not come up to the executive? The board, then, is in
between.

J: Mm, hm.

M: The board – maybe there is something wrong somewhere.

J: I see. It could be. And, of course, now you know the staff, we do not have
direct access to the board of the seminary. We’re represented only by the secretary
of the board who is the director of the seminary.

M: If you dislike that it means that we also have to sit down and review the
regulations and the – for the seminary.

J: It may be.

M: There is something wrong there.

J: Of course, we could write a letter.

M: Please, and the letter should be written to the board.

J: Mm.

M: And the board should come up to the executive committee.

J: Now…

M: You have to be proper like that.

J: If it is part of your vision to upgrade the seminary, and you mentioned that
the staff could push the board and the board could push the executive committee, is
it possible for the pushing to move in the other direction? Since you mentioned that
the synod also seems to be in favour of this.

M: I’m sure it is. I’m sure it is. It is possible, you know, and I think we have to
do it like that.

J: Mm. I see.

M: Yes.

(A 2.2-2.3; Mokhahlane; 390-391; 74-117)

Reverend Mokhahlane, here, seems interested in improved communications and in improving the
manner in which the seminary provides ministerial training. He even seems concerned about the
possible ways in which the current structure might impede communication and progress. Note,
however, that he offers the current system as the medium through which progress might be made
to address the current system: “You have to be proper like that.” My personal experience with the
channels of communication between the Executive Committee and members of the church was
limited, but disappointing. As HIV and AIDS Coordinator for the LEC, I wrote five letters to the
Executive Committee in the course of four months, none of which ever received a response. One
reason for this, no doubt, is that the EC concerns itself with the inner workings of each of the
Presbyteries, all of the pastors, all church institutions (including schools, hospitals, printing works,
book shops), commercial land deals, political and ecumenical involvement, and more, and its
members and Executive Secretary are surely pressed for time to respond to all of the necessary
communications they receive. This makes for an incredibly inefficient system for external governance of the seminary.

One further, disappointing personal experience regarding communications between the Executive Committee and the Seminary Board of Directors involves the research I am presenting in this thesis. As I discussed earlier in this thesis presentation, I received permission and encouragement from the President of the Seboka, the Executive Secretary of the LEC, and the Director of the Seminary as I began my research. My proposed plan was to present results of this research to members of the Seminary Board and the Executive Committee, allowing for interaction, discussion, and further learning, and a possible platform from which the LEC might choose to move forward in reviewing and using the data I had gathered. Pursuant to that plan I wrote a letter to the Executive Committee on 25 July, 2006, indicating that my preliminary work was complete, and requesting a date to meet with members of the Seminary Board and Executive Committee. On 21 September, 2006, Rev. J. R. Mokhahlane, the President of the Seboka, sent a letter to Rev. Sandra Gourdet, my supervisor at Common Global Ministries in the United States. Rev. Mokhahlane apprises Rev. Gourdet of the current status of my research as it regards the participation of the LEC:

As his research has continued, Dr. Moore has provided me with updates and information. I have participated, along with other leaders, in interviews and conversations with him. Jeff has recently submitted a preliminary report of his findings to our Executive Committee, along with a request to meet with the Committee and the Seminary Board to present and discuss his complete findings. The Executive Committee is currently taking this request under consideration. I look forward to seeing and discussing the complete findings of his research.

I subsequently met with the Executive Committee, and presented them with an overview of my findings, and a request to schedule a joint meeting with the Board of the Seminary to review and discuss a more complete presentation. I reiterated my request in a letter I sent to the Executive Committee on 10 January, 2007. In response to my 10 January letter, the Executive Secretary of the LEC, Rev. B. M. Kometsi sent a letter to the Director of the Seminary in his capacity as Secretary of the Seminary Board, instructing the Board to arrange to meet with me. The final sentences of this 30 January, 2007 letter indicate the Executive Committee’s intention:

I am directed by the Executive Committee to ask Morija Theological Seminary Board to set a date and invite Dr. Moore to make his presentation, that will allow full discussion of all participants. This exercise has to be done within the month of February and thereafter the Board is to make full and comprehensive report with their recommendation to the Executive Committee on or before March 28, 2007.

I then wrote, on 6 February, 2007, a letter to the Board of the Seminary, addressed to Dr. Moseme, the Board Secretary, as a follow-up to the letter from Rev. Kometsi. In my letter I provided information about my presentation and suggested some possible dates for the presentation. The opening lines of my letter reference the 30 January, 2007 letter from the Executive Committee:
Dr. Moseme,

Greetings to you and the members of the MTS Board.

I am writing in reference to the letter to the Board from the L.E.C. Executive Secretary, dated 30/01/2007, regarding the presentation of my research findings. The presentation is designed to be in a workshop format, with input from members of the Board, and a written and visual presentation of my findings.

I received a letter, dated 5 March, 2007, from Dr. Moseme, in his capacity as Secretary of the Seminary Board, indicating that the Board had not set a date to meet with me (the deadline set by the Executive Committee had since past), and seemingly indicating no awareness at all of the mandate to meet with me from the Executive Committee:

Dear Rev. Dr [sic] J. T. Moore

RE – THE PRESENTATION OF YOUR RESEARCH FINDINGS

I have been instructed by the Seminary Board to acknowledge receipt of your letter dated 6th February, 2007 on the above subject.

The Board has further instructed me to inform you that because they did not form a quorum during their meeting on the 2nd March, 2007 they were unable to deal with the issues contained in you [sic] letter.

However, they would like you to know that your letter has their attention and that it will be tabled before a full Board for discussion.

God Bless.

A.M. MOSEME
SECRETARY-M.T.S. BOARD

After several weeks with no further communication from the Seminary Board, I asked some Board members privately about their discussion of my letters and the Executive Committee’s assignment to the Board. They each told me that they did not recall any such information being presented to the Board. On 11 April, 2007 I contacted Professor Sebatane, the Chairperson of the MTS Board, to inquire as to the status of the discussion regarding the presentation of my findings. Professor Sebatane shared with me that the Board had not seen any of the letters in question, had not discussed my research, and had not asked Dr. Moseme to write me a letter. I realised at that time that Dr. Moseme, in keeping the letters from me and the Executive Committee from the Board, and by writing to me “on behalf” of the Board, had successfully delayed the presentation of my research findings so that I would be unable to share them with the MTS Board before the end of my time in Lesotho and my departure for the United States in June of 2007. Below is the text of the letter I sent to Professor Sebatane following our 11 April, 2007 discussion:

Ntate Sebatane,

After our conversation this evening, I am really concerned about the procedures that seem to be in effect regarding communication with the Seminary Board. You shared with me that you don’t recall the Board having been informed by Ntate Moseme of the letter from the Executive Committee (dated 30 January, 2007) directing the
Board to meet with me and receive my research findings. You further shared that you were uninformed by Ntate Moseme of my 6 February 2007 letter to the Board (this is the one you misplaced, and called me about)\textsuperscript{156} and its 25 July, 2006 enclosure. You were also hearing for the first time of Ntate Moseme’s letter to me, on behalf of the Board, dated 5 March 2007.

I have enclosed copies of each of these for you to read.

It seems as if communications are being handled privately by Ntate Moseme, acting in the name of the Board. I am certain that much time has been lost. I contacted Ntate Hooker to inquire about his meeting with the Board, and he informed me that Board members indicated that they weren’t aware that my research was ready for presentation, and that they hadn’t been instructed by the Executive Committee to receive my report. This is simply untrue, as you will see by the attached letters.\textsuperscript{157} It is also clear from Ntate Moseme’s letter to me, that he did receive the letter from the Executive Committee, and that he was intending for me to believe that he was responding to me on behalf of the whole Board.

This pattern is indicative of what my research findings have shown.

I intend to bring this issue to the Standing Committee.

Thank you, professor, for your openness and willingness to listen.

Peace,

Jeff Moore

Subsequent to this letter I was informed (privately) by members of the MTS Board and LEC Executive Committee that Dr. Moseme did not intend for me to present my research findings before I left Lesotho, and that I would be wise to “not push Ntate Moseme.”

I learned, then, during the course of my research, through discussions, interviews, observations, and personal experience, that one way in which communications between the seminary and the wider LEC may have been hindered, included the personal selectivity of the Director of the Seminary in his role as the only person to facilitate communications between the MTS Board, LEC Executive Committee, and MTS Faculty. This came up at several junctures during my recorded interview with Professor Sebatane, the Chairperson of the MTS Board, around issues of student reports and Field Education placements:

\begin{quote}
J: …but I did want to share because I’m getting…
S: Yes.
J: …the feeling as we talk that many of the things that I had been told the board takes care of…
S: Are not…
J: …it seems the board is being told maybe the faculty is taking care of them.
\end{quote}

\textsuperscript{156} I had sent copies of these letters to Professor Sebatane.
\textsuperscript{157} Including the 30 January, 2007 letter from the Executive Secretary and the 5 March, 2007 from Dr. Moseme in the name of the Board.
S: Mmmm.
J: But it seems that somewhere those things are not happening but we didn’t know because we don’t communicate…
S: Right.
J: …between the faculty and the board in an ongoing fashion.
S: Yes, yes, mm. That’s another, that’s an interesting – mm.
J: And one might ask, and I guess I am asking, if having the liaison between the faculty and the board be the position of the director provides for the clearest line of communication.
S: Mmmm.
J: Or whether or not we need a clear line of communication, I don’t know.
S: Yes, yes, you know, you are right. It’s – because he’s the secretary of the board, at the same time he is the link between the board and the --- hmm.
(A 3.20; Sebatane; 419; 901-918)

The discussion excerpted above from my interview with Professor Sebatane, the Chairperson of the MTS Board, occurs near the end of our interview as I am reflecting upon the fact that I had heard various versions of accountability and authority regarding admissions procedures for the seminary, the selection process for Field Education placements for MTS TS4 students, and the process of receiving and reading reports from the Field Education experience. In the following excerpts, note the differing perceptions (or assertions) of the President of the Seboka, the Chairperson of the MTS Board, and the Director of the Seminary:

J: You know, the fourth year of the seminary curriculum is for field education and the pastors go out into various churches…
M: Yes.
J: …to work with pastors. I’d just like to ask you as one who has been working on the executive committee for so long, how do you feel that that works, is that a good program and where could we improve it?
M: You know, concerning that internship of ministers, it also depends to whom the student is sent. I don’t know what the school looks at when it sends students to the parishes. So, I think that would be good if, I’m not saying that they are sent to weak ministers or what, but we should know what we want when we send people out.
J: Does the executive committee have a say in where the students go?
M: Since I am the president, I was never involved in that.
J: So really that happens at the level of the board of the seminary.
M: Yes.
J: OK. And I hear you saying, though, that you think it would be important that the board have certain criteria to decide which ministers are training our future ministers…
M: Yes.
J: …and one of the things that I would like to suggest, and I’d like to get your feedback on, is that if we don’t have such a thing now, we really should have a training program for these supervisors so that they know what we expect of them when the students arrive, what learnings we want them to provide, the manner of communication with the student so that it’s all…

M: An orientation for – yes! there should be an orientation for those people who will be trainers of these students.

J: And I’m still researching that. Unfortunately, there are many aspects that the faculty, we’re not in the know on so many things.

(A 2.5-2.6; Mokhahlane; 393-394; 213-238)

The President of the Seboka seems not to know how parish and supervisor selections are made for the Field Education programme. When I suggest to him that perhaps this is done at the level of the Board of MTS (what I had always been told by the Director of the Seminary), he seems to agree that this is likely the case. The President does, however, seem concerned about a selection and training process with integrity. In the following excerpts from my conversation with Professor Sebatane, the Chairperson of the MTS Board, it is clear that the Board believes that the Director of the Seminary has responsibility and authority for this Field Education task:

J: OK. I’d like to ask a little bit about the field education program, which is the fourth year when we send students to parishes to work together with pastors. One: what has the board’s participation been in that program, in your experience? And, two: are you aware that there are, or whether there are, procedures and regulations for the training and selection of the pastors who will be teaching our students?

S: Mm, I mean, those to whom the students will be attached – is that…?

J: Yes.

S: Yes. Yes, but it’s [laugh] usually the board is not that much involved in that exercise. We are told about where the attachments have been made. And then just to give a stamp of approval, really, basically.

J: I see. I’m assuming that when you say you’re told, you’re told by the director who acts as the secretary to the board.

S: Yes, that’s right. I think, yes, to say, “OK, we have got these students, four students this year, and we have done the exercise of allocating them with this particular student with us, we have talked with Masitise parish and they have agreed to take this student.” Or, I know of one particular student who was, for some reason, he couldn’t be attached to that particular mission, parish, and then his case was brought to the board to say, “Now, could we – we had asked that could he be attached to this parish – could we change that because of some reason, I forget what it was, that we now instead send him to Berea” or something like that. So we, the board, doesn’t really have the power or whatever to say, “No,” or to even say, “Why this one?” Usually, some of the reasons put are that, “Well, we have worked with this parish, you know, this particular pastor. He has been helpful in the past, you know, so we thought maybe we should continue to send students to him or to her.” And that’s it, we don’t ask many questions.

158 Professor Sebatane is a specialist in educational evaluative methods. He has often published essays and studies - in Lesotho and internationally – about evaluation in education, and teaches at the National University of Lesotho. His work and wisdom were so valued, that at the time I left Lesotho in 2007, he was serving as acting Vice Chancellor for the National University of Lesotho.
J: I see. And, in your understanding, does the selection then come from the office of the director or, you mentioned the issue of ‘we don’t have the power,’ does it come from above the board, from the executive committee?

S: The impression I get is that it comes from the director.

J: And, as the chairperson of the board, do you think that the faculty members, the lecturers, participate in the selection of the pastors to which the students will be attached?

S: I think they should.

J: OK, whether or not they do…[laugh]

S: I don’t know, yeah. [laughing]

J: Alright.

S: I think they should but one gets the impression that it’s – I don’t know. You know, this is so important, these questions are also helping me because [laughing] we should be in a position to say, “OK, who decides?” But the impression I have always had is that it’s done by the director. I don’t know how – the extent to which the staff, the teaching – I know that one thing for sure that I know is that the assessment of students, those who are doing the final thing to – the, I think the staff, the teaching staff, are involved because there is a write-up about each one of them. To say, “OK, this student, we think he’s, you know, qualifies to be, to go and be a pastor,” something like that. It’s something that is really, that clearly the teaching staff has had an input, and then those come to us to say, “OK, now this is, this is what the institution thinks about this particular student,” what about the board? The board now say, “OK, fine, this is fine,” and then we can, then the board passes the names to the komiti ea seboka, yes. But this other one, about the allocation, it’s interesting.

J: Well, I’m also learning during this interview…

S: Yes. [laughing]

J: …because, as a staff member, we’ve always been told by the director that he has no control over where they go but only the board could decide where the students are sent for field education and that we must wait until the board tells him where we can send the students. So we also have had no input. He’s told us that the board will tell us where we can send people. --- This is June 20th, this is part three after an interruption, sorry.

S: OK, yeah, this is, this is interesting because, no, it’s not, we don’t, the board doesn’t allocate, doesn’t assign. We are told, we are told, yeah, where they have been assigned to.

J: I see. Alright.

S: Hm.

J: So it seems as if we’ve both had an eye-opening here as we’re sitting talking.

S: Yes.

J: OK, well that helps us to understand the process, I think.

S: Yes.

J: And just quickly on field education, and again, thank you so much for all of this time. I really appreciate it. I’m not sure about criteria for the field education experience, whether or not there are goals that are set, and also integration into the wider syllabus of the seminary. Are those the kinds of things that the board has talked about or dealt with in the past?
S: No.
J: OK.
S: We just know that there is that field work thing and how it all fits together with the rest of other pieces of training.
J: Have you received written reports at the end of the field education experience?
S: No, not written reports. Uh-uh, we haven’t.
J: OK, so during your time as the board chairperson and also during the previous administration during your time as a member of the board, you don’t remember seeing written…
S: No.
J: …reports about the students.
S: About the students…
J: Either from the pastor to whom they were attached or from the director or from the student him or herself.
S: What I remember is if there’s an issue with regard to a particular student in a particular parish, then there might be a report to say, “There was some problems with this and…” and so forth. Otherwise, mm-mm, no. Yes, because that’s another interesting question, yes…
J: I also…
S: …yes, because we need to know what kind of experiences and how can we, if we don’t, how can we be even talking about instituting some improvements if we don’t know what the situation is, if we don’t know what that program, how is it helpful, how is it helpful to the students, what are some of the problems, how can we even begin to improve on it when we don’t have elaborate reports.
J: Now, this is another area of opening my eyes. In three academic years I, as a lecturer, have never seen a report but I’ve inquired and I’ve been told by the director that these reports are only for the board of directors, or rather, yeah, the board of the seminary.
S: No.
J: I see, so I’m not seeing them and also you’re not seeing them…
S: No.
J: …if they exist.
S: No. Well, if they exist, yes.
(A 3.11-3.13; Sebatane; 410-412; 490-588)

The Chairperson of the Board clearly assumes that there is (or should be) collaborative work being done at the level of the faculty regarding Field Education placements. It is also clear that the Board practices no deliberation vis-à-vis these placements. Additionally, Professor Sebatane has never seen reports from the Field Education experiences. Professor Sebatane was, at the time at which we spoke for this interview, in his second term on the MTS Board, a well-informed and faithful lay participant in the life of the LEC, and a scholar and administrator at the National University of Lesotho. He has both the tenure of involvement and intellectual acumen to participate helpfully in the processes related to Field Education along with many other intelligent
and caring members of the seminary Board. Note that the Board Chairperson assumes that the Director selects placement sites and sees reports, while the President of the Seboka seems unclear about the process. Faculty members, such as myself, have been told that these selections are made by the Board. The Director reiterates these assertions during my interview with him:

J: We have it in the fourth year for the theological students and how are the field education parishes selected for the students?

M: Uh, huh. Well, normally the seminary board, who is the one who does the work, they first look at the pastor because we don’t just send a student to a parish but we send them to parishes with pastors. They just say, “Yes, it’s pastor so-and-so, can we really trust him well enough to place a student in his parish or in her parish?” And they debate and finally they would agree or do not agree and they say, “No, not this one but let’s try pastor so-and-so.” Sometimes they would be happy with the pastor and not happy with the consistory because they say, “Within this year that we plan to send a student, a pastor may get a transfer to go somewhere else. Do we have a strong enough consistory to work with a student, to really give him enough and proper training as a future pastor of the church?” So these are the two things which they always look at when they place a student. There’s a pastor and also a consistory.

J: I see. Do you ever make suggestions of pastors and consistories that the board might use?

M: Yes, yes, yes, I always do that. I always do that but they always don’t agree with me. They can say, “Yes, we see your suggestion but because of ABC we don’t really have a recommend.”

Moseme’s description of the collaborative nature of the process does not seem to match Sebatane’s description of the “rubber stamp” process he has observed. In fact, Sebatane seems to regard the process as one that has been completed by the time it reaches the Board. I also asked the Director about the reports from the Field Education experiences – reports, he has told students and faculty members, that the Board receives and reviews:

J: During my first year of teaching here, I remember asking you about reports when the students come back and you shared yes, the board receives reports.

M: Yeah, exactly.

J: What kind of reports does the board receive about these students?

M: The students – the consistories themselves, though of late most of them I don’t know, maybe they don’t have time to do so, the write reports concerning the students to say ‘we have had student so-and-so with us for this one academic year.’ And they always would mention how they lived together with the students. And they have observed the strengths of the students and the whole intention is for the seminary to try, especially when it comes to weaknesses, to try and help the students with the weaknesses that got exposed during the internship year. So that is the kind of a report which we always get.

J: And is there a student report and a pastor report as well, or just the consistory’s?
M: Um, there are supposed to be two. There are supposed to be two – the consistory report and the pastor’s report. The consistory report would always be a general report which doesn’t really even go into the weaknesses of the students, not unless they were so obvious that the consistory would not want to skip them. But the pastor’s report, since it is a private report, which is written by one person, they will always say exactly what they think of the student and that report the consistory always doesn’t know, it’s only written by the pastor himself or herself straight to the seminary.

J: OK. And does that go to the seminary board or to whom does that report go?

M: To the seminary board.

J: I see.

M: Yes, to the seminary board but, like I say, I think we are not strict enough because I think during the last two-three years, people don’t seem to really write these reports.159

J: Mm.

M: Yes, because I remember we still don’t have reports for students who have even graduated from the seminary about two years ago.

J: Really? So some you receive reports, others you still haven’t …

M: Others don’t, yes, others don’t, yeah.

J: You mentioned that if the weaknesses and strengths can help the seminary to know how to help the students…

M: Exactly.

J: It sounds like a wonderful idea but I’ve never seen those reports so in my courses I haven’t been able to address those strengths and weaknesses.

M: Mm, hm.

J: Does the faculty ever receive the reports so that we can work together on the strengths and weaknesses?

M: No, I think the only thing is that we really don’t get them all, these reports, for a group of six we may get one or two. So it doesn’t really help much but if you would like to see them I think you are really free to do so.

J: OK.

M: Yeah, it’s only that consistories and pastors don’t seem to be interested in the writing of these reports.

J: Do you think could there be in the future maybe a form…

M: Mm, hm.

J: …that they’re required to fill and even the students…

M: Mm, hm.

J: …and, because we have several expatriate lecturers, could we ask the students and the pastors, who both know English well,…

M: Mm.

J: …could write the reports in English so that we could sit together as a faculty…

159 Field Education supervisors with whom I spoke each indicated that they had, indeed, regularly submitted these reports. Students, as well, seemed to know if and when Dr. Moseme had received these reports.
M: Mm, mm.

J: …and say, for instance, “Ah, we see this young pastor in training really had a hard time speaking in public…”

M: Exactly.

J: …so let’s all in our different classes think about giving him good opportunities…

M: Mm, mm.

J: …and good instruction.”

M: Mm, and still it would also want a proper way for handling it because one other thing which we are very sensitive of is that, especially when it comes to weaknesses, we don’t want the students to know what the consistories or even the pastors have said about them because the always don’t take them as, you know, advices they are, they will always think ‘our pastors are speaking ill of us, consistories are speaking ill of us’ so if we do that, you see, that confidentiality will be somehow violated because if it’s discussed in classrooms, it may end up reaching the students themselves which may not please them.

J: Well, yeah, I was suggesting the faculty discussing it but you’re saying the students aren’t told what the pastors and consistories have said about them.

M: Oh, no, oh, no, we only tell them about positive things but if they said that ‘this student did not sleep in the house we have allocated to him, he slept in the village’ no we cannot say that because we know that we are going to make the student unhappy and, at the end of the day, there will be that bad feeling between the pastor and the student themselves. Ours will always be ‘how can we go about this so that we can help this student’ but not revealing that the information we have is from the parish where the student was.

J: I see. And so far, as I say, I’ve never seen any of these reports…

M: Mm.

J: …do my Basotho colleagues see these reports or are you as the director the one who has seen them only?

M: No, not the teaching staff, the teaching staff have not seen them at all.

J: OK.

M: Yes, and I think really the fear was still this that it may leak and, at the end of the day, the students may know that people have reported, you know, negatively on them when they were at the parish.

J: So how are the reports useful for the future of the students?

M: They are useful in the sense that at the end, the seminary board who gives the names of the students for allocation for parishes to the executive committee would mention that during the student internship year this kind of thing was observed and we do recommend that the students be dealt with in this way so that we do help them as far as their future ministry is concerned. So the whole intention really is to try and help the student.

J: OK. I see. And do the students also write reports reflecting on…

M: Yes, yes, the students also write reports concerning their experience for this one academic year at this particular parish and they also write about positive things and also about negative things concerning the pastors also and there’s no way we can share that information with pastors and consistories because the report is also regarded confidential.

J: I see. And who received those reports and reads them.
M: The reports from the parishes…
J: The students.
M: They are for my class. They are for the Pastoral Theology class and we discuss them in class.
J: I see. Alright. And could other teaching staff also have those reports?
M: Oh, definitely, definitely, yes.
J: And can they be written in English since our mode of instruction is in English.
M: Well, I don’t know if they can be written in English because students always feel free really to express their views freely in Sesotho and I think if we make them write them in English, they are going to leave out some of the important things only because they will not have the right way to put them down in English.
J: So that must be a difficulty in all of our courses as well. Is it possible that when my students give me papers in English, they really don’t express their feelings as well as they could?
M: Yes, exactly.

Dr. Moseme is very clear that the various written reports of which he speaks are for the Board to use in its important work of recommending students for ministry. The Board, according to its chairperson, Professor Sebatane, does not see these reports. After our interview I requested that Dr. Moseme give me, as he had offered, copies of the various reports from the Field Education experiences. I never received any of these reports. Dr. Moseme requests and receives reports from parishes about what the students have done during their Field Education experiences. These reports contain positive and negative information about the students, much of which is never shared with the students, the faculty, or the Board. Dr. Moseme requests and receives reports about what is happening in each of the parishes to which he sends Field Education students. These reports are never shared with people outside Dr. Moseme’s Pastoral Theology classroom. The President of the Seboka seems unfamiliar with the process and the reports. The Chairperson of the MTS Board is unclear about the process and has never seen the reports. The faculty and students are told that the Board selects sites and supervisors and receives all reports. The Director of the Seminary, as the only person with access, contact, and authority regarding: local parishes that serve as Field Education sites (as the one who selects them and receives their reports); students (as their teacher for Pastoral Theology and as the Director of the Seminary); faculty (as their supervisor and in his position as Secretary of the MTS Board); Board (as their Secretary and the only faculty member

---

160 This, of course, is even intuitively true. Though English is one of two official languages for the nation of Lesotho, Sesotho is the first and home language of nearly all Basotho living in Lesotho. Language proficiency and usage are often issues when Basotho students interact with English-language documents as well as Instructors for whom English is the first language. Even more difficult, perhaps, have been instances in the history of the seminary during which instructors for whom English was a second or even third language worked to communicate in English with Basotho students and colleagues for whom English was a second or even third language. Though I don’t feel that I ever gained advanced proficiency in Sesotho, I feel that my intermediate working knowledge of Sesotho was extremely helpful as I worked to understand and communicate with students and colleagues in both English and Sesotho.
though whom they have MTS representation); and Seboka and its Executive Committee (as the Secretary of the MTS Board, as a delegate to the Seboka by virtue of his position as the Director of the Seminary, and as the person who writes the report of the seminary to each gathering of the Seboka). Each report to the Seboka is written completely by the Director, and then is signed by both the Director and the Chairperson of the Board. I happened to witness the receipt and signature by the Chairperson for the last report written while I was in Lesotho.

162 Though my programme of inquiry centred upon MTS, and therefore yielded key information about the leadership and communication styles of the Director of the Seminary, my experience with the wider LEC suggests that similar leadership and communication styles were being practiced by other leaders, including the President of the Seboka and members of the EC.

163 I have written “differently mediated” because, of course, in many instances I report here, I have become the mediator of information between groups. Because I am suggesting (among other things) in this thesis that the role of the mediator of information is crucial and can be misappropriated, I have worked to corroborate information I have presented with multiple sources - written and oral, synchronically and diachronically - and have intended to foreground my own function as an intermediary as I present these data.
This communication difficulty between the Faculty, Board, and EC has been discussed by many over the years, and was the topic of a Seminary Governance Proposal suggesting a faculty representative to the Board.\footnote{This governance proposal (the initial draft of this proposal was written by Paul Frellick, and is dated 20 November, 1997; the draft sent to the Board was dated January, 1998) is mentioned by former expatriate instructor Stephan Fischer in his “Report about the years 1997-2001,” dated 27 March, 2001. Fischer also explicitly discusses miscommunication and his perception that the Director of the Seminary “withholds” and “manipulates” information:}

This was never implemented. MTS Faculty Meeting minutes dated 20 March, 1998, indicate the hope of the faculty members to become more involved with communication with the Board:

Shortage of Teaching Staff: In November the Faculty had requested a meeting with the Seminary Board to discuss this issue. Although the Board actually met in Jan & March, 1998 this has not transpired. The Director will be asked to inform the Faculty of the next Board meeting and to arrange for this vital issue to be on the agenda, so that all Faculty may attend.

Communication. At the Seminary level the Faculty felt that it would be helpful if greater responsibility could be shared among staff members, allowing for development of experience, and for channels of communication to be increased and broadened. This in turn might alleviate the perceived lack of communication between the Seminary Board and the Executive Committee which undermines the evolution of the Seminary.

During my time at MTS the faculty met with the Board three times. One time was in response to an incident, during the final examinations of the 2003-2004 academic year, when the entire TS5 class were caught cheating on a Hebrew examination.\footnote{This resulted in the delay of graduation for all members of this class. The following January, with the approval of the MTS Board and the Executive Committee, I used funds I earned working as a lecturer at the National University of Lesotho to contract with Newton Brandt to come from Pietermaritzburg to teach a remedial course for these students so that they could finish their theological education at MTS.} The Board invited the faculty to meet with them twice during the 2005-2006 academic year – once as an introductory meeting, and a second time to discuss ways in which the two groups might work together to improve theological education in the LEC. During the second meeting of the 2005-2006 academic year, which was held on 24 March, 2006, and for which I have transcripts, Dr. Moseme referred to the difficulties of communication between the MTS Board and the EC. At that meeting, Professor Sebatane, the chairperson of the Board, ended his remarks by saying that we were “just beginning

\textit{2.7 Authoritarian leadership – withholding and manipulating information}\

Even within the present structures of the seminary there are democratic rules to be kept. Several times I experienced that this is not the case. The lack of communication does not only exist between the MTS and the Executive Committee of the LEC but also within the MTS. This has to do with structures, as pointed out above, as well as personalities. It reflects deeper cultural and spiritual problems and leads to negative developments.

[. . .]

Graduates, who are not dependent\footnote{sic} on the Seminary anymore have been telling us, how they have been intimidated by being called before the Director and been threatened to be expelled. Since we have seen in some of the cases reported above that the Director misuses structures and withholds information I understand this. He bypasses the staff or invites only a part of it to support his opinion. As Director he is the only one who informs the Board and in his function as secretary of the Board he takes the minutes and writes letters. It is a one man action manipulating and bypassing a democratic structure.
our work together.” At the time of my departure from Lesotho in June of 2007 there had been no subsequent meetings of the faculty and the Board.

Morija Theological Seminary has been mired in questions and controversies surrounding its external and internal governance for many years. Issues of authority, responsibility, and communication have been the topics of many discussions among Board members, church leaders, MTS faculty members, and the Director of the Seminary. Some of these issues have been unclear due to uncertain constitutional provisions, Executive Committee expectations regarding authority, individual leadership styles, and poor or incomplete patterns of communication between the various individuals and groups involved. Specific issues related to the structures, functions, and procedures of campus governance are connected, in many important ways, it seems, to these external governance realities. In what follows I will present data from inquiries regarding on campus governance at MTS, giving special attention to the roles of the Director of the Seminary and members of the Council of Prefects.

Data from Respondents Regarding Campus Governance

Each of the written questionnaires completed by students, pastors, members of the Seminary Board, members of the LEC Executive Committee, and MTS instructors, contained statements or inquiries regarding the structure and function of campus governance at MTS. Campus governance was also a focus of my documentary research and interview questions. Pastor Questionnaire item 10 (in “Campus Life and General Course of Study”) contains the statement: “I found the system of campus government (administration, Prefects) to be helpful to campus life.” Student Questionnaire item 10 contains the related statement: “I find the system of campus government (administration, Prefects) to be helpful to campus life.” For this item more students and pastors selected “4, Somewhat Agree” than any other category on the Likert scale (see Figure 10 and Figure 11).166 It is noteworthy that, though the preponderance of responses was positive – either “Strongly Agree” or “Somewhat Agree” – the remaining responses distributed rather evenly throughout the provided scale, and a significant percentage (28% of pastors and 28% of students) selected either “Strongly Disagree” (15% of pastors and 19% of students) or “Somewhat Disagree” (13% of pastors and 9% of students).

166 For thirty-four (34) of the fifty (50) positively-worded items in the section, “Campus Life and General Course of Study,” more pastors selected “5, Strongly Agree” than any other category on the Likert scale. For thirty-nine (39) of the fifty (50) positively-worded items in the section, “Campus Life and General Course of Study,” more students selected “5, Strongly Agree” than any other category on the Likert scale. Items (such as item 10, referring to campus governance) which received the most responses in one of the four other categories on the Likert scale, were accorded additional attention, and were included for inquiry during interviews.
LEC Executive Committee members and MTS Board members were asked, on the written questionnaire they received, to respond to item 10: “Students find the system of campus government (administration, Prefects) to be helpful to campus life.” Six (6) of these questionnaires were returned. Four (4) of these included a response to item 10. Of the four (4) responses to this item, two (2) marked “Uncertain” and two (2) marked “Somewhat Agree.” MTS instructors were less positive about the system of campus governance, with only one instructor responding “Strongly Agree” to the statement: “The system of campus government works well at MTS.” The majority of instructors who responded to this item selected “Strongly Disagree” (see Figure 12).

The respondents completing the questionnaires subsequently labeled, “EB 3” and “EB 4” did not respond to this item. It is the only item for which there was no response in the main body of questionnaire EB 3, and one of only two items for which there was no response in the main body of questionnaire EB 4. The respondents completing these questionnaires each selected informational items (at the top of the questionnaire form) indicating that she or he (gender information was left unmarked) was a pastor, and a current member of the MTS Board. Though four (4) respondents provided a response for item 10, it seems, upon reflection, that perhaps the wording of the item (the item asks respondents to have knowledge about or to speculate about student opinions) made an informed response difficult.

187 The respondents completing the questionnaires subsequently labeled, “EB 3” and “EB 4” did not respond to this item. It is the only item for which there was no response in the main body of questionnaire EB 3, and one of only two items for which there was no response in the main body of questionnaire EB 4. The respondents completing these questionnaires each selected informational items (at the top of the questionnaire form) indicating that she or he (gender information was left unmarked) was a pastor, and a current member of the MTS Board. Though four (4) respondents provided a response for item 10, it seems, upon reflection, that perhaps the wording of the item (the item asks respondents to have knowledge about or to speculate about student opinions) made an informed response difficult.
Instructor narrative responses on the same written questionnaire included the following remarks related to general campus life, and, for some respondents, the system of campus governance.\textsuperscript{168}

**L1:** It is not conducive for the welfare of the students. Engagement of both students and staff is okay. However needs to be improved by making students to feel at easy to approach staff members w/o fear of any sort.

**L2:** Campus life at MTS is controlled by the director. There is an atmosphere of fear and intimidation which is unhelpful for the development of future church leaders in the LEC. The leadership that is modelled is one of harsh authority rather than loving service. The style of leadership that is propagated at MTS is very different to the leadership models promoted in the NT. There is little I find helpful about campus life. Both students and staff need to take seriously the biblical imperatives to love and encourage one another.

**L3:** At least on the surface of it staff and students are in an environment designed towards students’ development or their favour.

For married couples to have independent homes where family life and conditions are not different is commendable; - i.e. in mind here, is a particular sector of students.

- **arrangement**
  Provision of administrative structures, viz. prefects structures, in a situation where a number of persons must live together is a helpful one.

**L4:**

a. There seems to be a feeling of fear, unhappiness, and suspicion/distrust.

b. I think that the students feel comfortable with and benefit from the guidance of some lecturers but not all of them.

**L5:**

a. General impression of campus life: - Teacher $\rightarrow$ Student, Parent $\rightarrow$ Child, Master $\rightarrow$ Slave, Warden $\rightarrow$ Prisoner.

b. Because of the environment is basically not about joined efforts for students’ development but giving and receiving in the manner of a) above.

c. Given the Warden $\rightarrow$ Prisoner status nothing seems helpful as all would are done on obligation.

d. Interpersonal relationships between faculty members, faculty-students, Administration $\rightarrow$ Faculty, Admin. $\rightarrow$ Student should be improved to provide freedom of expression and other fundamental human rights.

**L6:** It is a kind of life that does not help students to end up as leaders who can stand on their on. They are in a position to always feel inferior. The situation at the seminary students together with the lecturers have some reservations lest they do not ofense the director or the board (if so). But it is not a free place for both parties, yet there is quite a lot that needs to be changed. The environment does not give students enough development to become future spiritual leaders, but it produces leaders who are poor spiritually but somehow full of anger. The Library and the computer that is introduced to students are helpful.

\textsuperscript{168} The Instructor responses presented here (with spelling and grammatical irregularities uncorrected) include responses I have deemed relevant to the issue of campus governance, and were written in response to the queries:

**What is your general impression of campus life at MTS?** Are students and staff engaged together in an environment that is helpful to students’ development as future spiritual leaders? Are there elements of campus life you find helpful? Are there areas where MTS could improve?
The standard could be improved that students who come should at least have a good pass of C.O.S.C. Administration e.g. change of directorship.

Instructor respondent L3 seems relatively positive about the structural element of campus governance involving the provision of Prefects: “Provision of administrative arrangement, viz. prefects structures, in a situation where a number of persons must live together is a helpful one.” In the Likert response section for this item, in fact, respondent L3 selected “Strongly Agree.” Respondent L3’s comment from a few lines earlier, though, seems cautionary, prefacing a remark about campus life with, “at least on the surface of it,” and underlining the word “designed.” L3’s response seems to imply, at least, that there may be some underlying issues regarding campus life that are not made explicit in her or his response. The other instructor responses presented here highlight (negatively, it seems): “fear” (L1, L2, L4); “anger” (L6); hierarchical arrangements (L2, L5, L6); the Director of the Seminary (L2, L5 [“Administration”], L6).

Input from questionnaires, then, indicated some satisfaction among some respondents, and some ambivalence on the part of others regarding the helpfulness of the structure and function of campus government. Other respondents indicated displeasure with arrangements for campus government at MTS. Responses pertaining to campus governance from interviews, field notes, student papers, and seminary documents will be reviewed below.

The Morija Theological Seminary Student Handbook contains a section (II. 3) on “Student Governance” in which, under the headings, “Student Roles,” “Elections,” and “Organization of Student Governance,” the basic official outline of campus governance is presented. Seven categories are listed under “Student Roles”: “Head Prefect: (1 person)”; “Prefects: (2 from each school)”; “Kitchen Prefects: (2 from BS, 1 from TS)”; “Dorm Monitors: (1 from each dorm)”; “Library Prefects: (2 from BS, 2 from TS)”; “Class Monitors: (1 from each class)”; “M’amotse: (1 from married quarters).” During my time at MTS the “Class Monitors” were referred to as “Class

In my initial preparation of questionnaires and other documents relative to this research I assumed that “Administration” would include the Director of the Seminary, MTS Board members, and perhaps LEC Executive Committee members. I discovered, however, in the course of my research, that for nearly all of my respondents and informants, “Administration” referred solely to the Director of the Seminary. This was verified for me emphatically by the Director of the Seminary on 4 January, 2007. On that day I was with the Director and a group TS5 and TS3 students when the Director told me that the “Administration” and not the students had organised a “cleaning day” on 3 January, 2007. Unaware whether the Seminary Board or LEC Executive Committee had met recently, I asked, “Who is the Administration?” The Director responded, “I am! Unless you want my job” (Field Notes 4 January, 2007)! Also “Lejaha”:

J: And when you say “from above” you mention administration…
L: Yeah…
J: At Morija Theological Seminary who participates, who is the administration?
L: I think the director. He and he only, I think personally.
J: He only…
L: Yeah…
J: So…
L: The board is there but I just feel that he is the one who does everything. The prefects are there, the staff members are there, but he is one who is doing everything on his own.

(P 2.5; Lejaha; 182; 197-205)
Prefects” and participated in the “Council of Prefects.” In addition to the roles listed in the Student Handbook, a list was published each academic year, and posted on bulletin boards on campus, outlining names of students assigned to various other on-campus tasks. This list, entitled, “Students Allocation of Responsibilities,” included responsibilities such as “mail,” “gardening,” “store-room,” “television,” “spouses,” and “milk.”

Job descriptions for “Head Prefect” and “Prefects” suggest roles that facilitate communication and maintain and improve campus life:

**Head Prefect: (1 person)** to promote the close working and living relationships within the community; to act as a facilitator, ensuring that the concerns of the community are dealt with in a fair and timely manner; to preside over the school leaders weekly meeting. In other words, to serve as a “channel”. The HP reports major problems, concerns, resolutions and suggestions to the Director.

**Prefects: (2 from each school)** are liaisons within the community and between the community and the administration. They assist in resolving problems and needs of the community (i.e. wood-cutting, damaged buildings, care of water tank, and general problems arising from the close living quarters.

Prefects and other campus positions were decided in elections that took place about one month after the opening of the school each academic year. One election procedure which does not appear in the Student Handbook, but that occurred each year I was at MTS, was that the Director mandated that one officer from the previous academic year (he suggested who this would be) would automatically receive a post in the current academic year. Many students with whom I spoke indicated that they felt this limited their choice of leaders. Prefects and campus governance in general, including the roles of the instructors and Director, were topics of inquiry in my interviews with students, pastors, church leaders, and key informants.

As was the case with the discussion about the worship life of the campus community, presented above, former student perceptions about Prefects and their particular roles on campus seem to change somewhat for students who attended MTS sometime during the late 1990s. “Thabiso,” a pastor who graduated between 1995 and 2000, recalls strictness in the roles and responsibilities of Prefects, and seems to relate it to behaviours of students who had attended the seminary before his time. He also, though, seems appreciative of the ways in which Prefects helped to maintain order:

**J:** Now you just mentioned the prefects, did you find the system of prefects to be helpful at the seminary?

---

170 Milk (Sesotho – “lebese”) was sometimes a bone of contention for students with whom I spoke. The Director of the Seminary raised dairy cattle and produced milk. His cattle grazed all over the seminary grounds. Students were not allowed to have animals at the seminary, and many contracted with the Director for milk. Students often complained to me privately that they did not feel they were allowed to purchase milk from other possible suppliers; that they felt the Director’s prices were higher than those of other suppliers; and that the Director was inflexible when students fell upon economic hard times – in fact demanding payments and refusing to stop delivering milk. Though I heard these complaints from many students, I did not work to systematically confirm whether the complaints represented actual situations or merely the students’ perceptions.
T: Yes, I found that helpful, really, Ntate. Because if we don’t have someone who is in charge, everybody maybe will do the things because another thing that I have seen when I was there, because of those prefects, maybe the prefects who were the prefects when I was there, maybe he was so strict to the extent that the things that I have seen when I arrived there. Some of them they were trying to be normalized even.

J: I see. So they were strict.

T: Yes, they were so strict, really – about that bad behaviour that the students have done, yes. Because sometimes when – he also organized some meeting of all the students maybe once a month. Then we meet together, then we pass what we think about the school, then we recorded all these things. Maybe he is going to discuss them with the director sometime, what the students maybe needed and all these things with him maybe that are happening at the school, really.

J: I see, so some things had happened before you arrived…

T: Yes.

J: …that had made the prefects feel that they needed to be more strict.

T: Yes, Ntate.

J: I see. What kinds of things were they?

T: They were things like the students maybe going when we like, not attending the classes, maybe some drinking the beer, some maybe smoking the dhagha, you know these things were there when mohlomong [maybe] we were there. But those things he tried to normalize that and behave that you are here as a leader of the Christian, when you pass this school, you must behave like a minister or an evangelist.

J: I see, and so you think the prefects were helpful…?

T: Yes, they were so helpful, really.

J: OK, good.

T: Yes, because maybe it is helpful even to the director maybe and to the teachers because we are not living with the teachers, so when we have these problems, we want someone who will aware you that what you have done is not good. Behave like a person.

J: I see.

T: …not like the animals or something.

(P 3.4; Thabiso; 199; 127-158)

Pastoral interview participant “Carol,” who attended MTS in the late 1980s and early 1990s, however, also indicates strictness on the part of Prefects, and indicates some dissatisfaction with the style of leadership practiced by the Prefects of her time. Note that Carol remembers that Prefects seemed to have, in her opinion, inordinate authority (or poor leadership discretion – or both). She also seems to believe that the Director of the Seminary was not always aware of the decisions and actions of the Prefects. Carol further suggests that there were unwritten rules – “amendments” – to which the students were required to adhere:

C: I think our everyday life, our schooling, was not so easy. I can say in the seminary there is something – we have prefects sometimes they forget that they are
still students and they I think the way they do things is the way – maybe they are given too much of the authority.  

J: I see. Can you give an example of that?
C: Sometimes you can see that if someone is a student like me, he forgets that he has to do the same thing I have to do in the seminary, but he uses his power over me too, too much power.
J: I see. Where do the prefects get their power?
C: I think it’s from the authority.
J: The authority – so what is the authority?
C: Maybe the director.
J: OK. And did you as students elect the prefects?
C: Yes, Ntate.
J: OK. And if you didn’t like the way that they were treating you, in the next year could you choose to not elect them and elect new prefects?
C: [laughing] It was not easy.
J: You’re laughing. Why do you say it was not easy?
C: [laughing] You see, I think in the church there is a bad way of people, you know they do what we call canvassing always. And that makes it a little bit hard for everybody to choose for himself or herself.
J: So the prefects, once they became prefects, were canvassing so that they could be re-elected.
C: Yes.
J: I see. And how did they do this canvassing?
C: Maybe through other students.
J: And did they just try to convince the other students or did they offer them gifts or threaten them – how is this canvassing done?
C: I think they tried to convince them.
J: I see, and so it made it difficult for a new person to be elected.
C: Yes, Ntate.
J: OK. Did the rules that the prefects had make sense to you and were they clearly written rules that you could see?
C: They were written rules but I think the amendments were not written.
J: Amendments.
C: Yes.
J: So sometimes there would be amendments to the rules that you had not seen because they were not written?

---

171 The bottom of page four of the MTS Student Handbook contains the bold sentence: “ALL RULES APPLY TO ALL STUDENTS AND ALL PREFECTS.” Perhaps this is in response to the notion Carol suggests, that Prefects seem to have forgotten “they are still students.”
172 Most students and former students with whom I spoke echoed that the Prefects derived their power from the Director. This, of course, fits the structure of the school in general, and represents, in some ways, the structure of embedded hierarchical authority common in Sesotho tradition, where, for instance, a village headman’s authority derives from a regional chief, and so forth, all the way to the paramount chief as the apex and centre of authority.
C: Yes, Ntate.
J: I see. And where did these amendments come from?
C: Maybe [laughing] I couldn’t guess. I couldn’t understand, Ntate Jeff.
J: Rev. Carol, you couldn’t understand my question or you couldn’t understand where the amendments came from?
C: Where they came from.
J: I see.
C: Yes, Ntate.
J: OK. Alright. Well, do you think it was good to have prefects at the seminary?
C: [pause] It is good but sometimes it’s hard.
J: Mm.
C: Yes, Ntate.
J: And if the prefects were treating you in a hard manner, was the director aware of this?
C: Not always.
J: I see, so the prefects did some things that the director didn’t know about.
C: Yes, Ntate, I think so.
J: Why do you think that?
C: I just can – [small laugh] maybe I cannot describe that but from the deepest of my understandings, sometimes I always thought that some things the director doesn’t know.
J: OK.
C: Because maybe sometimes I can go to the director straight to him and tell him everything about, maybe about myself, or anything that was happening. I did see that he understand that the different way the prefects were treating it.
J: Hm. Now when that happened, do you think the director would go to the prefects sometimes and tell them to change the way that they were behaving?
C: I don’t think so.
(P 8.2-8.4; Carol; 320-322; 70-132)

Pastor “Koluoa,” who attended MTS during the early to mid-1990s, remembered that the role of the Prefects was sometimes to respond to the initiatives of the Director of the Seminary regarding student behaviour:

J: And what was the job of the prefects? What were they supposed to do?
K: [pause] Was it being defined? [pause] I cannot really remember because it wasn’t defined. Then most of the time, it was of late I think, when they used to meet with the director and the one who had gone wrong. But I didn’t really know what were they discussing there but their jobs used to organize everything to be in a proper way. Because once you make something wrong, you will be called and the director would come and they’d say he wants to discuss.
J: I see.
K: But their job description really, it wasn’t defined.
J: Mm. But you’ve mentioned two things – to organize things in the proper way, and then also when someone has done something wrong, to meet with them and the director.

K: Mm, hm. Mm, hm.

J: OK.

K: Mm, hm. It was part of their job.

J: So when something had happened that broke the rules or something, the prefects would then inform the director.

K: Sometimes, sometimes. But sometimes it was the director who will take the initiative of calling the prefect.

J: Oh, I see.

K: E. And he would sometimes ask him, oh, to call him there.

J: Mm.

K: E.

J: Why wouldn’t the director just call that person himself?

K: I don’t know the reason.

J: Mm.

K: E. But I think that now, as the prefect has been given that job, it was the job for him to have seen that now that person has not complied with the rules.

J: Even though the prefect hadn’t seen it; the director’s the one who saw it.

K: Mm.

J: OK.

K: Mm.

J: OK.

K: Most of the time, the director was the one who took initiative, not the prefect.

J: So really the prefects were like the workers for the director to do the things that he asked them to do?

K: Yes.

J: I see.

K: Mm.

(P 9.9-9.10; Koluo; 339-340; 265-302)

“Lieta,” a pastor who, though I did not ask him during the recorded interview, I know attended MTS during the early 1990s, reflected upon the ways in which the Prefects concerned themselves with the enforcement of community rules, as well as his sense that the Director initiated and seemed (in Lieta’s opinion) overly concerned with the day to day discipline issues of the school. Note that Lieta says that “everything is reported” daily to the Director, and the way in which Lieta suggests the Director worked fervently to extract information about wrongdoing from students:
J: And overall, do you think, without that problem, do you think the prefect council worked well, was it a good system of governance during your time?173

L: [laughing] As for me, I don’t want to say it was bad but it was enforcing too much – what? – rules over the people. As for me, I wasn’t having any problem because I happened to listen to whatever they said, that means I wasn’t having a problem but to other guys, it was a problem. They were crying of many things – that they were called even when they are, when they have done something that is not that much big to be called for.

J: And who called them, the prefects called them?

L: The prefect.

J: I see.

L: Yeah. The prefects call us when there is something that is not good. Like maybe taking peaches from the trees, those funny things.

J: Mm.

L: Yeah, that we had taken peaches from the trees and eat them. Like not going to the chapel. Actually there were many things that were, I don’t think were important like eating peaches. Yeah, we used to be called to the council and we were disciplined if I can call it like that, yes.

J: Do you think the director knew that you were being disciplined for these kinds of things?

L: Actually everything is reported.

J: Everything.

L: Everything is reported every morning, even in the evening when the director is there, everything is reported to him.

J: By the prefects.

L: By the prefects.

J: Did other people report things to him as well or the prefects?

L: No, [pause] it is only if one has something that he wants to say to the director, he can go to the office, his office was open.

J: Yeah.

L: Yeah, he can let you come and say your feelings. But most of the things were taken to the director by the prefects.

J: I see.

L: Yes, sir.

J: So he knew that these small things were things that you were being disciplined for.

L: Yes, he knew.

J: Yeah.

L: He knew.

J: And what do you think – do you think he approved of this style of governance?

173 “That problem” refers to Lieta’s recounting of the way in which the classes were required to maintain a Prefect from the previous year, without having elected that person. Lieta’s class had participated in a “strike” to convince the Director to remove a particular student from the position of Prefect. Lieta reported that he and his schoolmates were successful at that time.
L:  [pause] Yeah, because I think, I want to be honest in this, because I think some of the things are not taken by the prefects. Someone can go to the director and the director will go straight to the prefects and tell them to go out and search for what he heard from somewhere.

J:  Aah.

L:  Maybe the gossips that he had heard from outside.

J:  I see.

L:  Yes, sir.

J:  OK.

L:  Yeah.

J:  So in that way, he participated in making the school not as free as it was.

L:  Yeah…

J:  As it could be.

L:  Yes, yes.

J:  I see.

L:  Yeah.

J:  OK.

L:  Because he’s somebody who is very, the director is very difficult.

J:  Now, as you’re saying that, you’ve clenched your fist.

L:  Yeah.

J:  [laugh] We can’t see it on the device but…

L:  Yeah.

J:  How difficult? What do you mean by that?

L:  [pause] During our time, Ntate it wasn’t, as I’ve said, I’ve mentioned some of the things here, that you would see him standing up, standing up making the prefects to, maybe to enforce something on you like, if you didn’t do something and trying to say, “I’m sorry for what I’ve done.” Until he saw that you were really saying that, he cannot let you go, never, he won’t let you go. So he would force the prefects to suck out everything you have been maybe taking part in.

J:  Oh, I see, so they’ll be really watching you closely.

L:  Yes.

J:  I see.

L:  Yeah.

J:  And…

L:  Sometimes he can even call you to the office if he’s not satisfied, he will send you back to the prefects so to pick up some of the things that they thought you were taking part in.

J:  Mm.

L:  Yes, sir.

J:  And how did you feel about that?

L:  [pause] [sigh] I think the director’s got too many work to do. That is my understanding. He would have left this kind of government into the hands of the prefects so that sometimes they can even make their own decisions to some of the
things. But for maybe for difficult things that are not easily solved, they can go and report to him. But I don’t think he’s, he can be the one who is doing that. He can get another person to be in charge, maybe one of the lecturers, yeah, to do work with the students and then that one report to the board of governors of the school, not the director, director only.

J: I see.

L: Yeah.

J: So, during your time though, it looked like the director was doing all of the governance and it was taking too much of his time? Is that what you were saying?

L: No, not taking too much of his time but, even to these small things like, you know, maybe misbehaviour, that everything that we do as students he wanted to hear. I don’t think it’s good for him to do that.

J: I see.

L: Yeah, to listen to – he’s a big boss, if I can use that word. So I don’t think he must be involved in minor things that students are doing, yeah. There might be someone appointed, that is my understanding, maybe from the lecturers, and that one be the coordinator of the students and the governing board or the teachers, lecturers, if I can say it, Ntate, yeah.

J: So, and I want to move on, but you learned to know the director during your time there – do you think he would accept such a situation or do you think he wants to learn about all of the small things that go on?

L: No, I don’t think he will, it appeared that he wanted to know everything.

J: Mm.

L: Yeah. That’s what I see in my vision, that he wanted to know everything, even when unnecessary.

J: Why do you think he wanted to know everything?

L: [pause] I don’t know how busy he was in what he was doing. So if there was nothing that he was doing, he will be more interested to hear these little things, yeah.

J: I see.

L: Yeah. Actually, but what I wanted to point, Ntate, is sometimes serious cases like prostitution, if I can call it, he can be told and he can call me personally advising me or counselling with me on one of the things that I’ve done.

J: I see, and so you think that would be a good role for the director, for serious cases.

L: For serious cases, he can attend serious cases. For minor things, there are lecturers that can be called to attend such things, yeah.

J: Now, during your time at the seminary, were the lecturers involved in these kinds of things?

L: No, I don’t think so. No, I don’t think so really because most of the time everything was taken to the director.

J: I see.

L: Yeah.
“Pene,” who attended MTS between the late 1990s and early 2000s, served as a Prefect during a portion of his time at MTS. Several other pastoral and student respondents served as Prefects as well, but I chose, along with some of them, not to highlight this in every case in order to protect their anonymity as research interview participants. Pene is very clear that the Prefects, instead of representing the students, represent the interests of the Director of the Seminary. He calls the Prefects the “weapon” of the Director. Frighteningly, Pene also indicates that he perceived the presence of real danger that might have lead to violence during his time at the seminary. He refers to the Director of the Seminary as a “tyranit” [sic] and someone involved in a “dictatorship.” Pene also shares that he did not believe instructors were really involved in campus governance to any extent:

P: Not necessarily within – there are some issues which were quite disclosed between the student body, by the student body I mean the student representative council, and the instructors and also the director of the seminary.

J: Now, when you say the ‘student representative council’, is that the same as the council of prefects?

P: Yes, yes.

J: OK.

P: Yes, yes, representative council.

J: Alright, so during your time you had opportunity to serve on that council at some point.

P: Yes.

J: OK.

P: I did.

J: What was the job of the council of prefects? Were you ever told what your job description was?

P: Not at all. In actual fact, it’s my opinion I found the student prefect body as a weapon for the director to attack those misbehaving students directly. I would say he would be using the student representative body if – always, let me say, Ntate Jeff, always I had a feeling that the director has all the power to attack the student who is misbehaving. So some students would be somehow dangerous and you would find that when you look at him, he’s using the student prefects body sometimes to make the decision upon the certain students so that he can fire.

J: I see.

P: Yes.

J: When you say a student’s dangerous, what do you mean – dangerous to whom?

P: Sometimes you would find here is someone who is misbehaving…

J: Mm, hm.

P: …and then the director has tried several times to correct that person. But that person can be somehow, you know, dangerous. There are some people who are dangerous. Danger in the sense that anyone who is clearly involved in his firing, he will be endanger his life – maybe by shooting him, or….

J: Oh, my goodness! Real danger.
P: Yes, that is the real danger because we’ve had such type of students who, at that time I was quite uncomfortable myself to say, “I’m working things … bringing to such people.

J: Uh, huh.

P: Yeah, because that would endanger my life as a member of the prefect body.

J: I see. But you said the director used the prefects as a weapon.

P: Yes, sometimes, yes.

J: OK. And as prefects, and I don’t know if you were a prefect for all of your time, and I don’t want to know because that might help us to know who Ntate Pene is, but did the prefects get to choose and make their own rules or were they directed in what they were supposed to do?

P: I would say they partly they’re allowed, partly they are not.

J: Mm, hm.

P: Yes.

J: OK.

P: Yes, let me put it in that way.

J: You called the council of prefects the ‘student representative body.’

P: Yes, I said that.

J: Did you feel, when you were a prefect, that you were truly representing the students or were you representing the director?

P: When you are elected you will find that you have got a thing that you are representing the school, the student body, but at the long run you will find yourself that you are working the interest of the director.

J: I see.

P: Yes.

J: And do you think the interest of the director and the interest of the student body are the same?

P: Partly the same, partly not.

J: OK.

P: Yes, sometimes I would have the feeling that maybe when we have different opinions, maybe from the director and from the student body, there are some cases where the director would takes his powers maybe to suppress things from the student body. Sometimes I would find, no, to my opinion, for these cases he had acted in a right way. To other case I would feel somehow – what? – let me say I would seem somehow, I would see him being a tyrant so to speak.

J: Tyrant.

P: Tyrant.

J: Tyrant, OK, yeah. That’s tyrant.

P: Someone’s dictatorship.

J: A dictatorship.

P: Yes.

J: OK. Do you think that was helpful to the seminary?

P: Not quite. [laugh]
J: [laugh] Not quite.
P: Yes.
J: OK.
P: Sometimes it would, that behaviour sometimes is good, sometimes is not.
J: Mm, hm.
P: It depends upon the situation.
J: I see.
P: Yes.
J: Alright. Now how about the other lecturers, were they involved in campus life and in these kinds of decisions?
P: To my opinion, the lecturers there, I don’t know if I’m wrong or right but, I got the feeling that they can’t really express themselves. Whatever they are speaking, if it is against what the director is thinking of, it cannot be implemented, that is what I am thinking of.
J: OK.
P: Yes.
J: Alright.

Pastoral interview participant “Lejaha” also discusses his perception that the Prefects received instructions from the Director of the Seminary, and that the Prefects were not representative of the students:

J: Since you’ve mentioned the rules and self-responsibility, I want to ask you about two of the aspects of government at the seminary. First I want to ask you about the prefects. Did you find the system of prefects helpful to you in your course of study?
L: [pause] On the other side they were and on the other side they were not. Sometimes I felt they were not always representing the students as they should be. They are representing the administration of the school. Because I think they were told what to do, how they should handle us and they did not take the mandate from the students. In my five year stay in the Morija Theological Seminary, we only had the general meeting in my first year. There was no general meeting in my second year. There was no general meeting in my third year. There was no general meeting in my fifth year. I searched personally, I started to have that I think that’s one of the things that makes the life at Koapeng or Morija Theological Seminary not that much Christian sometimes. We have no views, we have orders from above. And we have nothing from the ground.
J: And when you say “from above” you mention administration…
L: Yeah…
J: At Morija Theological Seminary who participates, who is the administration?
L: I think the director. He and he only, I think personally.
J: He only…
L: Yeah…
J: So…
L: The board is there but I just feel that he is the one who does everything. The prefects are there, the staff members are there, but he is one who is doing everything on his own.
J: And did he share some of these rules with you or was it always from the prefects?
L: No, it was always with the prefects. Even only the head prefect.
J: I see. And do you think that’s a good system for the government of the students?
L: No, no, no, no, no, no, not at all. I think: 1) The students tend to be more afraid of him and he should have done something to make sure that the students are not afraid of him, they should be free to say whatever, even if he disagrees. But the students are a little bit afraid to say what they know he does not agree with. So he should have come directly to the students and say, “What is your needs?” so when the prefects came, he can agree or disagree with the prefects so that the prefects can come back to us and say, “OK the administration said, ‘this and this and this and this.’” If we insist that should happen, he should come and try to convince us this is needed or we can try to convince him this is needed. At least one part could have compromised but there was no compromise. It was just one way.

Pastoral interview participant “Mohau” discusses life on campus, interactions with Prefects and other students, and her own disposition (as well as her opinion concerning the dispositions of other students) regarding the Director. She has also indicated the presence of “unwritten rules” – an issue I encountered often in speaking with students and former students – that were enforced by the Prefects:

J: Did you feel respected at semin--?
M: And they wanted to be feared, I think.
J: And feared.
M: They want to be feared.
J: I see. Now, when you say ‘they’, do you mean the other seminary students?
M: Yes, the other theologians.
J: And what do you mean by ‘feared’?
M: [long pause] [sigh] I don’t know what can I say? You know, they want to be respected. I don’t know how can I explain that.
J: Well, let me ask when you said ‘respect’, in Sesotho I thought hlompho. Is that what you were thinking? But when you said ‘fear’, I though tsapho [Jeff corrects himself] or tšabo.
M: Yes, but [laugh] yeah, I – it means such words.
J: OK, so you’re thinking of both. People wanted hlompho and they also wanted you to have tšabo…
M: At the same time.
J: I see.
M: Yes.
J: I see. Now, did people respect you? Do you feel like you were respected?
M: [pause] No, people wanted me to fear them.
J: I see.
M: And at the same time I wanted to be, to be respected. I want to be respected.
J: Did you want people to fear you?
M: Not to fear me but to respect me.174
J: I see.
M: But they were not respecting me because they thought, at that time I was, I was young, too young and I will not be able – I couldn’t have a standpoint when I come up with ideas.
J: And how about the lecturers and the director? How did they treat the students?
M: The students were treated fairly but here and there they were, they were treated unfairly because of the other students.
J: Why do you say that?
M: You know [pause] I can’t express myself right now. [laugh] Ntate Jeff, I don’t know what can I say.
J: Well, there were times when it seemed like students were treated unfairly…
M: Yes.
J: …by lecturers or the director, but it was because of the other students.
M: Yeah.
J: Which other students? Just any other students?
M: There were students who were related to the director. I don’t know what can I say. They were, they had, I don’t know what can I call that. What I, a relationship or a friendship or I don’t know what was it.
J: I see. And –
M: But they had the [pause] you know, [pause] what can I say, Ntate Jeff?
J: Well, let me try – I think you’re having a hard time finding words in English to tell me? Or is it that you don’t know what you want to say?
M: I don’t know what I want to say.
J: Well, can I ask some other questions to see if we can understand?

174 “Fear” and “respect” seem closely connected in Sesotho. The Sesotho verb, “ho hlonepha” can be defined as “to respect” or “to fear.” See also my interview with “Rose”:

R: I have been grown up showing – my parents were always showing me that your parent, your teacher, your – someone who is old to respect him or her, so that thing, even now…
J: Mm.
R: Because I remember when, even when I was in the class, sometimes I can misunderstood something but I can be afraid of asking a question or saying that I don’t understand this.
J: I see. Are respect and fear the same thing?
R: Yes, they are going together with each other. They are both connected.
(S 9.11; Rose; 136; 420-426)
M: Yeah.

J: OK. You said that some students had this relationship with the director. You’re not sure if relationship is a good word, but…

M: Yeah.

J: …so these are the students who sometimes caused the director to be unfair to other students?

M: Yeah.

J: OK. Did they do it – do you mean it’s that the director liked these students more than the other ones and that’s what was unfair? Or do you mean that, did they tell the director things that might not be true and that caused the unfairness? Or something else?

M: It was so. They told the director [pause] the untrue stories…

J: I see. And then what would the director do?

M: … about other theologians and then the director, I think the director did not – that is why I am saying that I can’t say – the director, there was a relationship between the director and those theologians. But I don’t know. It’s like the director discovered that he could be able to use that student to know the backgrounds of other theologians in the campus.

J: I see. So do you think he, the director, wanted it that way? He wanted the students to come and tell him about other students?

M: Yes, everything, everything which was happening in the campus.

J: I see. How did you feel about that?

M: Pardon?

J: How did you feel about that?

M: I didn’t accept that because one could infer that he or she can continue with her or his studies in the seminary once he heard that someone said false ideas about him or herself to the director.

J: Now, Mohau, yourself were you ever in trouble with the director?

M: Yeah, I’ve been in trouble.

J: You have.

M: Yeah.

J: And other students also were in trouble sometimes?

M: Yeah, and other students, I heard some stories.

J: What would happen when you got in trouble with the director? What would he say to you or do or what happened when this happened to students, not just you, any student?

M: He spoke harshly and sometimes he even told us that or told me that he will never trust me anymore. Even though the story which he has heard from the other theologians was not true. But when it comes to me, he just told me that I did this and that and he doesn’t allow me to come up with ideas or my feelings about what happened.

J: I see. And I don’t want to talk about this much, but was there for you and other students a punishment or were you asked to do anything?

M: There was no punishment but I was told to write the letter that showed that I did that even though I deny that I didn’t do something like that.
J: Mm, hm. So did you write such a letter?
M: Yeah, I did.
J: And what’s this letter called?
M: That letter?
J: Uh, huh.
M: I don’t know what can I say, Ntate. It was called the letter of …
J: OK, so lengolo la soa…?
M: Tšoabo.
J: Tšoabo?
M: Yeah, tšoabo.
J: OK. Forgiveness?
M: Uh, huh.
J: OK.
M: Was it a letter of forgiveness?
J: Or apology or confession even?
M: A letter of apology.  
J: Yeah. I see. I see. And you wrote it, Mohau, even though you had to lie.
M: Yeah [laughing] I have to write it.
J: Why? Why couldn’t you write in the letter “I am accused of this but I did not do it”?
M: [laugh] I thought that I will be expelled.
J: I see. Why did you think that?
M: It’s because the director was always against me.
J: Mm, hm. So you knew that you had to just confess.
M: Yeah, because I wanted to continue with my studies.
J: I see. And what happened –
M: Nothing else but if not so I could have told him the truth.
J: Mm. OK. Well, I want to ask more about other things. Did they have prefects when you were in school?
M: Yeah.
J: How was that? Was it good to have prefects?
M: [sigh] Yeah, well, when I first came to the seminary who were chosen as prefects at that time were very good people but I discovered that they work out the certain issues and they come up with conclusions. But later, I never trusted the later prefects.
J: Why not?
M: It’s because they were, they were kind of people who like to work on other people’s behaviour. They were looking for what other people were doing in the campus. I don’t know whether I can be right when I say they were looking for other …

175 I had here mistakenly thought I had heard a variation of the Sesotho word, “Tšoaero” (“forgiveness”).
176 “Tšoabo” literally means “sorrow” or “sadness,” and is the noun form of the verb, “ho sɔaba” – “to be sad.” One common Sesotho expression of apology is “Ke sɔabile” (“I am saddened”).
people’s behaviour. What other people did even out of the campus and they wanted 
to work out such issues.

J: What did the prefects do if they saw somebody behaving against the rules?
M: They called him or her and then they work on what they discovered. Then 
through their discoveries, they then told the director about that person’s behaviour. 
Then the director will make sure that they work on that issue.

J: Well, don’t you think we need to have rules?
M: Yeah, we need to have rules.

J: So, were the prefects doing a good job of just making sure that everyone 
obeyes the rules?
M: Pardon?

J: Were the prefects doing a good job of making sure that people obey the 
rules?
M: Yeah, they were doing a very good job. But the rules which I am talking 
about are not the written rules.

J: There are unwritten rules?
M: [laugh] There are unwritten rules.

J: Hm. How do you know them?
M: Pardon?

J: How do you know them if they’re not written?
M: It’s because I never saw them written.

J: Hm. But did someone speak them to you?
M: Pardon?

J: Did someone tell you the rules?
M: The unwritten ones?

J: Yes.

M: No, I heard people working on issues which related to unwritten rules.

J: Mm.

M: They were unwritten rules because they can even talk about someone’s 
behaviour, someone’s behaviour, a different behaviour from that one which appears 
in the school regulations.

J: Can you give me an example?
M: [pause]

J: Ke kopa mohlala. [I’d like an example.]
M: [laugh]

J: Mahlala? Mohlala. [Jeff is trying to clarify Sesotho pronunciation.]

M: Just like, there is an unwritten rule which I heard. I heard the prefect 
working one unwritten rule like this … [laugh] they can be unwritten. No, I never 
read about that rule.

J: Which rule?
M: People to wear this and that.

J: I see. So prefects said that there was a rule about what you can wear.
Mohau’s suggestion that there were “unwritten rules,” and that Prefects and others would constantly be encouraged to take information to the Director fits well not only with the descriptions of campus governance given by other pastors and by MTS students, but also matches the perception of expatriate instructor, the Rev. Dr. Paul Frelick, as reported in a documented dated 3/11/97, entitled, “Morija Theological Seminary: Some Observations and Suggestions.” Dr. Frelick writes:

COMMUNITY LIFE – It is true that the community in form if not always in function serves its own gathered life together by the election of student prefects. These are meant to perform certain functions to assure a well-balanced and regulated student life and in many ways their efforts are successful. However, there does not appear to be a clear set of guidelines nor [sic] regulations regarding the election of students to responsible posts nor [sic] in the free pursuit of community life. The students have the impression that behind any stated guidelines and rules, remains the firm hand of the director to decide cases that arise beyond the seemingly restricted purview of the prefects, and which decisions are then carried out by the prefects.

Certainly, a community of persons which will give leadership to the church of tomorrow requires a more open and consultative as well as deliberative voice in its own well-being. One has the impression that adult students, many of our students have worked professionally, are treated as high school students rather than proposants [sic] for the pastorate.

Certainly a full review of the student life component requires cooperation between all constituent parts of the seminary, including, the director, the staff and the students. I recommend full consultation by means of assembly meetings and by means of an elected committee to frame a student governance plan, and clearly stated rules and regulations for common life.

In another document, a letter from Frelick to Dr. Moseme, the Director of the Seminary, dated 16 October, 1997, Frelick writes:

While I did not state all my feelings yesterday, I have the impression that much that goes on in the community allows little opportunity for the student community to prove itself a mature community in its own right, with freedom to look at all facets of “life together.” I have the impression that there are rules written and oral that need much dialogue and even
J: I don’t understand. If I fear you, why would I tell you untrue stories about others?

M: Because you want me to love you.

J: Oh, so it seemed like the director would love you more if you told stories about the other students.

M: Yeah.

(P 6.2-6.7; Mohau; 277-282; 74-259)

Mohau’s mention of the “letter of apology” is consistent with reports from other former students and students. Students shared with me privately that they know that when they leave the seminary the Director will have a file with letters of this nature, ready to be used against them if they ever disagree with him or cross him in the life of the church. Pastoral interview participant “Teboho” mentions the use of these letters as well as his impression, as a former MTS Prefect, that the Prefects act specifically on behalf of the Director of the Seminary:

J: Yeah, well I think I understand what you’re trying to say. Where does that power come from? Is it possible to say?

T: Partly from the culture itself that says when you are in authority everybody must, everybody must obey you. But also from the actions of the leadership itself. Because the school was, at some point, notorious of expulsion, student expulsion. I have examples of people who were accused or alleged of adultery and they were made, they were called, what the director does is to call you alone and whatever he says in there I don’t know because I’ve never gone through that but what I know is when the person goes in there, even if the person was saying, “No, I’ve not done this.” But when the person comes back, they are going to write a letter. In this letter they will be claiming to have done the thing and to say it in details and then saying, “I have made a mistake and I deserve punishment but I am sorry.”

J: OK, earlier you said ‘leadership, leadership, leadership’ and then you told a story that included the director.

T: Yes.

J: When you were saying ‘leadership’, who did you mean?

T: I think basically I mean the director.

J: OK.

T: I don’t mean – because the staff, the faculty will come, during our time the faculty would come in those three incidences, I think, the faculty would only come when the students have been already been convicted, when they have already written letters claiming to have done all this and then, and then after that they will be expelled – after saying that, after telling all that truth, they would be expelled and nobody want to go to seminary to be expelled and therefore, if the director says, “You must go this way and this way and this way,” everybody feels fearful and then, I will say, this kind of behaviour on the part of the students comes from their fear of being expelled.

J: I see. And you mentioned the system of prefects earlier. Do you think that’s a good system of government for the seminary?

reformulation for our life to take on all aspects of a truly mature Christian community of research and preparation for ministry (My *italics*). Note Frelick’s seemingly clear allusion to Bonhoeffer’s work, *Life Together*. 

202
T: I would say it is a good system if it works as in the sense of, of a student representative body. Not as a, not as the agents of the administration or the director and not when they act as the hands of the director or the extensions of the office of the director. They would work well if they were – because they are elected by students, if they would fully represent the student body. That is discuss their feelings, and concerns and put those before the director or whoever is in authority and discuss those on behalf of students as students because now, or during our time, what happened was, what we did was just to elect students, prefects, and at one point I was elected a prefect, what students did was just to elect us and then the next morning, we were telling them what to do. We were saying, “This is the rule. These are the rules. This is what the director wants.” And we were not ready to hear anything from them.

(P 4.4-4.5; Teboho; 215-216; 175-213)

Student interview participant “Limakatso” also discusses these “letters of apology” as I raise the issue after she has been discussing a similar letter required by the Director of her entire class:

J: Now other students have told me about letters of apology. Is this a lengolo la tšōabo?
L: Yes.
J: OK, this is the kind of thing – and have other students had to write mangolo a tšōabo\(^{178}\) for other reasons as well?
L: Yes. Whenever you have done a mistake, whether small or big thing you had to write that letter. Even if you have to repeat it for three months. Because each time you write it, if there is the slightest mistake, maybe you wanted to say ‘is’ and you said ‘was’, he’s just going to cross that letter and write it with his pen and return it to you so you can correct it.
J: He even makes corrections on your mangolo a tšōabo.
L: Yes.
J: What if you said, “No, I refuse to write such a letter.” What would happen?
L: I wonder because there is no one whom I had heard had refused to write such a letter because when he said you must write it, he said it’s a way of showing that you feel sorry for what you have done. So because of the fear and pressure, you write it.
J: What do you fear?
L: To be expelled maybe from school.
J: I see. And what do you think the director does with these mangolo?
L: He said he keeps them in your files and when you leave the school they will be given to the Board, so that’s why you have to keep your name clean by being a good person there before him.\(^{179}\)
J: And when the director makes a person write one of these lengolo la tšōabo or these mangolo a tšōabo, you always write the truth?
L: No.
J: No.

\(^{178}\) Sesotho plural – “letters of apology.”
\(^{179}\) Board members have indicated to me that they have not been recipients of files containing these letters.
L: I don’t think so because I had written one myself.
J: Mm, hm.
L: After that argument.
J: Mm, hm.
L: Because he said I even yelled at him. Also I had to plead the mercy from the prefects and from him also.
J: Mm, hm.
L: In the first place I didn’t want to write that letter. I didn’t agree because he had given me two months to write that letter before because whenever we were talking, we were arguing. And our matter lasted for about three months, I think. And he said I was getting tired of going to his office every day because he would say, “You come next week when you have cooled down.” When I come, when we argue, he expels me from his office again. I will go. Next time I will come. For three months I had been going for that process. Until one of the students, a very good guy, asked me, “What is really happening with you and this guy?” I said, “No, I had to – I have done this and this and this and he wanted me to write this letter.” And that guy said, “No, just write it for the sake of your energy and whatever, just write it because I myself have written it.” I said, “You!” He said, “Yes, I have written it for three months. So I advise you to write it and give it to him so you can be over with this matter.” And then I went to the director and said, “Truly, I am so sorry, I won’t repeat what I have said and I have written you this letter.” And the matter was over immediately. So, you see, you just write it because you want to get away from him or to continue your studies freely.
J: And after you write it does he begin to treat you kindly?
L: No.
J: No. I see. OK.
L: He doesn’t change.

Perhaps the most bizarre and unsettling instance, of which I am aware, of a “letter of apology” at MTS relates to the case of a student who was accused by the Director of walking completely naked through the campus of MTS. The student denies that this ever happened. All students on campus whom I asked about this incident deny that their colleague did such a thing. No residents of Morija, when I asked them, had heard of such an incident. The student who had been accused of this odd behaviour spoke with me and several classmates in 3 April, 2006. My field notes from this discussion include the following:

[Student name] has been accused directly by Moseme of walking on campus completely naked. No other students saw. [Student Name] said, “I didn’t do it but I was forced to write a report saying I had done it. I was angry, but now I forgive him. I have been humbled.”

[Another student] suggested a Deputy Director and named the current system “despotic.”

I was completely taken aback by this exchange, and wasn’t sure how to respond. In the end I decided that it would do the student no good for me to mention this situation to the Director. I waited to see if this would come up in a faculty meeting. Surely, I thought, if we have students
walking naked on campus, the Director would want the faculty to be aware. Nothing was ever mentioned. Regarding whether and how lecturers were informed about issues of campus life and governance, and whether it might be appropriate to address the issue of the nudity accusation with the Director, I took some guidance from thoughts that had been shared with me in an interview with a pastor. Pastor “Tseko” had informed me during an interview that instructors who lived off campus had, necessarily, a different relationship with the students than did the Director, who lived on campus:

T: The directors, Ntate, or the teachers, were, most of them were not staying in the campus.
J: Mmm…
T: E, we only had Ntate – the director – who was staying with us in the campus.
J: I see.
T: E, Ntate. So most of the problems were not known to the other teachers because when you come from Maseru or from Matsieng you will find us happy – you will see the happy faces, but not happy in our hearts. And you’ll go back without knowing that these people they have got the problem.
J: If you’re not happy in your hearts, why do you put on a happy face for the lecturers?
T: Yes, you are not, you are, you have nothing with the director or with the teachers, you have nothing. If the one maybe who is going to release what you have when he comes because he is the neutral man or the lady from outside. So that’s why we always be happy when you see him. But in the heart you are not happy. And sometimes you feel – you are afraid to say to him, “Ntate or Mme, I am having this problem or we are having this problem.” Unless the class, or the subject, or the topic itself can little more touches those problems. Now when you can say, “Uh! we have the same problems.” But sometimes you cannot say “we have” but we can say indirectly.
J: I see. What are you afraid of? You said you’re afraid to tell the lecturers, I mean you were afraid. What were you afraid of?
T: You’re afraid of eh, the bosses, Ntate, Ntate Jeff.
J: The bosses.
T: Yes, that if you raise your problem which is real sometimes you can be punished for that. Maybe you are poisoning other students by raising these issues always by raising these issues to other students you are polluting them.
J: Polluting them.
T: Yes.
J: Who are these bosses and how can they punish you?
T: [sigh] The prefects and the director, Ntate Jeff.
J: I see, and what punishments can they give you if you speak openly like this?
T: Eh…, any kind of punishment they can give you, any.
J: Mmm…
T: Yes, Ntate.
J: So –
T: You see not good to you at all.
J: Ah.
T: E, Ntate.
J: So you say that you were afraid, are you saying that you kind of lived in fear?
T: Yes, we lived in fear, Ntate. The great fear.

(P 1.3-1.4; Tseko; 163-164; 129-166)

“Tseko” had also informed me that he and other students were reluctant, during his time at the seminary, to approach expatriate instructors with issues because of the direct way in which many “white” expatriates handled interpersonal conflict, causing further difficulties for the student in question:

J: Was there somebody you could go to who would be caring and loving to you and keep confidences, keep the secrets that you told them – to be a pastor to you – did you have that when you were in seminary?
T: No, Ntate Jeff.
J: No, do you think the other students had that, or do you think it was just you?
T: I don’t know other students but most of them would, I think they were like me – they had nobody.
J: Would you have liked to have had somebody you could go to who would be caring and who would keep confidence?
T: Yes, Ntate, if we had somebody like, uh, like the people – uh, especially the whites [small laugh] Ntate Jeff, were keeping our secrets.
J: I see.
T: Even though we were, we were not friendly to them. Because they don’t – because they are not like us. When they said something to Ntate Jeff, Ntate Jeff will go straight to somebody who is, who is in the problem. So sometimes it is, uh, it can put me on the bad side.
J: I see.
T: E, Ntate. So, even if, uh, like you, Ntate Jeff, I can say my problem or go to you to, to be my pastor, sometimes I fear Ntate Jeff will get angry with what I am telling him and maybe take that ahead so that it could, can – you can not maybe on the good side.
J: So when you say, “Ntate Jeff,” you really mean expatriate lecturers – lecturers who are not Basotho?
T: Yes, Ntate Jeff.
J: And when you say, “get angry,” do you mean angry at you or angry about the situation?
T: Angry about the situation.
J: Oh, I see.
T: Not with me.
J: So, you thought that maybe if you told an expatriate lecturer, he or she might go straight to the person who was making you angry and say, “No, why are you making Ntate Tseko so angry?”
T: Mm, hmm.
J: Ah, I see. And that’s not always so helpful, is it?
T: Yes, Ntate.

(P 1.6-1.7; Tseko; 166-167; 253-285)

Former students and students at MTS repeated again and again during the course of interviews and discussions that the system of campus governance was difficult, and that the ways in which the Prefects related to the students, and the ways in which students perceived that the Director made use of the Prefects, created an environment in which they experienced “fear,”¹⁸⁰ felt like “children,”¹⁸¹ and which they likened to “prison,”¹⁸² and believed bred “hate” or “hatred.”¹⁸³ A brief report, entitled, “Reflections on Volunteer Assignment, Morija, Lesotho,” dated 22 April, 2002, and written by Allen and Judith Myrick, two expatriate guest lecturers who had only visited MTS for a period of two months in 2002, reveals that difficulties with campus life and governance were fairly obvious – even to short-term participants:

We noted some student disgruntlement toward the seminary administration while we were there, but it did not seem to be a major problem, and a strong system of student government takes major responsibility with such problems.

Interpersonal Relationships

I have shown (above) and will show in what follows, some of the ways in which this “strong system of student government” is perceived by participants. Of the ten (10) student interview participants, nine (9) indicate strong dissatisfaction with the system of Prefects, often connecting their concerns with fear, mistrust, unwritten or difficult rules, and the Director.¹⁸⁴ Only one student interview participant – S 5, “Nocks” – does not mention the system of Prefects in a specifically negative light. He does, however, relate stories of hazing and disrespect, and suggests that the spirit at the seminary is “evil”:

N: Because what I know is that, let’s make a good example. My class, we cared for each other when we first arrived. We loved each other. But up to now, even if we could hear that Ntate Jeff is sick as our classmate, we should go and pray for him, whatever. No it rarely happens.
J: It rarely happens.

¹⁸⁰ (S 1.2-1.3; Lieketseng; 2-3; 71-86); (P 4.5; Teboho; 215; 193-200); (P 6.7; Mohau; 282; 245-259); (P 1.4; Tseko; 164; 138-170); (S 3.6; Peter; 31; 245-253).
¹⁸¹ (P 5.3-5.4; Doreen; 243-244; 92-146); (S 6.1-6.2; Mopheme; 75-76; 39-46 and 90; 641-643); (S 2.1; Thabang; 6; 20-23).
¹⁸² (S 2.1; Thabang; 6; 20-23); (O 2.16; Moshoeshoe MTS-Eden; 655; 663-667); (Lecturer Survey; Item 18; Respondent L5).
¹⁸³ (A 2.4; Mokhahlane; 392; 181-184); (P 4.2; Teboho; 212; 51-63); (P 8.5; Carol; 322; 184-190); (S 7.12; Itumeleng; 111; 484-489); (S 1.2; Lieketseng; 2; 44-63); (S 9.2; Rose; 126; 51-83).
¹⁸⁴ (S 1.2-1.3; Lieketseng; 2-3; 73-88); (S 2.1-2.3; Thabang; 6-8; 28-114); (S 3.4-3.6; Peter; 29-31; 164-269); (S 4.2-4.3; Lerato; 45-47; 46-144); (S 6.1-6.2; Mopheme; 75-76; 28-71 and 81; 271-289); (S 7.6; Itumeleng; 105; 222-238); (S 8.9-8.11; Lizzy; 122-125; 371-484); (S 9.5-9.8; Rose; 130-133; 199-320); (S 10.3; Limakatso; 147; 105-115 and 152; 302-318 and 154; 388-429).
N: Yeah.
J: Hmm. So, it’s interesting that at first it seemed like you loved each other but now that has gone away. Why has it gone away?
N: I think it’s because of the evil spirit.
J: Evil spirit?
N: Yes.
J: Which evil spirit?
N: I think of the devil using us. I talk of the devil using us and, above all, I think that many people who are living together fight for so many things. Sometimes jealousy, sometimes [laughing] yes, you know, it can happen sometimes, as you have classmates, you will find that I become jealous when I find that somebody has gotten a higher mark than mine. This is what I think. This is what I think. The way I see people act, yes, sometimes. But, on my own side, maybe I, maybe on my own side when I’ve gotten the lower marks I just get worried that I’m going to fail, not that somebody’s gotten the higher marks than me, no, than mine, no, that one, to me, I try by all possible ways to reject it and to make sure that it doesn’t affect me.
J: So, given the kinds of things that you’ve been telling me, is this a good atmosphere at the seminary?
N: Generally?
J: In general, yes, is it a good atmosphere for a theological seminary?
N: No, I don’t think it is good. I don’t think it is good due to the fact that we are being trained for giving the way, for, we’re being trained to be the light of the people to show which direction to take to the kingdom of God or to salvation, yes, it is not good.
J: I’m trying to understand how this place becomes a place where you can say maybe there’s this evil spirit. So I’m wondering do you think only the students contribute to this or are the lecturers and the director and the board contributing to this or how is it happening that this place becomes such a difficult place?
N: No, I think, Ntate Jeff, that the board or the lecturers do not take part as such, but, to my part, I always compare this to Jesus’ temptation and my conclusion is always that where God is planning or He’s using His people or planning to use His people correctly, is where the devil will go regularly to test those people, to tempt those people so much that at the end there is no peace at all.
J: Mmm. So is seminary like forty days in the desert?
N: Yes.
J: [laughs] OK.
N: Yes, that is my thought, Ntate Jeff.

(S 5.6-5.7; Nocks; 62-63; 240-280)

For many student interview participants, it seems, there is a lack of clarity about who makes the rules. There is also, it seems, a constantly strong sense of fear:

J: Have you felt that you could go to lecturers with personal problems.
L: Yes. [pause] I haven’t, but I do want to. [pause] It is out of fear that I hesitate.
J: I’ve heard some other students also mention fear. Why do you speak of fear?
It’s my second year here, and since we arrived I have feared the administration. It’s like we are embedded in a shell of fear. The council of prefects – I think their approach is inhumane sometimes.

When you say ‘administration,’ who does that include? The prefects? The Director? Lecturers?

With regard to the Director, we are made to have that fear. The way he’s presented to us – we’re told falsehoods about his character.

From whom?

Students, senior students, prefects.

Why would they do this?

Because they think they are . . . they want to show us how close they are to him, and they don’t want us to get close to him. They think TS1 and TS2 students are inferior.

Would you like to know the Director better?

That, I think, would help.

Like we are not free to say anything.

To whom? Are you free to say things to the other students or not free to say things to lecturers or…?

To prefects.

Ah, the prefects.

Yes.

Alright. Why do you think that is?

No, I don’t – they don’t want people to argue. To the things that we don’t want then. They just put things and then say that, “The director said so.” But if you argue and say, “Who said so?” they are going to tell you, “The director,” and then you’re going to be in a big problem, so you are not free.

I see. Do you think the director has said those things?

Sometimes, sometimes not.

I see. And so it sounds like you don’t feel like you can go to the director to ask him. You just have to listen to what the prefects say.

Yes.

Are you happy about that?

I am not happy.

Huh… and so, in the time that you’ve been at the seminary, have there been times when you feel the prefects have treated the students fairly?

Never.

Never??

Yes.

So that must make life difficult at the seminary.

Yes.

Huh… what do you think could make it better?
T: [long pause] I think if we can be in the same standards that can make it better.
J: So when you say “we” you mean all of the students and the prefects could be at the same standard?
T: Yes.
J: So does that mean maybe we shouldn’t have prefects?
T: No, it doesn’t mean that.
J: OK.
T: But they should act like students. Not the [unclear] students who are showing all they are showing is power. They are the power owners.
J: Do you think that the director gives them guidelines of how they should act?
T: I don’t know.
J: I see.
T: Because sometimes he is like that.
J: Sometimes he can also be that way.
T: Yes.
J: OK. What about the lecturers, and even myself, are we sometimes that way? Are the lecturers sometimes that way as well?
T: No.
J: Not always, OK. Alright. Well, one of the things about the prefects that I’m thinking about is that some of them were regular students before they became prefects.
T: Yes.
J: Do you think they change when they become prefects?
T: Yes, they change everything.
J: Mmm… But you think we still need to have prefects.
T: Yes, I think so.

(S 2.1-2.2; Thabang; 6-7; 28-78)

M: You know, somehow I can say it is good to be here in the campus. But somehow it is not good because the way we are treated is not good. We are not treated like people.
J: Well, if you’re not treated like people, how are you treated?
M: Yes, for instance, you know, none of us stay in the house with the girls meaning that they are your roommate. You find it is hard to you to live with that lady because she came from another family. She has her somehow she some things which she don’t accept.
J: When you say, “the girls,” you mean some of the married students are asked to house some of the unmarried female students.
M: Yes.
J: I see. And it seems not to go well all the time.
M: Yeah.
J: I see. And what else can you say about how you are treated? You say you were not treated like people.

M: Yeah, because we are not privileged to do what we think is OK. For instance, if you want to leave here to go to somewhere, maybe to Maseru, to get something you can eat, you have to first ask for permission. And sometimes they refuse to allow you to go there. So it seems that we are not people, but we are children.

J: Like children.

M: Yeah.

J: So, Ntate Mopheme, when you say “they” refuse, who do you mean?

M: We have these people who we call them prefects.

J: Hm.

M: Yes.

J: And the prefects, do they make their own decisions or is somebody else helping them to make these decisions?

M: Yes, I once had been the member of that team. You know, they didn’t make their own decisions. That matter go through and makes – they go to ask the director to allow that. And sometimes you will find that when they go to him, he refused, indirectly. Maybe told them, “How do you think? Do you want to allow him?” And they are afraid of him, they say, “No you don’t have to go there.”

J: I see. So when the prefects come back to tell you, “You may not have permission,” the prefects say that it’s their decision…

M: Yeah, but actually it’s not.

J: You think maybe the director has helped to influence the decision.

M: Uh, huh.

J: And you said the prefects are afraid of the director.

M: Yeah.

J: What are they afraid of?

M: I don’t know, Jeff, but if I am here, I found that it is difficult for the prefects to face him.

J: And how about the other students, can they face him easily?

M: You know, no. It is difficult for all the students to face him.

J: Why is that?

M: I don’t know. I wonder why, but you know sometimes we black people, when someone has a post, we think that it’s wrong to challenge him. So we say everything’s OK.

(S 6.1-6.2; Mopheme; 75-76; 28-71)

185 At this point (line 55/56 in the transcript, approximately 5 minutes and ten seconds into the digital recording) the recording was somewhat unclear to the transcriptionist. The initial transcription includes a space, and then “approved of it.” Before I finalised the transcripts and left Lesotho I contacted “Mopheme,” and asked Mopheme to listen again to the recording, and help to clarify what had been said. Mopheme indicated that the proper transcription should be “they are afraid of him.” The student whose pseudonym is “Mopheme” indicated this change in writing on the approved transcript and signed and initialed the change.
Later in the same interview, Mopheme, who had served as a Prefect, makes clarifying statements regarding the Prefects and the Director:

J: Hm. You mentioned the prefects earlier, do you think the system of prefects is a good one – is it good to have prefects?
M: I can say it is good to have prefects but they must have freedom to do what they think is okay.
J: Freedom.
M: Yes.
J: And now they don’t have freedom.
M: They don’t have freedom to exercise their power.
J: I see.
M: They are just there. They do what is not theirs.
J: Um, hm. And they’re doing what who tells them to do?
M: Yeah, the director.
J: The director.
M: Yeah.
J: So it looks like we have prefects…
M: But whereas we don’t have them.
J: …we don’t, the director is the prefects.
M: Yes.
J: I see. But you think that if they could have freedom, it would be a good system.
M: Yes.

(S 6.7-6.8; Mopheme; 81-82; 271-290)

One rule of the seminary that was mentioned by many of my interview participants was the rule denying permission for students to leave campus for funerals of any family members other than the student’s mother or father. This rule does not appear in the MTS Student Handbook, but was handwritten on a piece of note paper – labelled, in English, “INSTRUCTIONS,” and listing eleven rules, written in Sesotho – which was taped to the wall of the TS5 classroom, indicating that a student can have grace extended to him or her to go bury a relative, provided the relative is the student’s father or mother. 186

J: I have here in my study a list of directions that I got from the wall of one of the classrooms at the school.
T: Yes.
J: I think you know which classroom.

---

186 The handwritten Sesotho is difficult to read, and the Sesotho usage is a little awkward – having been written in such a way that the student is a passive recipient of “mohau” – a word often translated by my students as “mercy,” but that is translated as “grace” or “pity” in Sesotho dictionaries:
“Mafu ao morutuoa a etsetsoang mohau ka ona ke ho ile boloka ntate/’M’e.”
T: Yes.
J: And I see that there are many things that—“All matters must be discussed with prefects” “You must write a letter if you want to go somewhere” as you mentioned.
T: They are rules.
J: Right. Are all of the rules that the prefects have written somewhere?
T: No.
J: So it’s possible sometimes you don’t know the rules until you break them.
T: Yes, but I know that it’s them that change that things. Like, for example, [Name of student], the last prefect, he says all the things because he was from Gauteng…
J: Mmm hmm…
T: …so he said, “People must not go to bury their uncles, their grandmothers, only to bury their fathers and their mothers.
J: So, Ntate Thabang, you’re saying that before [Name of student], who was a prefect last year, you could go to bury your uncles, and your cousins etc.
T: Yes.187
J: So now that he’s graduated, we still have the rule that he helped to make.
T: Yes, because he left the rules in the prefects.
J: I see. Do you think the prefects could change that if they wanted to?
T: No.
J: Why not?
T: The director is not going to allow them.
J: I see. So the director still has some power over the prefects.
T: Yes.
J: So when the prefects make rules, we – maybe you think that the director must also approve of those rules.
T: Yes, when he approve the rules, it’s hard to take them out. But if you want to ignore that rules, he’s going to accept that.
J: I see. So if that’s the way it is, that means every year it will become stricter and stricter and stricter. No rules will go away but new rules will come.
T: Yes.
J: Whew… so in five years, the seminarians will have so many rules…
T: Yes.
J: Oh…mmm… and this rule about burying your relatives, is it important for Basotho to go to funerals?
T: Yes.
J: Yes, what would your family say if your cousin or uncle passed away and you failed to come to the funeral?
T: I told them, “It’s the rule of the school. The school doesn’t allow me to go there and bury him. It’s not my problem.”

187 I actually spoke with students who had been at the seminary before the Prefect Thabang mentioned who told me that the prohibition regarding funerals had already been in place in earlier years.
J: It’s not your problem.
T: Yes.
J: And so what does your family say to that?
T: Nothing. They said, “Oh, the school.”
(S 2.2-2.4; Thabang; 7-9; 79-125)

L: The method of the way things related to us is a little bit more difficult – for an example, when somebody has died from your family, you are not supposed to attend the funeral unless you explain to the satisfactory of the prefects.
J: And this was not made known to you before you came to the seminary.
L: No, it was not.
J: And how do you feel about that? Does it seem to be a good way to live together at the seminary?
L: No, it’s not a good way. Because the position is that some of us are helped by those relatives but if we can’t attend important functions at our homes, it makes life a little bit harder for us.
J: And is it important as Basotho to attend funerals of relatives?
L: Yes, it’s very important.
(S 4.2; Lerato; 45; 46-57)

J: I see, and so they’re saying to you, “Once a month is too often to go to Maseru.” Hm. Now, just while we’re talking about his leaving the campus again, if your sister is sick or if your brother would die or something like that, can you go home?
I: No.
J: No, even for the funeral of your brother or sister could you go?
I: No.
J: Why not?
I: There is no serious reason given because you will be asked, “What are you going to do which is so special? Do you think your absence will make any difference?”
J: Hm… Do you think for a Basotho family that the absence of a family member does make a difference?
I: Yes, it makes a difference because when I arrive home, the relatives really are not happy with me nowadays because I’m not attending their funerals so they think I love them only when the days are bright.
(S 7.11; Itumeleng; 110; 422-435)

J: You can just leave campus and go whenever you want on those days?
L: [laughing] No. On those days we are to tell the prefects before we are going and only within Morija only. If we went to Maseru, we have to write a letter for seven days before.
J: I see.
L: Yes.
J: But what if there’s an emergency in your family or somebody dies or something like that, then can you go?

L: Immediately?

J: Yes.

L: Sometimes – we have been told if one of your parents is dead or your – those who are at home they must call, phone to director of the school and the director will tell you and when to go home. But going immediately or for other relatives we are not allowed to go – only if it’s the parents.

J: The parents. Now you mean that if your sister or brother dies, you’re not to go?

L: Yes.

J: To the funeral?

L: Yes.

J: I see.

L: That’s what we are told – we are not free to go.

J: I see. Are funerals important to Basotho?

L: Yes, it is important.

J: So why do you think that you’re not allowed to go to the funeral of your brother or your sister?

L: We have been told that those who came first at the seminary, they just say that we are going to the funerals sometimes for their friends but they say that they’re relatives, so that’s why it is now strict.

($8.10; Lizzy; 123; 392-417)

J: That made me think that there at the seminary is a world that is not free and is not outside. [participant had used these terms in describing the seminary] Can you tell me a little more about what do you mean by those?

T: Yes, the seminary is not an outside world. It’s an inside world. Once you get into the seminary, you go into, you go into the seminary and that is, it’s a closed body. You are there – your every movement you make is regulated. You want to go shopping in Morija, you must ask permission from the prefect. That means you cannot just do that. You want to go to check the water sources for the school in the mountains, you must ask for permission. You go anywhere outside campus and the campus is too small, so you have to ask for permission. You have a funeral at home, a wedding or anything, you have to ask for permission. That means it’s closed and you don’t attend anything. You can’t go, you cannot go from Morija to Maseru to attend anything that – even if it’s an ordination, even if it’s a church ordination, or a church service, you cannot just do that. You don’t take for granted that it is a church thing that you have to go. In that sense, I understand the seminary to be closed to itself. You are inside, you only work inside. You only live there. And it’s not a free world because of what I have already said, that you have to – your each and every movement of yours is regulated and at some points even your speech may be regulated because sometimes you find that the director knows something that you have said and it’s taken to be the wrong thing or it’s like you’ve said a wrong thing. For an example, it is not fair that other students can become chiefs. It is very unfair that we came here as students and we elect some to lead us and they become our sort of teachers or parents or something. They tell us what to do and what not to do so, and that can be taken to be a very serious offence against the administration of the school. So, then it’s not a free world there.
J: Mm. Now if a message comes to you that someone in your family has died, can you go to the funeral?
R: They said that if someone who has died is your mother or your father, apart from that you are not supposed.
J: Really, even if your sister or your grandfather or your aunt dies, you cannot go to the funeral?
R: They are saying, “What are you going to do there because your father and your mother are there.”
J: I see.
R: Yes.
J: Is it important for Basotho to attend liphupu [funerals]?
R: Yes.
J: Is it?
R: Yes.
J: But why, what are you going to do there?
R: [pause] You know, Ntate Jeff, to see someone that is, he or she is really dead it is enough, we accept but when you are being told, it is not easy to accept that someone I will never see him or her again.
J: I see, so it’s part of your grieving process to go to the funeral.
R: Yes.
J: And does your family expect you to come to funerals?
R: Yes, it is painful for them not to see you.
J: I see, so that’s a difficult rule, isn’t it?
R: Yes.

I spoke with the Director of the Seminary, during my recorded interview with him, about the system of campus governance, and its rules. He seemed cautious or evasive, at first, asking whether or not I had consulted the MTS Student Handbook. Of course, there are, it seems, many MTS rules and regulations that do not appear in the Student Handbook, as has been attested to by former instructors, former students, and current students. The Director also demurred when asked about his own participation in specific rules – including the rule about funerals – remarking that the Prefects take care of such things:188

J: On campus we have, students are resident here…
M: That’s right.
J: …and there’s a system of prefects, I think, that’s part of the campus government.

188 Former Prefects were clear in reporting to me anonymously that the Director instigates and enforces the majority of the rules, but that the Prefects are to appear as the public face of these rules.
M: That’s right.

J: Can you tell me what’s the purpose of the prefects and how do they work?

M: Mm, hm. Well, this is a long-time system which we have been using and we are still using. The prefect system really helps a lot as far as everyday life of the seminary is concerned. They are – we are here actually training people to be future leaders of the church. One would say if a person has done high school, a seminary should be a place where everybody should do everything at anytime they want. But I have come to realize myself that, since we are training future pastors, our students are high school graduates, they are not even college graduates, they are high school graduates, and when they get here, sometime they do things which really cannot be approved for somebody who is going to be a future church leader. So they still need guidance of some kind. And we thought it would work better if other students would take responsibility and work together with the student body to see that some of the things which really students do which we don’t really approve, they get to talk to them as students. These prefects do a lot of things which sometimes I don’t even know, I will only know if they can tell me that ‘something like this had happened and we took an action and we talked with the person concerned and now things are normal.’ So it is in cases like that. Long before I arrived here, the prefect system was already in operation but a lot of terrible things had happened. Our students would leave the campus here, sometime at night, to go to the neighbouring villages to have beer. And for the male students, even to have women, so to speak. And a very bad name for the seminary came from the village. And even after my arrival, I think during the first two-three years, that was still the case. We worked very hard to try and bring things under control. Fortunately I would speak now boldly that I think we have overcome that stage. Our problems now which we have are very, very minor and we don’t have big problems like the ones which used to be in the past. So most of the things really are taken care of by the prefects in the absence of the director, in the absence of teaching staff, in the absence of the board. They see to it that things go well and a good name of the seminary is preserved.

J: I see. Do the prefects have written guidelines that guide them in their work?

M: Uuuuh, I don’t know – have you not seen our student handbook?

J: I have.

M: OK, and you don’t read anything in that?

J: Yeah, there are a few things. Are there other guidelines as –

M: No, no.189

J: – because I’ve noticed, for instance, that in the TS5 classroom, last year, there were some hand-written rules on the wall…

M: Oh.

---

189 Actually, many TS and BS students come to MTS already married and with children. Some have had previous work experience.

190 The Director here insists that there are no other rules beyond those found in the Student Handbook. He then seems a little surprised as I remark that I have read additional rules written in Sesotho. Concerning these rules and others, I had a conversation with several students in April of 2006, which I recorded in field notes:

Students remarked that someone will always report to the Director. Sometimes you know who it is, sometimes you don’t.

Rules – Student Handbook of seemingly little importance. Director dictates rules to Prefects at beginning of year, and they dictate to students.

[Student name] said, “You can only see these if you’re a Mosotho.”

(At this point [Names of two students] became visibly agitated, and seemed cautious, frightened) They said, “It is not wise to talk like this.”

Students also said that rules were often instituted (or at least introduced) after the fact.
From the prefects. They were in Sesotho and they said things like ‘if you aren’t going to be in class, you must inform the class prefect,’ ‘if you want to go shopping, you must write a letter and you must request…’

M: Mm, hm. Mm, hm.

J: … ‘if you want to go to a funeral of a relative, somebody must call and …’

M: Or write a letter.

J: Yeah.

M: Oh, I see.

J: So I’m wondering where did the prefects find those rules and ideas?

M: Well, I think those are just their ideas like I also have already said there are no guidelines for me as the director and I think maybe they learned with experience that there should be things like that because, if they don’t have anything written down, anything that they can follow, they can also have a difficult time to deal with students, I think.

J: OK. How do the prefects relate to the wider, I mean, do they report to the director or the board or who do they report to?

M: To the director.

J: OK.

M: And the director reports to the board.

J: Do you meet regularly with the prefects?

M: Uh, not quite regularly really, maybe once a quarter. And we only meet when there are major things that we really want to talk about but the prefects write their reports at the end of every semester to say ‘this is how things went during this semester,’ and we always keep those in files and we select the things that could be passed on to the seminary board if there are any major things that the board should know.

J: I see, so the full report is not given to the board.

M: Not really, unh-unh [negative].

J: Are faculty members included in – do faculty members receive that information from the prefects as well?

M: Not really. Up till now they don’t. They don’t.

Despite the Director’s seeming suggestion that he is seldom in contact with the Prefects, several current and former Prefects shared with me that they reported to him nearly every day. The head Prefect, especially, was in constant contact with the Director, giving and receiving information about the students. One interview participant, Limakatso, while recounting the absence of love in the seminary community, spoke of the importance to the Director of receiving information about the students:

J: Alright. Now other things at the seminary did you find to be good? Is it a community of love at the seminary?

L: No. At seminary, I don’t know how to describe that place because what is experienced there is to see someone suffer. That’s our first intention, I think, all the students. We are not loving at all. We don’t even know how to practice love.
because we are always waiting for someone to get in trouble. There is no time for us to discuss our matters by ourselves because immediately if we have said something, it, within no time, the director will know about it.

J: Oh, the director will know. How does he find out?

L: From some students, I think. Because what he usually said was that he encourages us to visit him in his office whenever he’s there. As he is our father we must come and share our problems or whatever we can with him at all times. So, if you are a weak person, you can go and just talk everything that you knew.

J: About other students.

L: About other students also.

J: And the director wants you to do these things.

L: Yes, because you will say – what we were fighting about lately, me and him, was that I had been the prefect but I had produced nothing.

J: Produced nothing, what do you mean, you had produced no good –

L: I haven’t brought any information, I think, about other students because there were times when we were fighting in our class but we as students, we decided to settle our matter by ourselves. We agreed that, “No, there was no one who was going to be punished for such a matter within us.

(S 10.3; Limakatso; 147; 89-111)

Later in the same interview Limakatso indicates that the Director is informed immediately of any student issues and all campus comings and goings, and goes on to say that another student has been given the assignment to follow and watch her. She relates that the Director has said to some students that they should see him as their “Father,” and that they ought not trust or confide in outsiders – especially white outsiders. Note at the end of this excerpt that Limakatso is truly working to discern faithfully a call to ministry, and has real hope for the seminary and the ways it could fulfil its mission of theological education:

L: Because the openness of the students towards the director it’s not good.

J: What do you mean by that?

L: What I mean is that the director is the head of the school. We had to settle our things, maybe a small matter, we have to have some people who will discuss it first. Maybe if there was a, before the council of prefects there must be the prefects and maybe some lecturers committee before so that the director can be the last one to attend anything that is happening at school.

J: Is that how it happens now?

L: No.

J: No, it goes straight to the director.

L: Even if it’s a lie.

J: Even if it’s a lie. So he really tries to take control of all the –

L: Of everything.

J: Yeah.

L: Everything because if something happened right now even in the late afternoon, immediately you will be called…
J: Wow.

L: …and he will say, “I have heard this. You were doing this and this and this.”

J: How does he find out so quickly?

L: From the students because, like I said, there is one whom he appointed to watch out after me as to what I’m doing.

J: I see.

L: So maybe the very same person may be used to follow or to report whatever is happening to him. Like one of the prefects was called by him and said he told him that he is just a nobody who doesn’t say anything about what is happening because a good prefect must bring some things that are happening that the director cannot see or hear by himself so the prefect has to be his eyes and ears to hear everything that is happening and report to him immediately. So I think that is how the things are. I don’t think the administration is OK.

J: Mm.

L: We aren’t supposed to direct, to report to the director immediately.

J: You don’t think that’s a good idea.

L: Mn, mn [negative] I don’t think so because he is the one with the overall power over everything that is happening in the seminary. And whatever he can get, whether good or bad, he himself can change it into his own word because if you can say, “I’ve done this,” and he says this, you won’t have to argue before him because the board, we don’t even know the board members. You don’t know whom to turn to when you have problems with the director. You just have to be there and there is nothing that we can do.

J: You said earlier that the director said, I think to your parents, that he’s your father.

L: Yes.

J: Does he say that to all of the students? Or has he only just said to some students, “I’m your father.”?

L: I think he is saying it to some.

J: Some. And when he says, “Ntate oa hau,” something like that,…

L: Yes.

J: Ntatao?

L: Yes.

J: …and does that mean something here in Sesotho culture that I don’t understand or does he mean he’s like your real father at home?

L: He’s like a real father at home so you had to bring your problems to him first.

J: First.

L: Before letting anyone or someone from outside the family to know your problems.

J: I see. Who is inside the family and who’s outside the family?

L: Those who are inside the family are himself or maybe to the council of prefects I think he was referring to them because they themselves report everything to him. So I think if you don’t report to the prefects or him, and report it to the lecturer, then that is an outsider.
J: A lecturer is an outsider.

L: Yes, because he said that the thing’s, the matter’s concerning you and him only around the school.

J: I see. So at the school we have counselling groups and each lecturer is assigned to a counselling group and I can just tell you, Limakatso, that we are told as lecturers that we are to be there for you if you have pastoral concerns, if you have private issues, to counsel you and to be there for you and to help you. But now it sounds like maybe the director is discouraging you from coming to us. Do you think that’s true?

L: No, maybe the counselling groups have been designed for his own reason.

J: What reason do you think it is?

L: I don’t know. Maybe to just earn the respect of the board because there is no time when you will – like I had been having a problem with my counsellor who tried to came between us about my matter. I, the student, was told not to involve such outsiders. Especially because he was a white man to my matter.

J: OK, so white people are also outsiders.

L: Yes, I think so, even though they are lecturers.

J: So, why? I mean, and of course, I am also a white man and I teach at the school. It surprises me to hear that I’m considered an outsider by the director.

L: And, maybe I think he said that white people are coming and leaving and if you trust them too much, where will you end up? Because they will just be here and leave you. So you have to stick to him because he will always be here.

J: Ah, OK, the director will always be here so you stick with him.

L: And don’t let other people to know about the school.

J: Don’t let other people know about the school.

L: Yes, I think so because what worries him was that we like to tell makhooa191 our lives, how we are living in the seminary.

J: Mm, hm.

L: So, it is not a good thing to let them know, I think, because maybe he knew that he’s doing the wrong thing.

J: Do you think he’s afraid you’re telling lies?

---

191 “White people.” My field notes from 2 September, 2006 indicate that my student key informant confirmed that the Director had been discouraging students from confiding in white expatriates, calling those students who did, “bana ba makhooa” (“children of white people”). My field notes for that day also indicate that the key informant said, “The Director is always watching.” Other students and former students, and one Board member confirmed that the Director had referred to students who confided in white expatriates as “bana ba makhooa.” My field notes from 12 September, 2006 contain the following entry:

Today at school J. Hooker told me that a student told him that she (and presumably others) were being harassed and intimidated by Moseme and that Moseme had told her not to affiliate with the “white people.”

Rev. Hooker’s own final written report to the Seminary Board, dated April 2007, contained the following:

One of the aspects of working at MTS that my wife and I were most looking forward to was befriending students. When we found that we would be living in the property right next to the Seminary we hoped that we might be able to eat with the students and share our family life with them. What we found, however, was that students did not wish to visit us for fear that they might be labelled bana ba Makhooa. This restricted my interaction with the students to the classroom alone, which was less than satisfactory to build genuine friendships.
L: Yeah, I think, or the way that he’s treating us at school. Maybe it will be exposed to other people around the world.

J: So he’s afraid that you’ll tell the truth.

L: Yes, I think so. I think so.

J: I see. So, Limakatso, look what you’re doing right now.

L: [laughing]

J: So you and many other students have shared with me about this.

L: [laughing]

J: Are you just telling me what you think I want to hear or are you really telling the truth?

L: No, I’m telling the truth because really right now I’m not sure as to what I’m doing at the seminary. I’m wondering whether I will be a good pastor or not. And it’s not a good thing. I really think the seminary could change because there are new students who are coming and they are very young. And if they can be well-trained, they can really be good pastors. But the way that the school is at the moment, I don’t think that we’ll make it to good pastors because we are all angry at ourselves. Whenever we get there you are just looking for someone who is new so you can make yourself happy when you see him or her suffer. So if the seminary can really change, I think it can be a good school somehow.

(S 10.9-10.11; Limakatso; 153-155; 369-470)

―Lerato‖ also speaks about campus life and relationships as they relate to people informing the Director about student issues:

L: There is that problem of not trusting anyone – you are always looking behind you whether somebody is going to stab you behind. There is no trust.

J: No trust. And you said it’s worse even than where you came from.

L: Yes.

J: You said somebody might stab you. I’m assuming you don’t mean really stab you with a knife, but what kinds of things can somebody do to hurt you when you’ve placed your trust in them in this place?

L: Possibility is that a student can go to the director’s office and he might tell him things that are confidential about you. And that sometimes may put the student at risk of being sometimes dispelled from the school.

J: I see, so, Lerato, these confidential kinds of things, are they things that a student may have done wrong to break the rules or is it just that students are informing the director about all kinds of things?

L: I think every person do some mistakes and we rely on each other to live and I think it’s our mandate to help a person who is in trouble to see to it that he see the problem that he is in and we try to correct that, not to tell people or send a message that he can do things and we will not report but I think our most important thing is to help a student so that he might repent on the wrong things that he is doing and become a better person to serve the community. There are things which had happened concerning the students like making an abortion and people were in trouble so there are some things which are really bad but it depends on the merit of the case.

J: I see – so some of the things are very important to the people.

L: Yes.
J: How have you found the director to be? You mentioned people going to the director, how have you found him to be with regard to rules and with regard to confidentiality and caring for people at the seminary?

L: You know the director cannot be predicted, whether when you tell him something he’s going to keep it confidential because you might talk something with him and he might say that in trust, it depends on the moods of the director whether you do something wrong he’s going to say whatever he want to say or even embarrass you in front of other people.

(S 4.2-4.3; Lerato; 45-46; 90-120)

Students, when they arrived at Morija Theological Seminary, nearly all expected that it would be a place where people practiced love and respect. In my interviews, conversations, documentary research, and observations, I saw consistently that not only was MTS not a place of extraordinary (or even basic) love and respect, it was a place in which students, former students, faculty, and former faculty felt the presence of hatred, mistrust, and fear. These expressions of negative attributes arose most often in connection with descriptions of the worshipping life of the seminary community, the system of campus governance in which Prefects and the Director of the Seminary were primary participants, and general interpersonal relationships. Rev. Josh Hooker, an expatriate instructor, wrote in his 2007 final report to the Seminary Board:

The climate of fear that I encountered at MTS is unlike anything that I have experienced either in my 6 years as a pastor or my 6 years of working in secular employment. This environment is not a conducive one for training, especially for training pastors. It is the antithesis of what theological education should be about. We must ask ourselves why MTS has such an atmosphere of fear, and seek to make positive changes both for the honour of God and for the future good of the church in Lesotho.

“Rose” speaks about the climate at the seminary in terms of her call:

R: Because sometimes to be here it’s like you’re coming to wash out your call.
J: To watch [Jeff misunderstanding] out your --?
R: Yes.
J: …your--?
R: Call.
J: Call, watch out your call.

---

192 E, g.: “In this seminary hatred is ruling. If you’re hated, you will rebel and act foolishly. Hatred is the major influence. There is selfishness and disrespect”(S 1.2; Lieketseng; 2; 44-45).
193 E, g.: “It makes you feel – you just keep wondering what is good and what is wrong because now you don’t trust the students, you don’t trust the lecturers because there is no time when you do a good thing” (S 10.6-10.7; Limakatso; 150-151; 258-260).
194 E, g.: “Iee, I’m not sure but I think it’s this specific changes are about the fear that we are having. Maybe sometimes the prefects are going to take it to the director. Then they are going to be in the big problem” (S 2.5; Thabang; 10; 164-166).
R: Because you can come here being holiness saying that you – but when being here it’s like…

J: You just moved your arms away from your body like it’s taking it away from you.

R: Yes.

J: So you came with a strong call…

R: Yes.

J: …but five, or however many years people spend here, by the time they’re done…

R: The situation here…

J: It removes your call.

R: Yes.

J: Wow, and so you have been here for some time, during your time has your call been challenged?

R: No, not call as such because call is something which won’t be removed. I’m talking about to be holy, to be holiness.

J: Mm.

R: Yes. You can just turn to be a heathen when being here because of the situation.

J: The situation, and it causes students to become heathens.

R: Yes.

J: Or like heathens.

R: Yes, like heathens.

(S 9.4-9.5; Rose; 129-130; 154-178)

Earlier in the same interview Rose, a student who had been at the seminary for several years, had remarked that a former student, who had been in one of the classes ahead of Rose, had told Rose that she and her classmates would “hate each other”:

R: It is because someone can hate you but he or she cannot – she or he cannot show you that he hates you. He or she, sometimes he can pretend as if he loves you,

---

195 My field notes from 27 September, 2006 report a similar conversation regarding “call” with a recent MTS graduate:

On the way home, I met [Former student] on the road. After we chatted some, he said, “I guess you are disappointed that there are no TS 1s.”

I said, “Yes,” but I wondered of the atmosphere of the seminary was known to prospective students even if they have a call.

[Name] said, “It’s as if the environment of the seminary removes their (students’) call. It erases it.”

196 Also “Lieketseng”:

L: We say we are called, but we reach this place and forget all about our call.

J: Do you feel called?

L: Yes, but sometimes I wonder, because I think if God did call me, I shouldn’t be living the way I live – and that’s the influence of the seminary (S 1.1; Lieketseng; 1; 37-41).
yet he does not. I can say this because I remember when we first arrived here I talked with my classmate and deciding how are we going to deal with the studying here – how are we going to study, by making groups or discussion. That is what I was doing when I was in high school. Maybe helping each other, maybe I cannot understand the lecture in class but with the help of my classmates, I can understand. We have decided that when we arrived here and I remember one of the older students when I, when we were in the first year, she told me that now you are OK, all of you TS1s and you have good relationship but you will see when the time goes by you will hate each other. I didn’t understand what does she mean but I thought that maybe it was because she knew the situation of this seminary. And then when the time goes by, that happened the same. I’m trying to say what that ’m’e has told me that one who was the old student, that thing happened in the seminary that she had said. It seemed that we are jealous for each other when someone got high marks. It was like we didn’t like for us to be in high point in the seminary. Each one of us wanted to be the first one, others should be slowly behind. And I tried for second time to told them that all of us it is like we are good and if we can help each other, we shall be in the high point than where we are now but I have failed.

J: And so what she said would happen did happen, you began to hate each other.

R: Yes, but indirectly.

J: Indirectly.

R: Yes because sometimes we can hear by the rumours that your classmate is saying this and that about your name yet when he meets you or when she meets you, you can just look like he or she loves you.

(S 9.2; Rose; 127; 51-74)

The seminary’s propensity to be a place where interpersonal relationships deteriorate, and where students experience fear and humiliation was shared by many research participants – instructors and former instructors, students and former students – and was presented often by students who wrote about the “Challenges and Promises of Seminary Education at MTS” for my Introduction to Seminary Studies course. These three excerpts are typical of the contents of the majority of the papers: 197

At this juncture I come to talk about students life at the Seminary. We, students are not living an easy life because whenever on does something others are ready to humiliate him or her. The reason being he or she is being helped so that s/he can be someone who can stand up for what s/he says or does.

However I am not saying people should not be shown their wrongs, but oh! Let it be done in the way that shows love and respect for ones dignity. Since to my understanding humiliation can not make a person to change for better (ISS 1, 2).

197 Student papers also listed challenges such as academic workload, adjusting to new living quarters, and understanding lecturers and subjects. Hopes included those for academic success, improvements or endurance regarding campus life and relationships, and successful completion of preparation for the ministry. Students were not given specific instructions beyond the paper title: “The Challenges and Promises of Seminary Education at MTS.” Some papers were written by TS1 students, and some were written by TS2 students. As a criterion for my use of these papers in the presentation of this thesis, students asked that I not designate the class level of the author of each paper.
One of the major drawbacks in Morija Theological Seminary is the way people are living with each other. Like I said to think M.T.S the holy place, I was shocked when I arrived there. The first week to me and other new comers was somehow miserable. The welcome was so harsh that I thought of going back to my Mom and never attend the Seminary. Did I know, I could have stopped thinking of coming to the place.

Gradually, I tried to familiarize myself with the campus life but there are something which I do not like at all concerning our life: hatred, jealous, revenge and some unpleasant behaviour are written allover the place for those who are dwelling. Well, I might say they are the Challenges which are always existing in our globe but when are we going to learn about the true love of God and share it with our fellows (ISS 2, 2-3).

________

During my first days at this seminary I was disgusted by my ex-seniors who were our bullers. They talked to us as if they were talking with their children, who do not know how to respect others even if we respect them. During the discussions our opinions (new comers) were nothing to them.

I have started to see me as a small child during those days but today I see myself as a disabled person. I am handicapped in the students minds. I have tried to taught them how to talk to each other but nothing can change their minds. Even to those who were out of the seminary (practical) when visiting this place they dehumanised me. Now I have learned how to by a hypocrite (ISS 10, 2).

Students and faculty, pastors and church leaders all noticed and commented upon the difficulties in interpersonal relationships on campus. These difficult interpersonal relationships develop, it seems, despite the fact that nearly everyone involved sees that they are destructive and undesirable, and despite the fact that nearly everyone involved articulates a different vision for life on campus. These unhealthy interpersonal relationships develop in an atmosphere in which a prolonged and consistent structure of classroom and chapel interpersonal critiques, encouraged by the Director of the Seminary, have replaced the worshipping life of the campus community. These personal relationships are further influenced by the system of campus governance – a system marked by control, unclear or misdirected communication, and the clear influence of the Director of the Seminary – that students often characterised using the words, “hate,” and “fear.” The one individual implicated by the majority of research participants as a key instigator of each of these practices and situations, the Director of the Seminary, claims that the students instigate these behaviours and procedures, and seems not to be concerned about the ways in which they might hinder or disable the growth of Christian community at Morija Theological Seminary. Though the role of the Director of the Seminary and the nature of campus governance and interpersonal relationships figure prominently in my research data, they are clearly located within and connected to the context of a history of difficulties in communication and interpersonal relationships both on the campus of MTS, between the faculty, Board, and administration of MTS, and throughout the wider LEC. A programme of inquiry focussed more broadly on the LEC (and more specifically on leadership and communication styles) would likely, I believe, yield data suggesting LEC-wide
traits that both contribute to and are affected by the kinds of procedures and behaviours related to MTS that I have outlined in this chapter.

This campus environment replicates itself year after year, reinforces difficult relationships beyond the seminary, and hinders significantly the seminary’s ability to recruit students, maintain a curriculum, train future instructors, or respond faithfully to its task of responding to important contextual challenges, including cultural issues, poverty, and HIV and AIDS. Chapter Six will briefly explore this campus environment using categories and suggestions proposed by Michel Foucault in *Discipline and Punish: The Birth of the Prison*. Chapter Seven will present and review, succinctly, remaining important contextual categories investigated in the course of my programme of research, and the ways in which the findings regarding *Campus Life and General Course of Study* impact the seminary’s (and the LEC’s) ability to fulfil its mission vis-à-vis the “ongoing ministry of our Lord Jesus Christ” and God’s provision of “abundant life.”

---

198 As I suggested at the end of the previous paragraph, it is likely that a more broadly-focussed study would have shown a bi-directional and mutual reinforcement of difficult relationships. Many of the traits shown by the data collected for this study of MTS and its work seem also to be present in the wider LEC. Comments and concerns regarding issues of this nature appear in *Instruments of God’s Peace*, as well as throughout the field notes gathered by the ecumenical international commission that produced *Instruments of God’s Peace*. 
Chapter Six

It’s June of 2006, and the Morija Theological Seminary campus is nearly empty. Students have recently graduated or returned to their homes for the winter break. Only a few students are still staying on campus. I have travelled to campus from Maseru to return library books. As I enter the campus I notice that the Director of the Seminary is at his house, working outside with his dogs. I open the library and begin the process of finding the appropriate cards and re-shelving the many books I have used for my second semester courses.

Once I have returned all of the books, I decide to see if any students are around campus. I’d like to greet them, and wish them, again, a good winter break. I make my way toward the student housing, and discover that only one student is on campus today. I am greeted by “Karabo,” a student who welcomes me with a smile, and then begins to ask whether or not I am still willing to interview students as a part of my research about theological education at MTS. I reply that, “Yes,” I would be glad to interview more students. I ask if Karabo would like to be interviewed. He says he would. I let him know that I don’t have the consent forms or digital recorder with me today, but that I’d be glad to come back at anytime he suggests and interview him in any place he suggests.

He and I agree that I will return tomorrow for the interview. He seems happy and really excited about the interview process. I wonder if other students have told their colleagues about their interviews, or if they have spoken about them at all. I suspect that few students, if any, have told others that they have participated. We confirm a time for the interview and I begin to return to my car. As I am walking past the Director’s office I can see through the window that the Director is now in his office and seated at his desk. I turn my head toward him and raise my hand in a gesture of greeting. His eyes follow me, but his head does not turn.

By the time I reach Maseru, an hour later, I have received a text message on my phone: “Please don’t come tomorrow, I’m not comfortable and not ready to talk or to be interviewed. Thank you very much, Karabo.” I record everything in my field notes and begin to wonder. Just what could have caused Karabo to change his mind? After all, he had asked me, hadn’t he? I had not mentioned or requested an interview with him. I wonder what could have happened during the last hour to cause him to be neither ready to talk with me nor comfortable about an interview with me?

Chapter Five presented data from questionnaires, information from MTS and LEC documents and files, excerpts from interviews, and content from my field notes concerning inquiries related to the contextual category Campus Life and General Course of Study. I was able to show, through presentation and review of data, that worship, campus governance, and
interpersonal relationships between and among individuals and groups at Morija Theological Seminary are specifically constitutive of attitudes and behaviours that consume the attention and energy of the school and its participants and that are characterised negatively by descriptive words such as “fear” and “hate.” In this chapter I will present, relying primarily upon the work of Michel Foucault in *Discipline and Punish: The Birth of the Prison*, a descriptive analysis of the ways in which these attitudes and behaviours at MTS mimic the attitudes, behaviours, and procedures Foucault identified in prisons and other institutions – attitudes, behaviours, and procedures that do not contribute to the stated mission of the seminary, but that produce, nevertheless, a specific type of graduate, able to operate within and serve to maintain a certain type of institution. I was alerted to this aspect of Foucault’s thought by James Ferguson’s book, *The Antipolitics Machine: “Development,” Depoliticization, and Bureaucratic Power in Lesotho*, in which he writes, referring to Foucault’s assertion that prisons do not necessarily do what they say they are doing:

But it is obvious upon inspection, according to Foucault, that prisons do not in fact “reform” criminals; that, on the contrary, they make nearly impossible the return to “normality” that they have always claimed to produce, and that, instead of eliminating criminality, they seem rather to produce and intensify it within a well-defined strata of “delinquents” (1994, 19).

Ferguson, in his study of the Thaba-Tseka Development Project in Lesotho in the 1970s, further made use of the theory of “reproduction” presented by Bourdieu and Passeron (1977), especially as evidenced in the ethnographic study of working class school boys, *Learning to Labour: How Working Class Kids Get Working Class Jobs* (1981), by Paul Willis. Each of these studies presents a theory suggestive of the ways that institutions and relationships produce and reproduce through processes – often unintended (consciously, perhaps) and sometimes unrecognised – that create and maintain complex and often stable structures and patterns of behaviour.

Additionally, Graham Duncan’s (2003) work, *Lovedale: Coercive Agency*, especially his chapter on “institutionalisation” and his use of Erving Goffman’s work on the “total institution” have been important conversation partners in the development of my presentation of the implications of the data from MTS and the LEC discussed in this chapter. Though Duncan’s use of Idris Shah’s (1968) notion of “coercive agency” is compelling, and even apropos, it seems, to a discussion of Morija Theological Seminary, much as it was for Duncan’s discussion of the Lovedale Mission School, I intend, here, to focus primarily upon Foucault’s assertion that institutions designed consciously and overtly to accomplish one task, can often, even unconsciously or covertly accomplish quite another task. Throughout my presentation in this chapter I will be making use of research data from my investigative work in the Lesotho Evangelical Church, presenting it alongside Foucault’s assertions about prisons and other institutions as well as Goffman’s work on the “total institution.” In what follows I will present and suggest ways in which I have found Morija Theological Seminary to be an institution that, through the use of “initial intimidation,” “isolation,” “hierarchical observation,” “normalizing judgement,” “examination,” and “complete administrative control” produces new pastors for the Lesotho
Evangelical Church who are uniquely well-prepared not for participation in the “continuing ministry of our Lord Jesus Christ,” but rather for ongoing participation in the continuance of the structures and relationships of the Lesotho Evangelical Church. The students are prepared, it seems, to fulfil their roles within the established power networks and covert relationships that have characterised the LEC for years, and which led, do doubt, to the struggles of 1987\(^{199}\) and the ongoing struggles of the church today.

**Institution**

Erving Goffman (1961, xiii), in his introduction to *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*, writes:

> A total institution may be defined as a place of residence and work where a large number of like-situated individuals, cut off from the wider society for an appreciable period of time, together lead an enclosed, formally administered round of life.

Goffman’s description surely describes Morija Theological Seminary, with its programme of four years of required on-campus residence and study during which students participate in study, work, worship, and interpersonal relationships which are prescribed and administered to some extent by the authority of the seminary. Students are restricted regarding contact with the village of Morija, family and friends outside the seminary, and participation in cultural and religious obligations (e.g., funerals) beyond the scope of the life of the seminary. Foucault’s (1995, 235-236) use of Baltard’s (1829) notion of “complete and austere institutions” further delineates the nature of the prison and its total presence in the lives of prisoners:

> In several respects, the prison must be an exhaustive disciplinary apparatus: it must assume responsibility for all aspects of the individual, his physical training, his aptitude to work, his everyday conduct, his moral attitude, his state of mind; the prison, much more than the school, the workshop or the army, which always involved a certain specialization, is omni-disciplinary.

Morija Theological Seminary, perhaps more than most boarding schools, workshops, or vocational centres, concerns itself, in an “omni-disciplinary” fashion, with the administration of the complete lives of its students. Even the *MTS Student Handbook*, with its instructions and categories regarding “Community Life, Interpersonal Relations and Discipline;” “Health;” “Mental Health;” “Community Activities;” “Governance;” and “Worship Life” attends to omni-disciplinary concerns. Add to this the timetable of academic activities; lists of compulsory campus duties, counselling groups, governance structures, worship responsibilities; and ongoing examinations of personal behaviours by Prefects, the Director of the Seminary, and even faculty members, and it is

---

\(^{199}\) I am referring here to the pastors’ coup (discussed in earlier chapters of this thesis presentation) in which eighteen LEC pastors took over the church offices and vehicles, and attempted to disband the Executive Committee. Reverend J. R. Mokhahlane, the President of the Seboka during my four years in Lesotho, was one of these eighteen pastors who rebelled. Reverend Doctor A. M. Moseme, the Director of the Seminary, was Vice President of the Executive Committee at the time of the attempted coup.

\(^{200}\) Both Foucault and Goffman, consistent with predominant usage in the English language during the era within which they wrote, employ solely male pronouns when referring to people in general. I will, of course, reproduce their usage directly, but will continue to endeavor, in my own assignations, to make use of gender inclusive or gender neutral language.
clear that MTS is an institution with omni-disciplinary concerns, making it, as in Foucault’s (1995, 235) description of the prison, an “exhaustive disciplinary apparatus.”

There is, at MTS, in accordance with Goffman (1961, 4), a clear and strong sense of “inside” and “outside.” One example, from a student interview, gives a sense of this:

L: It seems we are made different from other people. It seems a sin, maybe not sin, but against the law to speak with other people – people at the Morija church, for example.
J: Why is that?
L: I don’t know what causes it.
J: Should MTS students integrate into the community?
L: Yes.
J: What challenges you most at MTS?
L: The way we live here. We may adopt it and live it outside, which will lower the reputation of the church – and when I talk of the church, I talk of the real church where the head is Christ – not the church of human desire, like now.

(S 1.5; Lietketseng; 5; 164-173)

Goffman (1961, 4) writes, about the various characteristics of “total institutions,” that, “…none of the elements I will describe seems peculiar to total institutions, and none seems to be shared by every one of them.” Goffman suggests that this is a “conceptual problem,” but goes on to write that it is the fact that these institutions are distinct in that “…each exhibits to an intense degree many items in this family of attributes.” Many of these attributes are discussed below.

**Initial Intimidation**

Though some institutions, like prisons, are entered involuntarily, there can also be institutions into which participants (Goffman often refers to these as “inmates.”) enter voluntarily. About these voluntary cases, Goffman writes:

I might add that when entrance is voluntary, the recruit has already partially withdrawn from his home world; what is cleanly severed by the institution is something that had already started to decay (1961, 15).

There seems to be some truth to Goffman’s assertion here, regarding MTS. Many of my interview respondents were clear that they had anticipated life at MTS and had begun to form expectations.

---

201 MTS faculty minutes dated 13 January, 2006, typical of faculty minutes over the past thirty years, contain, among others, the following comments about various individual students, highlighting interest in academic, interpersonal, and family concerns:

“He engages, writes well, and is a gentleman.”
“She is insightful and should be doing better given her good COSC background. Her work has been declining since her marriage and baby.”
“The shyness that she had when she first arrived has lessened especially since her internship experience.”
“He is quick to say what he thinks but is sometimes seen as a bully. The seminary has still not received a report from his internship experience.”
“He needs our prayers due to problems within his family. He and his wife are going to have counselling.”
“Now he is thinking properly.”
This was likely done as a part of the process of separation from their “home world.” It is also, however, clear from many of my interview participants (as presented in Chapter Five) that their expectations did not often match what they found at MTS, and that the level of separation seemed much higher than they had anticipated.

Though admission to MTS is voluntary,\textsuperscript{202} there seems to be at MTS what Foucault (1995, 245) has called a “period of intimidation,” including elements Goffman (1961, 14) describes as, . . . a series of abasements, degradations, humiliations, and profanations of self. His self is systematically, if often unintentionally mortified. He begins some radical shifts in his moral career, a career composed of the progressive changes that occur in the beliefs that he has concerning himself and significant others.

While I have presented, in Chapter Five, extensive discussion regarding some of the initial humiliation and intimidation that occurred during the beginning chapel services for each academic year at MTS, there also existed at the school a less public and more severe process of initial intimidation. I will present excerpts from two student interviews, and details from other conversations I had with former students and students regarding this process of initial intimidation. First, from my interview with “Nocks”:

\begin{quote}
J: How about the rest of living on campus? Were there any other surprises or any other things that you had not expected?

N: Yeah, probably, yes, although they were not so many, although they were not so many because at first when I arrived at the seminary, I had found that there were some things that were done to us by the students who were, who arrived first, who arrived before we could do it. They did those things, those funny things to us so much that one could even think of going back home. But it was in the first days of our arrival at the seminary whereby they were giving us, were they giving or were they frightening us with what we call the likoko.

J: Likoko.

N: Likoko. I don’t know the English name for that\textsuperscript{203} but they would just come to us at night and do those things that were so terribly – it seems that they were attacking with spears and sledges and all of those. So that is the only thing that I can mention in my life. Um, the other thing that I can say, if it would be answering your question, is that there has never been any peace to me in the first days of my arrival here because, you know, the students here were always, or usually harsh to the first students. That is the only thing that I can mention. From there, there is no problem. I face the problems just like other people or any other person, as I said.

J: So even if there were problems, you were able to face them just as anyone can.

N: Yes, yes. And to add more, what I learned myself, I don’t know whether the other students have learned it the same way, what I learned was that what had been
\end{quote}

\textsuperscript{202} As I will discuss briefly near the end of this chapter, admission to MTS may not be completely “voluntary: when the issues of “call” and qualifications are considered. Many students may feel compelled to enroll at the seminary due to their sense of having been called by God. Many others may enroll at the seminary because they were unable to gain admission to other institutions due to their low grades in high school programmes.

\textsuperscript{203} I have not heard an explanation from a Mosotho, but I have wondered if “likoko” might not just be the plural expression of “koko” - the Sesotho word for “monster.” I have also mused that perhaps it refers to knocking on or preparing to enter at someone’s door – an act always, in Lesotho, accompanied by the verbalization, “ko ko!”
done to me, I think, is some part of the programme. It’s just a sign that the one you are following you cannot follow just as easily as you think.

J: The one you are following?
N: That is Jesus Christ.
J: Oh, I see.
N: Yes, Jesus Christ who died on the cross and he suffered before he died so I think that if there were no problems at the seminary, that is my thought, if there were no problems at the seminary, it could be possible for someone to run away from the work and the parish, that is what I think, myself.
J: So do the problems at the seminary come naturally or do people create them in order to teach you how to suffer?
N: Some create them intentionally, some create them, some come naturally, some come naturally, yes. But, to me, [laugh] it is not a problem to be fair.
J: So you’ve mentioned when you first came, it sounds like maybe this is not your first year of seminary. If this is not your first year of seminary, have you participated in likoko to other students?
N: No, no I have not because it was harmful from other, that is some part of its problem. Yeah, it irritated me. It irritates me that some people suffered to an extent that they were sent to the hospital.
J: So you've mentioned when you first came, it sounds like maybe this is not your first year of seminary. If this is not your first year of seminary, have you participated in likoko to other students?
N: No, no I have not because it was harmful from other, that is some part of its problem. Yeah, it irritated me. It irritates me that some people suffered to an extent that they were sent to the hospital.
J: To the hospital?!
N: Yes.
J: Well, were they cuts, broken bones, or bruises, or what?
N: Yeah! some, some. I can remember one student falling into the dam at night and it could happen that the dam was deep enough that it could take his or her life.
J: Mm. So it could be very dangerous.
N: Yes, it was very dangerous, indeed. So my second year at the seminary, indeed, I was just staying with my family and I did not take part.
J: And, and so is this likoko still happening at the seminary for new students?
N: No, it was only this year that they stopped.
J: This year.
N: Yes.
J: Why did it stop?
N: No, I just heard that it was organized by the lecturers. I don’t know which lecturers. OK. Thank you very much if it was you who tried by heart to have that stopped.204 Indeed, I hated it. I hated it even though it does not worry me up to now but I hate that kind of thing being done to people because I think it is a – what? I don’t have any word suitable for explaining that but indeed, it never satisfied me, yes.

(S 5.2-5.3; Nocks; 58-59; 53-109)

204 In fact, after having heard about this practice during other conversations, I approached the Director of the Seminary to discuss the practice. He denied knowledge of it at first, but then, when I shared with him my specific knowledge of his participation in the aftermath of a student injury and hospitalization caused during one of these instances of “likoko,” he shared that, “Yes,” he knew about this practice and that he felt it was a part of the process of the students “welcoming” one another to the seminary. By the time of my conversation with “Nocks” I had requested, and the Director had reluctantly, it seemed to me, agreed, to inform the Prefects that this practice would no longer be allowed on campus.
The two most disturbing stories I heard from students and former students would have been difficult to believe if they had not been corroborated multiple times with dates and names included. One involved TS students actually removing a casket, containing a corpse, from a nearby cemetery, and placing it in the sleeping quarters of the BS students. Given Sesotho and Christian understandings about the person and death, and especially the Sesotho understanding that the deceased continue to live as the “living dead” (balimo) and affect the lives of the living, it would represent an extreme departure from the moral norm to do such a thing with a casket. The second story, which was corroborated by several students and the Director of the Seminary was one in which a female student was bound and taken from the campus by force, in a mock forced-elopement, or “chobeliso.” My field notes from a conversation with a pastor on 22 September, 2006 include the following:

[Pastor] retold and confirmed the story of [name of former student] initiation – “chobeliso.” He said it was because students could see they weren’t getting to her with usual techniques (threatening phone calls, intimidation). ‘They arranged to have her kidnapped. “She didn’t know if she was going to be raped.”’ I asked, “Did the Director know?” The pastor replied, “Yes, he knows about everything that happens. He has students to inform him of everything.” I asked, “What did he do?” The pastor said, “He told the students they had to ask her for forgiveness. They did.” I asked, “That’s all?” The pastor replied, “Yes, because he approves of this sort of thing. He calls it “welcoming.””

The Director of the Seminary and I discussed this case, and he named the specific student that the students had named, indicating to me that she had been taken to the hospital following that incident. Student interview participant, “Lizzy” also recalled acts of initial intimidation during her interview with me:

J: Well, I want to ask about this idea about seminary – we have this government of prefects and the director. Does that work well, the campus government?

L: [pause] As for that one, I don’t think they also work well. If they work well I think they would advise us to change the way we live but instead of advising us, most of the worst things they are from them like this one of being – what can I say? – [pause] of [pause] – when we are the first years, those who are not the first years they want us to be gathered together and they say they are going to read law for us and they in that they won’t read that law to us but instead of reading it, they turn off the lights and beat us and so all the bad things happen there so really it is not good because it is from those government.

J: The prefects do that.

L: Mm, hm.

J: Do you think the director knows they do that?

L: Yes.

J: Yes.

---

205 So Goffman (1961, 17):

Thus these initial moments of socialization may involve an “obedience test” and even a will-breaking contest: an inmate who shows defiance receives immediate visible punishment, which increases until he openly “cries uncle” and humbles himself.
L: Um, hm.
J: Why do you think he knows?
L: Because this year is himself who says that they must stop it because other people are becoming sick and some forever, yes.
J: I see. So in the past he must have known that it was happening…
L: Yes.
(S 8.2; Lizzy; 115; 67-86)

Acts of humiliation, intimidation, and physical assault have been an ongoing, sanctioned part of the “welcoming” process for students at MTS. This aspect of entrance into institutional life, in addition to other, perhaps less obvious and more gradual aspects, become a part of the process of change students experience as they enter into the matrix of MTS. Goffman describes this initial process:

In a total institution, however, minute segments of a person’s line of activity may be subjected to regulations and judgments by staff; the inmate’s life is penetrated by constant sanctioning interaction from above, especially during the initial period of stay before the inmate accepts the regulations unthinkingly (1961, 38).

Again, “Lieketseng,” a student interview participant, in an excerpt continuing her comments excerpted above, describes this process:

J: What challenges you most at MTS?
L: The way we live here. We may adopt it and live it outside, which will lower the reputation of the church – and when I talk of the church, I talk of the real church where the head is Christ – not the church of human desire, like now. Lay people have perceived the bad character of pastors and trainees. It would be better if we tried to show them that our real character is not that bad. We need to change our bad characters as students.
J: Only students?
L: No, pastors as well. This is a foundation, where we can be helped.
J: What could MTS do?
L: Students need to be reminded of their call. Most of us have forgotten. Life before MTS is far different from now. The life I led before is different. My colleagues confirm that.
J: What makes it that way?
L: The conduct we find when we arrive. We are embedded in that shell. Good characters become bad.
(S 1.5; Lieketseng; 5; 170-183)

Whether immediate, obvious, and physical, or incremental, covert, and psychological, the process of initial intimidation and change occurs regularly at MTS. This process and many of its aspects are recognised by the students and seemingly sanctioned by the Director of the Seminary, and have the potential to affect campus life and student development.
Isolation

Foucault (1995, 236) lists “isolation” as an important principle of the work of the prison, indicating that this implies both isolating prisoners’ one from another and isolating them from the wider world outside the prison. Goffman (1961, 15), addressing the issue of isolation from life outside the institution, includes the following quotation, which I have abbreviated, from Sanford M. Dornbusch (1955, 317):

This complete isolation helps to produce a unified group of swabs, rather than a heterogeneous collection of persons of high and low status. . . . The role of the cadet must supercede other roles the individual has been accustomed to play. There are few clues left which will reveal social status in the outside world.

In Chapter Five I presented multiple examples of isolation as a function of life at Morija Theological Seminary. Included in these were the isolations of the students from family religious and ceremonial activities. Many students reported their disappointment around the prohibition regarding attending family funerals. This prohibition not only served to isolate students from their families of origin and extended families – both categories of extreme importance in the Sesotho worldview – but also to separate them from the life and practice of their home community, another extremely important category for Basotho. The sense of isolation engendered by this prohibition seems to operate on a number of levels. As presented in Chapter Five, students felt a sense of powerlessness and disconnection, and also seemed to indicate the notion that there was an acknowledgement of sorts that the structure of authority connected with the seminary in some way superceded the structures of authority related to family and community life. It is an extreme and unfortunate irony that a portion of the experience of those being prepared for Christian ministry involves isolation from participation in the spiritually and communally important time and ritual surrounding funeral practices in the church, village, and family.

Students were further isolated from the community in which the seminary is situated. Many of those who were students during the time of my research, especially, indicated that they were isolated from community life in Morija by regulations of the seminary. In Student Questionnaires, eleven (11) respondents, representing fifty-two (52) percent of those responding selected either “Strongly Disagree” or “Somewhat Disagree” for the item: “Students at MTS are encouraged to participate in the life of the community of Morija.” In Pastor Questionnaires, twenty-eight (28) respondents, representing forty-six (46) percent of those responding selected either “Strongly Disagree” or “Somewhat Disagree” for the item: “Students at MTS were encouraged to participate in the life of the community of Morija.”
Interviews and my own observations indicated a much stronger sense of isolation from the village community. “Lerato’s” response is indicative of the general trend:

L: You know, there are many things which do happen that you find that – for an example, there are students who are single who would be involved with a married man of the village and that will obviously disgrace the school and we did have the students who are not part of the school now that were involved with nurses of the near hospital and as the result of what happened then the students are not allowed to go out as usual to maybe visit the hospital so there is that thing. We do visit but we know that if there is something wrong we are in trouble so there is no freedom at all. (S 4.4; Lerato; 47; 136-142)

Students also, as reported in Chapter Five, felt isolated from access to God in public worship. This led to the establishment of a prayer group, but, in accordance with the general theme of isolation as presented by Foucault, this was found to be “illegal.” Foucault (1995, 236) writes:

First, the prison must be designed in such a way as to efface of itself the harmful consequences to which it gives rise in gathering together very different convicts in the same place: to stifle plots and revolts, to prevent the formation of future complicities that may give rise to blackmail (when the convicts are once again at liberty), to form an obstacle to the immorality of so many ‘mysterious associations.’

The MTS prayer group serves as an example, it seems, of such a “mysterious association.” Goffman further suggests the institutional importance of this form of isolation:

In fact, in some total institutions, the staff feel that solidarity among sets of inmates can provide the base for concerted activity forbidden by the rules, and the staff may consciously try to hinder primary group formation (1961, 60).

Consequently, for instance, as was shown over and over in excerpts from student interviews, students found that they could pray only in isolation.

One further form of isolation was hinted at by some interview participants. Though several participants indicated that they could go to some lecturers for confidential pastoral care, many others indicated that the Director of the Seminary had encouraged them to come to him as their “Father,” and, at least in one or two cases, had discouraged them from confiding in other —
especially expatriate – lecturers. Foucault suggests the power of isolation regarding the relationship between one in authority and the one who has been incarcerated:

Lastly, and perhaps above all, the isolation of the convicts guarantees that it is possible to exercise over them, with maximum intensity, a power that will not be overthrown by any other influence; solitude is the primary condition of total submission: ‘Just imagine,’ said Charles Lucas, referring to the role of the governor, the instructor, the chaplain and other ‘charitable persons’ as regards the isolated convict, ‘just imagine the power of human speech intervening in the midst of the terrible discipline of silence to speak to the heart, to the soul, to the human person’ (Lucas, I, 167). Isolation provides an intimate exchange between the convict and the power that is exercised over him (1995, 237).

As was also presented in Chapter Five (see especially Figure 9), isolation further occurs at the seminary with regard to channels of communication between individuals, groups, and administrative bodies. Students at MTS and former students reported, variously, having been isolated from the wider community of Morija, their own families, lecturers, and one another. This sense of isolation seems to have resulted, for some, in a lack of trust and an increased level of uncertainty.

**Hierarchical Observation**

Michel Foucault writes that:

The exercise of discipline presupposes a mechanism that coerces by means of observation; an apparatus in which the techniques that make it possible to see induce effects of power, and in which, conversely, the means of coercion make those on whom they are applied clearly visible (1995, 170-171).

Foucault presents this notion of hierarchical observation both as a function of special arrangements of buildings and bodies – as in his discussions of military camps, school buildings, and especially, Jeremy Bentham’s “Panopticon,” an architectural manifestation of the constant, invisible, all-seeing gaze – and as a function of nested, hierarchical relationships of reporting and authority. Though MTS was not constructed such that Foucault’s “panopticism” could be spoken of as an architectural reality, the structures of relationships of authority, secrecy, and reporting were such that a virtual panopticon existed. This virtual panopticon met Foucault’s (1995, 201) two criteria of being “visible” and “unverifiable.” “Visible” in that students are always aware that they are being watched. “Unverifiable” in that students are never aware for sure just who it is that is watching them. This notion of the virtual panopticism functioning in the life of the seminary came up at several points during interviews. Recall the words of “Limakatso” from two portions of my interview with her:

L: There is no time for us to discuss our matters by ourselves because immediately if we have said something, it, within no time, the director will know about it.

---

206 Though there was no “panoptic” architectural structure at MTS, students were often aware of the gaze of the Director of the Seminary as they walked past the large outside window of his office in the library building. Several times I noticed students encouraging one another, or even me, to walk away from the window so that they might speak without being seen or heard by the Director.
J: Oh, the director will know. How does he find out?

L: From some students, I think. Because what he usually said was that he encourages us to visit him in his office whenever he’s there. As he is our father we must come and share our problems or whatever we can with him at all times. So, if you are a weak person, you can go and just talk everything that you knew.

J: About other students.

L: About other students also.

J: And the director wants you to do these things.

L: Yes, because you will say – what we were fighting about lately, me and him was that I had been the prefect but I had produced nothing.

J: Produced nothing, what do you mean, you had produced no good –

L: I haven’t brought any information, I think, about other students. . .

(S 10.3; Limakatso; 147; 94-108)

J: I see. So, when you want to talk to somebody, for instance, for pastoral care, to have someone give you pastoral care, where can you go?

L: You just have to go back to your home.

J: Really?

L: That’s the only best place, the safest place because, like my case when I have told one of the lecturers, which I thought he was a very good guy, and it came out that maybe at that time when I have just spoken to him, he went behind my back and told the director what was happening. Then you will learn that there is no one to be trusted here. You just have to do your things secretly without no one knowing about them.

J: Now if this is how you live for five years at the seminary, how will you behave when you become a pastor? Will you trust people and will you be trustworthy?

L: I don’t think so because now we are carefree people. We have been taught how to be you own self and if you are living with the people who won’t feel happy for you at any time, you will learn just that people are just there for just, they are just people. They are not there for you to associate with because you don’t know the importance of other people. Even if someone advises you, you wonder or you are not sure ‘is this person really true or what.’ You must be very clear-minded as to whom you speak to at all times because some will just advise you to let you get into trouble and some will really be there like friends but you wonder as to what will happen after you have talked to them about anything that is happening.

J: Mm.

L: Because the openness of the students towards the director it’s not good.

J: What do you mean by that?

L: What I mean is that the director is the head of the school. We had to settle our things, maybe a small matter, we have to have some people who will discuss it first. Maybe if there was a, before the council of prefects there must be the prefects and maybe some lecturers committee before so that the director can be the last one to attend anything that is happening at school.

J: Is that how it happens now?

L: No.

J: No, it goes straight to the director.
L: Even if it’s a lie.
J: Even if it’s a lie. So he really tries to take control of all the –
L: Of everything.
J: Yeah.
L: Everything because if something happened right now even in the late afternoon, immediately you will be called…
J: Wow.
L: …and he will say, “I have heard this. You were doing this and this and this.”
J: How does he find out so quickly?
L: From the students because, like I said, there is one whom he appointed to watch out after me as to what I’m doing.
J: I see.
L: So maybe the very same person may be used to follow or to report whatever is happening to him. Like one of the prefects was called by him and said he told him that he is just a nobody who doesn’t say anything about what is happening because a good prefect must bring some things that are happening that the director cannot see or hear by himself so the prefect has to be his eyes and ears to hear everything that is happening and report to him immediately. So I think that is how the things are. I don’t think the administration is OK.

(The Director of the Seminary, in my interview with him, also alludes to the fact that he is constantly receiving information, and that the people about whom he has received information aren’t always sure who has informed the Director:

M: I have not seen myself but the other students saw them and they always say, “So-and-so has that kind of a thing.” And I always call them in here and when they sit down I say, “I know that you have that red rope around your waist please go into the toilet and take it out and bring it here.” And they always get surprised how I knew and I always don’t tell them. They go into the bathroom and they come back holding the cord with their hands.
J: So you tend to know things. People tend to come and tell you things.
M: Yeah.

(A 4.21; Moseme; 440; 888-894)

One advantage, of course, of students not being quite sure who knows what and who is watching whom, is that it allows the person at the top of the hierarchy to use this uncertainty to advantage from time to time. Goffman (1961, 114) writes, regarding the lowest level of staff at an institution (perhaps analogous to upper class students and Prefects at MTS):

In addition, it is this group that must personally present the demands of the institution to the inmates. They can come, then, to deflect the hate of inmates from higher staff persons and make it feasible, should an inmate break through to contact

---

207 See also (P 1.3; Tseko; 163; 95-103); (P 6.4; Mohau; 279; 132-144); (P 4.2-4.3; Teboho; 213-214; 80-146); (P 5.23; Doreen; 263; 927-943).
with a higher staff person, for this person to grant avuncular kindness and even dispensations. These acts of clemency are possible simply because, like all uncles, higher staff do not have the immediate task of disciplining inmates, and their contacts with inmates are so few that this leniency does not disrupt general discipline. I think that inmates very generally obtain some sense of security from the feeling, however illusory, that although most staff persons are bad, the man at the top is really good – but perhaps merely hoodwinked by those under him.

Goffman’s suggestions here match well with what I experienced in my interviews. Some MTS students were unclear about who initiated the rules, or who was being “harsh” with them. Some felt certain that it was upper class students (TS2, TS3, TS5). Others felt that the Prefects were imposing rules that the Director, being more benevolent, would not agree with, if informed. Examples of those who believed the Director to be more benevolent than the Prefects, or who were uncertain, include the following:

J: I see. OK. And how about the director – he is also a lecturer, but he has a different job. Does he seem to care about the students?
I: [pause] He cares but I find him being very far from us in the case that when a person has a problem, if you can go to him, it is very difficult for you to find a solution. The solution is that when you have a problem, you should trouble yourself by going to him, there is no chance, he doesn’t have a chance of coming to the students.
J: I see, so you have to decide to go to him. Is it difficult to make that decision sometimes?
I: Some people do not go because they do not know.
J: What don’t they know?
I: No one informs the students of the first year that you, if you have a problem, you must go there. It can depend on how the person understand. And I don’t know, I don’t think it will be able because we fear him.
J: Fear him? What do you mean by that? Why do you fear him?
I: Sometimes, it is now that I am not that in fear to him. But, in the first year, the students of the TS2 will usually frighten the TS1s about him.
J: I see. But now that you’re not a TS1, you don’t fear him so much.
I: Yes.
J: Do you fear him a little?
I: I found that sometimes they misinterpret him.
J: What kinds of things do they do to misinterpret him?
I: They will tell you that this man will be harsh to you. Don’t do this he will be angry against it, whereas when you go to him, he is not that harsh.
J: Why do you think these students say this and also, now that you are not a TS1, have you told the TS1s this very same thing?
I: No, I have told just the two whom I live within the house.
J: You’ve told them he will be harsh towards you?
I: No, I have just told them that he is not very harsh but make sure you go to him with reasonable things.
J: I see. So if you go with reasonable things, then he can be very helpful to you.
I: E.
J: And if you go with unreasonable things, then what?
I: It’s a problem [laugh].
J: It’s a problem. OK. Well, I can understand. We don’t like people to come with unreasonable things maybe. Alright. But the students still tell each other these things. Do you think the students want the TS1s to be afraid of the director?
I: No, they want to control the TS1s using the director as a means.
J: I see… That makes me think about the student government – the system that we have, we have prefects – do you think it’s a good system?
I: To have prefects?
J: Yes, the way that we have them at MTS.
I: Sometimes they are the ones who misinterpret the director. Because especially Saturdays on month end people used to – many people would like to go to Maseru. Then they will come back, “No, the director refused.” But if a person can go straight to the director, he will assure them that the director doesn’t even know.
J: I see. OK. So is it difficult to trust the prefects?
I: It is difficult, indeed.
(S 7.5-7.6; Itumeleng; 104-105; 186-231)

“Peter” seems to be uncertain as to actually who decides, but offers that both the Prefects and the Director are involved in the process – a process Peter does not find satisfactory:

J: Are you happy with the rules that the prefects have set?
P: I’m not happy with some rules because as a person I believe that being at the seminary one is mature enough maybe to decide between which is wrong and which is good and then the council of prefects should be there maybe to help in the administration of the school on behalf of maybe the board I think. By maybe watching if maybe there are mistakes here and there so that they can help students. But if maybe they apply rules that maybe oppress students because once they have applied such rules and then they take them to the office of the director the director is going to accept them and then it seems you are going to be under that oppression of rules. Yes, it makes me unhappy.
J: Why would the director accept rules that are oppressive?
P: I think maybe I’m not sure whether he accepts those rules intentionally but sometimes the director wants the council of prefects to work things for the students and then the council of prefects comes to the director bringing reports of how they have decided some things so he just accepts the rule “You decided it that way, oh, let it work then,” so he doesn’t – it is not like he really he says, “Oh, this is oppressive and then I allow it to happen,” no he doesn’t say that but if the prefects when they have decided upon some things they just come and tells him that “Oh, we have decided this and that and that and that,” and if maybe there are some things that he doesn’t understand he is going to question them as to why they decided things that way. But as for the rules that are oppressive, it is surprising because it seems they are not questioned.
(S 3.5; Peter; 30; 180-199)

208 See also (S 9.6; Rose; 131; 218-249) and (S 1.2-1.3; Lieketseng; 2-3; 73-86).
Still other interview participants seemed certain that the Director of the Seminary served as the driving force behind all rules and directives at the seminary, and that his wishes are merely carried out by the Prefects:

L: [pause] Yeah, because I think, I want to be honest in this, because I think some of the things are not taken by the prefects. Someone can go to the director and the director will go straight to the prefects and tell them to go out and search for what he heard from somewhere.

J: Aah.

L: Maybe the gossips that he had heard from outside.

J: I see.

L: Yes, sir.

J: OK.

L: Yeah.

J: So in that way, he participated in making the school not as free as it was.

L: Yeah…

J: As it could be.

L: Yes, yes.

J: I see.

L: Yeah.

J: OK.

L: Because he’s somebody who is very, the director is very difficult.

J: Now, as you’re saying that, you’ve clenched your fist.

L: Yeah.

J: [laugh] We can’t see it on the device but…

L: Yeah.

J: How difficult? What do you mean by that?

L: [pause] During our time, Ntate it wasn’t, as I’ve said, I’ve mentioned some of the things here, that you would see him standing up, standing up making the prefects to, maybe to enforce something on you like, if you didn’t do something and trying to say, “I’m sorry for what I’ve done.” Until he saw that you were really saying that, he cannot let you go, never, he won’t let you go. So he would force the prefects to suck out everything you have been maybe taking part in.

J: Oh, I see, so they’ll be really watching you closely.

L: Yes.

J: I see.

L: Yeah.

J: And…

L: Sometimes he can even call you to the office if he’s not satisfied, he will send you back to the prefects so to pick up some of the things that they thought you were taking part in.
“Doreen” described a situation she and some of her classmates encountered that mirrors nearly precisely Goffman’s idea about the top staff in a hierarchy desiring to appear more benevolent:

D: Because sometimes even if the director was saying, “Yes, you can go,” but he doesn’t want you to go, but he doesn’t want to say, “Yes, you won’t go,” he will say to the prefects, “Don’t let them go.” He doesn’t like to be him who says, “You don’t go.”

J: Really, so he could say to your face, “Doreen, yes, you can go,” …

D: “Yes, I think you can go,” in class.

J: …and then you could go to the prefects and say, “The director has said to us we may go,” …

D: Yes.

J: …and the prefects will say, “No.”

D: “No.”

J: And then what would happen, what if you said to the director, “Hey, you told us ‘yes,’ remember?”

D: No, no you didn’t say that. Once we had a problem, that problem

J: This actually happened one time.

D: Yes, to our class.

(P 5.10-5.11; Doreen; 250-251; 408-422)

Following Doreen’s explanation of the procedure for adjudication that took place in the instance to which she was referring, I recapped the content with her, and clarified:

J: So there were times when the director told the prefects to say ‘no’…

D: Mm.

J: …and then himself pretended as if he would say ‘yes.’

D: Yes.

J: I see, so it would look like the prefects were the angry ones…

D: Mm, hm.

J: …or the prefects were the strict ones…

D: Mm, hm.

J: …even though you, Doreen, think the director also was being strict.

D: Yes, yes.

J: I see.

D: Mm, hm.

(P 5.11; Doreen; 251; 442-453)

---

209 See also (S 6.2; Mopheme; 76; 51-64); (P 1.2; Tseko; 162; 72-80); (P 2.4-2.5; Lejaha; 181-182; 184-222); (P 10.3; Pene; 363; 109-115); (P 6.4; Mohau; 279; 136-144), inter alia.
Students at MTS and former MTS students reported that, during their time on campus, and even during their Field Education and home vacation time, they had a sense that they were being watched and monitored, and that the network of those who were watching always shared information with the Director of the Seminary. Students were clear that though they didn’t always know who was watching or who might inform on them, they were certain they were being watched. This system of observation, similar to those described by Michel Foucault and Erving Goffman, is one clear and present element of institutionalization at Morija Theological Seminary.

**Normalizing Judgement**

Foucault (1995, 177), in presenting his category of “normalizing judgement,” writes that, “At the heart of all disciplinary systems functions a small penal mechanism.” He describes this “penal mechanism” as one which focuses upon offenses that, outside the institution, might go unnoticed or even seem relatively petty. Institutions within which the particular forms of discipline about which Foucault writes, however, have rules, regulations, systems, and punishments for a wide variety of offenses:

The workshop, the school, the army were subject to a whole micro-penalty of time (lateness, absences, interruptions of tasks), of activity (inattention, negligence, lack of zeal), of behaviour (impoliteness, disobedience), of speech (idle chatter, insolence), of the body (‘incorrect’ attitudes, irregular gestures, lack of cleanliness), of sexuality (impurity, indecency). At the same time, by way of punishment, a whole series of subtle procedures was used, from light physical punishment to minor deprivations and petty humiliations (1995, 178).

Many of the narratives, field note descriptions, and interview excerpts presented heretofore have involved just such examples of “micro-penalties.” Though in the interest of brevity I will not repeat in full any of these here, I will list some illustrative examples. The entire structure of “letters of apology” discussed in Chapter Five relates to just such micro-penalties. Students have been asked to write letters for insubordinate behaviours, illegal behaviour on or off-campus, tardiness or failure to complete work in class (such as the incident presented in Chapter Five in which students were sanctioned for failing to write a complete list on the chalkboard), or missing a word or a step or making a sound in chapel. Students are also penalised at MTS for wearing certain clothes or head coverings, using certain Sesotho slang idioms, or any number of other offenses. A thorough reading of the nearly 700 pages of transcripts from interviews would reveal, no doubt, dozens of offenses from which normalizing penalties have resulted. Many of these normalizing penalties fall under the category, presented in Chapter Five, of “unwritten rules.”

An example of the use of “petty humiliations” to reinforce the normalizing power of the school and its Director took place at the 2006 MTS graduation ceremony. The Director of the Seminary expects all pastors and evangelists of the LEC to attend graduation ceremonies wearing full clerical and academic attire, though they are not on the staff of the seminary. To my knowledge he has never made that request in writing or included it in any formal invitation. What
follows is an excerpt from the transcript of the Director’s exchange with some of these evangelists, spoken aloud to the gathered crowd of about 500 graduation guests: 210

Evangelists are asked to come forward in their attire as they have been told previously. Only those in their attire come forward! I challenge those who say they don’t know how they should dress themselves when they come to the occasion like this! Those with colours must wear them; those with attire must wear it; and those who do not have one must be presentable! This thing makes me angry because if we Reverends and Evangelists do not give this school respect no one will! These are the evangelists of this church. Those without presentable attire are requested not to mix with the other ones! (On initial group he condemns two last gentlemen because they do not have gowns!)

These all are evangelists. We thank them – especially those in good attire who were with us in a procession. These (other) ones, we would not allow them to join us – no way! They were singing derogatory songs with parishioners, not hymn songs! (moving away from platform) I even forgot the names of my evangelists because I am so angry! They will introduce themselves. (When arriving at those not in attire he demands that they should introduce themselves, adding that they should state if they have a certificate from the seminary, because they do not care about the seminary.)

This exchange was typical of the Director when giving speeches on behalf of the seminary in public places. His speeches, which usually lasted nearly two hours, never failed to express some degree of anger or control over those to whom he was speaking. This seemed to have a normalizing and humiliating effect upon those in attendance, and serves, I think, as an example of the ways in which the power structures and methods of discipline established within the seminary are also relevant to pastors, evangelists, and even lay members of the LEC beyond the spatial and temporal bounds of the MTS programme. I have excerpted below a portion of the Director’s speech to the gathered congregation in Maseru – at the “Sefika” Parish, the largest congregation in the denomination – during the certificate presentation for a recently-graduated Bible School student, which also makes use of what seems to be normalizing authority in the midst of the wider church. I have included (first) a translation made by a former student, again from a video tape, along with (second) a translation made by my Sesotho instructor, also a Mosotho: 211

Before I can explain what we are about to do I want to say you are ready for this service because you are going to stay. When I say that I mean it. The Lesotho Evangelical Church service normally takes one hour approximately, but today we are going to sit for hours, therefore we don’t want to see people moving up and down or leaving the service before being completed.

I say this because this service is a special one to put it right. This is Sunday for MTS at Maseru Parish, it does not belong to church council nor consistory. But it is a special Sunday for evangelist to be given his certificate by MTS. Therefore we will

---

210 This is a translation from Sesotho into English done by a former MTS student. The translation was made using video tape from the graduation ceremony. The parenthetical comments are those of the translating student, who was present at the ceremony (as was I), and appear in the original document just as they are presented here.

211 Neither translator wished to be named here. I have included both translations because, frankly, the Director’s boldness and authoritarianism in this setting was difficult for me to believe. I asked that independent translations be made (each translator was paid) to verify what I had thought I had heard.
speak. Normal when we have this kind of service we do not take the whole service as it appears in a service book knowing well that our programme alone is a long one. The service that we are going to do takes at least two to three hours when shortened! Therefore you must be prepared! Those with sugar diabetes and high blood pressure must have taken food for themselves. This kind of service does not come many times. Sometimes it comes once in a lifetime (Former Student Translation).

Before I can explain today’s event, I would like to say to you, I think you’re prepared to come to today’s service because you’ll stay. You’ll stay. By saying this, I mean what I say. The LEC church only takes one hour of the service, but today you’ll remain here for hours, so we’ll not be happy to see you going up and down or leaving the service, because this service we are going to have is a special one.

To tell the truth, this Sunday is held to celebrate, in the Maseru Parish, for the Bible School and the Pastors’ School. It is not for the parish council or consistory. It is the special Sunday for giving out the certificates to the evangelists in the Maseru Parish. I say you’ll stay, because according to our plans, we at times shorten our service a lot, so the service for Holy Communion, we don’t usually do it. We do this and that because we know that is going to be done today will be very long. But today we are going to do the service in full, it’s an hour service, but today we will take at least two to three hours. That is why I told you that I hope you are all prepared – you with high blood pressure, diabetes, and other diseases – to stay and have brought something to eat. The service of this kind is not usually done. It comes once, so maybe you’re lucky to be at this service today because maybe you’ll never see the next one (Sesotho Instructor Translation).

The actual service for the presentation of the certificate takes about ten minutes. Often a local church representative and a local chief’s representative will speak for about ten minutes, as well. MTS faculty sit, in academic attire, for two to three hours, often saying nothing. My role at this particular event was to hold the robe when it was presented to the evangelist. The Director spoke for more than two hours, and then castigated the local pastor for having had the audacity to provide a full church service for his parish. This is, it seems to me, an absurd (though typical) example of the use of normalizing authority, on behalf of the institution, within the context of the wider church. Though I certainly witnessed and participated in long ceremonies in many places during my time in Lesotho, I never experienced, from other speakers (including the Prime Minister of Lesotho and the King of Lesotho), the sort of overt assertion of authority and control often exercised by the Director of the Seminary. This is, as I have indicated, seemingly a sign of his personal authority within the structure of the LEC as well as a sign of the authority of the seminary as an institution – an authority exercised so strongly that students and former students, especially, seem to either immediately accept and obey these demands for normalised behaviour or suffer public humiliation and ridicule when they refuse or fail to obey.

**Examination**

The examination combines the techniques of an observing hierarchy and those of a normalizing judgement. It is a normalizing gaze, a surveillance that makes it possible to qualify, to classify and to punish. It establishes over individuals a
visibility through which one differentiates them and judges them (Foucault 1995, 184).

As has been presented in previous chapters, students at MTS were constantly involved in a complex system of examinations. Their classroom performance and behaviours were examined, their test (examination) marks were meticulously recorded and compared to those of others, and they experienced thorough examination – even of minute body movements – in chapel. Students were examined by other students, Prefects, faculty members, and the Director of the Seminary. Faculty interviews, along with the private interviews by the Director, served as means to gather information about the condition and progress of each student or potential student’s personal history, family life, academic career, and even love life. In addition to academic records, the students knew that records were being kept by someone about their behaviour, study habits, test scores, and aptitude for the ministry. Additionally, through conversations with students and their families, the Director of the Seminary was often aware of detailed personal information regarding nearly every student.

Administrative Complete Control

Because of the important and complex practice of the “disciplines”212 of which he has written, Foucault also posits that prisons are allowed and expected to perform their task with a certain degree of autonomy. Once the legislative work of creating laws is done, and the judicial work of sentencing is complete, the prison is entrusted to enact its penal machinery on its own:

But this transformation is entrusted to the administration itself. Solitude and self-examination are not enough; nor are purely religious exhortations. Work on the prisoner’s soul must be carried out as often as possible. The prison, though an administrative apparatus, will at the same time be a machine for altering minds (1995, 125).

And:

And it must be admitted that the legal authorities can have no immediate control over all these procedures that rectify the penalty as it proceeds. It is a question, in effect, of measures that by definition can intervene only after the sentence and can bear only on something other than the offences. Those who administer detention

212 “These methods, which made possible the meticulous control of the operations of the body, which assured the constant subjection of its forces and imposed upon them a relation of docility-utility, might be called disciplines” (Foucault 1977, 137). For Foucault, disciplines, such as those whose methods I have presented in this chapter, increase the usefulness of a person while decreasing the ability of the person to resist or revolt:

Thus discipline produces subjected and practiced bodies – ‘docile’ bodies. Discipline increases the forces of the body (in economic terms of utility) and diminishes these same forces (in political terms of obedience). In short, it dissociates power from the body; on the one hand, it turns it into an ‘aptitude’, a ‘capacity’, which it seeks to increase; on the other hand, it reverses the course of the energy, the power that might result from it, and turns it into a relation of strict subjection. If economic exploitation separates the force and product of labour, let us say that disciplinary coercion establishes in the body the constricting link between an increased aptitude and an increased domination (138).

Discipline makes a body more useful and easier to control.
must therefore have an indispensible autonomy, when it comes to the question of individualizing and varying the application of the penalty: supervisors, a prison governor, a chaplain or an instructor are more capable of exercising this corrective function than those who hold the penal power (1995, 246).

As was presented in Chapter Five, the administration of MTS is carried out primarily by the Director of the Seminary. Through his own attestation and that of others, he “is” the “administration.” The diagram presented as Figure 9 in Chapter Five suggests a structure of communication (and thereby a structure of accountability, of sorts) that focuses on the Director of the Seminary as its centre. Though the Director often lamented that the Executive Committee exercised control in areas that perhaps should not be within its immediate purview (as it seems it often did), discussions with the Director, Executive Committee and Seminary Board members, students, former students, and lecturers indicated that, with regard, especially, to the on-campus life and behaviour of students, and the day to day governance structures of the seminary itself, the Director acted with complete autonomy.213 As Figure 9 and my conversations (as presented in Chapter Five) with Professor Sebatane, the chairperson of the MTS Board and Rev. Mokhahlane, the President of the Seboka suggest, even at times when the Director suggested to one group or another that he was in conversation with or accountable to others, it was not always clear that this was, in fact, the case. The Director of the Seminary indicated this as he reflected with me about his responsibilities at the seminary:

J: OK, thank you, Ntate. So, can you describe for me what are your responsibilities as the director of the seminary?

M: Mmm, [laugh] well, my main responsibility really is to run the seminary, to see that everything concerning the seminary goes well and the major responsibility really is to see to the recruitment of students. Like now, as you know, you are a member of our faculty here, we do have what we call orientation courses which we have twice a year and it is during those times when we expect people who are searching for a seminary career to come and be with us so we could explain more about the seminary to them. Our seminary, since it’s so small, my other responsibility would be to go out and visit with parishes and presbyteries and explain more about the seminary but we don’t do that because of our financial constraints. And so this is really the main thing, to recruit students and to see to everyday running of the seminary.

J: OK. And are there written terms of reference for your position?

M: Not really. In most cases in the Lesotho Evangelical Church, you don’t find anything written down really. You have to think yourself as how to do, to fulfil your responsibility.

J: I see.

M: Yes.

J: OK. I was wondering if that were the case because I’ve been looking around for terms of reference for many different positions and I really can’t, it’s hard to find.

213 “Complete autonomy” when viewed from the MTS-centred microstructure that is the primary focus of this research. As I have suggested at multiple stages of this presentation, it seems clear that the Director’s role, as well as his leadership and communication style, are connected closely and systemically with the current and historical styles and proclivities of the macrostructure of the LEC.
M: No, you can’t, you can’t.

J: I see. So does that mean that over the years that you’ve been working at this position, you’ve had to kind of work to decide what were the most important things?

M: Exactly, exactly. That is the way it’s done.

(A 4.2; Moseme; 421; 58-80)214

Regarding the curriculum of the school, though the Director often voiced frustration that it was the prerogative of the Executive Committee to establish, review, and adapt curricular arrangements, the Director himself maintained complete authority for the selection and presentation of courses to the students for each year during which I was present at MTS. He and I discussed this de facto autonomy during our interview together:

J: I’d like to ask about just the general curriculum, the syllabus of the seminary.

M: Mm, hm.

J: How has it been developed over the years and what are the guiding principles for the development of the curriculum?

M: Mmmmm. Well, I don’t know if I will be able to answer this one because, like I said, [pause] the executive committee of the church, not even the board [laugh], is really responsible as far as the curriculum is concerned. They are the ones really who dictate what should be taught and what should not be taught. In fact, when I got here, there wasn’t anything that was put together in a booklet form to say, ‘these are the courses that we expect the students to be taught on before they leave the seminary.’ So I tried to put together, in a booklet form, such courses which I found already being taught here at the seminary. In fact, that is only the basic courses really because we are always open, as you may know by now, for any instructor who comes with new ideas for new courses that could be introduced, we are always flexible and open for such ideas and for such courses to be introduced. Always we really don’t say to the seminary board or even to the executive committee that we have introduced such and such courses. But if we find that such courses would be valuable to the students, we always teach them. So, as far as the general reviewing of what the syllabus is concerned, we haven’t really done and, like I am saying, the executive committee is always very careful as to what is being taught and who is teaching what and they are actually the ones really who dictates.

J: I’m thinking of a couple of things…

M: Yes.

J: One is you mentioned the openness to new courses.

M: Yeah.

J: Some of my early research showed me that when students arrived here they really were surprised at what they found the life and the curriculum…

M: Mm, hm.

---

214 The lack of clarity regarding leadership roles and responsibilities mentioned in the Director’s remarks is also evident in other areas of the LEC. Paucity of information regarding specific areas of responsibility and authority, it seems, contributes to a system in which the vagaries of expectations (both personal and institutional) have led to misunderstandings and misappropriations regarding the leadership of LEC institutions.
J: …so asked you last year if I could teach an introduction to seminary life course…
M: Mm, hm.
J: …where we looked at bibliographical skills, study skills, campus life…
M: Right.
J: …and I want to say that I appreciated that you considered that and that you were able to allow me to teach that course.
M: Mm, hm.
J: But at the same time,…
M: Mm, hm.
J: …it sounds like you’re saying that two things are happening at once. One is that you try to maintain an openness and a discernment…
M: That’s right.
J: …but on the other end, at any moment really, the executive committee could say ‘this can’t happen’ or ‘this can’t happen.’
M: Mm.
J: So that there’s some freedom at this campus level…
M: That’s right.
J: …through the director’s office…
M: Mm.
J: …but that, ultimately, the executive committee makes the real decisions about the curriculum.
M: Right. Right. That is very correct.

Though the Director constantly reiterated that he had no control over curricular content at the seminary, the process for the introduction or removal of a course during the time that I was there (and from my reading of minutes from previous years as well) was that an instructor would make the suggestion to the Director and the Director would agree or disagree. I never proposed a course to which the Director disagreed, and am not aware of this having occurred with other instructors. My observations and data suggest that with regard to the day to day internal affairs of the seminary – governance, syllabus, scheduling, discipline, use of buildings and classrooms, and student and faculty affairs – the Director of the Seminary operated with autonomy.215 It is, I

215 Responses from the written MTS Lecturer Survey item regarding curriculum included:
19) Please describe your impression of the manner in which course offerings and overall curriculum are designed and adjusted at MTS. What methods are used to ensure that faculty skills and experience are matched appropriately with student and curricular needs?
(Responses are presented as they appear in the surveys, with grammar, spelling, and strikethroughs unchanged.)
L1: Offering and overall curriculum adjustment appears relevant to M.T.S. But the training of faculty members is also essential for the betterment of each faculty member. It is also imperative to have them taking short-term courses and long-term ones in order to improve their skills.
believe, important to note that this “autonomy” is contextualised and nuanced in that the Director seems, at all times, to be aware of the intricacies and implications of the relationships of authority and responsibility through which he is connected to the wider LEC. As can be the case within systems in which lines of authority and responsibility are not clear and specific, I witnessed multiple occasions in which the Director and other LEC leaders seemed to make ad hoc decisions about the efficacy of exercising autonomous authority versus choosing to, in essence, abrogate responsibility by deferring to the authority of another leader or leadership body.

**Delinquency**

Foucault’s presentation of prisons as “complete and austere institutions” and of their use of disciplinary techniques employed toward their stated mission of rehabilitating criminals leads, for Foucault, not to a realisation that these institutions fulfil their goal of rehabilitation, but rather to

---

L2: There is no curriculum planning at MTS. Courses are taught according to the lecturers’ interests rather than the students’ needs. This remains an ongoing problem at MTS.

L3: The need for advanced communication aids such as tapes, cassettes, videos, etc can never be overlooked, but the provision of photo copier as well as computers is a significant step. An ideal arrangement would have been where a lecturer would ensure that students were left with documents to which to refer long after a particular delivery.

The tutor methods of dictation of lessons or students’ own skills of notes-taking simultaneously with vocal presentation could make a slow exit in favour of the more rational modes.

L4: My experience as a staff member has revealed that the curriculum is basically haphazard. Each year staff members are asked “what do you want to teach,” and it’s seemingly not considered important to ask “what do the students need.”

L5: - The overall curriculum is too outdated. No clear designed overall curriculum. Even that one is not clear. No updating has been made or attempts to do it.

- No efforts to ensure matching skills + experience of faculty.

L6: My impression is that there is no clear manner in which course offerings are designed. It is as if the director does everything by himself and every lecturer does whatever he/she feels suitable in his/her own way.

I do not think there are any methods that to ensure that faculty skills and experience are matched with students and curricular needs. This is not healthy for the church as a whole, if there are no ways of communication between the Ex. Committee, the Board, of the lecturers and students, so that every party knows what role to play so that at the end of the day the church changes to bring the difference. The way things are done there will be no improvements.

L7: Courses of this Seminary are good for equipping one in the church ministry. More especial solely for Lesotho Evangelical Church.

But, for addressing political, social, and otherwise of SADC countries, the methods of teaching and courses offered are low in standard, of HIV and AIDS as well.

Students at this Seminary cannot simply address Lesotho and Southern Africa contextual issues.

Again, lectures do not appear to prepare the students to participate in the international Conferences. There is a lot of inferiority complex for students.

At the beginning of 2006 the Board members indicated an interest in courses and their content. Faculty meeting minutes from 3 February, 2006 included:

The seminary board would like to get to know who the staff are. They have requested that our names and courses be submitted to them. Each instructor is asked to submit to ‘M’e Moroana course descriptions and how each course benefits the curriculum by 10 March. She will issue reminder notes prior to that time. This information will be discussed at the 24 March board meeting.

Faculty members submitted the requested materials, and the chairperson of the Board allowed me to photocopy all of these submissions for my research. By May of 2007 no action had been suggested or taken by the Board, and no changes had been made to the schedule of courses presented to MTS students.
suggestion that they produce “delinquents” (1995, 251). Recall that James Ferguson’s presentation of this notion suggests that, in Foucault’s view, instead of erasing criminality, prisons “. . . seem rather to produce and intensify it within a well-defined strata of “delinquents” (1994, 19). Foucault’s presentation lists the ways in which the penal apparatus that is the prison, through its institutional employment of disciplinary technologies, produces individuals who are more likely to commit crimes again once they are released; who are likely to identify, as a sub-group of society with one another; who are tracked and supervised in some way by the prison system once they are released from prison; and who prove “useful” to the authorities due to the normalization process they underwent in prison. Foucault writes (277) that while prisons have not, as they seemed to promise they would, done away with crime, they have, successfully, created delinquents:

For the observation that prison fails to eliminate crime, one should perhaps substitute the hypothesis that prison has succeeded extremely well in producing delinquency, a specific type, a politically or economically less dangerous – and, on occasion, usable – form of illegality; in producing delinquents, in an apparently marginal, but in fact centrally supervised milieu; in producing the delinquent as a pathologized subject. These “pathologized subjects” become specifically useful in that they can be identified, tracked, and, to a large extent, controlled. They become, writes Foucault (278), “. . . a relatively small and enclosed group of individuals on whom a constant surveillance may be kept.” This small and enclosed group can be managed, observed, and directed. Its members have been made, through the process of incarceration, “docile” to some extent. They can, when properly dealt with, become agents of those groups or individuals who still maintain power over them once they return (to the extent that they ever fully return) to society:

Moreover, it is possible to divert this self-absorbed delinquency to norms of illegality that are less dangerous: maintained by the pressure of controls on the fringes of society, reduced to precarious conditions of existence, lacking links with the population that would be able to sustain it (as was once the case with smugglers or certain forms of bandits – cf. Hobsbawm), delinquents inevitably fell back on a localized criminality, limited in its power to attract popular support, politically harmless and economically negligible. Now this concentrated, supervised and disarmed illegality is directly useful (1995, 278).

For Foucault, then, while prisons seem not to fulfil their overtly stated mission, they do create a “product.” This unintended (or at least not specifically and publically stated at the outset) consequence of incarceration – the “delinquent” – becomes an identifiable and somewhat useful part of the overall system of managing and controlling illegalities. Given my assertions, earlier in this chapter, that Morija Theological Seminary has operated using some of the same mechanisms of discipline Foucault observed in prisons and other institutions, it follows, it seems, to explore whether and how MTS has or has not fulfilled, perhaps, not its stated mission, but has rather produced graduates who find themselves involved in a system in which their institutional training has perchance, some other specific outcome or usefulness. The question is not, “Does MTS create delinquents?” The question is, rather, “Does MTS – an institution for the biblical and theological training of men and women who will fully participate in the continuing ministry of Jesus Christ –
produce, in any way, graduates whose behaviours and predicaments resemble those described by Foucault as he observed the results of the application of institutionalised discipline?” I will conclude this chapter with a brief presentation of the ways in which it seems that the answer to that question is, “Yes, MTS graduates do exhibit some behaviours and experience some predicaments similar to those described by Foucault in his observations about the effects of penal incarceration.”

I will focus especially on the ways in which the group of graduates of the Theological School at Morija Theological Seminary –LEC pastors – participates in the categories of experience outlined by Foucault (278): Are they “maintained by the pressure of controls on the fringes of society”? Have they in any noticeable way been “reduced to precarious conditions of existence”? Are they “lacking links with the population that would be able to sustain” them? Are LEC pastors, “limited in [their] power to attract popular support, politically harmless and economically negligible”?

Finally, are these pastors directly useful in any way, and to or for whom or what?

The programme of research I have outlined in this thesis presentation has yielded data suggestive of several ways in which LEC pastors, following their MTS experience, find themselves connected to a church apparatus within which they are, indeed, affected in the ways introduced above. I will briefly outline, relying on interview excerpts, some of the ways in which participants suggested pastors participate in systems that limit their personal efficacy for resistance, but, perhaps, maximise their usefulness to members of the LEC leadership, and thereby to the overall structure and function of the LEC. Recall that in Chapter Five I presented, in a footnoted discussion, information about the connection between the work of the seminary and the ability of the LEC to “control” its pastors. A letter, dated 19 March, 2001, produced in a “Special Staff Meeting” at MTS, at which only Basotho instructors were in attendance, stated, referring to the way in which an expatriate instructor was interacting with students: “We are afraid that we are training future pastors whom the Church will hardly control tomorrow.” The notion that the seminary produces graduates who can be controlled seems, here, to be an important aspect of the way in which the faculty members believe the seminary fulfills its role within the LEC. LEC pastor P.M. Moshoeshoe, in my interview with him about MTS and the LEC, highlights the importance of the seminary’s role in preparing obedient pastors:

We are – our school is preparing someone who will obey the authorities of the church, who will understand that it is good to spend all their time within the church not thinking about anything outside that (O 2.25; Moshoeshoe; 664; 1016-1018).

Recall, also, that LEC pastors, at their ordination ceremonies, promise to, “. . . subject myself to the authority of the Seboka of the Lesotho Evangelical Church and its Committee.” When students leave the theological seminary to begin their work as LEC pastors, the Executive Committee becomes the central authority for their life in the church. The Director of the Seminary spoke about the centrality of the Executive Committee in his interview with me, and I sought to clarify his opinion:

J: So, do you think that’s because of the way the L.E.C. is designed that everything really flows just through that executive committee?
M: I think so.
(A 4.4; Moseme; 423; 142-144)

In fact, for my Key Pastoral Informant, an important reason for remaining in respectful contact with the Director of the Seminary beyond one’s years at MTS has to do with the perceived link between the Director and the Executive Committee:

K: Your only source of, not only that the director is a source of authority, has power over you, but he is also your source of authority, I mean, a source of knowledge and authority and direction. When you get into the parish you face problems, the first person you think of is the director of the seminary.

J: Why?

K: Because he has been like that throughout your five year career at the seminary and he has taught you that he’s the only person in the sense that he will be, he is, he seems to know more about the life of the church. He also has some connections with the executive committee so that if you have problems, when you have told them to him, then it may be easier for you to get through.

(O 1.1; Key Pastoral Informant; 618; 3-12)

It is important to note that within the LEC, the Executive Committee exercises wide power and authority. Despite the very real de facto power and discretion of the Director of the Seminary I discussed earlier in this chapter, nearly everyone with whom I spoke agreed that, in the final analysis, the Executive Committee was the body with the most authority. Though students at the seminary seemed very aware, in their discussions with me, that they were living under the authority of the Executive Committee even while they were studying at MTS, there is a real sense in which, as they graduate, their lives move from a situation in which the power and authority of the Director of the Seminary is a direct focus, to a situation in which the power and authority of the Executive Committee and the President of the Seboka becomes the direct focus. Rev. B. M. Kometsi, the Executive Secretary, is clear about this centrality of the Executive Committee, especially as it involves the seminary, in his interview with me:

K: I’m very, very optimistic about that, yeah, because, after all, the seminary, it’s entirely, entirely controlled by the executive committee. The board is there to give way and to advise and to make other decisions but that is the only school that is directed and controlled by the executive committee, which means major decisions are done by the executive committee. So if the executive committee’s optimistic and working very hard to, you know, to develop, to upgrade, it depends on the executive committee. I’m very optimistic that we are heading towards the success of the seminary, that will really upgrade baruti [“pastors”] so far.

J: Now, the executive committee, I know, is in charge of all of the various ministries of the L.E.C., which makes it a very busy committee.

K: Yes, yes.

(A 1.2; Kometsi; 380; 59-69)

Power dynamics learned at MTS prepare students to participate within the wider field of service throughout the Lesotho Evangelical Church. The following narrative, in which three Basotho
colleagues at MTS and I discuss campus governance and the wider LEC, appears in my field notes from 19 April, 2006:

At faculty tea, a faculty colleague said that one problem with regard to students in this school is that they are “not free.” “They can’t even defend their work.”

I asked, “Where do we need to improve?”

He said, “The Student Body [here he means Council of Prefects] represents the school, not the students.”

I asked, “Who or what do you mean by “the school?”

He said, “The Director. They are organised like this to intimidate the students. They have no access to the Director. It’s like stagnant water – it never gets past this point (he shows middle point with his hand indicating the position of the Prefects between the students and the Director.).

I asked, “Does the Director want it this way?”

He said, “Yes, this is how he runs the school. He wants the students to be submissive to him through the student body.”

Another colleague sitting with us for this conversation indicated that it had not been this way when he attended MTS – there were no Prefects. Another said that there were Prefects during his time, but that at that time they represented the students (this was before Dr. Moseme became Director).

I said, “This idea of ‘submission’ seems to prepare students to be submissive to the Executive Committee.”

One colleague continued my sentence, “. . . and to the President himself. This is exactly what the President was talking about in the recent ordination ceremony when he spoke of pastors of the certificate and those of call – he wanted us to be submissive to him and to the Executive Committee.”

I responded, “That’s interesting – that the Director would prepare students to be submissive to the President, since he and the President don’t seem to agree.”

One colleague responded, “They don’t go together, and yet their behaviour goes hand in hand. They are prepared to be submissive here, and then they are submissive to the Executive Committee. That’s exactly what he was saying at the ordination!”

These remarks of colleagues at MTS were echoed by a Pastoral Informant later in the year. In a conversation about the seminary with a pastor in the beginning of September, 2006, the pastor was lamenting about the ways in which he felt the Executive Committee treated pastors. My field notes from 1 September, 2006 include this entry:

Pastoral Informant at [place name]

P: “We’re trained to conform to the culture of the church even if it’s not biblical. We’re oppressed psychologically. Ordination is withheld as a punishment until I submit to the Executive Committee.”

[Pastor] gave examples of the President of the church coming to speak separately with students during the final year at MTS. “They are already breaking us up.”

P: “It’s as if seminary trains pastors to be subservient and then we go to the parish and are subservient to the Executive Committee.”

J: “So it’s ironic – Ntate Moseme trains you to obey the very committee he seems to be unhappy with.”

P: “Thank you!”
It is clear from both the faculty tea discussion (each of the faculty colleagues were LEC pastors), and the later discussion with a Pastoral Informant, that the subservience learned at MTS is also practised within the wider LEC as students enter their pastoral careers. This subservience is a seemingly important part of the seminary and wider church culture, and is even indicated, if perhaps only subtly, in the use of language when describing students at the seminary using the Sesotho language. I recall being surprised, at the MTS graduation ceremony in 2004, when, after I had given a speech, in Sesotho, on behalf of the faculty, the Director had congratulated me on my language skills, but had cautioned me that I had used the wrong word for “student.” The word I had used, and that I had learned from my Sesotho instructor and heard used by students at the National University of Lesotho, was “moithuti” – literally, “one who learns” (or “studies”). The word the Director of the Seminary said I should have used, and the word always used at the seminary, is “morutuoa” – literally, “one who is taught.” I often wondered why the passive form of the noun was used at the seminary, but the active form was used nearly everywhere else in Lesotho. I noticed that the disciples were referred to as “barutuoa” (the plural form of “morutuoa”) in the Sesotho Bible, and so assumed that this usage likely indicated some theological affinity with the disciples. In September of 2006 I had occasion to ask two members of the Executive Committee (who had been recently elected) about this language issue. My 4 September, 2006 field notes contain the following:

Conversation with new Executive Committee members:

I asked them why we use the word morutoua at MTS and not moithuti?

Committee Member: “Morutuoa is someone you can just put into (she puts her fist into her palm). Moithuti thinks for himself and knows how to learn.”

Theological Students at MTS rely upon the seminary for housing and receive a small stipend each month for use in purchasing food and sundries. They are not allowed to work off campus (indeed there would be no time for this), and they often complained of not having enough money for simple items such as toiletries and stationary. LEC pastors live in what is, it seems, a much more precarious situation. Pastors are provided with houses at their parishes, but participate in a system of remuneration in which their stipends are irregular, not guaranteed, and solely dependent upon each pastor’s ability to collect income, through offerings from church members, to contribute to the central fund of the LEC. As can be seen from excerpts below, this arrangement can mean for some pastors that they go for months or even years with no income from the church. Added to this system of unreliable remuneration is the stricture against pastors owning businesses or working to earn money in addition to what the church might give them. LEC pastors are

---

216 Though this explanation by the Executive Committee member was echoed by many other Basotho to whom I subsequently put the question, it is also important to note that the use of the passive form was typical of the PEMS missionaries who taught at MTS over the years. Additionally, their usage, in the French, during their nineteenth century writings about Lesotho tended to use the word, “élève” for Basotho students of all ages – a word seemingly befitting children, but “étudiant” for students of European descent (though both may be found under “student” in an English/French dictionary). Perhaps the current use of the passive in the Sesotho is a remnant of a sort of European sense of superiority.
allowed to “plough” – to work the land, if any, owned by their parish for this purpose, and can raise animals, but they are expressly forbidden to participate in outside work for pay. Again, my field notes from a 4 September, 2006 discussion with a recently elected Executive Committee member is illustrative:

4 September, 2006 – Conversation with new Executive Committee members:
[Committee member] said, “Pastors should have professions. Why not empower them? Is it fear that the Executive Committee won’t be obeyed? Fear of change? Fear of the unknown?”

The new Executive Committee member connects this prohibition on work for pay outside the church with issues of obedience to the Executive Committee. Comments made by an LEC pastor, and recorded in my field notes from 31 August, 2006 suggest a similar theme:

31 August, 2006 Conversation with Pastor [Name of pastor]
“The church exercises its dictatorship. It will be decades for this church to reform unless there is a coup by the pastors! The Executive Committee works to make sure pastors can’t support themselves. That way we must always do whatever we are told so we can have whatever they will give us.”

As was often the case in my interviews with students and pastors, “Teboho,” when asked to reflect on the general theme of “poverty” in the LEC, begins to reflect specifically on the poverty of the pastors:

T: Yes, there are very poor people and, for that matter, the pastors themselves are very poor.
J: Even the pastors are poor.
T: Yes.
J: Is it because your salaries are too low?
T: Not only that they are too low but sometimes they don’t even come.
J: What happens?
T: Not that they don’t come but you don’t get them when you have gone to get them or to ask for them.217
J: What do you mean – is it because you’ve gone on the wrong day or something, because the check hasn’t been printed yet?
T: Because your parish may have not contributed enough. Maybe you are given 1000 and you bring 600, you are, the administrator may get your 600 but not give you anything. You may go back.
J: OK, so if you don’t take the proper amount to the administrator’s office, then it’s possible that you will not receive any stipend or salary at all.
T: Yes, yes.

---

217 No stipends are sent via cheque or deposited into a pastor’s bank account. Pastors are required to travel to Morija to present their deposits from church offerings and make formal requests for their stipends. I have been present when a pastor, after having spent all of his remaining money for taxi fares to travel to Morija, was told that his church had not contributed enough, and that he would not receive a stipend. This left the pastor stranded and incredibly disheartened. On this occasion I offered to transport the pastor back to his parish. He instead requested that I take him to Maseru where he could locate family or friends with whom he could discuss further financial plans.
J: I see, and so then what do you do, how will you feed your family?

T: You have to ask for some money from other people. For help from other people, from your family, from your wife’s family, from your husband’s family, from friends…

J: I see.

T: …parishioners…

J: And do you, and do you think other pastors in the L.E.C., do you expect that you will receive a salary from your work as a pastor or do you all know that there’s no pay that’s regular in the L.E.C.?

T: Yeah, we are made to, no, we are, not that there’s no regular pay. But that there is a pay but it’s limited just as the church funds are limited. Know that you can, that it’s possible that you may not have, you may not get your stipend when you have to get it.

J: And so is this the same for all pastors? So if church funds are limited this month, then the executive secretary or the president will not receive their stipends and the pastor at Maseru will not receive his or hers and the pastor at Mokhotlong will not receive his or hers? Is it the same?

T: No, Ntate. What happens is, you know when you get there that you don’t get anything because your parish did not send enough not that everybody else will not get so what this means is there are pastors who always get something, there are pastors who don’t.

(P 4.27; Teboho; 238; 177-1210)

The President of the Seboka, during my interview with him, discussed with me his point of view on the situation regarding pastors and stipends:

J: You mentioned some seemed only to have come into the ministry for the salary. Unfortunately, in my conversations with so many pastors, and even my conversation with Ntate Molemoi in the administrator’s office, it seems that we have many pastors who haven’t received their stipend for many months. Do you think that that prevents some people from entering the seminary when they see that some pastors aren’t paid but maybe two or three times in one year?

M: You know, Ntate, I come from a parish myself. I started a parish myself in the mountains. And when I got to that parish there were conflicts and people were not sending money to Morija. As a new minister, I had to spend time, you know, without a salary but I took it to be my responsibility to teach these people. When I left that parish it was one of the best. And I went to another parish at Maphutseng. It was an old, it was the missionary’s parish started in 1847. The buildings were falling. I had, I spent two years at Maphutseng and in that two years I built a church. I built, I did not go out looking for funds. Those people came out with their funds and then we built a church. And then we were even able to pay all that they were owing at Morija. I think we have – if you make these people happy, they will, you will not go out crying that you didn’t get your salary.218

218 As President, of course, he is provided with an automobile, housing, a regular salary, and food and petrol allowances. His own discomfort with the monetary arrangements of the LEC was, however, evident during the 1987 pastors’ coup, in which he, as one of the eighteen notorious pastors, appeared in a photo on the front page of the denominational newspaper, personally holding the bag of the church’s money he and others had taken by intimidation. He was named as “14th Respondent“ in a case brought against the eighteen by the LEC in the High Court of Lesotho. At that time, he and his colleagues expressed, in a letter entitled “Administrative Mal-practices in the Lesotho Evangelical Church,” their concerns that the LEC had maltreated various pastors through: “a) Courts of Law; b) Denial of Ordination; c) Transfers; d)
“Doreen” reflects upon the plight of pastors in the LEC:

J: OK. Well, Doreen, I’d like to ask you a couple more questions. One is as you look at the L.E.C. today, and you’re a pastor, what are the biggest challenges that are facing the L.E.C. and facing you as a pastor of the L.E.C.?
D: The biggest challenge of L.E.C. is taking care of its pastors. That is a big challenge. It doesn’t care as much as it has to for its pastors.
J: Its pastors.
D: Yes.
J: I see.
D: Because it’s going to lose a lot even though – even if pastors cannot go, but they’re not happy. They just stay because they’re called and they’re ashamed of people, ashamed of their parents, relatives. But, besides that, I think many of the pastors would leave the L.E.C.
J: When you say ‘shame’ – if they left, their parents would say, “You’ve done a shameful thing”?
D: Yes.
J: I see.
D: Yes, because sometimes the pastor stays in the parish for five months without nothing, for a year, for two years without nothing, without nothing.
J: No money, no payment?
D: No money, no payment, nothing. And some of the pastors have been taken to the difficult parishes where the people are not working, where there is nothing, where there is nothing but they would like that pastor to have something from that people. And really pastors are in a big problem. They are unable to cheat their children. They can teach them, but, you know, you will be asking, asking, asking from people, from parishioners, “Will you please help me with my child? Will you please help me with my child? She has to do Standard 10. She has to do Form E.” And sometimes you will find yourself people – in the mouth of people – people talking about you because you are always begging.
J: Mmm.

Discriminatory salary scales; e) Discriminatory scholarships.” Each of these categories represent ways in which students and pastors in the LEC reported, during my research interactions with them, that the Executive Committee continued, under the leadership of Rev. Mokhahlane, to treat pastors. Note that by May of 1987, Rev. Mokhahlane and ten of his colleagues had reconciled with the LEC, and were “pardoned” by the Seboka (or its committee). A letter dated 6 May, 1987 includes the statement:

* This resolution by the Seboka (“Seboka,” in the copy of the letter I found in the files of the Commission of Inquiry, is in a different font, and appears to have been typed over a previously deleted word. I am uncertain about what this means) was accepted on behalf of these priests by one of them, J. R. Mokhahlane who expressed their deepest gratitude at this resolution.

In a newsletter entitled, “Molaetsa oa Baruti” (Pastors’ Message), and dated 8 March, 1987, members of the Komiti ea Baruti (Pastors’ Committee), including Mokhahlane, wrote:

We have now reached the stage where a mere difference of opinion [sic] can earn any Minister the wrath of his leaders. Any one [sic] who holds a different view point, is immediately labeled “an enemy of the church.” The ordained ministry has become nothing but “ju ju.”

These statements are consistent with the kinds of statements I heard repeatedly from students and pastors regarding the LEC during the years 2003-2007.
D: And that is bad.

J: Yeah.

D: That is not good anymore. That’s a problem for the L.E.C. And it’s a big challenge to us as pastors in the parishes. People looking back, they think, they think ‘if I go to the pastor I will get something.’ But when they get to the pastors, they are the one to give to the pastors. And I always see L.E.C. happy for that and that is bad – to say, “You are there for parishioners. They have to take care of you.” Yes, they have to but they must not be bound. They have to make it from their hearts.

J: Mm.

D: To know that this is our pastor, he’s taking care of us and we have to give something.

J: Mm.

D: So it’s bad that sometimes pastors will stand in the pulpit and say, “Galatians 6:6.” That is bad. The one who is giving you the word of God, you have to give back to him.

J: Mm, hm.

D: That is bad. That is very bad. It’s bad, ka nete. So, you see pastors no more preaching the word of God. We are preaching money.

J: Mm.

D: We are preaching money because we need money so that we can eat, we and our children. It’s a bad thing. And the other challenge to L.E.C., it has to educate its pastors because to equip pastors is to equip the whole congregation. When you have an equipped pastor, you have a good congregation because the pastor will teach the congregation. But if you let the pastor just stay there and go around the villages, that’s only thing he knows. He will be like those person. There will be no change. You think pastors bring changes to the villages, to the congregation, to the community and if the community will find that we are the same standard as your pastor, they don’t feel any change from you. And they don’t find you vulnerable to them because you are the same as they are.

(P 5.32-5.33; Doreen; 272-273; 1290-1342)

“Lerato,” an MTS student, discusses the potential efficacy of the seminary as a teaching institution, and the disconnect between the church’s practices regarding money and ministers’ stipends, and his own understandings regarding the call of the gospel:

L: I don’t think that the seminary is doing much to equip pastors to be visionary pastors who can see the method of improving life where they are going to minister so I think the seminary needs to do more research, maybe to acknowledge the students who may come with a different expertise maybe like building to see what kind of improvement they can make on them and so that they might add really to the parishes that they may live in. Because otherwise I see there is a problem of just the church like sucking the blood of the already dying community.

J: You said “sucking the blood” so that sounds derogative. Do you think there are places where the church is actually hurting the community?

219 “Those who are taught the word must share in all good things with their teacher” (NRSV). The LEC generally prohibits parishes from directly paying their pastors. All receipts are to be taken to the central fund.
L: Yes, I think the church is hurting the community when it comes to the collection of the central fund because, I admit that the church needs the money to further its mission in the world but I think that the method that are in place now really do not help to the situation because people are only visited to be reminded about the contribution that they are supposed to give. The Word – it seems like the Word of God it seems like is taking a second – it doesn’t – it’s not first important thing to be taught. It’s money, then the Word. It seems like you give the money, we tell you about the word of God so that is not the way.

J: Is that method being taught here in the seminary as well?

L: I don’t know because there are classes which are – we do have lecturers but not the permanent one, those from the general treasurer of the church, who take certain classes for that kind of lecturing, so I think it’s where they are told that if you are not bringing the money and then you are doomed in your ministry.

J: Doomed? How do you mean doomed?

L: It seems like although the church does not want to admit that it’s using a commission, the real – the fact is that ministers are starving in the parish because some pastors do not bring the money that are required. I can make an example of a minister who has just graduated from the school. There are these scale of money that they are supposed to bring at the end of the year and he brought the money. I think it was even three months to four months before the cut date and then he was supposed to be given a salary – although they will say that it’s not a salary – but I’ll say the salary pertaining that was from three months, he had not been paid for three months. He was told that there is no money, when he tried to say that I have done my duty, I brought the money, they said no it was for other purposes so the pastor was crying like a baby so I think that is not the way that the church want to function.

J: So, this affects pastors so much that the pastor can even cry?

L: Yes, the pastor, I think they did their utmost to bring the money and they say the issue of money is not even – he cannot find consolation from the fact that he is the servant of God, so the issue of money it’s the most important because really we are living in the world and we do have the families that we need to look after.

J: It seems like it must be a very strong struggle if a pastor, I’m guessing maybe this is even a male pastor, can cry in a country where people say “monna ke nkua ha a lle” [“A man is (like) a sheep – he does not cry.”]. So I mean it’s a big deal for a man to weep in front of other people, isn’t it?

L: Yes, in Sesotho when a man cries we know that things are really hard.

(S 4.9; Lerato; 52; 358-399)

Pastoral interview participant “Mohau” relates the ways in which her poverty has made her vulnerable – even sexually – to the community and system around her:

M: At that time, one doesn’t have anything. One doesn’t have enough money. One doesn’t have anything for herself. I don’t have food to eat. I don’t have anything.

J: The...

M: But I am expecting, or the pastor whom I went for the intern to, is the one who is responsible for your needs. Then the people would be told that they should take care of you. At that time, just like an unmarried lady like me, you know, there would be many people who come with different things. With different needs. Then they will be men and women maybe the men would come with papa that means meiliemeal or they would come with clothes or – what can I say? – come with food, groceries. Then they would always come to you with such things. But sometimes
some of those people would propose love to you because they are giving you such things.

J: Church members?
M: Church members.
J: I see. [sigh] So that must have been very difficult for you.
M: Yeah, it was difficult.
J: Hm. And it sounds like you needed the things that they brought you because the church was not providing those things for you.
M: Yes.
J: Wow. And yet, members of the church proposed love to you, as you say.
M: Yeah, especially when you are unmarried like me.
J: I see.
M: I don’t know to the married people.
J: So, in the future, if we could make sure that the churches provide well for the students, that might prevent this. Do you think?
M: I think so.
J: OK.
M: Exactly like now, with the same as like now. I am single and sometimes I don’t get the, I don’t get my – what can I say? – my allowance from the church. Then the life becomes difficult. It becomes difficult because sometimes I am even helped by the parishioners.
J: And is it like when you were an intern? Are any of them proposing love?
M: Yeah, I think so.
J: Why don’t you get the allowance?
M: Pardon?
J: Why don’t you receive the allowance?
M: It is because sometimes, you know, I am expected to give the church a certain amount of money just like now I have to give to the church over R3000. If I didn’t collect that amount of money, then I won’t be given my allowance.
J: How can you live? Just by receiving from the parishioners?
M: Just by receiving from the parishioners or from my colleagues, from my parents.
J: How do you feel about that?
M: Terrible. Yes, it’s a miserable life.
J: Now that you’ve become a pastor, Mohau, are you happy to be serving the church?
M: I am happy.
J: Even though you just said ‘it’s a miserable life.’
M: [laughing] Yes, a miserable life. But I’m happy with that. But unfortunately, I can see that sometimes that is why the pastors go when they are dealing with pastoral care, then they don’t just do that because they wanted to see other people, to see the sick, to take care of the sick and to take care of the orphans and the old. But sometimes, I discovered, that it’s because pastors were just collecting the money.
J: I see.
M: To make sure month-end they have enough money to give to the church.
J: Because if they don’t, they will receive nothing.
M: They will receive nothing.
(P 6.12-6.13; Mohau; 287-288; 466-518)

One additional way in which LEC pastors are maintained in a position of subservience and controlled by the church is with regard to opportunities for further study. Pastors are not allowed by the church to enrol in programmes of further study without the permission of the Executive Committee. Many (in fact all with whom I spoke over the course of four years) pastors believe that the granting of permission to enrol in a programme of further study is a purely political act, indicating solely that the pastor has gained the confidence and favour of the Executive Committee. As I asserted earlier in this thesis presentation, very few LEC pastors have received formal education beyond their years at MTS, and the Director of the Seminary was, during the time I was in Lesotho, the only LEC pastor with a doctoral degree of any kind. The Executive Committee, while I was in Lesotho, sent no one for further education. Professor Sebatane, the Chairperson of the MTS Board, discussed this issue during my interview with him:

If I may bring in the [sigh] – some of the things that I’ve heard, for example. You were there, I think, when we met with the staff. I think one of the critical things that people talked about was that, during that meeting, was the question of improving one’s lot in the sense of going for further studies, doing PhDs and so forth.
J: Right.
S: You know, you heard what people were saying. To me, that’s one way which we can improve. People do research, if they want to do their Master’s, they want to do their PhD, yes, let them do it. What’s the problem? You know, we shouldn’t be, we shouldn’t be – it’s like we’re afraid that they will become rebels or something, I don’t know. Something there which I haven’t been able to fathom. To me, I would say, as much as possible, let people go for further studies.
(A 3.7; Sebatane; 406; 292-303)

I raised the issue of continued education in my interview discussion with “Doreen”:

J: So you think pastors should continue their education after the seminary.
D: Yes, yes, Ntate, a lot, a lot. Because, you know, we meet with other pastors. So many churches are trying to teach their pastors, so many churches. You see when we meet other churches, you will find pastors with degree upwards, many of them degree upwards. But our church, all of us in diploma.
J: What do you think makes it that way for the L.E.C.?
D: Jealousy.
J: Jealousy.

---

220 This was the issue in a court case between the LEC and Rev. K. Mandoro, which Mandoro won, in 1980. Mandoro obtained a scholarship and was attending the National University of Lesotho while continuing to serve his LEC parish. The church tried to have him removed from the parish and his ministry. The court case, which began at the District Court of Berea in Tyateyaneng, was appealed to the Lesotho Court of Appeals.
D: Yes. And the L.E.C., always it’s bad because it always keeps people on promises.
J: On promises.
D: Promises.
J: So...
D: And that promise is making hatred between pastors.
J: Let...
D: This promise this year that you are going to school.
J: Uh, huh.
D: And have been in the service for more than ten years and I know I’m brilliant than you are. Then you come from the seminary after five years after I have left the seminary and when you get to the parish, they say, “We are taking this one to the school. Yes, he has been promised before.” And that is making a big conflict between pastors.
J: When people promise you these things, or promise pastors these things, is it so that you will vote for them…
D: Yes.
J: …and promote them…
D: Yes.
J: …and these kinds of things?
D: Yes.
J: And then after you do it you find that the promises were empty.
D: Yes.
J: I see.
D: Uh, huh.

(P 5.26-5.27; Doreen; 266-267; 1054-1086)

In the midst of this jealousy and sense of broken promises, there can also be the sense that the Executive Committee is watching. Perhaps colleagues, in order to have access to greater opportunities, will inform Executive Committee members about a student’s or pastor’s behaviour:

M: Especially if I said something that’s unacceptable to the theologians, I knew that if it was about the executive committee or someone else, then such a person or such people will know.
J: So if you talked about members of the executive committee, there were others of your colleagues who would then go and tell those people?
M: Yeah.
J: I see. I see.

(P 6.10; Mohau; 285; 380-386)
Stipends, ordination, transfers and further study opportunities all serve as ways in which the LEC, mostly through its Executive Committee, maintains the marginalised position of its pastors – in essence, reducing their personal efficacy in society, through poverty, lack of education, and lack of opportunities, while increasing their obedience and usefulness to the wider church structure. Meanwhile, pastors are often forced to beg for food and money, often resent one another as competitors in a battle for resources and attention, feel obliged to preach about money constantly, and very often voice questions about where the money from the church’s central fund goes. During my time in the LEC there were numerous questions regarding the Executive Committee’s use or abuse of funds. A thorough and scathing report by an expatriate accountant had raised questions about the practices of the Administrator’s office (including during the previous term during which the President of the Seboka, J. R. Mokhahlane had been the Administrator); the Administrator was removed from office and accused of malfeasance; no audited financial reports were submitted to the Seboka; and questions abounded about income from commercial leases the church had entered into with shopping centres on church-owned property.

Why, then, given the difficulties of campus life at MTS and the vagaries of the life of an LEC pastor, would anyone choose to enter the seminary and prepare for a life of ministry in the LEC? Two issues seem to stand out from my research and observations. The first of these is the issue of “call.” Students and pastors often articulated a sense of God’s call in their lives, indicating that, in fact, their ability to choose or not choose the path that leads to ministry was somewhat limited by their perceptions about God’s purposes for them. When interviewing prospective seminarians at MTS, faculty members often heard stories of call – some of which included mystic dreams and messages from deceased family members. Most students articulated a strong sense of call. My interviews and observations contained, as has been presented in Chapter Five, examples of students experiencing cognitive dissonance regarding the strength of their sense of call and their perceptions about the atmosphere of hatred and fear they had encountered in the seminary. Some examples of MTS graduating students’ public remarks about their calls can be found in an article reporting on the 2006 MTS graduation ceremony on page W6 of the 9 June, 2006 edition of The Public Eye, an English language newspaper published in Lesotho:

Ordination is one more way that the Executive Committee can withhold or confer honour and status. Some pastors, if not well-connected with the Executive Committee, have been required to wait for years for ordination, even in cases where their parishes and presbyteries have approved ordination.

This is an issue that has also been taken to court over the years. In one case, which the LEC lost in the High Court of Lesotho in 1980, the LEC claimed to have the right to transfer Rev. Nyabela, partially based upon the LEC’s assertion that, “the relationship between the L.E.C. and the respondent was one of contract between master and servant.” The High Court responded that, instead, the “office of a priest is one of status and dignity” (CIV/APN/150/80 High Court Judgment, 18 November, 1980). Many pastors and students lamented the fact that transfers were a political tool or even weapon of the Executive Committee. One student remarked to me that if she didn’t please the Executive Committee, she’d be sent to a parish “…so high in the mountains, I’ll have to carry my horse!” Another student used a similar animal reference on another occasion, indicating the possibility, if disobedient to the committee, of being sent to a parish so far away that only goats would live there.
Asked why of all ‘careers’ in the world she [Nthabeleng Agnes Moliana] would choose to be a pastor, she responded by saying: “I did not choose to work for God, but instead was chosen by him.”

Moliana said she tried to run away from the call to preach the word of God but failed, because, she says, nothing and nobody is above God.

“You can try to ignore the call but, if God has chosen you, you cannot run away from him. I believe he cannot choose me and then fail me on the way. He will be with me night and day while I do his work,” she said.

Two other graduates, Joseph Makoko, and Matsepang Rosaleah Seotsanyana, also mentioned their sense of call:

Pastor Mukoko [sic] said he left his job as a senior security officer at Grey Security Services to pursue theological studies after realising what he was doing was not for him.

“I had a good job but had to leave because it was as if I was wasting my time. I needed to focus on my call to do the work of God and I am ready now that I have completed my studies,” he said.

His sentiments were echoed by another colleague, 29-year-old Matsepang Rosaleah Seotsanyena [sic], who also said she had a call from God.

“You cannot ignore God’s call,” was all Pastor Seotsanyena [sic] would say.

The importance of a sense of God’s call is one key element often discussed by students and pastors reflecting upon how they entered into seminary studies or pastoral work. One further issue, sometimes remarked upon by MTS faculty and administration, and LEC lay people, is the suggestion that there are students and pastors who could not, because of their low academic qualifications, find work or gain admission in other places:

There seems to be no real knowledge of the candidates by ministers or consistories and no real involvement of the consistories in sending candidates for the ministry. Also there are no guidelines on recruitment and this should be studied. It was said that some candidates apply because they do not know what to do or where to go. This gives us very young people, weak, with a low level of education. This in turn gives us students who cannot cope with the studies and who do not understand what they are expected to do.

This is the source of problems in ministry and in parishes. Orientation started in 1986 because of these observations. In fact COSC level is required for admission, but this is not practiced and we still have to accept JC level students who cannot follow. COSC candidates are not interested because of low salaries. So what we get are rejects.223

( MT S Staff Meeting Minutes 17 May, 1991)

M: We do have such people. You can see them, Ntate. We do have people who are ministers of the Word because they couldn’t be employed anywhere, they failed everywhere. The only chance that we had was to be a minister. It means the ministry varies. And those people are ministers only to get the salaries.

(A 2.9; Mokhahlane; 397; 414-417)

223 Dr. Moseme also used the word “rejects” when describing the low quality of MTS students before a faculty meeting in 2006.
Lay Focus Group members at Carletonville remarked upon the tension between those candidates who are called and those who have other reasons for attending seminary and entering the ministry:

M: Ntate raises the issue that when we look at how people come to the ministry, you will find that many of them come because they were, they had, they couldn’t make it anywhere. So avoiding to go, maybe, like into places like the mines or avoiding to work hard, some would rather choose to go for the ministry. So the question of the calling itself is very important and – [Sesotho]

Same Man: [Sesotho]

J: Ntate Moshoeshoe.

M: Ntate says it is possible that people can join the ministry simply because they can qualify to the educational qualifications required while they don’t even really have the calling. So this brings in a challenge that they need to be taught more on the power of the Holy Spirit and listening, being part of what it means to be, they need to be taught more on what it means to be a Christian minister. Because some of our ministers, not only that they cannot preach well, but they don’t even run the church very well, even in Lesotho, which may mean that this particular person came to the ministry just because there was nothing they could do other, there was nothing they could do outside, or they chose to be ministers because they failed to qualify anywhere.

J: OK. Do others, do you agree with Ntate?

[some affirmations]

J: You do, oh, OK.

Man: [Sesotho]

J: OK.

M: The issue of qualifications too, Ntate had mentioned it also, the issue of qualifications serves to bar some people who would have the genuine calling into the ministry so it must be – there must be some way of revising that.

J: OK. Do you all think, since you’re agreeing in general with these comments, do you think the seminary should work very hard to nurture the spirit of the pastors that we’re training, the future pastors that we’re training?

M: [Translation to Sesotho]

Man: [Sesotho]

J: OK, you think it is so.

Man: Yes.

(L 10.6-10.7; Carletonville; 614-615; 252-283)

The Director of the Seminary often complained, in meetings and conversations, about the low quality of students being admitted to the seminary. When interviewed for the Public Eye article, however, he said:

You need to have a good track record because there are some applicants we turn down after our own investigations reveal that the aspiring pastor [sic] or evangelists will not make good leaders.

This is why you can see that there are only six graduates instead of a larger number; we are concerned only about quality, not quantity (9 June, 2006, W6).
LEC students and pastors have often been from poorer families in Lesotho, have often been those whose grades in high school programmes were too low to qualify them for university programmes, and have often been those who have articulated a strong sense of a call from God. Add to these factors, the notion, articulated by “Doreen” and others, that to leave the ministry would be a cause for family and community “shame.”

While there is a sense in which students choose to enter the seminary programme at MTS, there are these compelling reasons to consider that each student’s choice is limited by various factors. Perhaps the response of the disciples to Jesus in John’s sixth chapter is apropos:

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, ‘Do you also wish to go away?’ Simon Peter answered him, ‘Lord, to whom can we go? You have the words of eternal life’ John 6:66-68, NRSV).

It is no doubt within a complicated mix of compelling intentions and motivations that students enter coursework at MTS and that pastors enter a life of service in the LEC. As I presented in Chapter Five, participants in the life and work of Morija Theological Seminary nearly always reported having experienced an atmosphere in which worship, governance, and interpersonal relationships were characterised by difficulties inconsistent with their expectations for life at a theological seminary. I have shown, in this chapter, the ways in which these and other elements of the life and governance of MTS mirror nearly precisely the elements of “institutions” about which Erving Goffman (1961) has written, and the specific “disciplinary” elements of prisons and other institutions about which Michel Foucault (1995) has written. The disciplinary techniques of “hierarchical observation,” “examination,” and “normalizing judgement, and their presence within an institution where there is “initial intimidation,” “isolation,” and “complete administrative control,” prepare students not, it would seem, “biblically and theologically to participate in the continuing ministry of our Lord Jesus Christ,” but rather, to participate as one part of the organisation of the Lesotho Evangelical Church. The seminary prepares students for subservience in the denomination, and the denomination requires, expects, and makes use of this subservience in its ongoing life. In this way, many of the stated goals of the seminary, its students and leaders, and the wider LEC are left unaccomplished and even un-pursued. The church reproduces itself, through the mechanism of its training and administrative structures, again and again, but because of the implicit power structures, relationships, expectations, and motivations of those involved at various levels of the church, this continuous reproduction often fails to bring life, growth, or compassion to the people or the nations it strives to serve.

224 “Shame” (“lihlong”) is an important and powerful element in Sesotho culture. Lesotho continues to be a place in which honour and shame are strong constitutive parts of a person’s community and self image.
Chapter Seven

Over the course of the first six chapters of this thesis presentation I have outlined, described, and reviewed a programme of research in which I engaged predominately during the years 2005-2007, and in which I sought to investigate and describe theological education – especially for those students preparing for ordained ministerial leadership – in the Lesotho Evangelical Church. In Chapter One I presented a set of proposed investigative criteria based on six specific areas of concern with regard to the training for and the practice of the ordained pastoral ministry in the LEC, and six specific groups of people in the LEC that might come to the question with distinct or unique commitments and pre-understandings. The six areas of concern were: *Campus life and general course of study at MTS; Field Education; Applicability of pastoral skills and knowledge to actual parish and community contexts; Christianity in culture; Poverty; and HIV/AIDS.* The six groups of people in the LEC were: *LEC Executive Committee; MTS Students; LEC Lay People; MTS Board and Administration; LEC Pastors; and MTS Academic Staff.* As I presented in Chapter Four, these groups were selected because I determined, through initial research and observation, that they contained people with a specific vested interest in the nature and quality of theological education and ministry in the Lesotho Evangelical Church. I had intended, through a programme of research engaging each of these six contextual categories and each of these six constituent groups, to create a multivalent understanding of the current practices and understandings regarding Morija Theological Seminary’s work of theological education within the LEC. Chapter Two presented research concerns relevant to the specific context of Lesotho, with its colonial history and relationship with foreign missionaries, and sought to locate and identify my role as a researcher within this milieu. Chapter Three reviewed the history of theological education in the Lesotho Evangelical Church, seeking to provide contextual depth for the presentation and discussion of the issues and findings of this programme of research.

Though the programme of research achieved, in many significant ways, its goal of gaining information and insight regarding the broad scope of theological education in the Lesotho Evangelical Church through the interactions and concerns of each of the six contextual categories and six groups of concerned people, and yielded data relevant to each of these, through interviews, documentary research, questionnaires, observation, and attention to material culture, Chapters Five and Six focussed upon, discussed, and evaluated, specifically, findings related to the structures of relationships, communication, and governance at Morija Theological Seminary and throughout the Lesotho Evangelical Church, exploring their impact upon the stated mission of the seminary and the ongoing life of the church. These are crucial elements, which I explored through the lens of Michel Foucault’s assertions about the ways in which disciplinary methods employed by institutions can often produce results, in people and social structures, that may seem unintended and fulfil purposes that may have been unstated, while, at the same time, failing to fulfil their
stated missions and goals. I was able to show affinities between the penitentiary institutions described by Foucault and Morija Theological Seminary, as described by research participants during the course of my inquiries. I have suggested that these important structural elements embedded in the life and practices of Morija Theological Seminary and the Lesotho Evangelical Church inform and, and indeed create, the context within which ministry is practiced in the LEC, preparing pastors not, perhaps, for full participation in the continuing ministry of Jesus, but, rather, for participation in the continuation of the systems and practices of the Lesotho Evangelical Church – systems and practices that, in many ways, are unable to respond to the hopes and needs of the people and communities the church claims to be called to serve.

As an assertion of possible normative expectations for theological schools and their programmes within the context of Christian faith and practice, I introduced the notion, posited by theologian Craig Dykstra, that seminaries ought to be “communities-of-faith-and-learning”:

The single most important thing about theological education in the future of the church and culture is that these schools actually be communities-of-faith-and-learning, guided by a theological vision in which faith and learning are bound inextricably together in something like the essential intimacy of love’s knowledge (2005, 147).

I briefly argued that if Dykstra is right, and “the future of the church and culture” is bound in some way to the nature of the community that is nurtured and practiced at theological schools, then the connection, with regard to the Lesotho Evangelical Church, would be especially compelling in the case of Morija Theological Seminary, given that it is the only seminary preparing pastors for ministry in the LEC. I further argued that Dykstra’s claim that theological schools ought to “be communities-of-faith-and-learning” is a claim akin to that made in the MTS mission statement, in which the school’s mission focuses upon preparing students, through learning, to participate in a life of faith:

With God’s help and guidance Morija Theological Seminary is committed to educate biblically and theologically men and women to fully participate in the continuing mission of our Lord Jesus Christ.

This statement of mission and Dykstra’s assertions about theological education are both, it seems, normative statements regarding expectations that the content and structure of theological education ought to be closely tied to the content and structure of the Christian witness. If Christian faith and practice are bound up in a ministry such as that of Jesus – a ministry characterised by particular understandings and undertakings vis-à-vis God and humanity – then Christian theological education ought also to be bound up in a ministry of a similar nature.

This important connection between normative Christian understandings and the practice of theological education for the preparation of candidates for the ordained ministry was expressed

I use the term “normative” here, in order to suggest that Christian tradition and practice contain a trajectory or group of referents that are suggestive of a particular worldview and set of practices based largely upon the life and ministry of Jesus as presented in the canonical gospels and engaged in other biblical writings. There are, of course, clear interpretive, ecclesial, contextual, and historical nuances and
by theological educators from across Africa at the “Nairobi Consultation on Revisioning Theological Education in the 21st Century,” held in Nairobi, Kenya, in January of 1998. “The Nairobi Manifesto,” a joint statement of intent regarding theological education in Africa, listed specific commitments under the headings: “Relevance to the African Context,” “Servant Molding,” “Integrated Programmes,” and “Churchward Orientation.” One “strategy” listed by the Manifesto, toward accomplishing the promotion of servanthood, was “Emphasizing spiritual formation of our students in order to instill the inner qualities necessary for servant leadership.” Another was “Modeling by both faculty and administration of the leadership styles, structures, and relationships that we intend to promote.” Participants at the Nairobi consultation, as evidenced by these and other commitments in the “Manifesto” they produced, understood and articulated clearly the importance of the ways in which the practice of theological education and the normative claims of the Christian faith must be consistent with one another and mutually reinforcing.

Matitsoane Moseme, the Director of Morija Theological Seminary, is listed as a participant in this consultation and a signatory to its manifesto. This should come as no surprise. As recorded in the transcripts of my interview with him, and as reflected in his Doctor of Ministry Thesis, The Director of the Seminary at MTS articulates a vision for theological education that is, in many important aspects, consistent with the kinds of normative expressions of the Christian faith that are found in the MTS mission statement, Dykstra’s assertions about Christian practice, and the commitments listed in the Nairobi Manifesto. What the data gleaned from my programme of research in Lesotho have shown, however, is that despite the rhetoric and stated intentions of the Director of the Seminary and others involved in the system of structures that govern and influence theological education in the Lesotho Evangelical Church, certain specific and identifiable patterns of relationships and behaviours pervade the programme of training and practice of ministry in the LEC. This is especially important regarding the educational task of the seminary. Reverend J. R. Mokhahlane shared, during my interview with him, his understanding of the importance of the demeanour and actions of those who are charged with the task of training future pastors:

J: What could the seminary do to help it so that we have more people who really and truly believe in their call?

M: It also depends on the instructors. They are the people who are immediately standing in front of the students. And the students, they copy from what they are, yes. The time these students spend in listening to the instructors is enough to change their way of thinking, yes – their personality. So much is left with the instructors.

(A 2.10; Mokhahlane; 398; 425-430)
If Mokhahlane is correct, and I believe he is, then the instructors, their dispositions and training, and the structures and contexts within which they are formed and practice ministry are of critical importance for the church’s task of theological education. Changing structures of relatedness, contexts of action, and patterns of behaviour and communication will enable and enact significant changes in what and how the students perceive regarding expectations for ministry in the LEC as well as their own proclivities regarding actual practice as ministers to and with the people of Lesotho and South Africa.

The vision statement of the Lesotho Evangelical Church states a particular manifestation of the importance of normative Christian faith and practice as they relate to the presence of the church in its context:

Called and committed to sanctity, newness and fullness of life (John 10.10), the Lesotho Evangelical Church envisions and aspires to be a healing (II Chron. 7.14), well-informed and empowered community, able to bring about renewal, transformation and peace with justice (Jubilee Highlights 2008, 5).

This vision statement’s commitment to “fullness of life” – a reference to John 10:10 – has an especially rich significance, given the semantic range and connotation of the Sesotho word for “life”: bophelo. This life which Jesus has promised his followers, and to which he has called them, is a life committed, it seems, to the understanding of and participation in Jesus’ “continuing ministry.” Relating the LEC’s vision – a vision based in part, at least, upon the establishment and reception of bophelo – to issues, challenges and opportunities related to the stated mission of MTS – that of training students to participate “fully in the continuing ministry of our Lord Jesus Christ,” – suggests a direction for growth and change in the manner in which theological education might proceed in the Lesotho Evangelical Church.

Paul Germond and Sepetla Molapo (2006, 29) have helpfully outlined implications for a broad understanding of bophelo as used in Sesotho, and have suggested, using an example from the Gospel of Mark, an instance of Jesus’ action toward bophelo in the lives of those he encounters.

“The Sesotho conception of bophelo (life, health, wellbeing),” they suggest, “provides a significant resource to develop a practice in which the economies of health and economies of salvation cohere.” Germond and Molapo’s argument, while suggestive of practical implications vis-à-vis healthcare and Christian practice, seems, as well, to present important clues for the education and training of Christian leaders who desire to “fully participate in the continuing ministry of our Lord Jesus Christ.”

---

226 I agree with Mokhahlane’s assertion to the extent that I concur that the nature and quality of the instructors and their interactions with the students constitute a portion of the important concerns that must be addressed to instigate positive change in the programme of theological education in the LEC. Mokhahlane’s comment seems not to recognise myriad systemic issues related to the life, history, and governance of the wider LEC.

227 I submitted a modified portion of much of what follows to the Lesotho Evangelical Church as part of an essay reporting and summarizing findings of my research. The essay, entitled, “Leadership and Life,” was published in Mekolokotoane Kerekeng ea Evangeli Lesotho: Jubilee Highlights 1833-2008.
Like nearly all visitors to Lesotho, some of my first lessons in the Sesotho language included instructions on greetings. I soon learned that, in addition to being accepted form for meeting and greeting people, the question, “U phela joang?” is often more than a mere inquiry about personal biological health. It is traditionally a question about the wider realm of bophelo, about health, family and community well-being. Referring to the term bophelo bo botle, Nancy Lynn Hazam (1983, 39) has written:

...this term means “good life,” and in this more comprehensive sense encompasses not only biological well-being but well-being in every aspect of one’s life, including family (both living and dead), community, animals, and crops.

Far from being individual or introspective, bophelo seems to be about the quality and status of important social and environmental connections. Germond and Molapo (2006, 41) argue:

Bophelo has at its heart a relational ambition. Healthy relationships constitute the basis of life and wellbeing – healthy relationships among family members, between malapa (families/homesteads) and motse (the village) and so on.

Germond and Molapo further suggest that the depth and breadth of the Greek term sôzô – often translated to connote salvation, but that also connotes healing – may have a lexical range very similar to bophelo. In this sense, though they indicate (43) that they need to work to provide, “…a more sustained and developed argument,” they have suggested an important link between the presentation of Jesus’ ministry in the Gospel of Mark, and the Sesotho idea of bophelo. This might not surprise members of the LEC, as they consider the ways in which the life-giving ministry of Jesus proclaimed in John 10:10 connect with the “continuing ministry” of Jesus referenced in the MTS mission statement. Germond and Molapo’s suggestion seems appropriate and instructive, given the important relational nature of Jesus’ healing ministry and proclamation in the synoptic gospels. Jesus’ ministry works to enact, establish and restore bophelo.

In this broad, relational sense the Sesotho translation of John 10:10 relates the deep meaning of Jesus’ ministry: “I came that they may have life (bophelo), and have it abundantly” (NRSV). Abundant life, the life Jesus has come to bring, is life that honours the person and values relatedness. How will this abundant life be manifested in the life of those who follow Jesus? Jesus gives the disciples an example of servant leadership in the thirteenth chapter of John’s gospel by washing their feet. He gives them explicit instruction in John 13:34-35:

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another (NRSV).

---

228 Literally, “How are you living?”
The disciples, those who are in John’s gospel called to “fully participate in the continuing ministry of our Lord Jesus Christ,” are commanded not to proper worship, not to individual belief, not even to proclamation of the Word, but to love one another. The life that Jesus has come to give in abundance will have community love as its hallmark. This commandment gives direction and content to what it will mean for Christian people to pursue and participate in bophelo. It provides, it would seem, something of a blueprint for “participating in the continuing ministry of our Lord Jesus Christ.”

The ministry of Jesus is continued, abundant life (bophelo in its fullest sense) is present, when Jesus’ followers participate together in relationships based on love. The gospels give clues, through the life and sayings of Jesus, about the shape these relationships will take. They will proclaim and enact God’s love through practices of healing, generosity, and commonality. These relationships will understand life in its fullness as existing in patterns of important interconnecting relationships founded on the relationship of God with God’s creation. Germond and Molapo present a diagrammatic expression of the Sesotho concept of life showing the embedded relatedness of individuals with families, communities, nations, and the world. Brian McLaren (2004, 318-319), writing about the concept of “emergence,” in which categories of relatedness, arranged in ever-widening circles, represent the ways in which participants in various categories embrace and, indeed, need, the presence of participants in other categories, provides an analysis much like Germond and Molapo’s description of the Sesotho understanding of bophelo:

Similar diagrams could picture individuals in families, in communities, in cultures, in a world, in God’s kingdom. Individuals are wonderful, but they aren’t the highest expression of humanity. Neither are families, though families are wonderful, and without families, individuals can never reach their full fruition. Neither are communities, or cultures, or even the whole planet. All things are nested in a larger reality; and the largest reality, the one that comprises them, the “ultimate domain” is, I believe, what Jesus meant when he announced “The kingdom (or domain) of God.

Germond and Molapo (37) suggest a diagram of concentric circles with motho (“person”) as the centre circle, and lelapa (“family”), motse (“village”), naha (“nation”), borapedi (“religion”), and lefatse (“the world”) respectively, as each of the widening circles. McLaren (2004, 319) would add a final circle – Muso oa Molimo. Bophelo, then, would be life lived as loving, interconnected relationships nested within God’s rule.

Theological education that takes seriously the biblical and theological education of “...men and women to fully participate in the continuing ministry of our Lord Jesus Christ” will emphasize and strengthen a Christian sense of bophelo - interconnected relationships of love. Many of the

---

230 John’s gospel explicitly implicates the disciples in continuing the life-giving ministry for which Jesus has been sent: “Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.’” (John 20:21-22, NRSV).
231 Germond and Molapo have elected to use South African Sesotho orthography, hence borapedi instead of borapeli.
232 McLaren’s argument is not about the context of Lesotho. Muso oa Molimo is simply my Sesotho representation of his “Kingdom (or domain) of God.”
members of the Lesotho Evangelical Church with whom I spoke as part of my research seemed to know this intuitively. When I asked members of lay focus groups what they might teach students at MTS – in other words – what they thought students really needed to know to become effective and faithful pastors in the LEC, they often responded using clearly relational language. In nearly every focus group participants listed love again and again as an important thing for students at MTS to learn. “Faith”, “listening”, and “patience” were other important attributes people mentioned. As I spoke with men and women in these congregations, I got a clear impression that their hope for the training of pastoral leaders centred upon the idea that Christian leaders must nurture communities and relate well with the people they serve. This might not be unexpected, of course, given the importance of relational connectedness in the Sesotho concept of bophelo, and the strong presence of a similar relational ethic founded upon God’s love found in the Bible.

As I presented in Chapter Five, one important issue that arose through student and pastor questionnaires was that Morija Theological Seminary was in some way different than what students and pastors had expected before they arrived on campus to begin their studies. Pastors and students I interviewed overwhelmingly answered that seminary was not what they had expected. All twenty of the men and women indicated that they had expected life at seminary to be different with regard to relationships and human interaction. Seven of ten pastors and five of ten students used the word “holy” to describe the sort of life they had expected at seminary. When I asked each of these respondents what they meant by “holy” they all described their perceptions in relational terms, indicating that they had expected a life in which key elements such as love and respect were present and practiced. Each of the remaining respondents (three pastors and five students) who did not use the word “holy” still described their expectations using similar relational terms. While some students and pastors indicated expectations related to academic issues and accommodations, every student and pastor interviewed spoke about the important expectations they had regarding relational aspects of life at seminary. Educating men and women to fully participate in the continuing ministry of our Lord Jesus Christ requires attention to the important relational aspects of bophelo.

If the lay people with whom I spoke raised the importance of Christian relatedness, and the pastors and students I interviewed also raised these issues, what about faculty members, administrators, and board and executive committee members? Nearly everyone I interviewed in each of these groups also indicated the importance of relational issues for the education and preparation of pastoral leaders. There was strong consensus that Christian love is an important ingredient in the training of pastors. Bophelo, especially that Christian sense of life that is based on Jesus’ love commandment, is, it seems, an extremely important foundational aspect of theological education for the Lesotho Evangelical Church. Lay people and clergy, students and teachers, administrators and leaders all spoke of quality theological education in these important relational terms. This is, I believe, a hopeful sign for the future of theological education in the Lesotho Evangelical Church. LEC members see and acknowledge the extreme importance of trained
leaders who manifest in their education, their lives, and their relationships throughout the church, a strong sense of love that permeates and affects the many connections they make with others.

For the church to truly have bophelo, however, for it to be grounded in and nurtured by a sense of relational love based on God’s love for the world, it must have pastoral leaders who have been educated with a strong sense of the power of Christian community. As I have shown in this thesis presentation (especially in Chapters Five and Six), it is clearly not the case that life at MTS, or within the wider LEC, reinforces a strong sense of Christian community. Chapter Five indicated some specific ways in which worship practices at MTS, governance structures, and interpersonal relationships were structured in such a way as to diminish any sense of Christian community at the seminary. Chapter Six presented compelling evidence that the attitudes and behaviours discussed by many in my interviews and conversations were reinforced as the structures and expectations of the seminary and those of the wider LEC seemed to mutually reinforce one another.

Though, for reasons discussed fully in Chapter One, this thesis has presented data and interpretation of a largely descriptive nature (recall Browning’s “descriptive theology”), I would like to suggest four areas of importance for Morija Theological Seminary as it looks forward to a future of preparing leaders to enact and celebrate this bophelo, this participation in the “continuing ministry of our Lord Jesus Christ.” These four areas of importance – worship, culture, faculty, and HIV and AIDS – while not the only areas of concern for the future of Theological Education in the Lesotho Evangelical Church, are, I believe, crucial to any ongoing conversations regarding Morija Theological Seminary.

Worship

As with any Christian community, worship is a crucial part of life at Morija Theological Seminary. Students at MTS attended eleven worship services per week during the four years I taught at the seminary. Because students are preparing, among other things, to be worship leaders in the life of the wider church, and because ritual and worship, as was discussed thoroughly in Chapter Five, have a peculiar power to shape and inform communities of faith, I believe it will be important for the future of Morija Theological Seminary and for the Lesotho Evangelical Church, that the planning and conduct of worship at MTS focus on the important issues present in the seminary’s mission statement. As students, faculty, and administration work to plan and participate in worship, they should always be asking with humility, “How will this service of worship give praise and glory to God and encourage our community to fully participate in the continuing ministry of our Lord Jesus Christ?” “How will our prayers and songs, scripture, sermons and sacraments, imagine and enact a community where true bophelo – a life of abundance grounded in relationships empowered by God’s love – is nurtured and affirmed?”

Many interview participants told me that they saw worship services at MTS as “practice.” They indicated that since the services were mostly training and preparation for leadership in congregations, they weren’t always as spiritually uplifting or gratifying as perhaps one might expect. This notion of practice makes some sense. Indeed, seminary students are learning the
words and meanings that will be important as they lead congregations in worship week in and week out, year after year. I want to suggest, however, that there is more. Beyond the words and meanings, beyond the gestures and actions, worship is an affirmation of God’s holiness and a celebration of God’s love known to us in Jesus Christ. In worship we open ourselves to God and to one another, aware of our humanness and brokenness, but mindful, too, of God’s powerful and restorative grace. In worship we practice much more than words and actions. We practice what it means to be a Christian community responding to a holy God. Unless and until worship ceases to be classroom practice and occasion for verbal and silent critique and control, chapel services at MTS will be unable to contribute positively to the spiritual growth of individuals and the campus community.

My hope for the worship life of Morija Theological Seminary is that it will be a creative and life-giving element in the nurture of the seminary community, in which students, faculty, and staff will enter into times of prayer truly prepared to focus on God’s gifts and their realisation in Christian community. In worship we practice who we are and who we claim to be. In worship we both proclaim and model our understandings about God. Worship, in very real ways, makes the church what it is. If the future pastoral leaders of the LEC worship with a focus upon forms and procedures, critiques and control, the church will inherit a continuing focus upon these things. If the future pastoral leaders of the LEC worship with a focus upon God’s love and forgiveness and Christ’s gift of life in abundance, the church will inherit a continuing focus upon these things. Worship has the power and potential to ground Morija Theological Seminary in true bophelo.

Culture

The history of Christianity in Lesotho is, in many important ways, the history of the encounter between Sesotho and European culture. The PEMS missionaries came not only as Christians, but also as western Europeans, with all of their cultural understandings, traditions, and prejudices. Moshoeshoe I and the Basotho nation lived not merely as those who were not Christians, but as southern Africans, with all of their Sesotho understandings, traditions and prejudices. And neither set of cultural understandings was static. Both were continuously being worked out in the lives of the people. Since the very first meeting of these missionaries with Moshoeshoe, misunderstandings, apprehensions, and culturally informed (and often biased) intentions were present.

Much has been written about the cultural issues that have arisen as Basotho have interacted with Europeans and entered into the Christian faith. The important subject of the practice of Christianity within the Sesotho context will be crucial for the future of theological education in the LEC. Some of the issues that continue to be important are polygamy (“sethepu”), bridewealth (“bohali”), initiation including circumcision (“lebollo”), and veneration of ancestors (“balimo”). Many of the people I interviewed shared their concerns about the importance of Christian beliefs and practices and Sesotho beliefs and practices in their lives and in the lives of their communities.
Several Basotho suggested difficulties with being a “true Mosotho” and a “true Christian” at the same time. Some discussed this as a question of “sitting in two chairs” or “standing in two places.”

It is clear that there is much work to do with regard to the many issues surrounding Sesotho and Christian thought and practice in the LEC. Lay people with whom I spoke shared their desire to hear more from church leadership about these important issues in their faith and community lives. Pastors and students spoke of their hope for more education and discussion about the ways in which the church can and will respond to many of these issues. Administrators and leaders acknowledged the importance of further discussion and discernment regarding Christianity and Sesotho. As the sole institution for theological education in the Lesotho Evangelical Church, Morija Theological Seminary should, it seems, be a place for research, discussion, debate, and education about these crucial issues of faith and life in the church. Who, after all, but Basotho can bring the intellectual and cultural resources necessary to understand the ways in which the Christian faith will continue to grow and change, with God’s help, amongst the Basotho? The question ought not to be whether one is a Mosotho or a Christian, but rather what does it mean to be a Mosotho Christian or a Christian Mosotho. This is, of course, true everywhere. An important question in my own faith life and that of my nation is, “What does it mean to be an American Christian or a Christian American?” The LEC will best prepare leaders to serve the church of the present and of the future if it takes seriously the ongoing questions about the ways in which the church and its mission live in their cultural contexts.

Faculty

Morija Theological Seminary has benefited from the talent and commitment of many instructors over the years since its opening in 1882. These faculty members have been important teachers and mentors for students as they have prepared to lead the church. In the early years the majority of these instructors were PEMS missionaries of European descent. Basotho instructors have been more prominent over the last several decades, and have shared with expatriates from various mission partners the task of training future pastors. Two key issues for the MTS faculty have been length of service and a shortage of Basotho instructors. These issues are related. Due partially to a shortage of Basotho instructors, MTS has often relied upon expatriates who have been assigned to the faculty for periods of time lasting from several years to as little as one semester. These instructors, while often well-trained and highly experienced, often lack important cultural and contextual knowledge. Additionally, their shorter tenure as instructors, and the fact that partner churches are not always able to send instructors in precisely the fields of knowledge requested or necessary for the seminary, means that curricular planning has sometimes been hindered. Several respondents, both pastors and students, in my research indicated that they had experienced either the lack of an important course or a repeated course due to the unavailability of instructors and the coming and going of expatriate lecturers.

Though I believe there is much to be gained from the presence and contributions of expatriate instructors, and I feel truly blessed to have spent four years teaching and learning at
Morija Theological Seminary, it seems clear that MTS and the wider LEC would be well served by a cadre of well-trained, long term Basotho faculty members. These instructors would not only provide the continuity and contextual knowledge that are so important, they would be a resource to the church through the production of Sesotho theological research and thoughtful Christian education for the entire denomination. This concern is heightened at this juncture because many of the part-time Basotho instructors as well as the Director, who has served in that position for over twenty-five years, are near or beyond retirement age. In order to maintain a viable seminary program, the Lesotho Evangelical Church will need to find ways to identify, encourage, and educate Basotho leaders in each of the academic fields the church deems important for theological education into the future. My personal experience with many LEC pastors and students has convinced me that there are many brilliant, faithful, and hard-working women and men who would rise to the challenge of further education in preparation for careers as theological educators in the Lesotho Evangelical Church.

Key challenges in the development of educated instructors for future seminarians will include: 1) Financial resources for educating these individuals seem to be lacking. 2) Very few women and men currently qualify to move into Master and Doctoral level programs. 3) If some women and men who are currently serving parishes are sent for full-time graduate and postgraduate study, there will be additional vacancies in a denomination already unable to provide trained pastoral leaders in each of its parishes. If the LEC chooses to continue training its pastors at Morija Theological Seminary, a deliberate program must be developed including provisions for curriculum development, financial support, interim faculty, and cooperation with other church and academic institutions in the region and around the world.

HIV and AIDS

Perhaps the most prominent challenge facing Basotho in their pursuit of bophelo is the continued presence of HIV and AIDS. In a population where nearly a fourth of adults are HIV positive, the church is called to be a force for life and healing in each and every community. Because congregations and their pastors are important parts of life in the communities they serve, and because bophelo is about so much more than just biological health, the church has both a great responsibility and an important opportunity to minister among the people of Lesotho in the midst of the HIV and AIDS pandemic.

Jesus responded to the physical, social, and political issues of the people he encountered. His announcement and enactment of the Muso oa Molimo took seriously the issues that prevented people from experiencing life in abundance. Pastoral leaders prepared to “fully participate in the continuing ministry of our Lord Jesus Christ” will be competent to address the myriad difficulties presented by HIV and AIDS. The church has made great progress in beginning to address stigma and discrimination, provide accurate information, offer care to orphans and vulnerable children, create home and community services, and participate in health care solutions. In order to continue to improve its response to and with people infected and affected by HIV, the LEC will need to
provide comprehensive HIV and AIDS education as an integral part of the curriculum for new pastors, and engage current church leaders in ongoing education and training regarding issues related to HIV and AIDS.

As those who are called to bear life and love to the world, pastors in the Lesotho Evangelical Church share an important ministry with members of the Church Universal. As those called to promote bophelo in its fullness throughout Lesotho and beyond, church leaders must be prepared to address a variety of challenges and opportunities. If Morija Theological Seminary continues to be the primary training institution for pastors in the LEC, care must be taken to ensure that all aspects of campus life promote the love and community that are gifts of God through Jesus Christ. Students and faculty alike will be called to take seriously the many questions and controversies related to the proclamation of the Gospel in the midst of Basotho cultural traditions. The church will need to equip its leaders to respond with love, care, and commitment to the needs of communities facing a multitude of challenges related to HIV and AIDS.

Additional challenges for the church as it considers its programme of theological education include curricular development, the standardisation and improvement of its Field Education programme, courses and information regarding poverty and development, and ecumenical participation. Though it is unfortunate that, for reasons outlined in Chapter Five, I was unable to, as initially planned, interact with the Seminary Board or the Executive Committee regarding the data collected in the course of my programme of research, the data I have gathered – especially the questionnaire results and interview transcripts – can, I believe, serve as important resources for the church if it desires to study and investigate the various issues of theological education challenging it today. The data I gathered seem to indicate that new structures for leadership and accountability within the LEC and at MTS will be necessary for growth or positive change in the work of the institution. Acute changes at MTS, such as the creation and implementation of clear position descriptions, specific evaluative mechanisms, and direct lines of supervision, authority, and responsibility, will likely enhance organisational life and allow a structure within which participants can more confidently relate to one another and to the expectations of the seminary community. Necessary, as well, will be changes in crucial institutional practices of governance, discipline, and observation in the wider LEC. Changes and improvements in theological education will affect and be affected by the leadership structures, theological commitments, and interpersonal relationships of the Lesotho Evangelical Church as a whole. Given the many issues and challenges facing the LEC with regard to theological education at Morija Theological Seminary, perhaps alternative models of theological education could be explored, including Theological Education by Extension, decentralised, congregational-based theological education, sending students to the National University of Lesotho or institutions in South Africa, or even forming ecumenical alliances and partnerships for theological education in Lesotho through organisations such as the Association of Lesotho Theologians or the Christian Council of Lesotho.
The members of the Lesotho Evangelical Church have, in many ways, shown creativity, faithfulness, and courage in the face of myriad challenges over the last 175 years. With God’s help and the difficult but necessary work of faithful participants, it is possible that the church will be able to find ways to improve theological training for its members who continue to answer the call to ministry. Living into a vision of bophelo will require an openness to the spirit of God throughout the parishes, institutions, and leadership of the church. Renewed commitments to communication, accountability, and faithfulness to the church’s stated mission at all levels will likely inspire change and growth in the lives of individuals and communities within the Lesotho Evangelical Church. It is my fervent hope that members and leaders of the LEC will engage the data and reflections presented in this thesis, and work to discern a faithful way forward for the education and training of future pastoral leaders. As the church works to participate in Jesus’ continuing ministry, and to prepare future leaders to do the same, it will need a keen sense of its history, a strong belief in its mission, a renewed openness to change and growth, and a deep hope in its future as the servant people of God.
Appendix A

The Campus of Morija Theological Seminary:

1. H. Dieterlen (Sehoapa) Library
2. Director’s Office and Computers
3. Worship Preparation and Prefects
4. TS Classrooms
5. Seminary Chapel
6. TS Male Single Student Housing
7. TS Male Single Student Kitchen
8. LEC-owned home
    (Occupied by expatriate instructor
     From England 2004-2007)
9. Director’s Residence
10. TS Married Student Houses
    (mostly unused and in need of repair)
11. TS Married Student Apartments
12. B.S. Student Housing
13. Meshack Kotele Lecture Hall
14. BS Student Classroom
15. BS Student (and TSI) Classrooms
16. BS Kitchen and Dining Room
Appendix B

The questionnaire you have received is part of a research project (conducted as part of the PhD programme at the University of KZN) about the nature of understandings and practices (as they concern the ongoing pastoral ministry of the church) related to training for the ordained ministry in the Lesotho Evangelical Church. Stated interrogatively, “What are the understandings and expectations of members of the Lesotho Evangelical Church regarding the training for and practice of the ordained ministry in the midst of the L.E.C.?” Implicit in the answers to this question will likely be (at least):

- peoples’ visions about the ongoing life of the church
- understandings about the theological foundations of the ordained ministry
- possible direction for future adjustment/improvement of theological education in the L.E.C.
- information about the current needs and concerns of lay people and pastors in the context of parish life in the L.E.C.

This study will include documentary research and widespread qualitative inquiry with pastors, lecturers, students, administrators, and lay people of the L.E.C., intended to ascertain current practices and understandings regarding preparation for the ordained pastoral ministry (specifically at Morija Theological Seminary) as they relate to the wider ministry of the members of the Lesotho Evangelical Church. I hope that findings from an investigation of this sort will provide the church with important information for use in its continued theological discernment about its mission in southern Africa and the world.

You have not been asked for your name, or the name of your parish. Information will be tallied and presented to members of the L.E.C., and may be used in research papers, or articles submitted for publication.

Please be as honest and forthright as you can in responding to the items in the questionnaire. The questionnaire is, of course, completely voluntary. The research will be most meaningful, however, if as many students as possible participate. I am willing to discuss any portion of this research to help you better understand the nature of the study.

Thank you for your cooperation.
Rev. Dr. Jeff Moore
5 888 3828
The interview in which you have been asked to participate is part of a research project (conducted as part of the PhD programme at the University of KwaZulu Natal) about the nature of understandings and practices (as they concern the ongoing pastoral ministry of the church) related to training for the ordained ministry in the Lesotho Evangelical Church. Stated interrogatively, “What are the understandings and expectations of members of the Lesotho Evangelical Church regarding the training for and practice of the ordained ministry in the midst of the L.E.C.?‖ Implicit in the answers to this question will likely be (at least):

- peoples’ visions about the ongoing life of the church
- understandings about the theological foundations of the ordained ministry
- possible direction for future adjustment/improvement of theological education in the L.E.C.
- information about the current needs and concerns of lay people and pastors in the context of parish life in the L.E.C.

This study will include documentary research and widespread qualitative inquiry with pastors, lecturers, students, administrators, and lay people of the L.E.C., intended to ascertain current practices and understandings regarding preparation for the ordained pastoral ministry (specifically at Morija Theological Seminary) as they relate to the wider ministry of the members of the Lesotho Evangelical Church. I hope that findings from an investigation of this sort will provide the church with important information for use in its continued theological discernment about its mission in southern Africa and the world.

The final transcript of the interview will include your name, and the name of your parish. If you would like your name or the name of your parish to be removed from the transcript, in order to provide you with anonymity, you will be asked to provide a name that will disguise your identity and that can be used for narrative purposes in the interview and any papers or other documents or presentations. Information will be tallied and presented to members of the L.E.C., and may be used in research papers, or articles submitted for publication. You are not being offered any compensation for participating in the interview.

Please be as honest and forthright as you can during the interview. The interview is, of course, completely voluntary. The research will be most meaningful, however, if as many people as possible participate. I am willing to discuss any portion of this research to help you better understand the nature of the study.

Thank you for your cooperation.

Rev. Dr. Jeff Moore
5 888 3828 22 315 865
Information and Consent for Interview

I, _________________________________________,

have been asked to participate in an interview with Jeff Moore focussing on theological education in the Lesotho Evangelical Church. Jeff has explained to me the nature of the research, and has given me a summary sheet describing the research. I understand that this research is part of Jeff’s work for the PhD degree at the University of KwaZulu Natal (UKZN).

I understand that this interview will be recorded using a digital device, but that the recording will not be made available to anyone but myself, and that I will be contacted for my approval before the recording can be used or heard by others.

I have been given the opportunity to select a name that will disguise my actual identity. Jeff Moore will not make my actual identity available to anyone. Jeff Moore will not reveal that I am one of the people who were interviewed for this project unless I give him written permission first.

Once a transcript has been typed from the digital recording of the interview, Jeff will submit the transcript to me for my approval.

I understand that Jeff will use information and quotations from my interview with him in his PhD thesis, academic papers and presentations, and possibly in other published or non-published works. I further understand that I am not going to receive payment of any kind in exchange for my participation in this interview.

I understand that I am agreeing to this interview voluntarily, and that if for any reason during the interview I decide to stop the interview or to ask Jeff to stop the digital recording, he will comply immediately.

I agree to the terms stated above, and am willing to be interviewed by Jeff Moore.

_____________________________   Date:__________________
Interview Transcript Approval and Release

I, _______________________________________________ have read the complete transcript of an interview in which I participated with Jeffrey Moore as a part of his research on theological education in the Lesotho Evangelical Church. I understand that this interview was a part of Jeff Moore’s research for the PhD degree at the University of KwaZulu Natal. I have been offered no compensation for this interview, and I understand that Jeff may use quotations from this interview in academic papers, articles, and presentations.

I have signed each page of the interview transcript, indicating any changes or corrections I have deemed necessary. I understand that Jeff Moore will keep this approval and release form and the signed copy of the transcript confidential, and that they will only be shared with others if I give my written permission first. Jeff Moore has assured me that my identity will not be revealed, but that the interview will only be referred to using the alternative name I have given and a reference number.

Signature:____________________________________Date:____________
Appendix C

MORIJA THEOLOGICAL SEMINARY STUDENT QUESTIONNAIRE

Please tick the appropriate choice for each question: 21 students responded

- I am attending Morija Theological Seminary and live on campus.  □ Yes (20)  □ No 1 left blank

I am currently a TS 1 (6)  TS 2 (5)  TS 3 (1)  TS 5 (6) (circle appropriate answer)  (18 responses)

I am  □ Male  (10)  □ Female  (9).  (19 responses)

CAMPUS LIFE AND GENERAL COURSE OF STUDY AT MORIJA THEOLOGICAL SEMINARY

Please answer the following questions using this scale:

Strongly Disagree  Somewhat Disagree  Undecided  Somewhat Agree  Strongly Agree

1. Living at Morija Theological Seminary is helpful to my course of study.  21 responses
   (0)  (0)  (1) 5%  (2) 10%  (18) 85%

2. I experience a strong feeling of positive Christian community while living at Morija Theological Seminary.  21 responses
   (3) 14%  (1) 5%  (3) 14%  (9) 43%  (5) 24%

3. I find worship at Morija Theological Seminary helpful for my spiritual growth.  21 responses
   (4) 19%  (2) 10%  (1) 5%  (4) 19%  (10) 47%

4. Students at Morija Theological Seminary are encouraged to participate in the life of the community of Morija.  21 responses
   (8) 38%  (3) 14%  (2) 10%  (5) 24%  (3) 14%

5. I am adequately accommodated while at Morija Theological Seminary.  20 responses
   (3) 15%  (2) 10%  (4) 20%  (3) 15%  (8) 40%

6. I find the other students to be helpful and concerned about my well-being.  20 responses
   (4) 20%  (4) 20%  (2) 10%  (4) 20%  (6) 30%

7. I am making close friends at Morija Theological Seminary who will be valued clergy colleagues.  21 responses
   (4) 19%  (1) 5%  (3) 14%  (7) 33%  (6) 29%

8. I feel honoured and respected as a member of the campus community.  21 responses
   (4) 19%  (3) 14%  (4) 19%  (5) 24%  (5) 24%

9. There are adequate resources (e.g. books, journals, lectures, etc.) to facilitate my study at Morija Theological Seminary.  21 responses
   (0)  (0)  (0)  (10) 48%  (11) 52%

10. I find the system of campus government (administration, prefects) to be helpful to campus life.  21 responses
    (4) 19%  (2) 10%  (4) 19%  (6) 28%  (5) 24%
11. Life on campus is what I had expected before I came to seminary.  
   (13) 61%  (5) 24%  (0) 10%  (2) 5%  
   21 responses

12. I find the lecturers to be helpful and concerned about my well-being.  
   (1) 5%  (3) 14%  (0) 10%  (7) 33%  
   21 responses

13. I find the members of the administration to be helpful and concerned about my well-being.  
   (0) 11%  (2) 16%  (9) 47%  
   19 responses

14. Lecturers are helpful and responsive to my learning needs.  
   (0) 19%  (4) 24%  (5) 48%  
   21 responses

15. Lecturers are helpful and responsive to my personal concerns.  
   (1) 5%  (2) 10%  (4) 19%  (9) 42%  
   21 responses

16. Lecturers are well-qualified in their fields of study.  
   (1) 5%  (0) 10%  (7) 35%  (10) 50%  
   20 responses

17. Lectures are well-prepared and well-presented.  
   (1) 5%  (2) 10%  (3) 15%  (5) 25%  
   20 responses

18. I am encouraged to ask questions and participate in discussions.  
   (0) 29%  (6) 90%  
   21 responses

19. I am treated with dignity by lecturers and administration.  
   (4) 20%  (1) 5%  (3) 15%  (4) 20%  
   20 responses

20. Learning and studying using the English language is helpful to me.  
   (0) 5%  (0) 5%  (1) 14%  
   21 responses

21. My previous education/experience has adequately prepared me to succeed at Morija Theological Seminary.  
   (1) 5%  (1) 5%  (2) 10%  (3) 14%  
   21 responses

22. I have access to caring and confidential pastoral care while at Morija Theological Seminary.  
   (3) 15%  (1) 5%  (1) 5%  (7) 35%  
   20 responses

23. Lecturers use and encourage many different learning/teaching styles (lecture, discussion, experiential, group projects, etc.)  
   (1) 5%  (2) 10%  (4) 19%  (4) 19%  
   21 responses

24. I received instruction in History of Christianity.  
   (1) 5%  (0) 30%  (5) 25%  
   20 responses

25. Information in History of Christianity will prove helpful in my pastoral ministry.  
   (0) 15%  (1) 5%  (2) 10%  
   21 responses

26. I received instruction in History of the Lesotho Evangelical Church.  
   (1) 5%  (4) 19%  (5) 24%  
   21 responses

27. Information in History of the Lesotho Evangelical Church will prove helpful in my pastoral ministry.  
   (0) 10%  (1) 5%  (6) 29%  
   21 responses
<table>
<thead>
<tr>
<th>Question</th>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. I received instruction in Pastoral Care.</td>
<td>0</td>
<td>0</td>
<td>4 (20%)</td>
<td>2 (10%)</td>
<td>14 (70%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>29. Information in Pastoral Care will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>1 (5%)</td>
<td>2 (10%)</td>
<td>18 (85%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>30. I received instruction in Old Testament.</td>
<td>5 (24%)</td>
<td>1 (5%)</td>
<td>3 (14%)</td>
<td>8 (38%)</td>
<td>1 (4%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>31. Information in Old Testament will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>2 (10%)</td>
<td>0</td>
<td>18 (85%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>32. I received instruction in New Testament.</td>
<td>0</td>
<td>2 (10%)</td>
<td>0</td>
<td>4 (19%)</td>
<td>14 (66%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>33. Information in New Testament will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>1 (5%)</td>
<td>2 (10%)</td>
<td>19 (90%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>34. I received instruction in Systematic Theology/Dogmatics.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2 (10%)</td>
<td>19 (90%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>35. Information in Systematic Theology/Dogmatics will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>1 (5%)</td>
<td>1 (5%)</td>
<td>19 (90%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>36. I received instruction in Christian Ethics.</td>
<td>4 (19%)</td>
<td>0</td>
<td>2 (10%)</td>
<td>8 (38%)</td>
<td>7 (33%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>37. Information in Christian Ethics will prove helpful in my pastoral ministry.</td>
<td>1 (5%)</td>
<td>0</td>
<td>4 (20%)</td>
<td>3 (15%)</td>
<td>12 (60%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>38. I received instruction in Practical Theology.</td>
<td>0</td>
<td>0</td>
<td>2 (10%)</td>
<td>6 (30%)</td>
<td>12 (60%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>39. Information in Practical Theology will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>2 (10%)</td>
<td>5 (25%)</td>
<td>13 (65%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>40. I received instruction in Homiletics.</td>
<td>1 (5%)</td>
<td>0</td>
<td>6 (30%)</td>
<td>4 (20%)</td>
<td>9 (45%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>41. Information in Homiletics will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>6 (30%)</td>
<td>2 (10%)</td>
<td>12 (60%)</td>
<td>20 responses</td>
</tr>
<tr>
<td>42. I received instruction in English.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4 (19%)</td>
<td>17 (81%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>43. Information in English will prove helpful in my pastoral ministry.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>21 (100%)</td>
<td>21 responses</td>
</tr>
<tr>
<td>44. I received instruction in Lesotho Evangelical Church Polity.</td>
<td>0</td>
<td>2 (12%)</td>
<td>4 (25%)</td>
<td>4 (25%)</td>
<td>6 (38%)</td>
<td>16 responses</td>
</tr>
<tr>
<td>45. Information in Lesotho Evangelical Church Polity will prove helpful in my pastoral ministry.</td>
<td>1 (5%)</td>
<td>3 (16%)</td>
<td>3 (16%)</td>
<td>3 (16%)</td>
<td>9 (47%)</td>
<td>19 responses</td>
</tr>
</tbody>
</table>
Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

46. I received instruction in African Tradition Religions.  
   (1) 5%  (3) 14%  (3) 14%  (5) 24%  (9) 43%  

47. Information in African Traditional Religions will prove helpful in my pastoral ministry.  
   (1) 5%  (1) 5%  (1) 5%  (6) 30%  (11) 55%  

48. I received instruction in World Religions.  
   (0)  (0)  (0)  (6) 29%  (15) 71%  

49. Information in World Religions will prove helpful in my pastoral ministry.  
   (0)  (0)  (0)  (4) 19%  (17) 81%  

50. I have adequate time for reading, study, and reflection during my course of study at Morija.  
   (1) 5%  (2) 10%  (1) 5%  (9) 42%  (8) 38%
FIELD EDUCATION (TS5 only)

1. I participated in an internship placement in a Lesotho Evangelical Church parish. 
   - 6 Yes
   - 0 No

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

2. I received adequate preparation and orientation prior to my internship placement. 
   - 6 responses
   - (0) 17%
   - (1) 17%
   - (0) (4) 66%

3. My family’s needs and circumstances were considered when the placement was selected. 
   - 5 responses
   - (1) 20%
   - (1) 20%
   - (0) (2) 40%

4. I was adequately accommodated and provided for at my internship placement. 
   - 6 responses
   - (0) 33%
   - (0) (1) 17%
   - (1) 17%

5. Morija Theological Seminary provided the church and pastor with guidelines for my internship year. 
   - 6 responses
   - (0) 17%
   - (1) 17%
   - (1) 17%
   - (1) 17%

6. I received helpful guidance from the pastor at my internship placement. 
   - 6 responses
   - (2) 33%
   - (1) 17%
   - (0) (2) 33%

7. I received helpful guidance from the consistory/congregation members. 
   - 6 responses
   - (0) 17%
   - (0) (5) 83%

8. I participated in or led Bible study during my internship placement. 
   - 6 responses
   - (1) 17%
   - (1) 17%
   - (0) (3) 50%

9. The pastor at my internship placement was responsive to my questions and requests. 
   - 6 responses
   - (1) 17%
   - (1) 17%
   - (0) (3) 49%

10. The pastor met with me often to discuss my progress. 
    - 6 responses
    - (2) 33%
    - (1) 17%
    - (0) (2) 33%

11. Lecturers/Administration at Morija Theological Seminary adequately reviewed and discussed my internship learnings and challenges upon my return to classes on campus. 
    - 4 responses
    - (0) 25%
    - (0) (3) 75%

12. The courses I took before my intern year were helpful as I worked at my internship placement. 
    - 6 responses
    - (0) 33%
    - (0) (4) 67%

13. The courses I am taking after my intern year are designed to include and enhance my learnings from my internship placement. 
    - 5 responses
    - (0) 20%
    - (2) 40%
    - (1) 20%

14. The internship was an important and helpful part of my seminary education. 
    - 6 responses
    - (0) 17%
    - (0) (5) 83%
APPLICABILITY OF PASTORAL SKILLS AND KNOWLEDGE TO ACTUAL PASTORAL AND COMMUNITY CONTEXTS

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. Upon leaving Morija Theological Seminary I will be adequately prepared to understand and interpret the theological foundations for church life in the Lesotho Evangelical Church.  
   20 responses  
   (0) (1) 5% (2) 10% (8) 40% (9) 45%

2. The lecturers at Morija Theological Seminary have a clear understanding of the life and needs of Lesotho Evangelical Church parishes.  
   20 responses  
   (0) (1) 5% (4) 20% (5) 25% (10) 50%

3. I would like more training/education in:  (tick all that apply)  
   Number indicates how many of 21 students ticked each subject.  
   - History (9) 43%  
   - Biblical Languages (16) 76%  
   - Lesotho Evangelical Church Polity/History (13) 62%  
   - African Traditional Religions (9) 43%  
   - Pastoral Care (16) 76%  
   - Ethics (10) 48%  
   - Community Development (11) 52%  
   - Administration (11) 52%  
   - HIV/AIDS (14) 67%

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

4. I would like Morija Theological Seminary to offer a Bachelors degree qualification.  
   20 responses  
   (1) 5% (0) (0) (1) 5% (18) 90%

5. I would like Morija Theological Seminary to sponsor courses or seminars for active pastors to discuss and improve their pastoral/theological skills.  
   19 responses  
   (0) (0) (0) (0) (19) 100%

6. Morija Theological Seminary is providing me with a biblical and theological education that has enabled me to fully participate in the continuing ministry of our Lord Jesus Christ.  
   21 responses  
   (1) 5% (0) (2) 10% (8) 38% (10) 47%
CHRISTIANITY IN CULTURE

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. Morija Theological Seminary should prepare me adequately to understand the relationship between Christianity and Basotho Cultural Traditions.  
   - 20 responses  
   - (1) 5%  
   - (0) 0%  
   - (0) 0%  
   - (1) 5%  
   - (18) 90%

2. Morija Theological Seminary should prepare me adequately to respond helpfully to the presence of Basotho Cultural Traditions in my church.  
   - 20 responses  
   - (1) 5%  
   - (0) 0%  
   - (0) 0%  
   - (4) 20%  
   - (15) 75%

3. Lecturers at Morija Theological Seminary are responsive to questions and discussion about African Tradition Religions and Basotho Cultural Traditions.  
   - 21 responses  
   - (1) 5%  
   - (3) 14%  
   - (1) 5%  
   - (9) 43%  
   - (7) 33%

4. Seminary is helping me to think about Christian faith in my Basotho cultural setting.  
   - 20 responses  
   - (0) 0%  
   - (3) 15%  
   - (2) 10%  
   - (4) 20%  
   - (11) 55%

5. Seminary courses provide me with adequate information about and opportunity to explore theological issues regarding Christianity and Basotho Cultural Traditions.  
   - 19 responses  
   - (1) 5%  
   - (5) 26%  
   - (2) 11%  
   - (8) 42%  
   - (3) 16%

6. Basotho Cultural Traditions are actively practiced by members of my home community.  
   - 20 responses  
   - (1) 5%  
   - (1) 5%  
   - (2) 10%  
   - (3) 15%  
   - (13) 65%

7. Basotho Cultural Traditions are actively practiced by members of my home congregation.  
   - 20 responses  
   - (1) 5%  
   - (0) 0%  
   - (2) 10%  
   - (3) 15%  
   - (14) 70%

8. I actively practice Basotho Cultural Traditions.  
   - 20 responses  
   - (3) 15%  
   - (2) 10%  
   - (4) 20%  
   - (8) 40%  
   - (3) 15%

9. Seminary courses should prepare me well to understand and interpret Lesotho Evangelical Church positions on balimo, circumcision, polygamy, and bohali.  
   - 20 responses  
   - (0) 0%  
   - (0) 0%  
   - (1) 5%  
   - (1) 5%  
   - (18) 90%

10. I wish Morija Theological Seminary would provide more courses/information related to Basotho Cultural Traditions.  
    - 20 responses  
    - (0) 0%  
    - (0) 0%  
    - (4) 20%  
    - (16) 80%

11. Seminary lectures and texts fit the context of Lesotho well.  
    - 18 responses  
    - (2) 11%  
    - (1) 6%  
    - (5) 28%  
    - (5) 28%  
    - (5) 28%

12. Expatriate lecturers try to learn and understand important elements of Basotho culture.  
    - 20 responses  
    - (0) 0%  
    - (2) 10%  
    - (2) 10%  
    - (10) 50%  
    - (6) 30%

13. Pastoral Care courses acknowledge and address Basotho customs and traditions.  
    - 19 responses  
    - (3) 16%  
    - (2) 11%  
    - (7) 36%  
    - (4) 21%  
    - (3) 16%
POVERTY

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. Members of parishes in the L.E.C. have experienced poverty.  
   19 responses  
   (1) 5%  
   (0)  
   (1) 5%  
   (5) 26%  
   (12) 64%

2. Members of communities where I have lived have experienced poverty.  
   20 responses  
   (0)  
   (1) 5%  
   (0)  
   (7) 35%  
   (12) 60%

3. Poverty will be an important issue in my pastoral work.  
   20 responses  
   (1) 5%  
   (1) 5%  
   (1) 5%  
   (3) 15%  
   (14) 70%

4. Courses at Morija Theological Seminary are providing me with useful skills and information regarding poverty.  
   19 responses  
   (6) 32%  
   (1) 5%  
   (1) 5%  
   (9) 47%  
   (2) 11%

5. Courses at Morija Theological Seminary are providing me with opportunity to discuss poverty biblically and theologically.  
   20 responses  
   (5) 25%  
   (1) 5%  
   (1) 5%  
   (9) 45%  
   (4) 20%

6. Courses at Morija Theological Seminary are providing me with adequate skills and information to lead parishes and communities in programmes that address poverty.  
   19 responses  
   (4) 21%  
   (3) 16%  
   (0)  
   (9) 47%  
   (3) 16%

7. The church should participate in addressing and alleviating poverty.  
   20 responses  
   (0)  
   (1) 5%  
   (0)  
   (1) 5%  
   (18) 90%

8. I would like additional training and information to help me address issues of poverty in my pastoral work.  
   20 responses  
   (0)  
   (0)  
   (1) 5%  
   (1) 5%  
   (18) 90%
HIV/AIDS

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Scale</th>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. I am attending seminars about HIV/AIDS while I am a student at Morija Theological Seminary.  20 responses
   1(1) 5%   (0)   (0)   (3) 15%  (16) 80%

2. Morija Theological Seminary courses include information and discussions about HIV/AIDS.  20 responses
   (0)   (0)   (0)   (2) 10%  (18) 90%

3. HIV/AIDS is openly discussed by all lecturers at Morija Theological Seminary.  20 responses
   (6) 30%  (6) 30%  (3) 15%  (5) 25%  (0)

4. Courses at Morija Theological Seminary are providing me with adequate information about the transmission and prevention of HIV.  20 responses
   (0)   (1) 5%   (2) 10%   (8) 40%  (9) 45%

5. Courses at Morija Theological Seminary are providing me with adequate information about stigma and discrimination with regard to HIV/AIDS.  20 responses
   (0)   (1) 5%   (2) 10%   (5) 25%  (12) 60%

6. Courses at Morija Theological Seminary are providing me with adequate information and discussion of theological issues related to how churches and communities respond to people living with HIV/AIDS.  20 responses
   (1) 5%   (0)   (2) 10%  (9) 45%  (8) 40%

7. HIV/AIDS is an important issue in my community.  19 responses
   (4) 21%  (0)   (2) 11%  (4) 21%  (9) 47%

8. I have seen many community members die from AIDS-related opportunistic infections.  19 responses
   (1) 5%   (0)   (4) 21%  (4) 21%  (10) 53%

9. Courses at Morija Theological Seminary are helping me to be able to preach about HIV/AIDS.  20 responses
   (1) 5%  (2) 10%  (2) 10%   (8) 40%  (7) 35%

10. Courses at Morija Theological Seminary are helping me to be able to provide pastoral care within the context of HIV/AIDS.  20 responses
    (1) 5%  (0)   (2) 10%   (8) 40%  (9) 45%

11. Courses at Morija Theological Seminary acknowledge and emphasize the reality of HIV/AIDS.  20 responses
    (1) 5%  (1) 5%  (1) 5%   (7) 35%  (10) 50%

12. Lecturers and administration speak and teach helpfully regarding HIV/AIDS.  19 responses
    (2) 11%  (7) 36%  (2) 11%  (6) 31%  (2) 11%

13. I would like more courses/seminars about issues related to HIV/AIDS.  20 responses
    (1) 5%   (0)   (2) 10%  (0)   (17) 85%

Note: Percentages are represented as whole numbers only.
MORIJA THEOLOGICAL SEMINARY PASTOR QUESTIONNAIRE

To which presbytery do you belong?  
58 responses (listed at end of questionnaire)

Please tick the appropriate box:
I graduated from Morija Theological Seminary between: 

Please tick the appropriate choice for each question:

- I attended Morija Theological Seminary and lived on campus during my course of study there.
  ☐ Yes  ☐ No
- I am  ☐ Male (44)  ☐ Female (13)

CAMPUS LIFE AND GENERAL COURSE OF STUDY AT MORIJA THEOLOGICAL SEMINARY

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. Living at Morija Theological Seminary was helpful to my course of study.  60 responses
   (1) 1%  (0)  (0)  (10) 17%  (40) 82%

2. I experienced a strong feeling of positive Christian community while living at Morija Theological Seminary.  56 responses
   (3) 5%  (5) 9%  (7) 13%  (24) 43%  (17) 30%

3. I found worship at Morija Theological Seminary helpful for my spiritual growth.  58 responses
   (3) 5%  (6) 10%  (5) 9%  (12) 21%  (32) 55%

4. Students at Morija Theological Seminary were encouraged to participate in the life of the community of Morija.  61 responses
   (19) 31%  (9) 15%  (6) 10%  (10) 16%  (17) 28%

5. I was adequately accommodated while at Morija Theological Seminary.  59 responses
   (2) 3%  (2) 3%  (8) 14%  (21) 36%  (26) 44%

6. I found the other students to be helpful and concerned about my well-being.  58 responses
   (5) 9%  (5) 9%  (4) 7%  (26) 45%  (18) 31%

7. I made close friends at Morija Theological Seminary who are now valued clergy colleagues.  61 responses
   (1) 2%  (6) 10%  (3) 5%  (20) 33%  (31) 51%

8. I felt honoured and respected as a member of the campus community.  61 responses
   (4) 6%  (3) 5%  (8) 13%  (23) 38%  (23) 38%
Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

9. There were adequate resources (e.g., books, journals, lectures, etc.) to facilitate my study at Morija Theological Seminary.
   - 61 responses
   - 5% (3) Strongly Disagree
   - 11% (7) Somewhat Disagree
   - 5% (3) Undecided
   - 26% (16) Somewhat Agree
   - 52% (32) Strongly Agree

10. I found the system of campus government (administration, prefects) to be helpful to campus life.
    - 61 responses
    - 15% (9) Strongly Disagree
    - 13% (8) Somewhat Disagree
    - 11% (7) Undecided
    - 35% (21) Somewhat Agree
    - 26% (16) Strongly Agree

11. Life on campus was what I had expected before I came to seminary.
    - 61 responses
    - 46% (28) Strongly Agree
    - 21% (13) Somewhat Agree
    - 16% (10) Undecided
    - 13% (8) Somewhat Disagree
    - 3% (2) Strongly Disagree

12. I found the lecturers to be helpful and concerned about my well-being.
    - 58 responses
    - 5% (0) Strongly Disagree
    - 14% (8) Somewhat Disagree
    - 28% (16) Undecided
    - 36% (22) Somewhat Agree
    - 53% (31) Strongly Agree

13. I found the members of the administration to be helpful and concerned about my well-being.
    - 61 responses
    - 8% (5) Strongly Disagree
    - 10% (6) Somewhat Disagree
    - 10% (6) Undecided
    - 36% (22) Somewhat Agree
    - 36% (22) Strongly Agree

14. Lecturers were helpful and responsive to my learning needs.
    - 61 responses
    - 2% (1) Strongly Disagree
    - 2% (1) Somewhat Disagree
    - 11% (7) Undecided
    - 38% (23) Somewhat Agree
    - 47% (29) Strongly Agree

15. Lecturers were helpful and responsive to my personal concerns.
    - 59 responses
    - 2% (1) Strongly Disagree
    - 12% (7) Somewhat Disagree
    - 17% (10) Undecided
    - 38% (23) Somewhat Agree
    - 31% (18) Strongly Agree

16. Lecturers were well-qualified in their fields of study.
    - 59 responses
    - 2% (1)
    - 3% (0)
    - 5% (0)
    - 10% (6)
    - 20% (12)
    - 37% (22)
    - 33% (20)

17. Lectures were well-prepared and well-presented.
    - 60 responses
    - 8% (5)
    - 20% (12)
    - 37% (22)
    - 33% (20)

18. I was encouraged to ask questions and participate in discussions.
    - 58 responses
    - 0% (0)
    - 5% (3)
    - 22% (13)
    - 72% (42)

19. I was treated with dignity by lecturers and administration.
    - 59 responses
    - 5% (3)
    - 8% (5)
    - 22% (13)
    - 34% (20)
    - 31% (18)

20. Learning and studying in English language was helpful to me.
    - 59 responses
    - 2% (1)
    - 5% (0)
    - 14% (8)
    - 79% (47)

21. My previous education/experience had adequately prepared me to succeed at Morija Theological Seminary.
    - 59 responses
    - 2% (1)
    - 2% (1)
    - 10% (6)
    - 25% (15)
    - 61% (36)

22. I had access to caring and confidential pastoral care while I was at Morija Theological Seminary.
    - 59 responses
    - 3% (2)
    - 14% (8)
    - 14% (8)
    - 44% (26)
    - 25% (15)

23. Lecturers used and encouraged many different learning/teaching styles (lecture, discussion, experiential, group projects, etc.)
    - 60 responses
    - 8% (5)
    - 2% (1)
    - 23% (14)
    - 32% (19)
    - 35% (21)

24. I received instruction in History of Christianity.
    - 60 responses
    - 5% (3)
    - 12% (7)
    - 13% (8)
    - 28% (17)
    - 42% (25)
Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

25. Information in History of Christianity has proven helpful in my pastoral ministry. (2) 3% (5) 8% (7) 12% (17) 29% 59 responses

26. I received instruction in History of the Lesotho Evangelical Church. (7) 11% (6) 10% (0) (11) 18% 61 responses

27. Information in History of the Lesotho Evangelical Church has proven helpful in my pastoral ministry. (6) 10% (2) 3% (4) 7% (16) 27% 59 responses

28. I received instruction in Pastoral Care. (2) 3% (3) 5% (4) 7% (17) 28% 60 responses

29. Information in Pastoral Care has proven helpful in my pastoral ministry. (2) 3% (3) 5% (2) 3% (12) 20% 61 responses

30. I received instruction in Old Testament. (0) (2) 3% (4) 7% (20) 33% 61 responses

31. Information in Old Testament has proven helpful in my pastoral ministry. (0) (6) 10% (20) 33% 60 responses

32. I received instruction in New Testament. (0) (2) 3% (5) 8% (19) 31% 61 responses

33. Information in New Testament has proven helpful in my pastoral ministry. (0) (2) 3% (3) 5% (16) 26% 61 responses

34. I received instruction in Systematic Theology/Dogmatics. (2) 3% (1) 2% (3) 5% (17) 28% 60 responses

35. Information in Systematic Theology/Dogmatics has proven helpful in my pastoral ministry. (3) 5% (1) 2% (7) 12% (16) 27% 60 responses

36. I received instruction in Christian Ethics. (11) 19% (4) 7% (5) 9% (11) 19% 58 responses

37. Information in Christian Ethics has proven helpful in my pastoral ministry. (10) 17% (2) 3% (5) 9% (13) 22% 58 responses

38. I received instruction in Practical Theology. (5) 9% (1) 2% (5) 9% (22) 38% 58 responses

39. Information in Practical Theology has proven helpful in my pastoral ministry. (2) 3% (2) 3% (5) 8% (18) 31% 59 responses

40. I received instruction in Homiletics. (1) 2% (0) (2) 3% (18) 31% 58 responses

41. Information in Homiletics has proven helpful in my pastoral ministry. (0) (1) 2% (6) 10% (12) 21% 58 responses

42. I received instruction in English. (9) 15% (2) 3% (6) 10% (16) 27% 59 responses
### Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

43. Information in English has proven helpful in my pastoral ministry.  
   - 60 responses
   - (8) 13%  (3) 5%  (5) 8%  (16) 27%  (28) 47%

44. I received instruction in Lesotho Evangelical Church Polity.  
   - 60 responses
   - (9) 15%  (7) 12%  (9) 15%  (16) 27%  (19) 32%

45. Information in LEC Polity has proven helpful in my pastoral ministry.  
   - 58 responses
   - (10) 17%  (2) 3%  (10) 17%  (18) 31%  (18) 31%

46. I received instruction in African Tradition Religions.  
   - 58 responses
   - (16) 27%  (11) 19%  (5) 9%  (15) 26%  (11) 19%

47. Information in African Traditional Religions has proven helpful in my pastoral ministry.  
   - 56 responses
   - (14) 25%  (6) 11%  (9) 16%  (14) 25%  (13) 23%

48. I received instruction in World Religions.  
   - 59 responses
   - (9) 15%  (6) 10%  (6) 10%  (24) 41%  (14) 24%

49. Information in World Religions has proven helpful in my pastoral ministry.  
   - 59 responses
   - (9) 15%  (0)  (4) 7%  (17) 29%  (17) 29%

50. I had adequate time for reading, study, and reflection during my course of study at Morija.  
   - 60 responses
   - (2) 3%  (0)  (4) 7%  (16) 27%  (38) 63%
FIELD EDUCATION

1. I participated in an internship placement in a Lesotho Evangelical Church parish.
   □ Yes (36) □ No

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

2. I received adequate preparation and orientation prior to my internship placement.
   (7) 13% (7) 13% (6) 11% (11) 20% (24) 44% 55 responses

3. My family’s needs and circumstances were considered when the placement was selected.
   (18) 33% (4) 7% (7) 13% (14) 25% (12) 22% 55 responses

4. I was adequately accommodated and provided for at my internship placement.
   (6) 11% (5) 9% (6) 11% (17) 30% (23) 40% 57 responses

5. Morija Theological Seminary provided the church and pastor with guidelines for my internship year.
   (10) 19% (1) 2% (10) 10% (12) 22% (20) 38% 53 responses

6. I received helpful guidance from the pastor at my internship placement.
   (6) 10% (5) 9% (5) 9% (23) 40% (19) 33% 58 responses

7. I received helpful guidance from the consistory/congregation members.
   (7) 12% (2) 3% (7) 12% (25) 43% (17) 29% 58 responses

8. I participated in or led Bible study during my internship placement.
   (6) 11% (8) 14% (2) 4% (19) 34% (21) 37% 56 responses

9. The pastor at my internship placement was responsive to my questions and requests.
   (11) 19% (4) 7% (6) 10% (14) 25% (22) 39% 57 responses

10. The pastor met with me often to discuss my progress.
    (15) 27% (7) 13% (6) 11% (11) 20% (17) 30% 56 responses

11. Lecturers/Administration at Morija Theological Seminary adequately reviewed and discussed my internship learnings and challenges upon my return to classes on campus.
    (10) 18% (1) 2% (7) 12% (15) 26% (24) 42% 57 responses

12. The courses I took before my intern year were helpful as I worked at my internship placement.
    (3) 5% (3) 5% (7) 13% (12) 22% (30) 55% 55 responses

13. The courses I took after my intern year were designed to include and enhance my learnings from my internship placement.
    (3) 5% (7) 13% (8) 14% (23) 41% (15) 27% 56 responses

14. The internship was an important and helpful part of my seminary education.
    (4) 7% (1) 2% (1) 2% (10) 18% (41) 72% 57 responses
<table>
<thead>
<tr>
<th>Question</th>
<th>Responses</th>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The courses I took at Morija Theological Seminary have helped me in</td>
<td>60</td>
<td>(0)</td>
<td>(0)</td>
<td>(10) 17%</td>
<td>(50) 83%</td>
<td></td>
</tr>
<tr>
<td>my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. The History courses I took at Morija Theological Seminary have</td>
<td>59</td>
<td>(1) 2%</td>
<td>(0)</td>
<td>(4) 7%</td>
<td>(15) 25%</td>
<td>(39) 66%</td>
</tr>
<tr>
<td>helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. The Bible courses I took at Morija Theological Seminary have</td>
<td>60</td>
<td>(0)</td>
<td>(0)</td>
<td>(1) 2%</td>
<td>(13) 22%</td>
<td>(46) 76%</td>
</tr>
<tr>
<td>helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. The language courses I took at Morija Theological Seminary have</td>
<td>59</td>
<td>(3) 5%</td>
<td>(3) 5%</td>
<td>(8) 14%</td>
<td>(20) 34%</td>
<td>(25) 42%</td>
</tr>
<tr>
<td>helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The Ethics courses I took at Morija Theological Seminary have</td>
<td>56</td>
<td>(7) 13%</td>
<td>(3) 5%</td>
<td>(3) 5%</td>
<td>(18) 32%</td>
<td>(25) 45%</td>
</tr>
<tr>
<td>helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. The Pastoral Studies courses I took at Morija Theological Seminary</td>
<td>60</td>
<td>(0)</td>
<td>(0)</td>
<td>(4) 7%</td>
<td>(16) 27%</td>
<td>(40) 67%</td>
</tr>
<tr>
<td>have helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. The Systematic Theology/Dogmatics courses I took at Morija</td>
<td>58</td>
<td>(4) 7%</td>
<td>(0)</td>
<td>(5) 9%</td>
<td>(14) 24%</td>
<td>(35) 60%</td>
</tr>
<tr>
<td>Theological Seminary have helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. The Homiletics courses I took at Morija Theological Seminary</td>
<td>56</td>
<td>(2) 4%</td>
<td>(1) 2%</td>
<td>(4) 7%</td>
<td>(14) 25%</td>
<td>(35) 62%</td>
</tr>
<tr>
<td>have helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. The Practical Theology courses I took at Morija Theological</td>
<td>60</td>
<td>(2) 3%</td>
<td>(2) 3%</td>
<td>(6) 10%</td>
<td>(20) 33%</td>
<td>(30) 50%</td>
</tr>
<tr>
<td>Seminary have helped me in my pastoral ministry.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Upon leaving Morija Theological Seminary I was adequately prepared</td>
<td>58</td>
<td>(6) 10%</td>
<td>(4) 7%</td>
<td>(4) 7%</td>
<td>(10) 17%</td>
<td>(34) 59%</td>
</tr>
<tr>
<td>to lead worship and administer the sacraments.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Upon leaving Morija Theological Seminary I was adequately prepared</td>
<td>57</td>
<td>(0)</td>
<td>(1) 2%</td>
<td>(2) 4%</td>
<td>(11) 19%</td>
<td>(43) 75%</td>
</tr>
<tr>
<td>to lead and encourage congregations.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Upon leaving Morija Theological Seminary I was adequately prepared</td>
<td>59</td>
<td>(1) 2%</td>
<td>(2) 3%</td>
<td>(3) 5%</td>
<td>(21) 36%</td>
<td>(32) 54%</td>
</tr>
<tr>
<td>to provide pastoral care and counseling.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Upon leaving Morija Theological Seminary I was adequately prepared</td>
<td>59</td>
<td>(2) 3%</td>
<td>(2) 3%</td>
<td>(3) 5%</td>
<td>(21) 36%</td>
<td>(31) 53%</td>
</tr>
<tr>
<td>to lead Bible study.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

302
<table>
<thead>
<tr>
<th>Question</th>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>14. Upon leaving Morija Theological Seminary I was adequately prepared to preach.</td>
<td>(0)</td>
<td>(0)</td>
<td>(2) 3%</td>
<td>(7) 11%</td>
<td>(52) 85%</td>
</tr>
<tr>
<td>15. Upon leaving Morija Theological Seminary I was adequately prepared to understand and interpret the theological foundations for church life in the Lesotho Evangelical Church.</td>
<td>(2) 3%</td>
<td>(2) 3%</td>
<td>(5) 8%</td>
<td>(26) 43%</td>
<td>(26) 43%</td>
</tr>
<tr>
<td>16. The lecturers at Morija Theological Seminary had a clear understanding of the life and needs of Lesotho Evangelical Church parishes.</td>
<td>(4) 7%</td>
<td>(7) 12%</td>
<td>(12) 20%</td>
<td>(24) 40%</td>
<td>(13) 22%</td>
</tr>
<tr>
<td>17. I have made use of the English language often in my life as a pastor.</td>
<td>(7) 12%</td>
<td>(11) 19%</td>
<td>(6) 10%</td>
<td>(22) 37%</td>
<td>(13) 22%</td>
</tr>
<tr>
<td>18. I would have liked more training/education in: (tick all that apply)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>History (29) 48%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biblical Languages (28) 46%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>African Traditional Religions (34) 56%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lesotho Evangelical Church Polity/History (32) 52%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Development (41) 67%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration (32) 52%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HIV/AIDS (44) 72%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. I would have liked Morija Theological Seminary to offer a Bachelors degree qualification.</td>
<td>(1) 2%</td>
<td>(0)</td>
<td>(1) 2%</td>
<td>(4) 6%</td>
<td>(55) 90%</td>
</tr>
<tr>
<td>20. I would like Morija Theological Seminary to sponsor courses or seminars for active pastors to discuss and improve their pastoral/theological skills.</td>
<td>(1) 2%</td>
<td>(0)</td>
<td>(0)</td>
<td>(4) 6%</td>
<td>(56) 92%</td>
</tr>
<tr>
<td>21. Morija Theological Seminary provided me with a biblical and theological education that has enabled me to fully participate in the continuing ministry of our Lord Jesus Christ.</td>
<td>(0)</td>
<td>(0)</td>
<td>(3) 5%</td>
<td>(12) 21%</td>
<td>(43) 74%</td>
</tr>
</tbody>
</table>

58 responses
CHRISTIANITY IN CULTURE

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. Morija Theological Seminary prepared me adequately to understand the relationship between Christianity and Basotho Cultural Traditions.  
   (59 responses)
   (9) 15%  (4) 7%  (9) 15%  (18) 31%  (19) 32%

2. Morija Theological Seminary prepared me adequately to respond helpfully to the presence of Basotho Cultural Traditions in my church.  
   (57 responses)
   (8) 14%  (7) 12%  (10) 18%  (18) 31%  (14) 25%

3. Lecturers at Morija Theological Seminary were responsive to questions and discussion about African Tradition Religions and Basotho Cultural Traditions.  
   (58 responses)
   (9) 16%  (7) 12%  (18) 31%  (14) 24%  (10) 17%

4. Seminary helped me to think about Christian faith in my Basotho cultural setting.  
   (58 responses)
   (6) 10%  (6) 10%  (9) 16%  (19) 33%  (18) 31%

5. Seminary courses provided me with adequate information about and opportunity to explore theological issues regarding Christianity and Basotho Cultural Traditions.  
   (58 responses)
   (8) 14%  (8) 14%  (16) 27%  (18) 31%  (8) 14%

6. Basotho Cultural Traditions are actively practiced by members of my community.  
   (59 responses)
   (1) 2%  (2) 3%  (8) 14%  (18) 31%  (30) 51%

7. Basotho Cultural Traditions are actively practiced by members of my congregation.  
   (59 responses)
   (4) 7%  (2) 3%  (3) 5%  (23) 39%  (27) 46%

8. I actively practice Basotho Cultural Traditions.  
   (59 responses)
   (13) 22%  (9) 15%  (15) 25%  (17) 29%  (5) 8%

9. Seminary courses prepared me well to understand and interpret Lesotho Evangelical Church positions on balimo, circumcision, polygamy, and bohali.  
   (59 responses)
   (11) 19%  (9) 15%  (4) 7%  (17) 29%  (18) 31%

10. I wish Morija Theological Seminary had provided more courses/information related to Basotho Cultural Traditions.  
    (59 responses)
    (3) 5%  (1) 2%  (3) 5%  (9) 15%  (43) 73%

11. Seminary lectures and texts fit the context of Lesotho well.  
    (59 responses)
    (3) 5%  (12) 20%  (14) 24%  (24) 41%  (6) 10%

12. Expatriate lecturers tried to learn and understand important elements of Basotho culture.  
    (59 responses)
    (4) 7%  (6) 10%  (15) 25%  (22) 37%  (12) 20%

13. Pastoral Care courses acknowledged and addressed Basotho customs and traditions.  
    (58 responses)
    (7) 12%  (4) 7%  (14) 24%  (23) 40%  (10) 17%
Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. Members of parishes I have served have experienced poverty.  
   - Responses: 58 responses
     - Strongly Disagree: 2% (1)
     - Somewhat Disagree: 2% (0)
     - Undecided: 3% (2)
     - Somewhat Agree: 26% (15)
     - Strongly Agree: 66% (38)

2. Members of communities I have served have experienced poverty.  
   - Responses: 58 responses
     - Strongly Disagree: 2% (0)
     - Somewhat Disagree: 2% (1)
     - Undecided: 3% (2)
     - Somewhat Agree: 33% (19)
     - Strongly Agree: 62% (36)

3. Poverty is an important issue in my pastoral work.  
   - Responses: 58 responses
     - Strongly Disagree: 3% (6)
     - Somewhat Disagree: 2% (1)
     - Undecided: 3% (2)
     - Somewhat Agree: 21% (12)
     - Strongly Agree: 66% (38)

4. Courses at Morija Theological Seminary provided me with useful skills and information regarding poverty.  
   - Responses: 57 responses
     - Strongly Disagree: 19% (11)
     - Somewhat Disagree: 9% (5)
     - Undecided: 19% (11)
     - Somewhat Agree: 28% (16)
     - Strongly Agree: 25% (14)

5. Courses at Morija Theological Seminary provided me with opportunity to discuss poverty biblically and theologically.  
   - Responses: 56 responses
     - Strongly Disagree: 14% (8)
     - Somewhat Disagree: 11% (6)
     - Undecided: 18% (10)
     - Somewhat Agree: 30% (17)
     - Strongly Agree: 27% (15)

6. Courses at Morija Theological Seminary provided me with adequate skills and information to lead parishes and communities in programmes that address poverty.  
   - Responses: 57 responses
     - Strongly Disagree: 14% (8)
     - Somewhat Disagree: 12% (7)
     - Undecided: 18% (10)
     - Somewhat Agree: 40% (23)
     - Strongly Agree: 16% (9)

7. The church should participate in addressing and alleviating poverty.  
   - Responses: 57 responses
     - Strongly Disagree: 4% (2)
     - Somewhat Disagree: 2% (1)
     - Undecided: 7% (4)
     - Somewhat Agree: 4% (2)
     - Strongly Agree: 84% (48)

8. I would like additional training and information to help me address issues of poverty in my pastoral work.  
   - Responses: 58 responses
     - Strongly Disagree: 0% (0)
     - Somewhat Disagree: 0% (0)
     - Undecided: 0% (0)
     - Somewhat Agree: 7% (4)
     - Strongly Agree: 93% (54)
HIV/AIDS

Please answer the following questions using this scale:

<table>
<thead>
<tr>
<th></th>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I attended seminars about HIV/AIDS while I was a student at Morija Theological Seminary.</td>
<td>(36) 61%</td>
<td>(7) 12%</td>
<td>(2) 3%</td>
<td>(8) 14%</td>
<td>(6) 10%</td>
</tr>
<tr>
<td>2. Morija Theological Seminary courses included information and discussions about HIV/AIDS.</td>
<td>(33) 57%</td>
<td>(4) 7%</td>
<td>(6) 10%</td>
<td>(9) 16%</td>
<td>(6) 10%</td>
</tr>
<tr>
<td>3. HIV/AIDS was openly discussed when I attended Morija Theological Seminary.</td>
<td>(33) 57%</td>
<td>(5) 9%</td>
<td>(9) 16%</td>
<td>(6) 10%</td>
<td>(5) 9%</td>
</tr>
<tr>
<td>4. Courses at Morija Theological Seminary provided me with adequate information about the transmission and prevention of HIV.</td>
<td>(27) 46%</td>
<td>(12) 20%</td>
<td>(5) 8%</td>
<td>(10) 17%</td>
<td>(5) 8%</td>
</tr>
<tr>
<td>5. Courses at Morija Theological Seminary provided me with adequate information about stigma and discrimination with regard to HIV/AIDS.</td>
<td>(33) 56%</td>
<td>(7) 12%</td>
<td>(7) 12%</td>
<td>(6) 10%</td>
<td>(6) 10%</td>
</tr>
<tr>
<td>6. Courses at Morija Theological Seminary provided me with adequate information and discussion of theological issues related to how churches and communities respond to people living with HIV/AIDS.</td>
<td>(32) 55%</td>
<td>(7) 12%</td>
<td>(8) 14%</td>
<td>(6) 10%</td>
<td>(5) 9%</td>
</tr>
<tr>
<td>7. HIV/AIDS is an important issue in my community.</td>
<td>(6) 10%</td>
<td>(2) 3%</td>
<td>(3) 5%</td>
<td>(9) 15%</td>
<td>(39) 66%</td>
</tr>
<tr>
<td>8. I have seen many community members die from AIDS-related opportunistic infections.</td>
<td>(2) 3%</td>
<td>(3) 5%</td>
<td>(1) 2%</td>
<td>(10) 17%</td>
<td>(43) 73%</td>
</tr>
<tr>
<td>9. Courses at Morija Theological Seminary helped me to be able to preach about HIV/AIDS.</td>
<td>(21) 34%</td>
<td>(8) 13%</td>
<td>(10) 16%</td>
<td>(13) 21%</td>
<td>(9) 15%</td>
</tr>
<tr>
<td>10. Courses at Morija Theological Seminary helped me to be able to provide pastoral care within the context of HIV/AIDS.</td>
<td>(24) 41%</td>
<td>(8) 14%</td>
<td>(6) 10%</td>
<td>(10) 17%</td>
<td>(10) 17%</td>
</tr>
<tr>
<td>11. Courses at Morija Theological Seminary acknowledged and emphasized the reality of HIV/AIDS.</td>
<td>(26) 44%</td>
<td>(5) 8%</td>
<td>(13) 22%</td>
<td>(9) 15%</td>
<td>(6) 10%</td>
</tr>
<tr>
<td>12. Lecturers and administration spoke and taught helpfully regarding HIV/AIDS.</td>
<td>(29) 49%</td>
<td>(8) 14%</td>
<td>(10) 17%</td>
<td>(7) 12%</td>
<td>(5) 8%</td>
</tr>
<tr>
<td>13. I would like more courses/seminars for pastors to learn about issues related to HIV/AIDS.</td>
<td>(4) 7%</td>
<td>(0)</td>
<td>(0)</td>
<td>(5) 8%</td>
<td>(50) 85%</td>
</tr>
</tbody>
</table>

Note: Percentages are represented as whole numbers only.
Appendix E

Focus Group Interview Locations

Lesotho map—www.cia.gov
Bibliography


Card, Josefin, Angela Amarillas, Alana Conner, Diana Dull Akers, and Julie Solomon. 2007. *The


Church, Henry G. 2002. *Theological education that makes a difference: Church growth in the Free Methodist Church in Malawi and Zimbabwe*. Blantyre: Christian Literature Association in Malawi.


Cooper, Terry D. *Don Browning and psychology: Interpreting the horizon of our lives*. Forthcoming, Mercer University Press.

Coplan, David. 1995. In the time of cannibals: The word music of South Africa’s Basotho migrants.


________. 2005. *PIRHANA: Participatory inquiry into religious health assets, networks, and agency*. ARHAP.


________. 2005. *Never too small to remember: Memory work and resilience in times of AIDS*. 

315
Pietermaritzburg: Cluster Publications.


Epprecht, Marc. 2000. *This matter of women is getting very bad’: Gender, development and politics in colonial Lesotho*. Pietermaritzburg: University of Natal Press.


Lienemann-Perrin, Christine. 1981. Training for a relevant ministry: A study of the contribution of the


_______. 1965. Ordination and the ministries of the church according to the biblical witness. *Ministry* 1 (October): 5-12.


Meakins, Robin H. 2007. *...And none were innocent: Unreliable memories of Lesotho's struggle against Apartheid.* Bloomingtom: AuthorHouse.


Morija Theological Seminary. 2001 *Read and preach.* Morija, Lesotho: Morija Theological Seminary.

Moschella, Mary Clark. 2008. *Ethnography as a pastoral practice an introduction*. Cleveland,


Proceedings of reconciliation and ministerial formation in Africa: A conference hosted by the department of theology and religious studies university of Botswana for ATISCA, The Kagisong Centre Conference and Training Facility, Gaborone, Botswana.


329


Schier, Tracy. Chuck Foster on the Carnegie foundation’s study of educational clergy: *Resources for American Christianity* 1-10.


Heights, Ill: Waveland Press.


Thank you for agreeing to participate in this interview about theological education in the L.E.C. As I mentioned earlier, we will only use the name you selected to represent yourself when this interview is typed-up. If at anytime you’d like the interview to be over, just tell me, and we’ll be finished. Once I’ve made a transcript of our conversation, I’ll bring it to you to see if it seems like an accurate record of this interview. I’ll only use it for my study once you’ve approved a final draft. Are you ready to begin?

J: Yes.

As you saw on the questionnaire you filled out, one question was whether seminary has turned out to be what you expected before you came. Has it been what you expected?

L: Before I came to seminary I thought this place was pious, but I found out it was different from what I expected.

J: Pious?

L: Yes, a holy place.

J: What happens in a holy place?

L: Neighbour care…respect…humility…sympathy.

J: Did you find these things at seminary?

L: Not much.

J: What else did you expect?

L: The main thing was that it would be a pious place. Regarding courses, it was more than I expected. I thought it would be Bible only, but there are many other things, and I appreciate that.

J: Should MTS be a pious place?

L: Yes, it should be.

J: Why?

L: Because it’s a place where ministers are trained. Ministers should be pious because they serve among God’s people. If people see that they aren’t faithful, they’ll have difficulty gaining converts.

J: Anything else?

L: That is all. The things I listed are the fruits of piety. I thought the place would be a caring place.

J: Is it more caring than your home village?

L: No.

J: Why not?

L: In this place people are only concerned about their own wellbeing, but in my village they’re concerned about others. [pause] Not much…but in comparison it’s tremendous.

J: Why do you think that might be so?

L: Maybe our conduct as human beings. We say we are called, but we reach this place and forget all about our call.

J: Do you feel called?

L: Yes, but sometimes I wonder, because I think if God did call me, I shouldn’t be living the way I live – and that’s the influence of the seminary.
J: Do you mean that you think the seminary influences you to live inappropriately? What is it about the seminary that could do this?

L: In this seminary hatred is ruling. If you’re hated, you will rebel and act foolishly. Hatred is the major influence. There is selfishness and disrespect.

J: How do you recognise this hatred?

L: Due to some things that happen. [She points to herself] I am included. There are some people I feel that I hate.

J: Why do you hate them?

L: Because they do not show respect to me. I do it as a response. [pause] I know it’s wrong.

J: Do you think this hate has a source? Do the students contribute to it? The lecturers? The Director?

L: Students.

J: Why do you think this happens here?

L: We are only concerned about our wellbeing. When we see others progress we detest it. Life here is like a competition.

J: So you’re happy when others lose?

L: I am made to be.

J: Who makes you?

L: The seminary. The students.

J: What is it about the seminary that seems to make things this way?

L: I don’t know, but we say it’s like ‘family’ – but when you look, you see it’s not like a family. But I really can’t explain.

J: I’d like to ask you about the lecturers and administration. Do lecturers and administration seem concerned about your wellbeing?

L: Some lecturers seem to be concerned about our wellbeing, but it is the minor number of them.

J: In what ways could lecturers show their concern?

L: They could show caring when we go to them with personal problems.

J: Have you felt that you could go to lecturers with personal problems.

L: Yes. [pause] I haven’t, but I do want to. [pause] It is out of fear that I hesitate.

J: I’ve heard some other students also mention fear. Why do you speak of fear?

L: It’s my second year here, and since we arrived I have feared the administration. It’s like we are embedded in a shell of fear. The council of prefects – I think their approach is inhumane sometimes.

J: When you say ‘administration,’ who does that include? The prefects? The Director? Lecturers?

L: With regard to the Director, we are made to have that fear. The way he’s presented to us – we’re told falsehoods about his character.

J: From whom?

L: Students, senior students, prefects.

J: Why would they do this?
Student Interview: “Lieketseng”

L: Because they think they are. . . they want to show us how close they are to him, and they don’t want us to get close to him. They think TS1 and TS2 students are inferior.

J: Would you like to know the Director better?

L: That, I think, would help.

J: Are TS1s and TS2s inferior?

L: No, they are not.

J: Do you think the courses you are taking here at seminary will prove helpful to you once you reach the parish?

L: I think so.

J: Do you find that the lectures are well-prepared?

L: Well. . . I think so.

J: But you don’t know?

L: Yes, I don’t know.

J: How would you change classes to help you learn better?

L: At present, it’s fine. [pause] Honestly, I think there should be improvement, but I can’t tell what kind.

J: I’d like to ask about culture. Is MTS preparing you adequately to understand the ways that the church and the wider culture interact?

L: No.

J: Why?

L: Courses we take here are still based on the feelings of the pioneer missionaries who thought our culture was evil. Even now we are made to feel it’s evil.

J: How?

L: Our culture is never given due respect. Once in a blue moon we talk about culture and how we can live in culture as well as Christianity.

J: Is that possible?

L: Yes.

J: What could the school do to help with this?

L: Show due respect to culture, support it. Show the link between Christianity and our culture, because I think there is one.

J: Are cultural issues such as lebollo and balimo important for you, and do you think they’ll be important in your ministry?

L: Yes. For example, lebollo: Many initiated people are coming out of the closet on customs. I think I don’t find any sin in that. This is problematic because the church doesn’t say why it detests initiation schools. When we try to find out, they say they [notes unclear] . . . initiates show disrespect when they return to the communities.

J: Who is ‘they’?

L: The church ministers who detest initiation schools. … Because I don’t.

J: How has it been for you to study in English?

L: Fine, because I want to progress in my education, so English will be important – Also reading books in English.
J: Preaching class is in Sesotho?
L: Yes.
J: Is that good?
L: No, it’s not good enough. If I don’t know English it could be a disaster and a disgrace. And I’ve seen it happen.
J: With a moruti?
L: With the one who was on internship.
J: I’d like to ask some questions about the issue of poverty. Is poverty an important issue in LEC churches?
L: We are made as pastors to live in poverty. I say ‘we are made’ because I don’t believe that there is that little money like the executive committee says. I don’t know why they want to force people to live in poverty.
J: Can you think of a reason?
L: Yes – this tasteless reason – they tell us we never sign a contract. We are not hired. But I think the lay people will judge God by how we appear. They will see that the God who called us is not taking care of us, and that is blasphemy.
J: Are there poor people in the LEC?
L: Yes, there are.
J: Have courses here at MTS so far helped you to think about how you will deal with poverty in your ministry?
L: Not that much.
J: Should they?
L: Yes, I think so.
J: Is HIV/AIDS a problem in Lesotho?
L: Yes, it’s a problem.
J: Should the church be interested?
L: Yes, it should.
J: How?
L: It should show love, and respect towards HIV patients. There should be practical things – not just sermons and tell the people God loves them – practical. Maybe support groups. I think it’s the responsibility of the church to establish such groups.
J: Do you think MTS is doing enough to prepare students to deal with these issues?
L: I don’t think so.
J: What could we do?
L: We could talk openly about HIV and AIDS, and how we can unite to prevent transmission, as well as caring for people dying of HIV and AIDS – and to give courses to people – at the moment, mostly the youth.
J: Do seminary students have contact with the community of Morija?
L: No
J: Why do you think that is?
L: It seems we are made different from other people. It seems a sin, maybe not sin, but against the law to speak with other people – people at the Morija church, for example.

J: Why is that?

L: I don’t know what causes it.

J: Should MTS students integrate into the community?

L: Yes.

J: What challenges you most at MTS?

L: The way we live here. We may adopt it and live it outside, which will lower the reputation of the church – and when I talk of the church, I talk of the real church where the head is Christ – not the church of human desire, like now. Lay people have perceived the bad character of pastors and trainees. It would be better if we tried to show them that our real character is not that bad. We need to change our bad characters as students.

J: Only students?

L: No, pastors as well. This is a foundation, where we can be helped.

J: What could MTS do?

L: Students need to be reminded of their call. Most of us have forgotten. Life before MTS is far different from now. The life I led before is different. My colleagues confirm that.

J: What makes it that way?

L: The conduct we find when we arrive. We are embedded in that shell. Good characters become bad.

J: Could the Administration, the Board and Director, do something?

L: Yes, remind us of our call, our mission.

J: Do the Director and the lecturers do that now?

L: In classes they do, because some of the studies remind me of my call – pastoral care, practical theology, as well as some points in LEC History.

J: What else could be done?

L: This thing of bad character is said to nurture our humanity, but I disagree. The seminary should change and find other ways to nurture our humanity.

J: Who has the most effect on life at the seminary?

L: The senior students.

J: Do the Director and the lecturers know about the things that happen?

L: I don’t know.

J: Should we know?

L: Yes.

J: Is there anything else you’d like to add to this conversation?

L: I think that’s all.

J: Lieketseng, thank you very much.
J: OK, so this is the 19th of December just after 3 o’clock and I’ve let you know that I’m interviewing you about the seminary - you’re a student at Morija Theological Seminary. I’m interested in your perceptions. After we record this interview, I’m going to type the things that we say to each other and I’ll bring them back to you and you can read them. If it looks like I’ve accurately typed the things, then I’ll ask you to sign something saying, “Yes, this is the conversation we had.” I’m not going to reveal your name to anybody. I, will only keep your identity. I’d like you to tell me what name should I use for this interview. What name should I use for you?

T: Thabang.

J: Thabang. O.K. So, Ntate Thabang, do you understand that I may write the answers that you give to these questions in a research paper, and I may even publish it in a journal article sometime but that I will only use “Thabang” and that I am also interviewing many other people?

T: OK.

J: OK, yes you are nodding. Alright well then let’s begin and I’m just going to ask you a few questions about the seminary and you know that you took the questionnaire. The first question that I’m concerned about is that many people said that seminary was not what they expected before they arrived at the seminary. Why do you think they would say that and is that the truth for you as well?

T: Yes, what we actually expected at the seminary is that we are already grown up so we wouldn’t need to ask anybody for going to Maseru any time we like to go if it is not time for the classes. So the seminary treats us like small children. It’s like we are in prison. We have to write letters when we want to visit somewhere.

J: Hmm… Is that the only thing that was different than what you expected or are there other things as well?

T: Yeah, I think other things.

J: Like what?

T: Like we are not free to say anything.

J: To whom? Are you free to say things to the other students or not free to say things to lecturers or…?

T: To prefects.

J: Ah, the prefects.

T: Yes.

J: Alright. Why do you think that is?

T: No, I don’t – they don’t want people to argue. To the things that we don’t want then. They just put things and then say that, “The director said so.” But if you argue and say, “Who said so?” they are going to tell you, “The director,” and then you’re going to be in a big problem, so you are not free.

J: I see. Do you think the director has said those things?

T: Sometimes, sometimes not.

J: I see. And so it sounds like you don’t feel like you can go to the director to ask him. You just have to listen to what the prefects say.

T: Yes.

J: Are you happy about that?
T: I am not happy.
J: Huh… and so, in the time that you’ve been at the seminary, have there been times when you feel the prefects have treated the students fairly?
T: Never.
J: Never?!!
T: Yes.
J: So that must make life difficult at the seminary.
T: Yes.
J: Huh… what do you think could make it better?
T: [long pause] I think if we can be in the same standards that can make it better.
J: So when you say “we” you mean all of the students and the prefects could be at the same standard?
T: Yes.
J: So does that mean maybe we shouldn’t have prefects?
T: No, it doesn’t mean that.
J: OK.
T: But they should act like students. Not the [unclear] students who are showing all they are showing is power. They are the power owners.
J: Do you think that the director gives them guidelines of how they should act?
T: I don’t know.
J: I see.
T: Because sometimes he is like that.
J: Sometimes he can also be that way.
T: Yes.
J: OK. What about the lecturers, and even myself, are we sometimes that way? Are the lecturers sometimes that way as well?
T: No.
J: Not always, OK. Alright. Well, one of the things about the prefects that I’m thinking about is that some of them were regular students before they became prefects.
T: Yes.
J: Do you think they change when they become prefects?
T: Yes, they change everything.
J: Mmm… But you think we still need to have prefects.
T: Yes, I think so.
J: I have here in my study a list of directions that I got from the wall of one of the classrooms at the school.
T: Yes.
J: I think you know which classroom.
T: Yes.
J: And I see that there are many things that – “All matters must be discussed with prefects.” “You must write a letter if you want to go somewhere” as you mentioned.

T: They are rules.

J: Right. Are all of the rules that the prefects have written somewhere?

T: No.

J: So it’s possible sometimes you don’t know the rules until you break them.

T: Yes, but I know that it’s them that change that things. Like, for example, Ntate Mojalefa, the last prefect, he says all the things because he was from Gauteng…

J: Mmm hmm…

T: …so he said, “People must not go to bury their uncles, their grandmothers, only to bury their fathers and their mothers.

J: So, Ntate Thabang, you’re saying that before Ntate Mojalefa, who was a prefect last year, you could go to bury your uncles, and your cousins etc.

T: Yes.

J: So now that he’s graduated, we still have the rule that he helped to make.

T: Yes, because he left the rules in the prefects.

J: I see. Do you think the prefects could change that if they wanted to?

T: No.

J: Why not?

T: The director is not going to allow them.

J: I see. So the director still has some power over the prefects.

T: Yes.

J: So when the prefects make rules, we – maybe you think that the director must also approve of those rules.

T: Yes, when he approve the rules, it’s hard to take them out. But if you want to ignore that rules, he’s going to accept that.

J: I see. So if that’s the way it is, that means every year it will become stricter and stricter and stricter. No rules will go away but new rules will come.

T: Yes.

J: Whew… so in five years, the seminarians will have so many rules…

T: Yes.

J: Oh…mmm… and this rule about burying your relatives, is it important for Basotho to go to funerals?

T: Yes.

J: Yes, what would your family say if your cousin or uncle passed away and you failed to come to the funeral?

T: I told them, “It’s the rule of the school. The school doesn’t allow me to go there and bury him. It’s not my problem.”

J: It’s not your problem.

T: Yes.
J: And so what does your family say to that?
T: Nothing. They said, “Oh, the school.”
J: Ah, the school. Alright. Are there any other things that you expected the seminary to be that it was not when you arrived?
T: To be what when I arrived?
J: Yeah, before you came, are there things you thought the seminary would be like…
T: Yes.
J: …but then you found it wasn’t.
T: Caring for each other. And then the not strongly speaking to another – to others. But I hope that things in the seminary will be that way, that people will care for each other, and then we will help each other in the problems. Not being spite to others about what it is for the situation change it will be fine because there is no love in the seminary at all.
J: There’s no love at all in…
T: People keep on pretending. Even I keep on pretending. If I don’t like things, I keep on pretending, saying nothing. And there are some people tell me, “You are a nonsense man. How can you be like that?” That’s how I am. I can’t say anything. Because, I tell you, it will never change anything.
J: Hmm… In what ways do you pretend?
T: To pretend?
J: Yeah, how do you pretend?
T: Something has been said and then they talk about it in class. I keep quiet. I can’t say anything. I just close my mouth. And things people say, they say, “This is a nonsense man.” OK, maybe I don’t say anything or if I did, it was bad because I can’t talk about anything that cannot bring changes.
J: Why?
T: Why?
J: Yes.
T: Because there is no changes. There is no use to talk about things that we cannot come today.
J: I see.
T: That is what I think.
J: Why do you think changes cannot come?
T: Why?
J: Yes.
T: Because I know.
J: You just know.
T: Yes, I just know.
J: What prevents change from coming?
T: What prevents changes?
J: Yeah what - at the seminary, what is stopping the change from coming?
Student Interview: “Thabang”

T: Iee, I’m not sure but I think it’s this specific changes are about the fear that we are having. Maybe sometimes the prefects are going to take it to the director. Then they are going to be in the big problem.

J: I see. So fear is very strong.

T: Yes.

J: For yourself?

T: Yes.

J: Do you think the other students have fear as well?

T: Yes, but some are pretending that they don’t have fear. They want to keep other people in the danger that they want to commit.

J: I see. Danger of what? What could happen, Ntate Thabang, if somebody said something that was then taken to the director?

T: Sometimes you can be… - the director can call you, then tell about the things, yes.

J: But if he just tells you about them, why should you fear that?

T: He can be always against you. Every step you take you can be in danger position.

J: In what ways can he be against you?

T: When you are in the worship, in the chapel in the worship, he can be a problem always.

J: I see. So, at school he could make it difficult for you…

T: Yes.

J: …if he hears that you’re speaking for change.

T: Yes.

J: I see. If you agree with the way things are, can he also be very helpful to you?

T: Yes.

J: I see, but there’s still this fear.

T: Yes, there is still this fear.

J: So you don’t feel you can speak openly at the seminary.

T: Yes.

J: Oh, and how about the lecturers, what role do they play in all of this?

T: About the seminary?

J: Yes.

T: Nothing.

J: Nothing.

T: Yes.

J: Why is that?

T: I don’t know.

J: So you don’t fear the lecturers.

T: Yes, some I don’t fear them but some, oo, I’m afraid.

J: There are some.

T: Mmm hmm.
J: I see. And what kinds of things do you fear about some of the lecturers?

T: To tell them things that are – I think they are not good for the seminary, no.

J: I see.

T: I am afraid to say that.

J: OK. Once again because – I’m guessing because – you think that they might make things difficult for you.

T: Yes.

J: Alright. And so, are you willing to say these things in front of other students?

T: What I am saying?

J: Yes.

T: No.

J: I see. Why?

T: Why? Why I am afraid?

J: Yes.

T: Iee, that’s because I can be in the danger position.

J: Because the other students might inform the director or the prefects or some other lecturers.

T: Yes.

J: I see. Alright.

T: So, Ntate, I can be the enemy of the state.

J: Enemy of the state!

T: [laughing] Yes.

J: I see. So the seminary’s like a state.

T: Yes.

J: I see. And who has the power in that state?

T: [chuckle] It is obvious, the director.

J: It is obvious, OK.

T: Yes.

J: Do you feel like you, as a student, have any power in that state?

T: No, I don’t.

J: Would you like to have power at the seminary?

T: No.

J: No. But it seems like you’re uncomfortable with the way things are now…

T: Yes.

J: I see. So maybe you’d like the other people to have less power than they have.

T: Yes, this is a democratic church not to be a democracy.

J: I see.

T: We have to speak freely, freely.
J: And yet you tell me that you can’t speak freely.
T: We cannot, because we can be in the danger position.
J: Right. Alright. Well, Ntate Thabang, let’s move on and talk about some other things. One of the other things that I asked on the questionnaire, and that many students answered a certain way, was whether or not you feel honoured and respected as a member of the seminary community? Have you felt honoured and respected at the seminary?
T: Where, in the seminary?
J: Yes.
T: No.
J: No – for the same reasons that you were just talking about. The fear and the spying and those kinds of things?
T: Yes, sometimes can be nothing without the family. You are nothing in the seminary.
J: When you say “family” you mean that the students who are single students…
T: Yes.
J: And so those students can feel like they’re nothing.
T: Yah.
J: Ah… How do some students make those students feel that way?
T: Because those who have families, they think that they are on top of others who do not have families.
J: Does that also happen in villages in Lesotho?
T: No.
J: But you think it’s specific to the seminary.
T: Yes, only at the seminary.
J: How do you think that happens?
T: I don’t know. That’s why hate people who are calling me “abuti.” I am a father. Call me Ntate.
J: Ah, I see.
T: Yes.
J: And that’s a very difficult thing, I know, as a Mosotho – once you become a man, you expect someone to call you Ntate.
T: Yes.
J: So “abuti” doesn’t just describe you, it’s almost like pushing you down.
T: Yes.
J: I see. You know sometimes when young men see me on the street, Basotho, they will call me “abuti” …
T: [laugh]
J: …and I know they’re kind of challenging me a little bit.
T: Yes.
Even though they can see I’m married and I am a grown man with grey hairs and everything so I understand, I understand. Well, let’s talk a little bit about the coursework at the seminary. Do you believe that the lecturers are working hard to help you to learn?

Others. Others are working hard.

And others don’t seem to be working quite as hard.

Yes.

I see. Alright. And how about their qualifications – do the lecturers seem to know the subjects well that they’re supposed to be teaching?

No, some of the lecturers doesn’t know anything about what they are teaching. They are teaching for the sake of teaching that subject.

What can you do if you feel that a lecturer doesn’t know what he or she is talking about, can you say anything?

No.

No… do you think that the seminary board or the director knows that some of the lecturers don’t do a good job?

I don’t think they know.

You don’t think they know. If they did know, do you think they would try to change it and make it better?

Mmm… [laugh] I don’t know.

You don’t know.

It never happened that way.

It has never happefd that way.

Yes.

Could it ever happen that way?

I don’t know.

You don’t know. Alright. OK. When you’re in classes and you have questions, do you feel like you’re able to ask questions of your lecturers?

Yes.

OK. And how about the amount of time that you have to do your studying and reading, do you feel like you’re given enough time for your schoolwork?

Not for completing?

Yes, and for completing your assignments.

There is.

There is, OK. I see you nodding your head “yes.” Alright, well, are there any classes at the seminary that you believe are especially helpful that will help you when you get to be a pastor?

Yes.

Which are those courses that seem most helpful?

Pastoral theology.
J: Pastoral theology.
T: Ethics and Church History.
J: Ethics and Church History.
T: And these two things here.
J: Alright, OK. And each of those are courses that are even being taught this year, I think.
T: Yes.
J: OK, and so the director himself teaches Pastoral Theology, so you feel like you’re getting good things there that can help you in the church.
T: Yeah.
J: OK. Alright. Now I’d like to ask you some other questions if I can. And they have to do with some other areas. One has to do with field education. Ntate Thabang, have you done field education already?
T: Yes.
J: And when you went to your field education site, was the pastor there helpful to you?
T: Yes. Sometimes he put most of the work of the parish, like burying the dead people…
J: I see.
T: I can go for the burial and then the pastor can go for the weddings.
J: I see.
T: Not for him.
J: Ah, ha.
T: Maybe sometimes they invited the pastor.
J: Mmm hmm.
T: So he can say to me, “You go and bury that one, I’m going to the marriage ceremony.”
J: So the pastor chose the thing that might be more joyful…
T: Yes.
J: …and gave you the job that was more difficult maybe.
T: Yeah.
J: I see. Why do you think that happened?
T: Well, sometimes he can tell me that, “I’m sick. Go to the funeral.” Then when I’m back from the funeral, I see, “This one is not sick.”
J: Aaaah, OK.
T: Yeah.
J: So you feel like maybe sometimes the pastor at your field education took advantage of having you there.
T: The power.
J: I see.
T: The power.
J: So power again…
T: Yes, because if you can not do anything, the pastor can take – all things that can leave or
that can put someone in danger. He can lie to the school and say, “This is rubbish, take
him at home.” So sometimes we do things because we are afraid. “Ah, this one has power
over me. I will do everything.”
J: So you’ve just mentioned three things again that you mentioned before: power, fear, and
danger.
T: Yes.
J: So you felt those even at field education sometimes. I see. Do you think that power and
fear and danger are present in the wider L.E.C.?
T: Yes.
J: Will you experience those when you become a moruti?
T: Yes, I will experience that, yes.
J: Why do you think that is?
T: This fear and power?
J: Yes.
T: Hey, I don’t know. Maybe it’s the – I think there are two schools in the Lesotho
Evangelical Church – two schools of the barutis. One school and one school and one
school.
J: Three schools?
T: No, two schools.
J: I see. Alright…
T: So these two schools are fighting each other.
J: I see.
T: So if you are part of other school, you can be in the bad position. If that school it is on
power.
J: Mmm hmm.
T: Elections. You are going to be in danger.
J: I see.
T: [whispered] …danger…
J: And is one school in power right now?
T: Looks like there are two schools in power.
J: Since the recent elections.
T: Yes.
J: Now there is difficulty because both schools have some power.
T: Yes.
J: Do you know who is in each school? I’m not asking you for names, I’m just saying when
you think about it, do you know which baruti are in which school?
T: Yes.
J: Will you be in one of those schools?
T: No, I will stay outside those schools.

J: Outside.

T: Yes.

J: I see. So then you might have fear to speak to people in either school.

T: Yes.

J: Because they might use power against you? Is that so?

T: Yes.

J: I see. So not only the L.E.C. has this problem of power and of different schools.

T: Yes.

J: What could be done to make it better?

T: To change the situation?

J: I think, yes.

T: [pause] [sigh] Mmm… I don’t know. Because this situation come from people who know about God so what can we say? If you do not agree with another people and then you become enemies, how can you change that?

J: Hmm… And yet at the same time say that we know about God.

T: Yes.

J: Do you think that God intends it to be this way?

T: No.

J: How do you think God intends it to be?

T: I think God intends it to be that we must love one another. Yes.

J: Now earlier you said there’s no love at the seminary…

T: Yes.

J: Do you think there’s love in the church?

T: No.

J: There must be love somewhere in the church. Do you think we could find it anywhere?

T: No. [laugh]

[A bit of talking over each other]

T: Even with that there is no life.

J: [sigh] Is there any church in Lesotho where there is love and life? Apostolic? Assemblies? Methodist? All of the different ones. Do you think there is life somewhere or love somewhere?

T: No. Others are pretending that there is love but what about outside I heard from their talking, “This one is making like this church belongs to him” which is not like that.

J: Hmm… You’re not painting a very hopeful picture. Do you have hope that there can be love in the L.E.C. and in the churches in Lesotho?
T: Mmm. My hope is that this struggle can go away and making love. But I think sometimes this hatred is from the seminary.

J: I see, in the L.E.C. you mean.

T: Yes.

J: Where does it come from in the seminary?

T: I don’t know. [laughing] We just – there is no love here.

J: What do you think we could do to bring love to the seminary?

T: [pause] Hmm… [pause] I think [pause] we should tell people that they should speak to other people gently because some people are so harsh. So that they bring more problems to the seminary.

J: But won’t some people when they speak gently just be pretending?

T: I don’t know. [laugh] We just – there is no love here.

J: What do you think we could do to bring love to the seminary?

T: Hmm… [pause] I think [pause] we should tell people that they should speak to other people gently because some people are so harsh. So that they bring more problems to the seminary.

J: But won’t some people when they speak gently just be pretending?

T: Yes.

J: I remember you said earlier that many pretend anyway. So it’s difficult. You said that there’s fear – is there jealousy also? Lefufa?

T: Yes.

J: Why is that there?

T: [laugh] [pause] I don’t know. Because sometimes when I ask people, “Why are you saying this and this and this and this,” they say, “No, this is for the street boys, you can’t behave like this in the seminary.” And I tell them, “What is the big issue?” If they say this in the outside and then they say this in the seminary. What is the bad thing in this or where can we see this evil, they say, “No, we don’t like this.” So people want people to do things that they want them to do by force.

J: By force.

T: Yes.

J: Can you give me an example of a thing that is for the street boys but not for the seminary.

T: We dress - how we dress.

J: Ah, alright. And there are very specific rules about how to dress at the seminary.

T: There are not rules.

J: There are not rules?

T: Yes, there are things that have been said. If I do not look like the standard for other people you can say, “No, why are you wearing these jeans? It’s not tidy. It does not look like you are a seminarian. It looks like you are a street kid.” How can people say that to others?

J: Hmm. And does that come from other students or from lecturers and the director?

T: From the students.

J: Other students.

T: Mmm hmm.

J: I see. So some students think they know the best way to dress…

T: Yes.

J: …and they can tell others that they don’t know the best way to dress.

T: Yes.
J: I see. Hmm… So there are many problems that you see at the seminary.

T: Yes, because we come from different districts.

J: Different districts.

T: Yes. Some comes from rural and then they come up and they want a change things to the rurals. So it’s the big issue.

J: I see. So many people have to make adjustments when they come to the seminary.

T: Yes.

J: Even the people from the rural and the people from the cities and different districts. OK. I’d like to ask some other kinds of questions. One is: do you feel like when you graduate from the seminary that you’ll be able to be an effective pastor in the L.E.C.?

T: Yes.

J: Yes. So you think the seminary is providing a good education for you.

T: Mmm. I think so.

J: Even in the midst of these difficulties.

T: Yes.

J: OK. And many students responded that they would very much like it if the seminary offered a Bachelor’s Degree. Would you also like it if the seminary offered a Bachelor’s Degree?

T: [laugh] I don’t know.

J: You don’t know. OK. So the mission statement of the seminary says, “Morija Theological Seminary exists to provide students with a Biblical and theological education that will enable them to fully participate in the continuing ministry of our Lord Jesus Christ.” Is the seminary doing that?

T: Hmm! Somehow.


T: Yes.

J: I see. It’s a difficult task I think to prepare students to participate in the continuing ministry of our Lord Jesus Christ.

T: Yes.

J: Do you think the seminary could do better?

T: Yes.

J: Do you think change is possible?

T: No change possible.

J: And you said earlier you think that it just isn’t possible. Is change possible in the L.E.C.?

T: No.

J: Why?

T: [laughing] I don’t know.

J: So if you wanted the L.E.C. or the seminary to change, would you work to try and change it?

T: No.
J: No, because you think it’s not possible.
T: Yes.
J: And if you worked to change it, you would put yourself in danger.
T: Yes.
J: I see. So that’s the fear again. Ah… So if I wanted to work to change it, I should know that there’s danger.
T: [pause]
J: I see you nodding your head.
T: Ah, maybe ---- can change it.
J: Maybe what can change it?
T: The synod.
J: Oh, the synod. Yes, OK.
T: Yes.
J: Maybe. But that takes time.
T: Yes. It will take time.
J: I see. Alright. Well, I want to ask a little bit about Basotho cultural traditions. There are a number of traditions that are a part of Basotho culture. Do you feel like those traditions are discussed and taught by the lecturers at the seminary?
T: No.
J: No.
T: Yes.
J: Do you think they should be?
T: Yes.
J: Why?
T: Because sometimes they can say, “One of our tradition is evil thing?”
J: Who says that?
T: Casalis.
J: Oh, Casalis, OK.
T: Yes.
J: So, when you read history, for instance the writings of Casalis, you see that he, at some times, said that traditions were not good.
T: Yes.
J: And today, if we don’t discuss them in class, does that make it difficult for you when you become a pastor?
T: Yes.
J: What sorts of traditions did Casalis think were evil?
T: Lebollo, initiation school.
J: Alright. And do we still have lebollo in the communities?
T: Yes.
J: Ah, and you think that we should have time to discuss that at the seminary.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: Mmm… Only one lecturer.
J: One lecturer.
T: Yes.

J: And when he or she talks about it, does he or she speak openly or agree with Casalis or…
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.

J: Do the Basotho lecturers ever talk about these things?
T: No, he disagrees, there is no problem with initiation school.
J: I see.
T: But others say, “No, this is not good!”
J: One lecturer.
T: Yes.
Hey, sometimes I’m confused.

Because I’m thinking for instance, one of the lecturers is the director and you said that he has power. Do you listen closely to the things he says maybe more closely than the others or do you try to listen to all of them?

Yes, sometimes I listen and sometimes I keep quiet. When I disagree, I keep quiet. I say, “I will do this on my own.”

And how about the expatriate lecturers, those from other countries, do they ever talk about lebollo and other traditions?

No.

OK. Do you think you will put more things in your bag from Basotho lecturers or from expatriate lecturers?

[laughing] Hey… I think I will put everything in my bag. I will select.

Once it’s in your bag, then when you get to the parish, you can make your selections.

Yes.

Have you already begun to make some selections?

Yes.

I see. Do you think your classmates are also selecting things?

Ooh, I think so.

Yeah… Let’s move on and talk about some other things. I just have a few more questions. One of the other things that I’ve noticed is that poverty seems to be an important topic in Lesotho. Do you think that you’re being prepared to work with poor people in our communities?

To work with poor people?

Yes.

Yes, I think so.

Has the seminary provided you with new skills that will help you to work with poor people?

No.

No.

Nothing.

Nothing.

Yes.

Nothing at all.

Yes.

Do you think the seminary should or could provide you with skills?

Yes.

What kinds of things would you like? What kinds of skills would you like with regard to working with the poor?
They can give me the ploughing skills sometimes.

Yes. And then how to create a small work to so that we can put it right there.

OK. So you feel that if the seminary had helped provide you with those skills, you could then help the communities where you’re sent.

Yes.

Would there be enough time at the seminary to learn these things?

Pardon.

Is there enough time to add these new things?

No, there’s no time.

Ah, so if we added those, we’d have to remove some other courses maybe.

Yes.

Are there any courses at the seminary you would remove?

Yes.

Which ones?

Contextual theology.

Contextual theology.

Yes.

Why would you remove that course?

I don’t like it

I see. Is it you don’t feel that the content is helpful…

Yes.

…for you when you become a pastor?

Yes, because there is no Apartheid now how can you do contextual theology. It doesn’t pertain to white theology and then the black theology. Black theology [unclear] We are confused again Hey, don’t know what to do now. Because of these many things.

I see. OK. Are there any other courses that you would remove?

Sometimes the church history.

Mmm…why?

Pardon.

Why would you remove church history sometimes?

Because we have done with it. And then we start to do it again. How can we do one thing every time?

So you’ve had a course already and yet you’re being asked to take it a second time.

Yes.

Has that happened with other courses as well?

No.

OK. So you’re learning the same things over again.

Yes.
J: And you don’t find that helpful. I see. OK. At the seminary we study with most of the classes in English. How has that been for you, Ntate Thabang?

T: [pause] They are good, that things we did in English.

J: Why?

T: Because our books are written in English.

J: I see. Alright. Do you think you’ll use English when you become a pastor?

T: No.

J: No, but the books at the library are in English and so it’s helpful to study in English.

T: Yes.

J: OK. Well, a little more about poverty… Do you think the church should help to try and alleviate poverty?

T: [pause]

J: Should the church be working to remove poverty from Lesotho?

T: Yes.

J: Do you think that the L.E.C. is doing a good job of that?

T: No.

J: When you become a pastor, will you be able to work to remove poverty from your communities?

T: I’m not sure because I don’t have skills.

J: I see.

T: But I will try.

J: You will try.

T: Yeah.

J: Alright. Well, the last thing I want to ask about is HIV and AIDS. Do you think it’s important that the seminary has courses about HIV and AIDS?

T: Yes.

J: Why?

T: Because this HIV and AIDS is the problem that is facing our community in Lesotho. In every way. So the seminarians have to learn about it so that when they can go outside they can know all the things about this disease. And then sometimes in the church they can preach about HIV and AIDS. But in the good manner. Yes.

J: Do you think you will be able to preach about HIV and AIDS in a good manner?

T: Yes.

J: Do you think the people will listen when you preach about HIV and AIDS?

T: Mmm…. I think they are not going to listen. But sometimes when we put HIV and AIDS in the preaching, just about something, then when they are talking about it they can just put HIV and AIDS inside so there can be something about HIV and AIDS that they can learn about it.

J: Mmm…

T: Yes.
J: So when you say that, it almost sounds like you’re saying we slip it in as a trick.
T: Yes.
J: [laugh]
T: So that they can listen.
J: [laugh] I see. So they think they’re listening about something they want to hear…
T: Yes.
J: …and then you slip in HIV and AIDS when their minds are open and they’re ready to listen to you.
T: Yes.
J: Is that deceitful?
T: Pardon?
J: It sounds like you’re tricking them. Is that good?
T: [laugh] Yes, sometimes we need to trick people.
J: I see.
T: Yes.
J: Do the people in your home church talk about HIV and AIDS?
T: In the church?
J: Yes.
T: No.
J: No. Even your moruti at your home parish.
T: No, never. Not about HIV and AIDS.
J: You’ve never heard it talked about by the moruti.
T: Yes.
J: Alright. Do you think that HIV and AIDS is discussed openly by all the lecturers at the seminary?
T: No.
J: There are some who don’t speak openly about HIV and AIDS.
T: Yes.
J: Do you think they should or shouldn’t talk about it?
T: I think they shouldn’t not talk about it.
J: They shouldn’t not talk about it.
T: Yes.
J: So they should be talking about it.
T: No. The shouldn’t…
J: Oh!
T: …because we have a…
J: I see.
T: …lesson about HIV and AIDS because sometimes when other lecturers can talk about it they can talk about it in the way they like to talk about it so it can be sometimes in the bad position.

J: Oh, I see, so you’re saying that since the lecturers might disagree...

T: Yes.

J: …if everyone were talking about it they would send mixed signals to you. And your bag would be full of “yeses” and “nos” again.

T: Yes.

J: I see. It sounds like it would be better if the lecturers could present something that they agreed upon.

T: Yes, because I know all the lecturers say, “HIV is in human beings. It matters positive or negative.” They just say that? What’s that?

J: Oh, that all human beings have HIV, some just have a positive HIV…

T: Yes.

J: …and some have a negative HIV.

T: Yes.

J: Right, I see. And that’s not true.

T: Yes, it isn’t.

J: We know that if HIV is in you, then you’re called positive for HIV…

T: Yes.

J: …if you’re called negative, you don’t have that virus.

T: Yes.

J: I see. So it sounds like maybe it would be helpful if more of the lecturers could study and learn more about HIV if they want to speak about it.

T: Yes.

J: I see. Alright. Well, Ntate Thabang, I don’t want to take any more of your time than is necessary. I really appreciate you sharing. Are there any other things that you would like to say about the seminary before we end our time together?

T: Yeah… I think changes, it would be OK because the times keep on going. So we need to change. Because we are not in a mortuary. We are growing up so that some things are not good for us and then I hope in the future things would be fine and we can be in the good way and then the seminary will be a democratic seminary. Yes.

J: Alright. Thank you very much, Ntate Thabang. So I will listen to this and type the words and then bring you the transcript so you can read it and then we’ll present that as the interview from Ntate Thabang with all of the other interviews that I have that will be included in the study. Is that fine with you?

T: Yes, Ntate.

J: Ntate, thank you very much. I’m going to turn it off now.
J: So, Ntate, thank you for coming to participate in this interview. I’m recording what I’m going to tell you right now, then I’m going to ask you if it’s OK for me to continue the recording. This research is about Morija Theological Seminary and it’s about the way that pastors train to become pastors and what it means to be in ministry in the LEC. I’ve interviewed many students, lay people, instructors, and pastors and I’m grateful that you’ve agreed to participate in this interview. I’m going to ask you questions, if at any time you don’t want to answer a question, just tell me and we can stop and we can move on if you like. If at any time you want me to turn off the recorder, I will also do that for you. I’m going to be asking you for a name that you will be using for this interview and that will be the only name that I share with people when I write things or when I share information about my interviews. It can be your real name or it can be a name that you choose but that will be the name, the only name, that I use. When I finish with the interviews with everyone, I may use some of the things that people say in a research paper for a PhD at the University of KwaZulu Natal or in published articles or in reports. So you need to be aware that I will be doing that I will not be calling each time to ask permission of the people I interviewed because there are hundreds and I also will not be sharing any money or anything like that with people. So I’m asking you now if you’re willing to participate in this conversation and if you are, I’d like you to say, “Yes,” and if you’re willing to let me record it also, and then just give me the name that we will use during this conversation.

P: Yes, I am willing.

J: Alright, thank you very much, Ntate. And may I record it?

P: Yes, you may.

J: Alright. And once we finish I will in the next couple of weeks try to type up what we’ve said. I’ll return it to you so you can review it and I will only use what you and I both agree is the conversation that we had. So, Ntate, what name can I call you for this time?

P: Peter.

J: OK. Thank you, Ntate Peter. Ntate, I’ve been interviewing, as I said, students and pastors and lay people and I’ve been asking questions about theological education. One of the things that was on the questionnaire that I gave to students was whether or not life was what you expected when you arrived at the seminary community. Many students answered this in the same way and so I’m curious to hear more. Was life what you expected when you arrived at the seminary?

P: No…

J: Why not?

P: It was not what I expected.

J: What things were unexpected?

P: I had thought maybe being at the seminary could fill me with warmth of the spirit of God and then things would be done properly and maybe following God’s rule but it was when I came to the seminary that I realized that there is no spirit of God. Maybe there is but it is little. All in all the seminary is not like it is training future pastors because the general life at the seminary is not being prepared for the ministry.

J: In what ways? What kinds of things are you talking about?

P: I mean that the relationship among the students is not good and it seems as if one has come for him or herself to the seminary not that we are at the seminary so that when we leave the seminary we will work cooperatively. It seems like everyone has come for himself or
herself so... Even the way we treat each other is not, it’s not good actually. It seems that we don’t care for each other so... That’s where I see the problem is.

J: And when you came to the seminary you thought that it would be different?

P: Yes, I thought it would be different – that maybe we would care for each other’s welfare and all those things but it seems that it’s not.

J: What do you think makes it that way?

P: [sigh] Actually, I don’t know what makes it that way but I think maybe people don’t want – don’t understand the idea of oneness maybe. Maybe that may be one of the reasons, I think. Because as far as I have noticed that I realize that maybe if maybe one is wrong to another it seems that it is difficult to give so... That is the example of not understanding oneness. So once one has wronged another it seems that a broken relationship goes on and on so everything is broken.

J: Did you experience oneness in your home church or in your home village?

P: Never.

J: Never?

P: Never.

J: So you’re saying you thought that the seminary would be different from your village or your church?

P: Yes, I thought.

J: Is the seminary the same as your church and village or is it even a little better or a little worse or how would you describe it?

P: Yeah, I cannot say it is the same as my home or church but [pause] the seminary is [laugh] for its own, I think [laugh] I don’t know how I can describe it because it’s neither the same as my home or the church. It’s different.

J: I see, so it has its own issues and differences.

P: Yeah.

J: OK. Alright. Well, do you think that the students are the ones who bring this atmosphere to the seminary or does it perhaps come from the lecturers or administration or the wider church? Can we talk about how we each participate in this?

P: I think we all participate in this because even students themselves cause this – cause the bad life at the seminary and some, I think some lecturers also may take part but I think I cannot stress that one actually but I have noticed that sometimes some lecturers may cause that... yeah...

J: Are there certain ways in which students cause other students to feel that there is no oneness?

P: Yes.

J: How do they do that?

P: Yes, there are ways because maybe some senior students, maybe when they come together with the students who are in the lower classes it seems that there is friction. Sometimes even if they, the senior students, maybe they are friends to the students in the lower classes, they realize that the lower classes are sometimes different so it is difficult to be one in the seminary.

J: One person said to me that some senior students have tried to treat the younger students with respect but then the lower level students come at them with a different attitude. Do
you know what that might mean? What kinds of attitudes do you see at the seminary and
what kind of attitudes do you bring as a student?

P: Yeah, I think we sometimes, senior students sometimes try to be friendly to these students
in the lower classes but it is as if the students in the lower classes maybe when they came
to the seminary they were already told, they were already told about the senior students,
that they are like this and like that and that. And then when they come to the seminary
they expect to see or to realize those things that they were told before about the students,
the senior students. But even if we try to, maybe to allow them to maybe to learn from us,
the senior students, it seems that it’s hard for them to do so because they were already told
about the senior students and how they behave so it’s hard really to be one.

J: Do you think that happened with the senior students when they were junior students?

P: [pause] Yes, it happened.

J: So it just continues every year…?

P: Yes, every year like that.

J: The people who come in have ideas about the senior students and then the difficulties
begin?

P: Yeah, the difficulties, yeah. And I don’t know what makes that.

J: You don’t know what makes it?

P: Yeah…

J: Do you have any ideas what might help it? to be better?

P: Yes, I have ideas that maybe, when we - students come at the seminary, they must come
together and then maybe if somebody maybe, for example a lecturer, might come and then
tell the students that they should learn from each other, and then even if maybe they have
been told about anybody at the seminary before they came to the seminary they should
forget about it and then begin to learn from them. And then if maybe we begin to learn
from one another, it’s going – maybe life is going to be possible because we are going to
realize that this one is weak here and then I can help him be strong and this one is strong
so I can come to him and so that I can also be strong. Yeah…

J: And so right now that doesn’t happen?

P: It doesn’t happen.

J: Do you think the director and the lecturers want there to be unity at the seminary?

P: I don’t think so. I don’t think so because the lecturers would show example maybe for the
students maybe for an example, maybe lecturer maybe they come together and then begin
to think of the future of the seminary and all things like that can maybe develop the
seminary. I think that would help, yeah. But if maybe certain lecturers don’t come in that
sense. I think they participate in that.

J: How do you know the lecturers aren’t coming together to plan for the future of the
seminary?

P: I don’t know but I think they haven’t but even if they come, it seems that there is not
progress because since I have been there I haven’t seen any progress yet.

J: I see.

P: Yeah, that is why I think so. I’m not sure that they come and understand about that but it
seems that there is no progress, yeah.

J: Is there love at the seminary?
P: I think there is little of it.

J: Little of it…

P: Yes.

J: But you think that there should be love?

P: There should be love. There should be love. That cares for one another.

J: Do you participate in this lack of love?

P: I think I participate – I sometimes participate.

J: Let’s talk about you then. Why do you do it?

P: I do something that I don’t want to do – sometimes it seems maybe I try to show somebody that I love him or her and then if that person doesn’t receive my love and then if he or she doesn’t love me back, I didn’t say, “So it’s useless to love this somebody because I’m trying to show him or her that I love,” but it seems there is no love back so… Sometimes I participate in that unintentionally, yeah…

J: I see.

P: Yeah.

J: You also mentioned that it seems like it’s every person for him or herself…

P: Yeah…

J: …when they come. Why do you think that happens?

P: Really I don’t know but what actually happens at the seminary is that students pretend to love each other but if maybe you can look at them you can see that there is no true love actually. They just pretend because after maybe you will say that, “Oh, this person loves me and then I love him or her too.” When she or he leaves you are going to hear from somebody that he has been saying bad things about you and all those so it seems that there is no love, because if there is love that person could come and then say, “Oh, I realize that there is something wrong with you so how can we try to make this up.” But it isn’t happening like that. So there is no love.

J: I asked on the written questionnaire about the system of prefects and campus administration…

P: Yes…

J: How do you feel that the system of prefects has worked during your time at the seminary?

P: I think that the system that works at the seminary, more especially the council of prefects is the one that takes part in the – maybe in the administration of the church I think because when the prefects of the seminary have been elected by the students, they don’t work for the students sometimes and sometimes the students want to misuse them so there are difficulties and then because I think when some people are elected as a team on behalf of others, I think these ones who have elected that team should help the team work well so if they don’t it seems there are going to be difficulties because these ones who have elected the team they are going to say, “Oh, these ones don’t work as we have elected them to work for us,” so even the team also is going to say, “Oh, it’s because you are giving us difficulties so it is difficult for us to work for you” so it’s not easy. And sometimes the council of prefects, [pause] they don’t – maybe they just want to act for their own, not caring for the students just to say, “Oh, we want this to be like this,” not come to students and then say, “Boom, we think that maybe you can do this and that and that and maybe you can go somewhere,” they just come and make the decisions and then say, “We have decided this,” and then they apply it to the students. So that is very difficult, it’s hard.
J: Are you happy with the rules that the prefects have set?

P: I’m not happy with some rules because as a person I believe that being at the seminary one is mature enough maybe to decide between which is wrong and which is good and then the council of prefects should be there maybe to help in the administration of the school on behalf of maybe the board I think. By maybe watching if maybe there are mistakes here and there so that they can help students. But if maybe they apply rules that maybe oppress students because once they have applied such rules and then they take them to the office of the director the director is going to accept them and then it seems you are going to be under that oppression of rules. Yes, it makes me unhappy.

J: Why would the director accept rules that are oppressive?

P: I think maybe I’m not sure whether he accepts those rules intentionally but sometimes the director wants the council of prefects to work things for the students and then the council of prefects comes to the director bringing reports of how they have decided some things so he just accepts the rule “You decided it that way, oh, let it work then,” so he doesn’t - it is not like he really he says, “Oh, this is oppressive and then I allow it to happen,” no he doesn’t say that but if the prefects when they have decided upon some things they just come and tells him that “Oh, we have decided this and that and that and that and that,” and if maybe there are some things that he doesn’t understand he is going to question them as to why they decided things that way. But as for the rules that are oppressive, it is surprising because it seems they are not questioned.

J: Hmm…

P: Yeah…

J: So he must be aware that they’re oppressive?

P: Yes, he must be aware.

J: He must be. So what if the prefects wanted to make a less oppressive rule? If they said now they want to make it easier and they changed the rules, then could they do that?

P: I think they could but I think it is difficult on their side because if maybe they have decided to do something and then later on they come and say, “Oh, we decided wrongly so we should change this.” It is going to be hard for them I think.” [slight laughing]

J: I see.

P: Yeah…

J: Who would it - would it be hard with them with the other students?

P: No, as the council of prefects works on behalf of the students, and there’s a link between students and the director, it seems when the council of prefects has told the director that, “Oh, things are going this way now,” and then they come on their own to the director saying, “Oh, we decided this way but we realize that it is going to be – it’s not going to work,” he – I think it’s not easy sometimes. Because I can make an example that if maybe the council of prefects comes to the director and says, “We want to do this and that and that and that for the seminary,” and then they realize, the council realizes on their own that this is not going to work, and then comes to the director, he’s not going to be… - [pause] he’s going to be harsh.

J: Harsh?

P: Yeah.

J: Why?

P: [slight laughing] I don’t know.

J: So can people be harsh at the seminary?
P: Yes, they can.

J: What does it mean to be harsh?

P: [laugh and pause] Maybe to be angry with you is a simpler way I think.

J: I see.

P: Yeah…

J: So if the prefects were to go back to the director, for instance, with this change that they wanted and he became harsh with him, how would he show that anger? What kinds of things might he do?

P: He is, actually I think he talks with the prefects harshly, yeah. And then they will bring the report that, “Oh, we were trying to say this – we were trying to settle this and that and then the director spoke harshly toward us so it seems that things are not going to work.”

J: I see.

P: Yeah…

J: So sometimes the prefects have to say to you, “We would like to help you…”

P: Yeah…

J: …but the director has been harsh.”

P: Yeah, but for that one, I used to – it’s not existing now but before I used to notice that but as for these later years, it seems things are not worked out as in the past. Yeah…

J: OK. What do you think could help to make it better?

P: I think the seminary is the institution that prepares future, I mean students for future ministry of the church and if so, the seminary should think about how maybe the life of the seminary should be easy for every student maybe but not allowing any student maybe to go the wrong way but allowing students maybe to be comfortable and then to learn without any fear maybe of some things that might happen to them when things have gone wrong.

This fear that if somebody has done wrong there are some steps are going to be taken on him so that he or she is being made aware, “Oh, did this and you shouldn’t do this and then stop it and continue with new life.” But he seminary seems it is like it is static, it is not showing any progress as I have noticed.

J: Hmm…

P: Yeah, because even if maybe you come to the premises of the seminary you can’t, one cannot think that that is the seminary and according to me such things should change and then the premises of the seminary maybe should be attractive to people so that people can maybe feel attracted to come to the seminary. Because now people come to the seminary reluctantly because they see, “Oh, this is a place of hard life so I cannot manage to live here.” So, yeah…

J: And do you think they’re right – is it a place of hard life? Has it been hard for you to live in the seminary?

P: It has been hard, really. It has been hard. Because according to me, it prepares me to live hard life. Yeah…

J: Hmm…

P: …that is what I have realized. As many pastors who have left the seminary are living hard life now.

J: Do you think that’s the way a pastor should live?

P: I don’t think so.
J: What is it that makes life for pastors so hard?

P: Yeah, it’s the fact that they don’t have maybe enough to live on. Yeah, that makes pastor’s life hard, really. Because a pastor of the L.E.C. is given what he or she can live on only if he or she has brought something to the – to the what – to the – don’t know how I can tell – to the central what, central…

J: To the central fund?

P: Yes, to the central fund, yeah. If the pastor hasn’t brought anything to the central fund, he is going to get nothing. So, but he is expected to continue working. That makes pastor’s life hard, really.

J: Well, this sounds very difficult so why would you want to study to become a pastor?

P: Yeah, I didn’t think being a pastor is like that because as for me I didn’t grow up in the L.E.C. church and then – I am from the Roman Catholic and then I wanted to be the pastor of the L.E.C. but I came quickly to the seminary without knowing the rules and regulations of the church and then I noticed when I was in the seminary that in the constitution of the church there are some rules that are hard for me so I couldn’t leave the seminary, I just wanted to wait until I finish because sometimes it would be hard for me maybe to see where I can go maybe if I leave the seminary but I realize that it seems as if I have come to the wrong place but I really want to be a moruti for the church. Nothing I want in life, I really want to be a pastor but it seems in the L.E.C. church life is hard for the moruti. So, it makes one to regret as to why he has become a moruti so, but I don’t think it should be like that, yeah…

J: Earlier you talked about life at the seminary and having to fear that something would happen. Can you say more about that - what do you mean by fear?

P: I mean that when we came to the seminary we were told that the director is somebody who is harsh and if maybe one is told about somebody that somebody is harsh one starts to develop fear “Oh, is this person really harsh? Or if maybe I want to approach him, how can I approach this person who is harsh?” But I began to notice later on that the director is harsh to people maybe if they are – if they don’t abide by what the school requires of them and I began to notice that he is friendly but sometimes he doesn’t want maybe students to come to him with things maybe that – maybe do what – with the things that maybe do not help the seminary develop or maybe they do things that disgrace the seminary. That is why people say that he is harsh but besides those, I don’t know, as for myself I don’t know how much fear they said about him, yeah… But because of what we have been told as students, sometimes we fear maybe if we want to come to him and then maybe ask for some things - for an example, since I have been at the seminary, I haven’t approached the director asking him about how maybe I can deal with maybe a certain assignment, I haven’t gone to him for such because I was told earlier on that he is somebody who is harsh so I haven’t approached him for any help concerning my studies.

J: And so, you’ve been there for some time…

P: Yes.

J: Have you noticed that there is harshness?

P: Yes I have noticed that there is harshness but the harshness I have noticed there is – I mean concerns maybe things that do not go well at the seminary. That is the harshness that I have noticed, yeah…

J: But you’ve also said that it seems like there’s no progress and no change…

P: Yes…

J: and that you don’t think the director and the lecturers seem to be working for progress?
P: Yes, I said, yes.
J: I see.
P: Yes.
J: So we really have a difficulty…
P: Yes.
J: What prevents change from coming to the seminary?
P: [sigh] I’m not sure but I think in what about the institution like the seminary I think it is not
good that the director has no vice, for myself I don’t think it is good for him to be alone
because he is not going to be aware of some things maybe that can make the seminary
develop sometimes. So if maybe he can get a vice I think maybe things can change, I’m
not sure but I think things can change. Because if maybe he acts on his own and then
decides his own way and there is no one near him who can help, who can say, “Oh, but if
maybe we do like this maybe it is not going to work, but if maybe we do it this way…” I
think maybe change might come.
J: So it sounds like you’re saying that a vice would be good…
P: Yes.
J: …one because the work is so great…
P: Yes.
J: and two because it’s always good to have other advice…
P: Yes.
J: …to share opinions together…
P: Yes.
J: I see.
P: And another thing that I think maybe makes the seminary not to progress I think is because
in the L.E.C. I have noticed that since I have been in this church that there are maybe
several groups in the church. Some are conservative, they don’t want maybe the church
maybe to grow and some want the church to grow and if maybe the church is like that I
think it’s not easy to maybe to live in that - in such a church because the church should
maybe progress so that it shows life - if maybe it stays at the same level I think it’s not the
church actually, yeah. The church should show that it is progressive, yeah.
J: Does the seminary feel progressive or conservative to you?
P: To me it’s just conservative.
J: I see.
P: Really, it’s conservative.
J: So, given the training that you’ve received at the seminary, …
P: Yes…
J: …will it be easy for you to be a progressive pastor?
P: I’m not sure. I’m not sure because in order for the church to be progressive I think different
things should happen in order for the church to progress because if maybe I just learn
theology at the seminary, and then I am not helped with maybe some other subjects like
maybe agriculture so that when I leave the seminary I can be able to help people how to
maybe to produce things out of their hands. I think it’s not going to be that much helpful
because now people have lost jobs and then they stay home but they are expected to give
to the church and then – and especially pastors they just become harsh to them because
they feel that they are hungry and then they want them to give to the church so that they
can get something. And if maybe I am a pastor who cannot help people how to maybe
help themselves, I don’t think that this pastoral work is going to be helpful to me.

J: So would you like the seminary to offer agriculture and community development courses?
P: Yes, yes, I would like them to offer such courses, yes.

J: I see.

P: So that when I leave the seminary I don’t just preach to people but I just I also help them
how to make life for themselves out of the soil that they have been given, yes.

J: I’d like to ask one more question about the general life at the seminary and then I want to
talk about the courses a little bit and then move on. One of the things that I asked on the
questionnaire was: “Do you feel like you’ve had access to confidential pastoral care while
you’re at the seminary? Have you been able to have someone to provide pastoral care for
you?”
P: [pause] It’s not clear.

J: When you’re at the seminary and you have pastoral needs, you need to speak to someone
who is like your pastor, and who will keep confidences…

P: OK.

J: Are there those people? Does the seminary provide those people to you?
P: Yeah, it does, because I have been talking to some lecturers and then - about my problems
and some have helped. And some they just – I just tell them and then they just hear from
me and then let me like that.

J: I see.

P: Yeah.

J: OK… And you think it could be better?
P: I think it could be better if maybe, when if maybe when a student comes to a lecturer and
then needs – is maybe he is in need of something – for an example, this person is not able
to – maybe his is troubled maybe by a certain sickness and then he is unable to pay for
himself maybe the expensive hospitals and then if certain lecturers can be able to do so, I
think that will be good if they can, if he is able.

J: Mmm hmm…

P: Yes.

J: OK.

P: Because what I have noticed at the seminary is that we are told that when we make
friendship with lecturers we should make friendship with them concerning subjects only,
not concerning our welfare maybe, if maybe we have problems we shouldn’t say anything
to them, and things like that so I don’t think that is good. Because, for an example, there
are people who are, who would maybe, who would like to help and then if maybe they are
told that they shouldn’t help anybody. I think that is not good because some people might
be in need of things that they cannot do for themselves. So that person can die because
another one is told that certain person who could help is told not to help such a person.

J: Mmm…

P: Yeah…

J: And, indeed, as a lecturer, I know that that has happened.
J: I know that I’ve been told, “Since you cannot help every student, please do not help any student unless you go to the director,” and so that makes it difficult sometimes.

P: …difficult…really.

J: Do you think all students should receive the same things?

P: I think all depending on what each student maybe is in need of. If the certain lecturer can help, but if he is unable to help he doesn’t force him to do so, I think, yes. If maybe he can be helpful to such a person who is really in need, I think it’s good.

J: Mmm…

P: Yes…

J: OK.

P: Yes, because, for an example, there are some students who are at the seminary there who are also provided by their families for the things that they need because their families are able to help them. And there are some who came to the seminary some do not have mother and father and then their relatives don’t care for them and then even the church that sent them to the seminary doesn’t care for them at all. So I think for such students who maybe if they are in need, because they can’t be always in need, if maybe they are in need of some things that they cannot do for themselves, I think it’s better to help such students. But maybe if lecturers are told that they shouldn’t help any students, there is no progress really.

J: I see.

P: Yeah.

J: So would it be helpful if the seminary itself had some sort of fund that all students could come to to make requests…?

P: Yes, I think that could be best.

J: Do you think that students go for help for a number of things to Basotho lecturers as often as they go to expatriate lecturers?

P: I don’t think so. I think maybe they go to expatriate lecturers most, yeah, I think so.

J: Why is that?

P: I think, as far as I have noticed, expatriate lecturers are often helpful to people. Basothos, they are stingy people actually and I think that is why students don’t often go to them but go to expatriate lecturers because they are known for giving.

J: I see.

P: Yeah, that is what I think.

J: And maybe….

P: Excuse me sir, because most Basotho, even if they are rich, if maybe you come to him and say, “Oh, I am desperate, I need this. Could you help?” He is going to say, “No, there is no help.” Even if he has help so that is why maybe students maybe prefer to go to expatriate lecturers.

J: I see.

P: Yeah.
Student Interview: “Peter”

J: OK. Let’s move on and I would like to ask a little bit about the courses that you’ve taken during your time so far at the seminary. Which courses have been especially helpful to you as you look forward to being a pastor?

P: You know what, sir? All courses for me have been helpful because I didn’t know them before. They have been helpful but it seems that I do not receive enough of them. I mean that as far as the – the what? – the life outside is concerned I sometimes doubt as to whether the courses that I have received from the seminary are going to help me to deal with life outside because – actually for an example, in the parishes one might find that the things that are troublesome for the church concerning lebollo and moetlo and it seems that courses that are offered at the seminary most of them are not based on that - that troubles the church just – the courses that are helpful but they are not going to help to deal with such issues. Yeah, but for me they are helpful really.

J: So it sounds like it’s been helpful information…

P: Yes…

J: But you question whether it’s going to apply in the context of the parish very well.

P: Yes.

J: You mentioned two things: lebollo and then you mentioned the very big thing – moetlo - just the customs and traditions of Basotho.

P: Yes.

J: So you don’t think there’s been enough information about those things in your courses.

P: No.

J: Why do you think that is?

P: [sigh] I don’t know, sir, but I think since when the European – the French men came here they brought their own civilization into this church and then without maybe hearing properly as to how Basotho maybe can grow up with their culture and all those things that concern Basotho. It seems that the early pastors just received that without maybe making them, making those French missionaries aware that, “Oh, Basotho are like this and that and that and that.” They just allowed them when they said, “Oh, this is wrong.” They didn’t say anything to them so that “Oh, the Basotho believe like this, this is their culture.” They didn’t say anything, they just allowed them and then that is why maybe we are here, where we are now because maybe things earlier on were not worked properly. But it is surprising because the church now is trying to maybe to go back to those things that missionaries cancelled. They just say, “Oh, maybe what is maybe, make an example, what is wrong with lebollo?” And if there is nothing wrong can bring it to the church so since that things did not go well in the first place.

J: Mmm…

P: Yes.

J: Now you’re saying that the church is now looking at these things again…

P: Yes.

J: How is that happening – lay people are looking at it? Seboka is looking at it? Who is doing this?

P: I think it is the the the the – the what? – the commission that is responsible for maybe for making laws, yes. Because, for an example, one lecturer, yeah he told us one time when he was at the seminary that now the church is beginning to look at the culture of Basotho and is trying to find out what is wrong with the culture and together with ??? lebollo, if there is nothing wrong those things are going to be brought back to the church so that
Basotho will be allowed to go in their culture. If there is nothing wrong. Yes, that is how
I got it.

J: Mmm…
P: Yeah…

J: And are any lecturers talking about moeto le lebollo etc.?
P: Yeah, there is one lecturer, there is one lecturer who often talks about such things and he
doesn’t talk about such things deeply, just maybe when he is lecturing he is going to
maybe to go to that a little bit and then come back to his lecturing so it’s not any way that I
can say it’s helpful to us.

J: I see.
P: Yeah.
J: OK.
P: Because according to himself there is nothing wrong with the lebollo and the culture.
J: Mm hm…
P: So then he leaves it like that and I remember one time we asked him maybe to arrange with
the school that maybe he comes and then lecture on those things and then he said, “Oh, I
am not sure.” So, up to now he hasn’t turned up.

J: So there’s not a great deal of Basotho culture being taught at the seminary.
P: Yes.
J: But it sounds like you think the Basotho culture is so very impo
P: Yes…
J: …that maybe it should be included.
P: Yes.
J: I see.
P: That is what I think.
J: OK.
P: So that maybe when we realize that there is some – there are some things that are wrong
with the Basotho culture we can maybe not go together with them and then go together
with things that do not – that are not wrong for the church.

J: Mm hm…
P: Yes…
J: OK. Anything else about the courses that you have taken? Do you find that the lecturers
know their subjects well?
P: Sometimes I begin to wonder because some lecturers sometimes it’s as if they don’t know
maybe what – I mean their courses. It’s as if they don’t know their courses because it’s as
if they just want to get all the material and then wants the students maybe to find for
themselves. It’s good for the students to find for themselves if the lecturer knows his
course or her course. But if maybe the students are asked to find things that even the
lecturer seems unable to explain to students for himself or herself I think sometimes it’s
not good.

J: Mmm…
P: Yeah.
J: So do you think it would be helpful if the lecturers knew their subjects even better?
P: Yes, even better so that they can help students. Because I think it’s shameful when students realize that this lecturer doesn’t know his course. I think that it’s shameful really.
J: Mmm...
P: Yes.
J: Have there been any courses that you have had that you’re not sure why you took it or what use it would be to you?
P: Yeah, there have been some courses that I have taken now but I took them before so I begin to wonder how the seminary works on that so but since I am a student I just continue without any complaint.
J: Do you mean you’re taking the same course again?
P: Yes.
J: How can that…?
P: With a different name.
J: With a different name?
P: Yes, for an example, I did World Religions but now it’s back now with the name Comparative Religions so I begin to wonder now.
J: And are you covering the same material?
P: Yes, the same material.
J: In fact I think I know about your World Religions course.
P: Yes.
J: So you’re covering the same kinds of things again this year?
P: Yes.
J: And yet on your timetable there are 23 different courses…
P: Yes.
J: …so maybe there’s not time to repeat a course.
P: Yes.
J: Is that happening with other courses as well?
P: [pause] Not all courses.
J: I see.
P: Not all courses.
J: But there are some?
P: There are some.
J: And you wonder why are you repeating these.
P: Yes. Like the Liberation Theology, I did it and then I am doing it with a different name called Contextual Theology now. So I begin to wonder why it can happen like that.
J: And it seems to be again covering the same information?
P: Yes.
J: OK, so you might suggest to we lecturers that we need to sit down and look clearly at how
the students are assigned coursework and what our courses lead to.

P: Yes, I especially I would say that if maybe the syllabus for the seminary because if maybe
when somebody is not outside and then is asked what he knows that he can come to the
seminary and teach, that is wrong really because the seminary should have a syllabus that
is going to enable students to learn well. If maybe somebody is asked from outside and
then, “Oh, if you know this, come and teach.” It is not good, really it is not good because
it’s not going to produce good pastors, I mean pastors.

J: So the seminary should be saying to the lecturers, “We need these things. If you know these
things, then we might hire you.”

P: Yes. If you do not know this…

J: I see.

P: Yeah.

J: What you’re saying seems to make sense to me, I think. Well, you mentioned a little bit
about how it will be when you get to the parish and what things are important. And these
were some things that I wanted to ask about and we really already talked about them. But
let me ask this: does it seem that the lecturers at the seminary really have a clear
understanding of the life and needs of the church parishes?

P: Pardon.

J: Do the lecturers really know what the parishes need? Do they seem to understand what life
is like in the parish?

P: At the seminary?

J: Yes, when they lecture to you.

P: OK, when they lecture. [pause] [sigh] It seems that they have little knowledge of the life at
the parish because they do not cover the rest of the life of the parish when they teach at the
seminary. Meaning what we are expecting when we are at the seminary to be maybe to be
taught of the life of the parish so that we can maybe leave the seminary having been
prepared for the life at the parish and it’s difficult when somebody gets to the parish and
then finds that this life at the parish is hard and then the material that I have cannot help
me in this life that I got from the seminary.

J: So in some ways the material and the real job of a pastor are not matching well.

P: Yes.

J: So, Ntate Peter, have you been able to participate in field education?

P: Yes, I have been.

J: Did the things you experienced there match the things that you heard at the seminary?

P: Some of them matched. Some did not match. Because I experienced that some things just
want a person maybe to work them for himself or herself without maybe using the
knowledge that he got from the seminary because some now absolutely stray from what
one learned from the seminary, yeah.

J: Do you think that the field education year connects well with the seminary program?

P: [pause] [sigh] I don’t think so. No, I don’t think.

J: Why do you say that?

P: [pause] [sigh] [extremely long pause] I [pause] Could you please repeat your question?
J: I asked if you think that the field education year fits well with the seminary program. And then you said that you don’t think so.

P: Yes.

J: And then I asked why – why to you say that?

P: Because most of the things that I experienced at the field education – most of them are different from what I get from the seminary – what I learned from the seminary. Because I – for an example, I thought that when I went to the field education maybe I would maybe with the knowledge that I had or the books that I use I would use them in some areas but it seems that they were not helpful some of them, yes.

J: So it may be that the seminary and the field education pastors could coordinate better…

P: Yes.

J: … so that we’re working towards a program that works better.

P: Yes.

J: OK. Alright. And now that you’ve had field education, are the courses that you’re taking allowing you to use your experiences from field education?

P: The courses that I’m taking now?

J: Yes.

P: No.

J: So they’re not – they’re not combining together to help to educate you…

P: No.

J: …in wholeness?

P: No.

J: Do you think they should?

P: I think they should. Because when I’ll be leaving to the parish so if maybe they are not connecting, I think it is not going to be easy for me to work with the parish.

J: Mmm…

P: Yeah.

J: Well, I’d like to ask just about two more subjects… I really appreciate your time, Ntate Peter. One is poverty.

P: Yes.

J: You mentioned earlier that one of the things that would be nice is if you could learn agriculture and some other things to help the people to learn to use their own hands. Do you think the church is doing enough to address the needs of the poor people?

P: I don’t think it’s doing enough, sir.

J: How about the seminary? What is the seminary doing that’s training pastors to deal with poor people in the church?

P: I don’t think there is any training to deal with the poor people at the church from the seminary. I don’t think there is training for that. We are just trained for maybe leading the people – not considering the situations in which they are.
Student Interview: “Peter”

Can you lead people without considering the situations in which they are?

I don’t think I can. I don’t think I can. Because now at the seminary I think the seminary is in light of what is happening in the country of Lesotho now. That poverty is ruining the country and if the seminary doesn’t maybe offer maybe courses that can help maybe to a pastor to go and help those people, I don’t think it can do.

The seminary offers the courses that maybe are, maybe that are helpful but are not going to be helpful to other people outside, yes.

So the courses that are helpful only while you’re in the seminary – once you go outside, they don’t become helpful any more.

I think they don’t become helpful any more really. Because people are experiencing a hard life outside so it’s not good – it’s good if one comes from the seminary with new ideas for helping such people, not just for preaching to them, “God wants this from you and that and that.” See these people are dying from poverty so without helping them to get out from poverty I don’t think it’s helpful.

Interesting you said, “Preaching to them ‘God wants this from you.’”

Are those the kinds of things that you’re learning to preach: what God wants from people?

Yes, that is the example of what we preach because God wants people to love one another and people do not love. So that is the example that I can give, yeah. But people are hungry and then those who have things to help them, they don’t help them so it’s not easy for hungry people to love such people because they don’t help them while they are in need.

In fact, I’ve forgotten how to say it in Sesotho but there’s a proverb that says, “A hungry stomach has – an empty stomach has no ears.” Right, Something like that.

So and maybe you’re sharing that same kind of a thing.

Well, I want to ask a question and then a little more about HIV and AIDS. But first, this is the mission statement of the seminary: Morija Theological Seminary exists to provide students with Biblical and theological education to enable them to fully participate in the continuing ministry of our Lord Jesus Christ. Do you feel like the seminary has prepared you Biblically and theologically to fully participate in the continuing ministry of our Lord Jesus Christ?

Not enough.

Not enough.

Yes, not enough.

OK, so some has happened but you wish more – in the ways that you’ve told me.
P: Yes.
J: OK.
P: Yes.
J: Well, Ntate, have you taken any courses on HIV and AIDS?
P: Yes, I have taken them, yes.
J: OK, do you think that this is important part of the seminary education?
P: I think it is a very important part though up to now it’s not clear to me as to how maybe to preach to people outside, more especially people who are suffering from HIV and AIDS, so yes it hasn’t helped me enough to maybe to be able to preach to them so… but that is a very important course.
J: I see.
P: Yes.
J: So it sounds like you’re saying it’s good to have that information…
P: Yes…
J: …but you need practical skills that you can use in the parish.
P: Yes.
J: Is HIV and AIDS openly discussed by all of the lecturers in their classes?
P: No, not openly but most lecturers just lecture on what they – on their courses, not, maybe especially, not on the HIV / AIDS.
J: You mentioned preaching…
P: Yes.
J: …and I’m guessing there are many other areas…
P: Yes.
J: …where it would be nice – would you like it if the lecturers of those different areas could help you to understand how to do their area with regard to HIV and AIDS?
P: Yes. I would like that.
J: I see.
P: Yes.
J: Alright. Well, Ntate Peter, you’ve shared so many things with me. I really appreciate it. I want to know, is there anything else, Ntate Peter, that you’d like to share?
P: Yes, there is something that I would like to share. This issue of maybe educating pastors – I’ve noticed that the L.E.C. is reluctant maybe to educate the pastors after they have left the seminary so that is one of the things that I would like to share with you – that the church should see to it that as soon as pastors leave the seminary, if they are pastors who can do well in their studies, they should be educated more, yes.
J: So you mean like with Bachelor’s degrees and Master’s degrees and PhDs, etc.
P: Yes, I mean that.
J: Alright.
P: Yes.
J: Does it seem like very many L.E.C. pastors have been educated more?
Student Interview: “Peter”

P: Not many of them.
J: Not many.
P: Yes, few.
J: I have also been thinking, you know, in the entire L.E.C. if you look at every pastor in the L.E.C., only one has a doctoral degree.
P: Yes, ???
J: And maybe less than 10 have a Master’s degree.
P: Yes.
J: And if you look back even 20 or 30 years the same is true.
P: Yes.
J: So that seems small.
P: Small, really.
J: Maybe even because Morija has been called what? – selibeng sa thuto (wellspring of education).
P: Yes.
J: And yet we come from this spring of education and then it stops.
P: Yeah, it stops.
J: It stops… alright…
P: The education that we get from the seminary is not enough as I ???
J: Mmm…
P: It’s not enough.
J: Maybe it can serve as a beginning.
P: Yeah, as a beginning, yes.
J: Yes, I see.
P: Yes.
J: Ntate Peter, thank you very much.
P: Thank you, Ntate.
J: And this will end our interview.
J: I’m here with Lerato. Lerato, you are a student here at Morija Theological Seminary, is that correct?

L: Yes.

J: As I told you before we turned the recorder on I’m asking your permission to have an interview with you about your life here at the seminary as a student. I’m going to be asking you a number of questions and our conversation is being recorded on this digital device. As I mentioned before, this is for research that I’m doing on seminary education and theological education in the L.E.C. and it’s also for a PhD at the University of KwaZulu Natal. This recording will not be shared with anyone; it will only be for my personal use to type transcripts. I will never tell anyone your name other than that you are Lerato. After this interview I will take this recording home and I will type it and I will bring the transcripts of our conversation back to you at which time I will ask you to review them and if you feel that they’re an adequate representation of our conversation together then I’ll ask you to sign a document saying, “Yes this is a true representation of our interview.” That document will be the only thing that connects your actual name with the name we’re using today but I will not share that with anyone. That will be available only to the ethics committee at the University of KwaZulu Natal and will never be made available to any member of the L.E.C. for any purpose. Do I have your permission to continue?

L: I agree.

J: Thank you. Now, Lerato, if at any time during this interview you feel uncomfortable with the questions or you would like to stop or you would like me to turn off the recording device, just say so and I will do that, is that alright?

L: Understood.

J: Also, as I said I will be using this information as part of a thesis for the University of KwaZulu Natal. I may also write articles that may include information but, again, will not be including your entire interview transcript and will only be using the name of Lerato. Sometimes when publications occur there might be money available for the writer of an article. I’m not offering to share any money with you in exchange for this interview. Do you understand that?

L: I understand.

J: And do you accept that?

L: I accept it.

J: OK, wonderful. Thank you very much for agreeing to this interview. Well, when I gave student questionnaires as you remember, there were a number of different questions around six different topics. The first one had to do with campus life and general course of study and there are a few questions that I want to follow-up on. One is this: Do you feel that seminary has been what you expected it to be before you came to the seminary?

L: Not really.

J: Why do you say that?

L: Before I came to the seminary, I went for counselling with my pastor. He did tell me things that I might see at the seminary but things are much clearer when you are inside the seminary so some of them were correct but I found out that it’s much harder than what I thought.

J: When you say, “Much harder than what you thought,” what kinds of things do you mean?
L: The method of the way things related to us is a little bit more difficult – for an example, when somebody has died from your family, you are not supposed to attend the funeral unless you explain to the satisfactory of the prefects.

J: And this was not made known to you before you came to the seminary.

L: No, it was not.

J: And how do you feel about that? Does it seem to be a good way to live together at the seminary?

L: No, it's not a good way. Because the position is that some of us are helped by those relatives but if we can’t attend important functions at our homes, it makes life a little bit harder for us.

J: And is it important as Basotho to attend funerals of relatives?

L: Yes, it's very important.

J: So I’m wondering, and maybe you don’t know the answer to this, but do the prefects ever share with you why they’ve made this rule?

L: You know the prefects depends from the [tradition of oral information] people who are at the council because some may be understanding but others are maybe ignorant and they will just utter the words that “we are not going to let you go” without any further explanation.

J: What role does the administration – the director and the board of the school - play in this sort of thing?

L: I cannot say anything about the board because I don’t even know how it functions. I have never had a chance to see them. We only saw them when we did the, the, the – what do you call it? - orientation course, other than that we have never met them. And the director is much more – is a little bit strict than what we will have expected from the kind of the seminary that we are involved with.

J: What would you have expected from the kind of seminary that we’re involved with?

L: A normal procedures is that for the first year students – or for the first year newcomers – you may expect that when you get the confirmation letter to attend the seminary, you think that you might be given a list of things that you might need. When I came here with my family, we were never told about things that were needed. We were just told that there are houses to stay in. But we found to our horror that there were no curtains, there were no beds, there were no pots. So we had to start from scratch so it was a little bit difficult including the issue that there was no electricity the things that we had were using electricity.

J: And is it so now that here is no electricity in any of the student housing?

L: Yes, it is so.

J: I see. Were there other things that you had not expected when you arrived at the seminary?

L: Can you repeat your question again?

J: Yes, when you arrived at the seminary, were there other things that came as a surprise to you or that were unexpected about life here?

L: Yes, as a person, you might think that people who are students at the seminary, we have different life character but we find out that things are much worse than where we come from – that we students we do not have a love for each other. [This thing of scaring new students, fortunately, is no more.] There is that problem of not trusting anyone - you are
always looking behind you whether somebody is going to stab you behind. There is no trust.

J: No trust. And you said it’s worse even than where you came from.

L: Yes.

J: You said somebody might stab you. I’m assuming you don’t mean really stab you with a knife, but what kinds of things can somebody do to hurt you when you’ve placed your trust in them in this place?

L: Possibility is that a student can go to the director’s office and he might tell him things that are confidential about you. And that sometimes may put the student at risk of being sometimes dispelled from the school.

J: I see, so, Lerato, these confidential kinds of things, are they things that a student may have done wrong to break the rules or is it just that students are informing the director about all kinds of things?

L: I think every person do some mistakes and we rely on each other to live and I think it’s our mandate to help a person who is in trouble to see to it that he see the problem that he is in and we try to correct that, not to tell people or send a message that he can do things and we will not report but I think our most important thing is to help a student so that he might repent on the wrong things that he is doing and become a better person to serve the community. There are things which had happened concerning the students like making an abortion and people were in trouble so there are some things which are really bad but it depends on the merit of the case.

J: I see - so some of the things are very important to the people.

L: Yes.

J: How have you found the director to be? You mentioned people going to the director, how have you found him to be with regard to rules and with regard to confidentiality and caring for people at the seminary?

L: You know the director cannot be predicted, whether when you tell him something he’s going to keep it confidential because you might talk something with him and he might say that in trust, it depends on the moods of the director whether you do something wrong he’s going to say whatever he want to say or even embarrass you in front of other people.

J: So do you feel you can trust him?

L: Under circumstances, yes because I think in own capacity he can be trusted.

J: I see, but you never know what the mood might be.

L: Yes.

J: Well, while we’re talking about the director, I’d like to ask about the lecturers and then we’ll come back to some other things. Do you find that you can trust the lecturers to care about your well-being here at the seminary?

L: Yes, some of them are trustworthy but all the people have different personality but generally is – it could be helpful.

J: OK. Do you think that you experience a feeling of positive Christian community here at the seminary?

L: Not really, no.

J: And you’ve mentioned the fact that it’s hard to trust each other and you’ve mentioned the fact that there’s not a lot of love. Is there anything else that you would say about this community of people?
L: You know, there are many things which do happen that you find that - for an example, there are students who are single who would be involved with a married man of the village and that will obviously disgrace the school and we did have the students who are not part of the school now that were involved with nurses of the near hospital and as the result of what happened then the students are not allowed to go out as usual to maybe visit the hospital so there is that thing. We do visit but we know that if there is something wrong we are in trouble so there is no freedom at all.

J: No freedom at all – can you visit other places besides the hospital?

L: Yes, we can visit other places but with the permission, of course, of the prefects.

J: I see, OK. Well, do you feel that you are honoured and respected by the other members of the campus community?

L: Noooo.

J: No, and do you honour and respect the other members?

L: I think it’s difficult to comment – a person to comment for - about himself but I think I do try.

J: You do try… Do you think the other students are trying in their own ways?

L: Yes, some are - some are trying but others really they don’t care, especially those who are the upper classes.

J: Why do you think the upper classes are the ones who seem not to care?

L: The problem could be the seniority, of the person thinking that I’ve been to the school for longer years than you and the problem especially from the TS students that I have seen is that when they come from internship there are a lot of influence that they come with maybe they have been doctored by the pastors who they were with so they always bring a lot of problems like not wanting to attend the worship.

J: And you’ve mentioned worship now, do you find worship meaningful here at the seminary?

L: I think it can work in two ways but although I cannot assume for the other one. You know, to be taught and understand what you are taught sometimes the method that can be used are not the method that a person can be happy with but the goal sometimes will be to make a better person out of those methods. But when they are implemented I think there is a little bit of respect for a person about how he or she is feeling so I think in a way the way we are taught it does help because you can’t teach a person how to drive a car and be nice to him all the time, it may spend a much longer time than what you had supposed to spend but I think sometimes things get careless and people are hurt in the worship and end up not worshipping any more, just following the instructions

J: What methods do you mean?

L: There are things that when a person is not reading the Bible as it is, the congregation is going to make a noise just to make him know that he is not reading what he is supposed to read and the announcer is also going to be interrupted if he is not using the seminary Sesotho, because there is seminary Sesotho. And he’s going to be interrupted and if there are mistakes the whole people who were involved in the leading of the service will be told to repeat the service. Sometimes it may take up to one month.

J: One month, as a punishment for not behaving well or not performing well in worship.

L: Yes.

J: What is seminary Sesotho?
L: Seminary Sesotho is the Sesotho that is more different from the South African one. The
South African one is the one that will be Sesotho that is diluted with the other languages
and also the Lesotho Sesotho is a little bit different to the one that the seminary uses so
there are always quarrels about the Sesotho words that are used. So there is a Sesotho
language that is spoken at the seminary that cannot be found outside the seminary.

J: Hmm… you mention this method of disciplining students during the seminary, and I guess
discipline may be my own word but during the worship – whose method is this? Where
does this come from?

L: Mostly you find that the director is leading this kind of method by saying that the
congregation is quiet while things are not done accordingly. He can even stand up during
the worship and say that we are supposed to do these things because this is our learning
prayer so he is the one who will even encourage students when they are not taking any
action against what it seems like is wrong.

J: I see. So do you find just for you personally, Lerato, when you are in worship, are you
focusing on God?

L: Not really - before the service starts, yes it’s when I could find a space to be with God but
when the service starts, it’s back to check the mistakes.

J: And you feel like you’re encouraged to do that by the director’s method?

L: Yes.

J: I see. Well, let’s move on and talk about courses. I’d like to know if you feel as if it’s
been helpful to study using the English language here at the seminary.

L: Yes I think it’s useful because the world that we are living in now is the one that is using
English and the pastor cannot do the work properly if he is not fluent in English.

J: OK, now I know that I’ve noticed some of the Basotho lecturers will also use Sesotho in
their lectures. Is that so?

L: Yes it is.

J: Is that comfortable for you as well?

L: Yes it is also comfortable.

J: OK, good. Do you feel like you’ve had access to caring and confidential pastoral care
while you’ve been here at the seminary?

L: Not really.

J: Have there been times when you feel it would have been important and you would have
like to have had somebody that you could go to as a pastoral care giver?

L: Yes, because some of us are away from our parents for a long time and a person at the
seminary might feel helped to make things much comfortable.

J: If the seminary could provide confidential, caring pastoral care in some way, could it be
through a staff member like one of the lecturers or would it need to be somebody from
outside the community of the seminary?

L: I think the issue relies on the personality because we do have some of our lecturers who
are really helpful and confidential and understanding so I think a person from outside
might help but not in a sense of the one who really lives with the student and can see how
the student progressed in the class so I think the lecturers are more favourable for helping
the students.

J: I see. Do you feel like you could go to lecturers now if you had a need for pastoral care?

L: Yes.
J: OK, good. Well, you’ve had courses during your time already here and you’ll have some
more courses in the rest of your education. As you think about the courses that you’ve
had, are there some that have been specifically helpful as you look forward to being a
pastor and if so, which kinds of courses were those?

L: Yes, there are some courses, in fact I think the courses that are offered by the seminary are
all good because they are preparing the learners to be more useful in their service but some
of the executions of the courses are a little bit confusing sometimes. If you take for an
instance the issue of culture, really there is a confusing interpretations by our different
lecturers because you find that some lecturers are more pro-culture yet others are against
culture so it is a little bit more confusing because some are even saying that attending the
mokete oa balimo is not a problem so others will say it is a no-go area so it’s a little bit
confusing for us students.

J: Now you’ve mentioned culture, and that’s something that I want to talk about anyway so
I’m going to ask you a few more questions about that. When you say culture, I’m
assuming you mean Sesotho culture.

L: Yes.

J: You mentioned mokete oa balimo for instance, you mentioned that some lecturers have
differing opinions on that – does the issue of culture come up often in your classes?

L: Yes, it often comes up and it seems like it’s an endless topic.

J: Are students encouraged to ask questions in most of your courses?

L: Yes, absolutely they are encouraged.

J: And when you ask questions about culture – as you say it’s a seemingly endless topic – do
you feel like the other students are able to share honestly and are you able to share
honestly?

L: No, I think culture is a very sensitive issue and there is no much disclosure from the
students because these things are happening at our homes where we come from but we
cannot say that our family had done this but we refer to another situation so it’s a little bit
sketchy this issue of culture.

J: So you really have to sometimes speak as if things are happening at your home that aren’t
happening at your home.

L: Yes.

J: OK, and does that change depending on whose classroom it is, which lecturer, or would it
be sketchy because of the other students no matter who the lecturer is?

L: It’s going to be sketchy depending on the lecturer who is in the class.

J: Mmm… now you mentioned that there may be some lecturers who say that mokete ea
balimo are fine and others who would say no. I’m asking about the expatriate lecturers, of
course I’m one, in the time that you’ve been here when you’ve had expatriate lecturers,
does it seem like they’ve made an effort to learn about Sesotho culture?

L: Definitely. I think they are doing their utmost to be in line with or to know the Sesotho
culture because they will even utter the words in Sesotho so that shows that they are very
committed to talk about the topic with related insight information.

J: Do you have a specific class during the seminary course that speaks about ministry and
culture?

L: Yes.

J: What course would that be?
L: That is ethics class.

J: OK, so that’s covered some in ethics class, and then as you’ve mentioned it comes up in other classes as well.

L: Yes.

J: Would you appreciate more opportunity to talk about issues of culture during your seminary education?

L: Yes.

J: OK, you mentioned mekete ea balimo – there are some other elements of culture – and when we say culture – can I - moetlo?

L: Yes.

J: But these other customs, these other mekhoa, like circumcision, lebollo, and polygamy, are those the kinds of issues that also come up?

L: Yes.

J: Is it made clear to students what is the policy of the L.E.C. regarding these issues?

L: No.

J: OK, and do you wish that that could be clarified in a better way as you prepare?

L: Yes, I think it’s very important for students to know especially when there are many disputes in our churches about issues pertaining the culture. [So that it may not left to individuals.]

J: OK. Well, with regard to the lectures that you attend here at the seminary, do the lecturers seem well-prepared?

L: They are trying but you could see that others are not really prepared because you may find that left to fetch some books from the library so I think that the lecturer if he is prepared that will not happen in a frequent time but it will happen some times but you will find that through that I think some lecturers come to class not well-prepared.

J: In general, do the lecturers seem to know their subjects well?

L: [pause] Uhhh… No, I don’t think they know the subjects well.

J: Why do you say that?

L: If we take an example of Greek class, sometimes we end up not knowing really what we were learning so I think if we make an example of the Greek class it’s not helpful for the students because now we are doing exegesis yet we haven’t had a class for quite over a year.

J: And it sounds like you’re suggesting maybe that’s because the instructor doesn’t know the subject as well as he or she should.

L: Yes, including the issue of commitment.

J: I see, alright. And other courses, do some lecturers seem to understand their subject matter well?

L: I think if we can make an example about the comparative class and church history, I think there are new problems concerning the lecturer we have now because sometimes he may read something and write notes yet without getting to the core of the lesson.

J: And this the church history and the comparative instructor for this academic year.

L: Yes.
J: I see, alright. Well, I’m going to move on and ask some other questions. When you become a pastor in the Lesotho Evangelical Church, when you think about the kinds of things that pastors do, do you feel that the courses that you’re taking here at the seminary will prepare you well for the kinds of things pastors need to do?

L: No, I don’t think so because it seems like the seminary hasn’t tried to make a research concerning the Lesotho Evangelical Church because when we talk about Lesotho Evangelical Church it’s not really about Lesotho but South Africa as well so it seems like the topics that are taught here at the seminary are only limited to Lesotho so and sometimes can be adapted to other countries so I think they are not quite well with the current world. It’s only based for Lesotho ministry.

J: I see. Do you feel as if the seminary has given you a Biblical and theological education that’s going to enable you to fully participate in the continuing ministry of our Lord Jesus Christ?

L: Yes, I think on that one I am 100% sure that it’s doing what it can.

J: Could it do more?

L: Yes.

J: OK, so there’s room for growth and change at the seminary.

L: Yes.

J: Would you like it if the seminary could offer a Bachelor’s Degree qualification?

L: Yes, I think it should give the degree because it will be in line with the major institutions and we can’t just have a course that will be for five years for the ministry and yet they are getting a diploma. You might find it difficult to find entry to other universities if the person want to further his or her studies.

J: Do you feel as if the lecturers here at the seminary have a clear understanding of the life and needs of the church parishes?

L: Yes, the lecturers that we have, most of them come from the parishes, have the parish experience except the one lecturer that we have who it seems like he has never to been the minister of any parish.

J: OK, thank you. I’ve got a few more questions on some other topics. We’ve spoken about culture already. One of the things I’d like to ask about culture before we move on is whether the courses that you have on pastoral care seem to acknowledge culture and talk about the ways that culture’s integrated in the context of the parish. Can you say anything about that?

L: Yes, the pastoral care that we get the lessons to do really – are more African context and try to help us with different situations maybe and around Europe and other parts of the world so really we do have feeling – that we may talk about the spirits and the healing and how to care for a parish and so I think that it’s very related to what we might expect when we enter into the ministry.

J: OK, I’d like to ask some questions about poverty. Do you think that there are members of parishes in the L.E.C. who experience poverty?

L: Yes, poverty is, in fact is, synonymous with the Lesotho Evangelical Church.

J: Synonymous with it – so it’s an important issue for you?

L: Yes.

J: What do you think the seminary is doing to help you to be prepared to address the issues of poverty when you become a pastor?
L: I don’t think that the seminary is doing much to equip pastors to be visionary pastors who can see the method of improving life where they are going to minister so I think the seminary needs to do more research, maybe to acknowledge the students who may come with a different expertise maybe like building to see what kind of improvement they can make on them and so that they might add really to the parishes that they may live in. Because otherwise I see there is a problem of just the church like sucking the blood of the already dying community.

J: You said “sucking the blood” so that sounds derogative. Do you think there are places where the church is actually hurting the community?

L: Yes, I think the church is hurting the community when it comes to the collection of the central fund because, I admit that the church needs the money to further its mission in the world but I think that the method that are in place now really do not help to the situation because people are only visited to be reminded about the contribution that they are supposed to give. The Word – it seems like the Word of God it seems like is taking a second – it doesn’t – it’s not first important thing to be taught. It’s money, then the Word. It seems like you give the money, we tell you about the word of God so that is not the way.

J: Is that method being taught here in the seminary as well?

L: I don’t know because there are classes which are – we do have lecturers but not the permanent one, those from the general treasurer of the church, who take certain classes for that kind of lecturing, so I think it’s where they are told that if you are not bringing the money and then you are doomed in your ministry.

J: Doomed? How do you mean doomed?

L: It seems like although the church does not want to admit that it’s using a commission, the real - the fact is that ministers are starving in the parish because some pastors do not bring the money that are required. Can make an example of a minister who has just graduated from the school. There are these scale of money that they are supposed to bring at the end of the year and he brought the money. I think it was even three months to four months before the cut date and then he was supposed to be given a salary – although they will say that it’s not a salary – but I’ll say the salary pertaining that was from three months, he had not been paid for three months. He was told that there is no money, when he tried to say that I have done my duty, I brought the money, they said no it was for other purposes so the pastor was crying like a baby so I think that is not the way that the church want to function.

J: So, this affects pastors so much that the pastor can even cry?

L: Yes, the pastor, I think they did their utmost to bring the money and they say the issue of money is not even - he cannot find consolation from the fact that he is the servant of God, so the issue of money it’s the most important because really we are living in the world and we do have the families that we need to look after.

J: It seems like it must be a very strong struggle if a pastor, I’m guessing maybe this is even a male pastor, can cry in a country where people say “monna ke nku ha a lle” so I mean it’s a big deal for a man to weep in front of other people, isn’t it?

L: Yes, in Sesotho when a man cries we know that things are really hard.

J: Hmm… You mentioned earlier that the church needs money for its mission in the world. What is the mission in the world of the Lesotho Evangelical Church?

L: I think the mission of the church hasn’t changed from the apostolic mission that the proclaiming the Word of God among the nations and people are born and we need the church among the nations to continue to say the same mission – the same ways because it seems like we are consumed by the moving world and I think the church still need to find
means to enter to the homes of people and meet them and tell them about the son Jesus Christ.

J: Is the Lesotho Evangelical Church doing a good job of this mission?

L: Not really, no.

J: What kinds of things do you think might help?

L: I think if - because I cannot say the structure that the church, that the L.E.C. is using is not correct but the problem lies with the persons who are in charge of those positions so I will say that the problems lies with us ministers whether we are honest people or we are just looking after our interests.

J: And do you feel that there are some pastors who are just looking after their own interests?

L: Yes.

J: Is it possible that some graduates from this seminary will also look after their own interests?

L: Yes, it’s likely.

J: And I’m asking you, even Lerato, is it possible that even you will look after your own interests?

L: No, I think it lies with a person. We are all given freedom by God to choose the life that we are going to lead but in my convictions that I am going to try my utmost to do what is correct.

J: Thank you. I want to ask a few questions also about HIV and AIDS. Have you had courses or seminars or information about HIV and AIDS since you’ve been here at the seminary?

L: Yes, we do have ones.

J: And do you think that that’s something that’s important to study at a seminary?

L: Yes, I think the seminary made a good move by introducing the courses concerning the HIV and AIDS because when we look at the – in our classes at the church history, we find that the pastors who were involved in the ministry, they were very learned men who had many information and not about theological issues only but in social issues. We did find people who had – who were doctors, medicine doctors – and those who were builders and those who introduced the printing so it means they were very learned men so the one that we find ourself in, we do not even know the simple issues about HIV and AIDS – the issues of white cells and, white cells and other things that are related, the CD4s so those things, I think they do help pastors to become more mobile when they are dealing with these issues at their community so I think they are very helpful those courses that we do concerning HIV and AIDS.

J: Do you find the lecturers outside of the HIV and AIDS courses, are they open to talking about HIV and AIDS in their classes or on campus?

L: Yes, they are open but I think it brings more message if the lecturers if possible could do more by being open to say that my sister or the one of my close relative has this thing. So I think that might help even us students to be open about the issues of AIDS because the way that we are behaving now it seems like we are in an encircled enclosure where we are not affected by AIDS but in fact the issue is that we are infected and many people or many of us are dying of this disease our relatives so I think if we could be much open starting off with our lecturers and we students, I think we could do much more.

J: Would you like to see more education about HIV and AIDS at the seminary?

L: Definitely, yes.
J: OK, well I’ve just got a couple of more questions, Lerato. One is: as you look forward to becoming a minister in the Lesotho Evangelical Church, and eventually an ordained minister, what is ministry for you - what would it mean to be a minister in the Lesotho Evangelical Church?

L: I think the ministry is more about telling people about things that happened at the Palestine where God really revealed Himself to us through his son Jesus Christ. And we need, we as pastors to really show the way by speaking the words that really present God and His son and our actions, our style of living should really show the people that although we are living with them but really we are the messengers and the most important part is that the reverend or the minister should be more lovely towards his congregation by, for an example, we do have Sunday Schools in our churches and it seems like we pastors or the pastors that we do have do not care about what really happens at the Sunday School and they do not give a counselling to maybe the parents to say that you need to take care of your children and the church help with the upbringing of the child so that when there is time to make choice they should make informed choices so that the church at the end might produce its own doctors and its own professional people that might make an impact in the society at large. So at the current, it seems like the church is just a passenger, it doesn’t mean anything to people like it’s just like person registering so when he dies or she dies he might be buried with dignity concerning the presence of the church at his or her funeral.

J: You mentioned Sunday School, and that made me think about other Christian education – are you learning here at the seminary to study the Bible with your parishioners?

L: No.

J: Do you know of many L.E.C. pastors who do Bible study with their parishioners?

L: No.

J: And what do you think about that? Do you think it might be helpful to do Bible study with the church people?

L: I think that Bible study is very good to do because after all we are an evangelical church and our teachings is based on the Bible so it is very important for the pastor to have time with his parishioners just to let parishioners to see or talk about things that might happen because we do have many churches now that teach a different doctrine than the church is teaching so I think by having those kind of discussions might help parishioners to be more informed about their belief.

J: So why do you think Bible study isn’t happening in the churches and why do you think it’s not being taught here at the seminary?

L: Um, the problem I think it lies with the pastor trying to hide things because there are many things that are happening at the church that are not Biblical. For an example, you find that when people are coming to baptize their children or coming to be confirmed there are many things that are supposed to be brought like money, like food, so those kind of things are not Biblical because if a parishioner knows that when a person is baptized there is no need for a certain money I think a pastor will get in trouble so by not having this kind of classes, I think it is to limit the knowledge of the parishioners. [Interviewee addition: “We do have a Bible study at the seminary for this academic year (2005-2006) being Biblical Theology.”]

J: Hmm, how about during preaching in the parishes, certainly the parishioners must be exposed to the Bible during that time, or are they?

L: No, it’s unlikely. The sermons that are taught are the one that will leave the parishioners baffled because the sermon will be irrelevant to the situations and it might be specific only when it comes to respect, money and other things that are not important to the community.
J: Is that also being taught here in the preaching classes?

L: Yes, I think in a sense there is no distinctions to me that a student should be more to the situation as they should. I think really the seminary is not making a clear point on that one.

J: I see. Well, Lerato, you’ve shared so much with me. I just want to ask two things, one is: are you looking forward to being a pastor in this L.E.C. church?

L: Yes.

J: Why?

L: I think the L.E.C. is very church that if a person can look at its mission, it’s ahead of other churches because the freedom that it teaches is the one that makes it different because it tell that we are just the messengers and God is the one that we are trying to direct the people to, not to rule the life of people so I think there is a freedom in the church than other denominations.

J: That surprises me that you would talk about freedom because you’ve described the seminary as not a very free place and you’ve also described the congregations as places where the parishioners aren’t told the truth about the Bible and they’re only told what they must do and only told to be respectful - it surprises me, do you see how I might be surprised to hear you say freedom?

L: Yes, but I think all of us when we are doing the uninformed decisions we are always trying to reach the goal of freedom so I think the issue is that how do we define freedom.

J: How do you define freedom?

L: For me freedom is when a person can be given a chance to know things that do happen so that when he makes a decision it should be informed one. If we take an example a person can be infected by HIV and AIDS but if he is given a chance to be explained to about what is HIV and AIDS, about how it is acquired and what are the consequences of that. I think a person can be in a good position to either avoid the things that might put him in a problem or he can choose to say, “I have been told about this but I’m going to do it anyway.” So I think freedom is when a person really is informed and then he can make his own decision but not to be compelled to.

J: And are you saying that in the L.E.C. you believe people are well informed and encouraged to make their own decisions?

L: No, that is not the situation. It seems like although we are evangelical we have the tendency of Catholicism. Like to make an example about, there is the burning issue of the Mophato Oa Morija where there is a case between the church and Mophato Oa Morija and parishioners made an appeal in their report to say that concerning when they went to Seboka to tell their candidates to say, “Take our concern that we are asking the Seboka to call off the case and come to the table with the Mophato Oa Morija and solve the issues.” And I was surprised when the answer came saying that Seboka said that – in fact I think it was the committee of, the executive committee of Seboka - saying that the case is in the court and that is the end of the matter. So it seems like the representative are no longer taking heed of the one who elected them because I think even if they had a reason they should have really said the reasons so that the church or parishioners may see agree or disagree with.

J: Mmm… So this doesn’t really sound like an atmosphere of freedom to me. Is it possible that you’re looking forward to trying to bring some freedom in your ministry?

L: Yes, but I think it will need dedication and self-sacrifice because there are people who are always afraid of change. I think the L.E.C. problem really is the one that is typical of African people or it’s just that the democracy has not been practiced at the very long time
because there was a commission of inquiry that was made, I think it was in late ‘80s, where it can suggest that some of the reforms that were needed to take place after the commission – the commissioners interviewed the L.E.C. members and when a person learns what the findings were – they were very clear and honest but because the many people in the executive or in the hierarchy were going to be left out of the recommendations made by the commission, it was put aside and the findings were never made public. So I think that is the problem that the L.E.C. has not fixed. Even at now I think even if we can find the life of the church we can be told I think the L.E.C. now is in danger than before.

J: This commission of inquiry that you mention, is that the one that published the document “Instruments of God’s Peace”?

L: Yes, that’s the one.

J: OK, thank you. Well, Lerato, is there anything else that you would like to share before we finish about the seminary, its educational mission or ministry in the L.E.C. from your perspective?

L: Yes, I think there are things that can be improved at the seminary if the church can – or the leaders, those who are in strong positions, I don’t know if I can put it [unclear] because it seems that there are two groups in the church you are either on this side or this side so there our problem it seems like the current leadership of the church is not in line with the seminary. So I think the things that could have improved the life of the seminary are held back because some people do not want some people so I think that is the problem that need to be rectified that if you are given a position you are not supposed to abuse the positions that you are supposed to execute. I am saying this because you find that the person may withheld something that might be useful for the advancement of the church. I don’t mind if a person doesn’t want to borrow somebody salt, yes that he bought with his money but when he is using the resources of the church for his own benefit I think that it’s not good. The other thing is this issue of Republic and Lesotho, I think the L.E.C. should try to fix things so that they should, maybe students from the Republic should be allowed to study at the Republic because the conditions from Republic and Lesotho are really different and it might be difficult for the students from Republic to want to learn here at Lesotho. So I think the L.E.C. is still growing. Otherwise if these things are not attended to we are still going to have many splits in our church.

J: OK, Lerato, thank you very much for this time. As I mentioned before, this recording will be used by myself only. I will type transcripts and bring them to you for your approval and at that time then I will keep the only information that connects your actual name with “Lerato.” Do you have any questions for me before we finish?

L: No, I do not have one but I thank you for giving me the opportunity to air my views.

J: Thank you very much for sharing them. Alright, we’ll turn off the recorder now.
J: I'm here with Ntate Nocks who’s going to speak to me about Morija Theological Seminary and theological education in the L.E.C. This is a student interview. Ntate Nocks, as I've shared with you, this is an interview that’s being conducted as part of research of theological education in the Lesotho Evangelical Church. I'm interviewing and providing questionnaires to lay people, students, pastors, administrators, lecturers, and executive committee members in the L.E.C.. As I shared with you, we are recording this in a digital device and you have received the consent form that you have signed. Is it still OK for me to record this interview, Ntate Nocks?

N: Yes, it’s OK.

J: Thank you. If at any time during this interview, you don’t want to continue or you want me to turn this off, please tell me and I will do so immediately. Is that OK?

N: OK, it’s OK.

J: Remember, Ntate Nocks is the only name we’ll be using for you. When we finish this I’ll type a transcript of it and, as you shared with me, only I will type the transcript. I will not let my wife or anybody listen to this and when I’m finished, I will bring this to you, probably secretly or in an unmarked envelope for you to read over and I will ask you to confirm that this is a true transcript of the interview that we’ve had today. Are you still willing to be interviewed?

N: Yeah, I will be so thankful if we could do that.

J: I will and please remember that if you’re able, please be as honest as you can be about the questions that I ask you so that we can have good research results. This interview is about to begin. Here we go. Ntate Nocks, as you know, I’ve been giving questionnaires to people and asking questions about theological education in the L.E.C. and some questions have arisen that I want more clarity on. So I’d like to ask you about several things. One is: has it been good for you or helpful for you to live here on campus while you've been a student at the seminary?

N: Yes. Yes, positively, it has been so good to me.

J: OK. Why would you say that?

N: Because, you know, not so many seminaries invite students together with their wives or their whole families. It is true that there are some difficulties maybe regarding money, it’s not that sufficient, but due to the fact that up to now I saw and realized that my family is surviving with two children and the wife. I really find it helpful to me, yes.

N: I would say ‘so-so’ because I like to get educated particularly I can talk of my call, that it was the one that pushed me to do this so learning was also some part of my – I don’t know what suitable word to use – but I’m saying that I was happy that I was coming to learn
theology which is the Word of God. Yes, my intention to come to the seminary was to
learn the Word of God so I didn’t care more about how many subjects I was going to do
and, but problems I am going to face. Yes, Ntate Jeff.

J: And were there other elements of campus life that you had not expected before you
arrived?

N: I beg your pardon.

J: How about the rest of living on campus? Were there any other surprises or any other
things that you had not expected?

N: Yeah, probably, yes, although they were not so many, although they were not so many
because at first when I arrived at the seminary, I had found that there were some things that
were done to us by the students who were, who arrived first, who arrived before we could
do it. They did those things, those funny things to us so much that one could even think of
going back home. But it was in the first days of our arrival at the seminary whereby they
were giving us, were they giving or were they frightening us with what we call the likoko.

J: Likoko.

N: Likoko. I don’t know the English name for that but they would just come to us at night
and do those things that were so terribly – it seems that they were attacking with spears and
sledges and all of those. So that is the only thing that I can mention in my life. Um, the
other thing that I can say, if it would be answering your question, is that there has never
been any peace to me in the first days of my arrival here because, you know, the students
here were always, or usually harsh to the first students. That is the only thing that I can
mention. From there, there is no problem. I face the problems just like other people or any
other person, as I said.

J: So even if there were problems, you were able to face them just as anyone can.

N: Yes, yes. And to add more, what I learned myself, I don’t know whether the other students
have learned it the same way, what I learned was that what had been done to me, I think, is
some part of the programme. It’s just a sign that the one you are following you cannot
follow just as easily as you think.

J: The one you are following?

N: That is Jesus Christ.

J: Oh, I see.

N: Yes, Jesus Christ who died on the cross and he suffered before he died so I think that if
there were no problems at the seminary, that is my thought, if there were no problems at
the seminary, it could be possible for someone to run away from the work and the parish,
that is what I think, myself.

J: So do the problems at the seminary come naturally or do people create them in order to
teach you how to suffer?

N: Some create them intentionally, some create them, some come naturally, some come
naturally, yes. But, to me, [laugh] it is not a problem to be fair.

J: So you've mentioned when you first came, it sounds like maybe this is not your first year
of seminary. If this is not your first year of seminary, have you participated in likoko to
other students?

N: No, no I have not because it was harmful from other, that is some part of its problem.
Yeah, it irritated me. It irritates me that some people suffered to an extent that they were
sent to the hospital.

J: To the hospital?!
N: Yes.

J: Well, were they cuts, broken bones, or bruises, or what?

N: Yeah! some, some. I can remember one student falling into the dam at night and it could happen that the dam was deep enough that it could take his or her life.

J: Mm. So it could be very dangerous.

N: Yes, it was very dangerous, indeed. So my second year at the seminary, indeed, I was just staying with my family and I did not take part.

J: And, and so is this likoko still happening at the seminary for new students?

N: No, it was only this year that they stopped.

J: This year.

N: Yes.

J: Why did it stop?

N: No, I just heard that it was organized by the lecturers. I don’t know which lecturers. OK. Thank you very much if it was you who tried by heart to have that stopped. Indeed, I hated it. I hated it even though it does not worry me up to now but I hate that kind of thing being done to people because I think it is a – what? I don’t have any word suitable for explaining that but indeed, it never satisfied me, yes.

J: Do you feel that there’s a strong sense of positive Christian community here at the seminary? Do people get along in such a way that this seems to be a positive Christian community?

N: I don’t understand the question.

J: Let me rephrase it. When we look at life among the people at the seminary, do they show Christian values the way they treat each other? Do they treat each other with love, respect, and kindness? Would you say that that’s the kind of life that we have here at the seminary?

N: Not at all.

J: Not at all.

N: Yes.

J: What kind of life would you say there is here at the seminary amongst the people who are a part of the seminary?

N: The kind of life lived at the seminary here is a painful one because the students here used to fight, theirs it to fight. The other students will say, the older students than the other ones. This, it happens between the students who, maybe the fifth year and the first or the third and the first, or the second and the – so, we do not know how to make our peace, if I can say, yeah, ours is to irritate each other, irritate each other. And, unfortunately, it happens at the seminary and at the end you will find that, or one will find that it continues outside at the field.

J: Hm.

N: Let me just add more that what I’ve realized also is that the students of the, that is the TS students do not have enough love to the ones at the Bible School. The Bible School students will say, “You are an MTS student. You are moruti.” And the MTS students will say, “You are moleli.” We don’t recognize each other as the people of God who are going to work together, who are going to have, that the gospel is preached to parishioners outside there.
J: So, it sounds like within the theological school, there’s difficulty and then between the Bible School and the Theological School, there is also difficulty. Is that so?

N: Yes, yes.

J: How do you think this happens? How does this come to be?

N: I don’t know whether I understand your question but I think this is caused by the label, this is caused by the position that I’m going to be a pastor with a collar and, that is on the side of the MTS student. And the BS student, I’m going to be a pastor and you’re going to be an evangelist and of late they just called them to help us. That is these baruti, yes.

J: And how about on the side of the MTS students themselves, the TS students? You said there was difficulty between the TS students also. How does that come about?

N: No, I think it is also the position because it is not always that the TS1s could fight against each other. This comes from different classes, yeah.

J: I see. Why does it come from different classes? Why is position so important?

N: Ntate?

J: Why is position so important?

N: No, the position is not that important but I think it is the heart of, well, just like in high schools. I don’t know whether it happens in America but I know, what I know is that even when I was in Form A, the senior students would not treat us as one of themselves. We would always be separate from them. So it grows just from high school level, not primary level as such, from high school level to the colleges and universities. I think that is how it happens.

J: Is it the same at high school as it is here or is it worse here or better here at MTS?

N: Really I cannot manage to compare but, indeed, what I know is that I arrived at the high school level by the time when the treatment for the junior students was about to be stopped, yes. It was coming to the end when I joined, or when I arrived at the high school, at high school.

J: So it had been stopped at the high schools but it had still not been stopped here at the seminary.

N: Yes.

J: Because only this year has it stopped.

N: Yes. Also I have just heard that some high schools are still doing it.

J: Do you think lecturers or the director here at the seminary knew that this likoko was happening in years past?

N: Yes, they knew and they even knew when it started.

J: I see.

N: Yes.

J: And did they ever say to the students, “Don’t do it anymore”?

N: No, they never said. They never said because it was just taken as a play, yet the students are still taken to the hospital and all that.

J: So even when students were taken to the hospital, the lecturers and the director never stepped in and said, “Listen, this must stop.”

N: No, they never said it.

J: Why do you think that is?
N: [laughs]

J: Honestly, why? For instance, let me ask do the lecturers have authority to step in and stop it?

N: Yes, they have through negotiations with the director. I think that could be the possibility to do that.

J: So really they must be with the director, they must go through the director and negotiate with him.

N: Yeah.

J: He’s the one that makes the final decisions, is that true?

N: No, I don’t think so.

J: Who makes the final decisions?

N: I think the board.

J: The board of directors.

N: Yes, I think the board of directors of the seminary.

J: Do the board know about likoko?

N: I really do not know, I’m not sure because we could not even, just imagine, we were just the new students. We could not even say this out to any lecturer.

J: So, why would the lecturers and the director allow this to continue to happen?

N: The lecturers?

J: Yeah, and the director.

N: I don’t know. I don’t know whether the lecturers did allow it to happen, but what I know is that the director did know this.

J: Yes.

N: Yes because I could remember the other day I was hanging my clothes on the – what do you call that? -

J: Clothesline?

N: Yes, clothesline, thank you very much. And they disappeared. They disappeared for a day, I think it was for a day, for the whole night. By the time when I was going to hang them off or what? – I found that they were not there. I told the prefects that my clothes had disappeared and they tried to find out what happened but they did not find. Then they reported this to the office of the director and this was announced also in the chapel that the clothes had been taken. So the director just asked me, “Have they not yet been found?” Then I said, “No and I don’t have anything to put on. I’m left with only these clothes.” He said, “No, it’s just a play. They’ll bring them back.” That was the answer I got. Indeed it happened. It happened that they brought them back and I didn’t know who did that.

J: Oh. But the director knew, seemed to know that it was a play. Does he ever say to the students, “Please don’t do this to each other”?

N: No, this he did at the end of the year, I think, at the end of the year when one of the senior student’s trousers had disappeared. I don’t know whether you had already arrived here when all the students were given, were shaking hands with the lecturers and when, what year was that? I think it was when I was in one of my earlier years, yes. And when one of the student’s trousers disappeared just up there at the bachelors’ place, yes, and it never appeared. He never found it. Where were you at that time?
J: Uh.
N: Were you already here?
J: Perhaps not.
N: Yeah, OK.
J: So, are these the only kinds of things – people taking each other’s clothes off the clotheslines?
N: That was the first time it happened.
J: I see.
N: That the trouser disappeared forever.
J: So, given this kind of thing that happens sometimes, do you think the other students care about your well-being?
N: What do you mean by well-being?
J: The other students, are they concerned that you’re living well and that you are cared for and that you are healthy? Do they think of others? Do they think of you when they think about things?
N: More or less.
J: More or less?
N: Because what I know is that, let’s make a good example. My class, we cared for each other when we first arrived. We loved each other. But up to now, even if we could hear that Ntate Jeff is sick as our classmate, we should go and pray for him, whatever. No it rarely happens.
J: It rarely happens.
N: Yeah.
J: Hmm. So, it’s interesting that at first it seemed like you loved each other but now that has gone away. Why has it gone away?
N: I think it’s because of the evil spirit.
J: Evil spirit?
N: Yes.
J: Which evil spirit?
N: I think of the devil using us. I talk of the devil using us and, above all, I think that many people who are living together fight for so many things. Sometimes jealousy, sometimes [laughing] yes, you know, it can happen sometimes, as you have classmates, you will find that I become jealous when I find that somebody has gotten a higher mark than mine. This is what I think. This is what I think. The way I see people act, yes, sometimes. But, on my own side, maybe I, maybe on my own side when I’ve gotten the lower marks I just get worried that I’m going to fail, not that somebody’s gotten the higher marks than me, no, than mine, no, that one, to me, I try by all possible ways to reject it and to make sure that it doesn’t affect me.
J: So, given the kinds of things that you’ve been telling me, is this a good atmosphere at the seminary?
N: Generally?
J: In general, yes, is it a good atmosphere for a theological seminary?
N: No, I don’t think it is good. I don’t think it is good due to the fact that we are being trained for giving the way, for, we’re being trained to be the light of the people to show which direction to take to the kingdom of God or to salvation, yes, it is not good.

J: I’m trying to understand how this place becomes a place where you can say maybe there’s this evil spirit. So I’m wondering do you think only the students contribute to this or are the lecturers and the director and the board contributing to this or how is it happening that this place becomes such a difficult place?

N: No, I think, Ntate Jeff, that the board or the lecturers do not take part as such, but, to my part, I always compare this to Jesus’ temptation and my conclusion is always that where God is planning or He’s using His people or planning to use His people correctly, is where the devil will go regularly to test those people, to tempt those people so much that at the end there is no peace at all.

J: Mmm. So is seminary like forty days in the desert?

N: Yes.

J: [laughs] OK.

N: Yes, that is my thought, Ntate Jeff.

J: Now I only want to spend a few more minutes about the life here and then I want to talk about courses and some other things but, how about the system of campus government. the prefects and the administration? Do you find that to be helpful?

N: Yeah, I find it sometimes helpful because, as I said, the kind of students living here are sometimes troublesome, 60 or 70% of what I’m seeing, yeah. For example, [laugh] a student I’ve been told that one may come or may go to the prefects whatsoever to ask for going home, reporting that the father or the mother is dead. He or she will go for the first time, “May I go and bury my mother?” After a short time, the very same person comes. She or he has forgotten that he came saying that the mother had died. Coming for the second time now, the mother is dead again. He or she will not say ‘again’ but she will have forgotten that I said this last time and I’m going to say this again for the second time. The fact that this is a lie comes out of his or her mind. Then sometimes you will find that we the students make things difficult for us. It is true that the prefects have those mistakes. The office, that is maybe the director, could also have those mistakes but some of the problems, some of the things are made, are hurried by us.

J: This business of a mother dying twice. [laughing]

N: Yes.

J: Did that happen while you were here or did someone tell you they had heard that it had happened?

N: No, when I arrived here I was told that it happened.

J: By whom?

N: Because when I was asking, “Why are we prohibited to go home?”

J: Mmm.

N: “Why are we not allowed to go and see our families even burying our relatives?” Then I was told by one of the prefects at that time that this is what happened.

J: So because it had happened one time,…

N: It did not happen once.

J: I happened many times.

N: So many people did that.
J: I see.

N: Yes, students at this school, if I have chance maybe to go to, to go to Maseru, to buy, the other student will come and say, “I’m going to buy,” when he or she will be found in Matsieng not in Maseru.

J: And why is that a problem? Is there something wrong with going to Matsieng?

N: No, I’m just saying that some, let’s say I say I’m going to Maseru, yet he or she is going to Matsieng.

J: Why wouldn’t the person just say, “I’m going to Matsieng. I will see you.”? Why would they want to lie?

N: I don’t know, Ntate. Sometimes it’s a problem of prostitution.

J: Prostitution.

N: Yes.

J: People are going to find a prostitute or people are becoming prostitutes?

N: People are becoming prostitutes.

J: I see. From the seminary?

N: Yes.

J: Oh, so that could be worrisome. That could bother the seminary.

N: Indeed, indeed, so it makes the administration to work it the other way around so things, the more they work it, these things out, the more things are going to be harder…

J: Mm, I see.

N: …for us, even for those who are not troublesome or even for those who do not intend to do evil things.

J: So are you satisfied that if your relative dies, you will not be permitted to go?

N: It hurts me sometimes but sometimes I comfort myself that this is due to the problems that are caused by us sometimes. I’m including myself because my schoolmate or my classmate, I think he, I think of him or her as me.

J: I see, so with this jealousy and lying and sometimes maybe even prostitution at the seminary,…

N: Yes.

J: …how will the students change when they become baruti if this is the way they are behaving at the seminary?

N: Ntate?

J: When the students become baruti, will they change or will they continue to lie and to submit themselves to prostitution and to be jealous of one another?

N: Some do change.

J: How do they change?

N: If maybe I was a prostitute here at the seminary, I pray to my God that, “Please help me,” because some, indeed, do not do this intentionally. The spirit that I talked about, the evil one, is the one who forces sometimes a person to do evil things. So if I pray, that’s my thought, if I pray to my God that “Please help me. I want to come out of this deep, deep dam,” I think the Holy Spirit is able to, there’s nothing impossible with God.
J: I'd like to move on and ask do you find the lecturers here at the seminary are concerned about your well-being? Do they try to help and do they seem concerned about you?

N: Ntate?

J: Do the lecturers seem to care about you?

N: Yes, they do. They do, Ntate Jeff.

J: And how do you know?

N: If I have a problem, I don’t know about the side of the other students. If I have a problem, and I’m asking for help, I never found any problem when going to my lecturers and explaining my problem. You are one of them. You are one of them. I never went to you and asked for help and then you did not help me, yes.

J: And is that true for all of the other lecturers as well?

N: I will not say ‘all’ because I never went to all the lecturers but the director is one of the lecturers who helped me a lot.

J: How has he helped you, can you say?

N: Let’s suppose there is no papa in the family. If I go to Ntate Moseme, and ask for help, he helps me without any complaint, yes.

J: So that must be good to know that you can reach out to the lecturers and the director for help.

N: Yes.

J: OK.

N: Yes.

J: Alright. I would like to ask a little bit about the lecturers again and also the classes. Do you think that the lecturers are well-qualified in their fields of study?

N: I beg your pardon.

J: The lecturers, are they well-qualified in their areas of study? Do the Bible lecturers seem to know the Bible very well? Do the language lecturers seem to know the languages very well? And so on…

N: Generally, yes. Generally, yes, although Ntate Jeff, we have a big problem, myself I have a problem of our lecturers interpreting things differently. I don’t think it’s, I’m not saying it’s wrong but, for example, we are, we’ve been dealing with world religion. We’ve been dealing with world religion a long time ago but today we’re dealing with comparative religion of which we learned that we’re doing the same thing. We’re doing the same thing as we were doing last time. But this time, in a different way. I don’t know whether it is a problem of my understanding or what but I found that the things that I learned last time with the same chapters, the same religions that we were taught about, we’re still learning the same thing but now differently.

J: Hmm. And so you wonder if that’s good information or not?

N: Yes.

J: I see. Is that true with any other courses?

N: Hmm, no.

J: I see.

N: No. No.

J: Alright. In class are you encouraged to ask questions and participate in discussion?
N: Yes, [laugh] but not, Ntate Jeff, in the single or in two subjects that are taught by one lecturer.

J: I see.

N: He allows but he gets angry when one asks a question.

J: I see. Which lecturer is that?

N: Ntate Lentsoenyane.

J: I see. In fact, that’s your very Comparative Religions course that you've just mentioned.

N: And I hate it.

J: I see.

N: Because I’m prohibited to ask questions and above all he’s always in a hurry when lecturing.

J: Does he seem--

N: And when we try to say, “Ntate?” this is for our own sake. We want to write something. It was of late when he agreed that he would try to go slowly but he does not still.

J: Does he seem to know the information well?

N: The information [laugh] that one I’m not sure of, Ntate Jeff, but [laughing]

J: You’re laughing very much. Information, in Sesotho do you say thupelo?

N: Yes. I don’t know how I can answer this because up to now we’re still struggling. I’ve not yet caught the way he’s teaching or lecturing, yeah. I’m still struggling. That is why I got a low mark.

J: I see. And the other lecturers and the other courses, do they seem to be receptive to questions? Do they allow questions and answer them well?

N: The what?

J: Other lecturers, do they allow questions and do they answer them well?

N: Yes, definitely yes.

J: So for you it’s just this one lecturer?

N: Yes.

J: How about using English language here at the seminary? Has it been helpful for you to study using English?

N: So much.

J: Why?

N: Because it helps me to understand different scholars in the library. It also helps me to understand different tongues of our lecturers. As our lecturers, you don’t speak similarly. Your tongues are not the same so this English it helps me to understand you, yes.

J: [laughs] OK. Alright. I know that there have been times when I’ve come to another classroom and I hear that you’re in the TS classrooms and the Basotho lecturers are lecturing in Sesotho. Do they lecture in Sesotho and English both?

N: Yes, they do lecture in Sesotho and English.

J: And do you find that helpful?

N: No.

J: Why not?
N: Because the fact that they’re done in English and we never write papers in Sesotho.

J: So it’s difficult to translate the things they’ve told you in Sesotho into English for your papers.

N: Yeah, for me sometimes it becomes a problem but not that big of a problem because Sesotho is my language, yes. But I think to the one who is still struggling, I know English is very difficult, but to the one who has a problem of English I think it can be a problem, indeed.

J: I see.

N: Yeah, I think it can be a problem for him to translate what is said in Sesotho into English.

J: OK. Do you have access to good, confidential pastoral care here? If you have a pastoral problem, is there someone you can go to who would keep your confidence and who would be helpful to you?

N: Yes.

J: Who is that person or who are those people?

N: Ntate Moseme is one of them. Ntate Jeff is one of them. Ntate Hooker is one of them. Those three.

J: OK. And when you share with me or Ntate Hooker or Ntate Moseme, are you always sure that we’re not going to tell other students things you have told us?

N: No, that one I’m not sure of but I feel comfortable when I tell you and the other two lecturers my problems, yes.

J: OK, but you’re not sure we’re keeping secrets for you.

N: Ntate?

J: Do you feel like one of us might tell the other students?

N: No, I never feel. That’s the reason why I always use those three.

J: These three, OK.

N: Yes.

J: Because you feel like the confidence is kept with those three.

N: I trust, I’m not sure whether they could tell the other students but I always trust that, I always feel comfortable that I could tell these, although I’ve never heard from any student, maybe, I don’t know. I don’t know. I’ve never heard from any other student saying that a certain lecturer has said this regarding my very problems.

J: I see.

N: Yes.

J: OK. Of all the courses that you’ve taken here, are there specific ones that you think will be very helpful to you when you become a pastor?

N: Ntate?

J: Which courses have been most helpful to you?

N: Courses?

J: Yes.

N: Pastoral Theology, Pastoral Care and also the Sacraments, yes. Indeed, this one of the sacraments helped me a lot when I was out in the field.

J: OK. And were there any courses that seemed not to be helpful to you?
N: No, but I think the ones that I mentioned are my favourite…
J: I see.
N: …subjects at that time.
J: Do you have enough time to study for all of your courses?
N: Ntate?
J: Do you have enough time to study for all of your courses?
N: I don’t have.
J: You don’t have.
N: I don’t have because I sometimes sleep at 1 o’clock am.
J: So--
N: This is then that I will not participate very well in class.
J: Why do you stay up so late?
N: Because of many assignments and many papers I am reading the handouts, yes.
J: I looked at the timetable and I saw that the TS5s here have 23 different courses listed.
N: Yes.
J: Do you think that’s possible?
N: Yes, it is possible to the one who does what? – to the one who eats very well, who doesn’t eat papa and moroho in the morning and in the afternoon. [laugh]
J: So if the students could eat better, maybe they could handle 23 courses.
N: Yeah, I think so.
J: And I think the TS3s had 18 or so, so many courses for the students. I’d like to ask about field education. Have you done an internship?
N: Ntate?
J: Have you gone on an internship?
N: Yes.
J: Before you went did you receive adequate preparation? Did the school help to prepare you to go?
N: Did I, you know, it’s because there’s some…
J: [here Nocks sees someone walking near the window and stops talking out of a fear that someone might be listening]
N: It’s Ntate so-and-so’s spouse. Sorry, Ntate. It’s important not to tell everyone everything I suppose. Did the school help to prepare you before going on to the internship by giving you information about what would happen and helping you to read certain things that would make you do better at your internship, those kinds of things?
N: Yes, it helped me.
J: How were you helped?
N: I was told all the things I should expect when at the internship like being made aware that always when you are there you must be aware that the congregation members or the parishioners are divided into two groups. They themselves do that. The other ones are going together with moruti, the pastor of the parish. The other group is against. Even the consistory members are like that and I positively found that so I was made aware that,
“Please do not do not go with either side but try to be a friend of these two groups.” I think that was very good advice.

J: I see. And do you think the internship was a good experience for you?

N: Indeed, it was and I think that if the administration here, I don’t know whether it is the seboka or the, but I think there’s a negotiation there between the two. If they did not do that, many students will say, “No, I’m no more going. I’m no longer going. I’m now going back to my home.”

J: Oh, so the internship is very important to the students.

N: Yes, because it gives one an opportunity to choose whether he or she continues or she or he stops, according to my understanding and my experience.

J: Now you’ve had that opportunity and you’ve decided to continue.

N: Indeed.

J: Alright. Is there anything else you’d like to say about the internship?

N: Mmm, no. It is true that there were so many problems but due to the fact that I was made aware of some many important ones, there’s nothing I could say…

J: I see.

N: …more.

J: So even though there are problems, you were able to face them.

N: Yes, with God.

J: With God. OK. Alright. Would you like it if the seminary could offer a Bachelor’s degree qualification?

N: Very much. I would like it very much.

J: Because it’s a five year course of study for you and you've completed high school…

N: Yes.

J: Why do you think the school doesn’t offer a Bachelor’s degree qualification?

N: I think it is a problem of administration. By administration I talk of seboka or the executive committee together with the synod, yeah. Particularly the executive committee. I don’t know how it works generally but, I think that is the one that is the problem itself. It is the problem itself in that in most cases, I have heard, I have heard that if maybe there is money or donations from maybe a certain church or other organization, they will just – what is a suitable word for that? – using it or abusing it I can say, abusing it, using it for what was not intended for it to be used. It is just rumours spreading. I’m not sure.

J: Mmm.

N: So I don’t think if that is true that it happens, I don’t think that could be helpful to the seminary to grow up or to improve.

J: Do you trust the members of the committee of seboka?

N: Up to now, I’m just in the middle because I don’t really know how it works, yes. I’m still a student; I don’t know how it works. I don’t want to commit myself.

J: And yet you've heard some things that do not sound good.

N: Yes.

J: But you’re waiting until you find out more information.

N: Yes. Yes, I don’t want to take rumour spreading.
J: Mmm. So far do you think that MTS has provided you with a biblical and theological education that will enable you to participate fully in the continuing ministry of our Lord Jesus Christ?

N: Yes, up to now.

J: Alright.

N: Up to now I’m saying yes.

J: Alright. And you’ll find out when you get to the parish. You’ll see about that.

N: Yeah, I think it also goes together with that one of the internship. I realized that I have been given already before I could be TS5. I realized when I was at the internship that I’d been given enough to be sufficient to me.

J: I want to ask you now about culture.

N: Yes.

J: Does the seminary seem to be preparing you well to understand the relationship between Christianity and Basotho cultural traditions?

N: Ntate?

J: Is the seminary preparing you well to understand how Christianity and Basotho cultural traditions go together or don’t go together or what?

N: Yeah, although I have said that I’ve been given enough to stand in front of the people and preach the gospel, that one is still a problem to me. Yes, that one is still a problem to me. And it worries me because it separates the church. It causes some divisions in the church. The other moruti will say, “No, it is good. Go, go on with your culture in the church.” The other one will come and say, “No, this is nonsense. The gospel does not go together with this culture of yours.” So, it causes some problems, it confuses me.

J: Are you able to talk about this with lecturers?

N: Yes, we are.

J: And do you find the lecturers helpful?

N: They differ as the other pastors are doing outside. Yes, they differ.

J: Do you think--

N: The other one will say, “No, there is no problem. It is the African church.” [laughing] The other one will say, “No, culture is culture there in the village and then to my understanding the village belongs to the church, belongs to God, it is the village of God because the people who belong to the village are the people of God. So it is still a problem.

J: Do you think we lecturers speak to each other about this?

N: No, I don’t think so. I do not think so. Although we do not see anything, but I don’t think you say anything and I don’t even think that you prepare your things as the lecturers of the seminary. I think the other one will go his own way. That is the way I think you are doing due to the fact that, or due to how you are approaching us as students.

J: What do you mean by ‘how we are approaching you as students’?

N: I talk of syllabus.

J: I see, so we bring different sorts of information and the information doesn’t go together well between the lecturers.

N: Yes, that is what I feel.

J: And do you think we should begin to speak to each other and prepare well?
N: Yes, I think so, if you’ve not been doing so.
J: I see.
N: So that we follow one way of preaching the gospel.
J: Is it possible for the lecturers to know the correct way to preach the gospel?
N: Not the correct way as such. Yes, I’m not against the lecturers interpreting the Bible or whatever differently, but for example, with this culture, I think if you negotiate, if you discuss, you can find one way of students, one way of conveying this to the students so that we do not differ whether in M’s Mohale’s Hoek, I know that I’m preaching the gospel according to how I was taught. Then the other student at Mokhotlong should do the same. Not that we choose. It is true that sometimes we can choose but we should find one way of preaching.
J: I see. When we talk about culture in this way, culture’s a very big thing. I’m wondering are you talking about some things like balimo, lebollo, sethepu, is that polygamy? and bohali? Are these the kinds of things that we’re talking about?
N: Yes, we talk about all such things and they’re the, they’ve been a big problem in the church for a long time according to my research.
J: Does the church have a clear policy about these things?
N: Really, I don’t know. Really, I don’t know.
J: Do most Basotho participate in these cultural traditions?
N: Many of them.
J: And how about you, Nock. Do you and your family participate in these traditions?
N: Except me, I’m excluded there.
J: You’re excluded there.
N: Yes, although not completely, yeah, although not completely. I’m still struggling as a student but most of them I have abandoned because I did not find any reasonable answer for my, from my older, from my parents of the importance of these many cultural things.
J: How about the expatriate lecturers, do they try to understand about Sesotho things?
N: Who?
J: The lecturers who come from other countries. The makhooa.
N: Yes. I recognize that with Ntate Jeff and Ntate Hooker.
J: That we do or we do not try to understand?
N: Ntate?
J: Which have you recognized? Does it seem like we try to understand or does it seem like we don’t try to understand?
N: You try to understand. You try to understand.
J: And since you’ve had your internship, that means you’ve been here at the seminary for a few years. How about other expatriate lecturers that you’ve had in the past? Did they try to understand as well?
N: What lecturers do you mean?
J: The other lecturers from the other countries. I’m trying to remember. The Myricks, the Patricks, and others.
N: No, not many, not many. Just like Ntate Dale and his wife, I once asked them whether they were interested in learning. They said, “No, I’m not interested. I’m interested in teaching the Bible and that’s all.”

J: I see.

N: Yes.

J: Do you think the Bible and the culture need to talk to each other?

N: Yeah, so that people understand what is correct and what is not correct. I think the problem of culture is the one also not only Lesotho but what made or caused the division of the churches.

J: OK. I want to ask just a few more things. Thank you so much, Ntate Nocks for spending all this time. I want to talk about poverty. Is poverty an issue in the L.E.C.?

N: It is a big problem, poverty. And I have realized that many pastors, many pastors and evangelists do not preach much about it, they just preach but they do not act against that.

J: Do you feel like the seminary has given you tools and resources to act about poverty when you get to the church?

N: No.

J: Would you like the seminary to train you better to deal with poverty?

N: Yes, I really have that interest.

J: Now it’s probably too late because you’re one of the senior students. If the seminary could offer seminars and workshops for pastors about how to deal with poverty and development and projects, would you be interested in that?

N: I beg your pardon.

J: After you graduate,…

N: Yes.

J: …if the seminary could provide a workshop for pastors to help to learn to deal with poverty, would you want to come to a workshop like that?

N: Yes, it could be so helpful to me, Ntate, that thing.

J: And finally I’d like to ask about HIV and AIDS. Are you receiving education about HIV and AIDS here at the seminary?

N: Pardon.

J: Do you get classes about HIV and AIDS?

N: I do.

J: And during your time here have you always had classes on HIV and AIDS?

N: No, it was not, as this very academic year of 2005-2006.

J: This is the first time that you’ve had a course about HIV and AIDS?

N: Not the first time as such but I’m saying that a long time ago one of the nurses at Scott Hospital would come maybe two times or once a month, once or twice a month.

J: When you say ‘a long time ago’ was this when you were TS1 or TS2?

N: TS1, TS2, TS3.

J: Even when you were TS3 the nurses were coming?

N: Yeah, I think she came.
J: You don’t remember?

N: I have forgotten.

J: So you have had access to HIV and AIDS education.

N: Yes.

J: Do you think the courses here are providing you with enough information about HIV and AIDS?

N: Ntate?

J: Are you getting enough information about HIV and AIDS?

N: Yeah, I think so. I think so. I don’t know whether I could get more information than I have gotten up to now, but up to now I can manage to approach people with HIV and AIDS, yes. I know the methods how to, of how I can comfort them.

J: Are students able to speak openly about HIV and AIDS on campus?

N: I’m not sure up to now but myself, I can talk.

J: And how about lecturers in your other courses, do they speak about HIV and AIDS?

N: Not so much. Some do not at all.

J: I see.

N: Yes, some do not at all.

J: Alright. Well, we’ve talked so much, Ntate Nocks and I really appreciate all of the input that you’ve given. Is there anything else that you would like to say about this theological education? I have only one more question and then if there is anything after that that you would like to say, I would love to hear. My last question is this: what is ministry? When you think of becoming a minister of the gospel, what does ministry mean to you? What would it mean to be a moruti?

N: I think it means taking care of God’s people. Preaching liberty to them, healing the wounded, or comforting those who are mourning, generally making sure that the people of God are living according to God’s will. That’s what I think ministry means.

J: Do you think that many baruti of the L.E.C. are living that ministry? Are they doing that?

N: Not at all.

J: Not at all?

N: Yes.

J: So, how is it that they’re not doing these things?

N: I really don’t know but I think it’s a problem of humanity. It’s the problem of humanity.

J: You’re a human being also.

N: Yes.

J: Will you be able to do these things?

N: With God. With God’s help so I think by ‘humanity’ by this time we mean that people with their tongues are saying that they have, believed, or they believe to be used by the Holy Spirit yet their hearts are still hardened.

J: So the Holy Spirit is an important part of ministry?

N: Ntate?

J: Are you suggesting that to do ministry we need the help of the Holy Spirit?
N: A lot. A lot.

J: Alright. Is there anything else you’d like to share with me before we finish our interview?

N: No.

J: Alright.

N: I don’t have anything except if you still have some questions.

J: I have no more questions, Ntate Nocks. Thank you very much for participating in this interview. I’m going to turn the recorder off now.
J: I'm here with Ntate Mopheme who is a student at Morija Theological Seminary. Ntate Mopheme, I’ve shared with you that I’m doing this research on theological education in the Lesotho Evangelical Church as part of the PhD program at the University of KwaZulu Natal. I’ve also asked you to give me the name Ntate Mopheme which is, that’s a name you have chosen which is not your actual name. I’ve reminded you, Ntate, as per this consent form that you’ve signed that I will never share your actual name with anyone but for this interview alone you will be Ntate Mopheme. This transcript will be typed and I have asked you your permission to allow my wife, ’M’e Susan, to type it. She also must promise me that she will never reveal that you are Ntate Mopheme – your actual name. Ntate, do you agree with these?

M: Yes, Ntate, I agree.

J: Alright. Ntate, as you see, I have turned on this digital recorder and it’s recording the things that we will say. Is it OK for us to record this conversation?

M: Yes, Ntate.

J: Ntate, do you understand that you don’t need to give me this interview, if you don’t want to do that, it’s fine but I’m asking you just to volunteer to speak with me.

M: It’s fine.

J: Alright. Now, Ntate Mopheme, I want to remind you that if at any time you want to stop the recording or be finished with the interview, you can just go ahead and say so and I will stop everything and I will not try to convince you otherwise. Is that OK, Ntate?

M: It’s OK, Ntate.

J: Alright. Then, Ntate Mopheme, let’s proceed. As I mentioned, Ntate, I am doing research with the Lesotho Evangelical Church about theological education and you may remember that I gave you and your colleagues a questionnaire asking about things here on campus. Many of the questions that were asked on the questionnaire have led me to wonder about some things further. So I’d like to talk to you about them today. My first question, Ntate Mopheme, is: how has it been for you to live on campus during your course of study?

M: You know, somehow I can say it is good to be here in the campus. But somehow it is not good because the way we are treated is not good. We are not treated like people.

J: Well, if you’re not treated like people, how are you treated?

M: Yes, for instance, you know, none of us stay in the house with the girls meaning that they are your roommate. You find it is hard to you to live with that lady because she came from another family. She has her somehow she some things which she don’t accept.

J: When you say, “the girls,” you mean some of the married students are asked to house some of the unmarried female students.

M: Yes.

J: I see. And it seems not to go well all the time.

M: Yeah.

J: I see. And what else can you say about how you are treated? You say you were not treated like people.

M: Yeah, because we are not privileged to do what we think is OK. For instance, if you want to leave here to go to somewhere, maybe to Maseru, to get something you can eat, you have to first ask for permission. And sometimes they refuse to allow you to go there. So it seems that we are not people, but we are children.

J: Like children.
M: Yeah.

J: So, Ntate Mopheme, when you say “they” refuse, who do you mean?

M: We have these people who we call them prefects.

J: Hm.

M: Yes.

J: And the prefects, do they make their own decisions or is somebody else helping them to make these decisions?

M: Yes, I once had been the member of that team. You know, they didn’t make their own decisions. That matter go through and makes – they go to ask the director to allow that. And sometimes you will find that when they go to him, he refused, indirectly. Maybe told them, “How do you think? Do you want to allow him?” And they are afraid of him, they say, “No you don’t have to go there.”

J: I see. So when the prefects come back to tell you, “You may not have permission,” the prefects say that it’s their decision…

M: Yeah, but actually it’s not.

J: You think maybe the director has helped to influence the decision.

M: Uh, huh.

J: And you said the prefects are afraid of the director.

M: Yeah.

J: What are they afraid of?

M: I don’t know, Jeff, but if I am here, I found that it is difficult for the prefects to face him.

J: And how about the other students, can they face him easily?

M: You know, no. It is difficult for all the students to face him.

J: Why is that?

M: I don’t know. I wonder why, but you know sometimes we black people, when someone has a post, we think that it’s wrong to challenge him. So we say everything’s OK.

J: I see. Now I’d like to ask about life here at the seminary. Did you expect it to be like this before you came?

M: No. When I came here – first came here – I think this place is the holy place. But I always tell other people that when you get here you can take your luggage and go back because the life we live here. Here you don’t expect that you can meet somebody who drinks, who smokes but we have those people here.

J: Hmm.

M: Here we need some people who like someone’s women here, but when you are preparing yourself to come here, you don’t think of such things.

J: Um, hmm.

M: But when you arrive here, you meet them.

J: Who like some people’s women, did you say?

M: Yeah.

J: OK. Yeah. Now why did you think this would be a holy place?
M: You know, we think this place is the holy place, Ntate Jeff, because here is where people are trained to be the God messenger - the people who tell people about God.

J: Um, hmm.

M: So we said that somebody came here through his or her decision that, “I’m going to work for God.” They think this place can be a holy place.

J: Mmm…

M: But it’s not like that.

J: Do you think it’s just like villages where people live or is it better or worse?

M: Sometimes I think I can say the villages are better than this place.

J: The villages are better than this place?

M: Yeah, because in the village they can tell you that, “Yeah, now we are going [unclear]” But here, they can’t tell you that, “Now we go…” You will see that at the end of the day when they are taking you. You find out Let me make an example, I think it was on Wednesday this week, when I heard in the announcement in the chapel that there are some people who use this – uhh, do you know this Mosotho sometimes call them “lerifi” – the shoes used by the soldiers? Uses them.

J: The soldiers use – lerifi?

M: Yes.

J: And they’re shoes?

M: Yes, shoes.

J: Lieta.

M: Yes, lieta.

J: OK.

M: So they said that it is wrong to use those shoes when you go to hospital. To make you know, because sometimes we go there to be with those people.

J: Yes.

M: So they say it’s wrong to go use [unclear].

J: Um, hum.

M: So, to me, it is not good to make that in the announcement because if we see this mistake, we can approach these people and show them how they do. But we take these things, announce them. To me it’s the humiliation.

J: Humiliation.

M: Yeah.

J: I see. Do you think humiliation happens often here?

M: Yes.

J: Hmm. But not in the villages.

M: Not in the vil – well in the village is there but here we are training ourselves to go to be the examples to the people.

J: Mmm…

M: So if you are preparing yourself to do that, you have to have some method of approach.

J: Mmm…
M: Not everything, when we see the wrong thing, and then we say, “Ah, no, look at this one. And then this and this and this and this.” And then we take this to the director or the announcement. It’s wrong to me.

J: I see.

M: To approach the person, that is good.

J: Mmm…

M: And know his or her opinions.

J: Um, hum.

M: Yeah.

J: So sometimes people if they have a disagreement with you, they don’t bring it to you, they take it to the director?

M: Yeah.

J: …before they take it to you?

M: Yeah.

J: Then what happens?

M: Sometimes they will call you after discussing that issue with the director. And it they will talk to you according what they heard from the director.

J: Hm.

M: Yes. And it will be hard for you to face them because they tell you that this is from our director.

J: Hmm…

M: To face them with that news from the director is to face the director directly.

J: I see.

M: Yeah.

J: And it’s difficult to face the director.

M: Yes, difficult.

J: Do you think that he makes fair decisions?

M: Sometimes, but what I can tell you is that since I have been here, to me he is a good man. And then he tries his level best to help others especially because we came here – we are too young when we came here. And then we have so many situations but he tries to help us. But sometimes because what I don’t think is fair here, Jeff, the director, he has no vice so, to me, no one can run or do some things for the vice. He is a human being, he has to discuss some issues with somebody before he can take them to other people.

J: So do you think it would be good if he had a vice director?

M: Yeah.

J: I see. So that he wouldn’t be the only one…

M: Yeah.

J: …making the decisions.

M: Yes.

J: So does that mean that sometimes his decisions aren’t good?
M: Yes, sometimes they are not good.
J: And it would be more helpful if he shared the power...
M: Yeah.
J: ...with somebody else.
M: Yeah.
J: OK. Alright. Well, let me ask more about what it’s like to live here and then we’re going
to move on to classes and other things. When you go to worship here at the seminary, do
you find that worship is helpful for your spiritual growth?
M: No, it isn’t helpful because here we take for granted.
J: It is not helpful...
M: Yeah.
J: ...because you take it for granted.
M: Yes.
J: How?
M: You know, sometimes when somebody’s praying, we laugh.
J: You laugh in the middle of someone’s prayer?
M: Yes.
J: Why do you do that?
M: That is why I say that we take them for granted.
J: Is there a reason, though, that people are laughing?
M: I don’t think there is a reason except that we don’t take it seriously.
J: You don’t take it seriously.
M: Yeah.
J: And how about when somebody is reading scripture or preaching or giving
announcements?
M: You know sometimes when somebody is reading and then we [unclear] or make some
mistakes, we make some noise with our books. To me it is not good.
J: Why do you do that?
M: They said that the director said that they should so that person that he is doing something
wrong.
J: So they said that the director said…
M: Yeah.
J: ...you should do that.
M: Um, hm.
J: But have you heard the director say that?
M: Yes.
J: OK, so the director has said to you, “If someone makes a mistake in chapel you need to
show them.”
M: But me, I disagree with it.
J: Um, hm.

M: Because to me to go and pray is a special moment for me to pray to God and so we are expecting that God will get the point so if we make such a noise, I don’t think that’s going to concentrate to that prayer.

J: So, do you feel that you can truly pray to God in our chapel services?

M: No.

J: No. So you have to find other times when you can pray to God?

M: Uh, huh.

J: And it’s because of this interrupting and laughing and noises.

M: Uh, huh.

J: Why do you think the director asks the students to do that?

M: Because through that he said we are a special school. We are a special prayer group because we are here to learn. We are here to practice to read very well or perfectly. We are here to try to pray perfectly. But, to me, it is true that we are here for that but to me it is not good to when somebody makes fun in his prayer or her prayer to make some noises. It is not good. I think we have to have some method of approach if we hear that this person was making some mistakes, we have to approach him or her and make some advices to him or to her. So next time he might do something that well.

J: Since you’ve learned to do it this way at seminary, what will you do when you become a pastor in the parish and you have a consistory member who’s praying?

M: Uh, huh, me I can say what I will do when I get to the parish is to train my consistory because they are not like me, they are not from school, yes. But I will try to help them to do better.

J: Will you interrupt them while they are praying in front of other people?

M: No, I won’t do that.

J: I see.

M: I will advise them when we are alone. I will try to give them some plans of praying, plans of doing something which I think like when that somebody is going to preach, I will help him to do something better.

J: I see. OK. Do you experience a strong sense of Christian community here at this school?

M: No Jeff. Here at school, no. It is true that Jeff, no - most of us are bringing our Christians but our actions our words don’t see that. Yeah.

J: Why do you think that is? How does that happen?

M: No, here we know how to hate. Hate?

J: Hate?

M: Yeah, we know how to hate each other. That’s why I say, first of all, we have to counsel our self and know the methods of approach. So that when we see some wrong things, we may approach each other. But there is no love here.

J: Did you know how to hate before you came here?

M: Yes, I knew but since I arrived here, I tried to get rid of it. That is why I always tell my friends or some other people, that no guys, we are here to learn and to do what we think God expected us to do. So if some people, if we have some things people … I think we will be OK and the school will be, it has, we will go further. Honestly it has progressed.
but some of us do not hate. You know what we can leave out Jeff is we are here it is one school - two schools in one school. You will find that these people who they the TS students to hate us but when you will find that some of them but when you get to the TS, you find that no, there is no. When you go around and make yourself to wonder how the source of it, you will find that there is no.  

J: So you think the disunity, the lack of unity, in the TS sometimes is started by BS students.  

M: Yeah. Let me tell you one example. You know, like now we are living in the place.  

J: Yeah.  

M: We stay here with our families.  

J: Um, hm.  

M: You will find that some of the Bible School students are my friends and they used to come in my house. When they see that, “Oh, we just come here in the house of Mr. Mopheme only, some of the houses we don’t have that chance to go.” They heard that somebody said, “Oh, he is selfish.” Because they don’t do what he like at that house.  

J: I see. OK. Do you find that the other students honour and respect you here at the seminary, Ntate Mopheme?  

M: Ah, I won’t say that, because for the people to respect me, I have to start first to respect myself. So that other people will start to respect me. If I don’t respect myself, they won’t respect me. But so far I know many students here respect me?  

J: Mm. Do many students here, do you think they respect themselves?  

M: I don’t think so. Because what will tell us is their actions. Their words, everything they do will tell us that this person is respecting himself or herself.  

J: Hm. You mentioned the prefects earlier, do you think the system of prefects is a good one – is it good to have prefects?  

M: I can say it is good to have prefects but they must have freedom to do what they think is okay.  

J: Freedom.  

M: Yes.  

J: And now they don’t have freedom.  

M: They don’t have freedom to exercise their power.  

J: I see.  

M: They are just there. They do what is not theirs.  

J: Um, hm. And they’re doing what who tells them to do?  

M: Yeah, the director.  

J: The director.  

M: Yeah.  

J: So it looks like we have prefects…  

M: But whereas we don’t have them.  

J: …we don’t, the director is the prefects.  

M: Yes.  

J: I see. But you think that if they could have freedom, it would be a good system.
J: I see. Alright. Ntate Mopheme, let’s move on and talk a little bit about the lecturers. Now I know I am one…

M: Yes.

J: …so I am asking about myself and my colleagues. And please feel free to be honest if you can. Do you feel like the lecturers care about the students?

M: Some of them.

J: Some of us. OK, some of them.

M: Oh, some of you.

J: It’s OK, some of them. Let’s talk about them. But the ones who do seem to care about the students, how do they show it?

M: You know, some show it by helping us especially when we have some assignments, especially when we have some problems because if you are human usually you will have some problems. It can be the problems with some students, or with your family but some really help us.

J: Do you feel like there are people that you can go to, to help you with pastoral care who will keep things confidential? Do you have access to confidential pastoral care here at the seminary?

M: I didn’t get your question you’re asking.

J: Well, Ntate Mopheme, let’s say that you have a problem.

M: Uh, huh.

J: …with your studies or your family or your friendships.

M: Yes.

J: Is there a lecturer or administrator or somebody that you could go to and share your problems and they will be helpful to you and they will keep your secrets for you?

M: Here in the school?

J: Yes.

M: I don’t think there is anyone who I can go to him and tell him or her about my problems. Especially with my family here in school. Because what I learn here is that – like now I am talking to you, you can tell other people that we discussed this and this and this and this with Ntate Mopheme, and this is what we hear.

J: So, Ntate Mopheme, are you afraid now that you’re talking to me?

M: No, I am not afraid because what I am talking to you is what I feel so I’m not afraid to talk about that.

J: OK.

M: Yeah.

J: But you hope that I will keep my promise.

M: Yeah.

J: [laughing] Thank you, Ntate. Do you wish there was somebody you could talk to who would keep confidence?

M: No, I don’t hope there is anyone here in the school who I can tell him or her about my problems.
J: Why not?
M: I think that not a student, the lecturers really.
J: Mm, hm.
M: Because sometimes it is not this year, Ntate Jeff. Let’s say I tell you I want to marry somebody about something that is a secret but I will hear it from some other students mention my name but I will know even though didn’t tell them my name, or but I know.
J: Um, hm.
M: And then they will discuss this in class.
J: In class even?
M: In class.
J: So some lecturers will take things that are supposed to be secret and they will say in class, “We have one student…
M: Yes.
J: …who this and this and this.”
M: Yes. “This student had a fight with her wife…”
J: Really?!
M: Yeah.
J: I hope Ntate Jeff is not doing this.
M: Let’s hope.
J: [laughing] OK. So that means really that even if you tried to trust a lecturer, you’ve had so many bad experiences…
M: Yes.
J: …that you don’t want to try any more.
M: Uh, huh.
J: I see. Alright. Well, in classes does it seem that the lecturers are well qualified in their fields of study? Do they…
M: No.
J: …know their study well?
M: No, Ntate Jeff.
J: Tell me more about that.
M: Sometimes they can even hate their subjects. Because when somebody has to come, say, “Uh, he is coming but he is not going to tell us anything.” Let me tell you, or make an example. You know, here at school we don’t have the syllabus.
J: No syllabus.
M: No syllabus.
J: OK.
M: Now what we did when we were doing TS3, now we are doing it and then we did little. We don’t enjoy that subject now.
J: Now let me understand. There is a subject that you did when you were TS3s…
M: Yes.
J: ...and now you're doing the same subject again...

M: Yes.

J: ...and this time you're doing it badly.

M: Badly.

J: And so you don't enjoy it.

M: Yeah.

J: Who's doing it badly, you or the lecturer?

M: The lecturer.

J: Oh, you feel it's being done again but not well.

M: Uh, huh.

J: How does it happen that you're taking the same subject again when you've already had it?

M: You know, yes we always see the timetable in the newsboard where or somewhere in walls. We won’t question anyone why we see this whereas we did it at this stage. We have no opportunity to say that.

J: OK, so it's not yours to question.

M: Yes.

J: It's yours to attend class.

M: Yes, but what – to me, I think, when the staff as I know you always meet as staff, I think in the staff meetings when somebody is here, “No, I will go and tell people this.” I think there is somebody who knew that I did this with the people. Have to tell that somebody, “No, they did this at the past, there is no need for them to do this again.”

J: And is that the case with only once course or are there more courses that are being repeated now?

M: I think it’s one course.

J: One course.

M: Yeah.

J: Yes.

M: Or many, I think.

J: Or many?

M: Yeah.

J: I see.

M: But it’s one lecturer.

J: One lecturer.

M: Yeah.

J: Yes, and...

M: Ntate Jeff, now we are doing many subjects but there is no need for us to do those because some of them we did them when we were in TS3.

J: I see.

M: To us, it’s just that we ask ourselves that, “What is this task before me, the timetable?”
J: Mm.

M: Are they telling each other that this table did this or they just say, “Oh, what do you want to teach them? And I’ll teach them this. Oh, this is for this year.”

J: I see. Now, Ntate, I don’t want to talk about specific lecturers…

M: Yeah.

J: …but I know the timetable as well as you do…

M: Uh, huh.

J: …and I was at the staff meeting…

M: Uh, huh.

J: …and I’m going to ask you when you were TS3s…

M: Uh, huh.

J: …I taught you liberation theology…

M: Yeah.

J: …and I taught you world religions…

M: Yeah.

J: …and I believe I taught you history in that year.

M: Yes.

J: Are those some of the classes that you…

M: No, you didn’t teach us history.

J: Oh, I had the 1s and 2s, I think.

M: Yeah, but we did the theology liberation…

J: Liberation and contextual theology, I taught you.

M: Yeah.

J: So, are those some of the courses that you were talking about…

M: Yeah.

J: …that are now being repeated?

M: Yeah.

J: Not in a good way.

M: Yes.

J: So I can see it must be difficult because we did, we spent a year together on these subjects.

M: Yeah.

J: I see. Alright, thank you for sharing that. The other lecturers, do you find that they’re well-qualified in their fields of study?

M: Yeah. There are some lecturers really who did try their level best.

J: Um, hm.

M: Yeah.

J: Alright, and are the lectures well-prepared?
J: OK. In class are you encouraged to ask questions and participate in discussion?
M: In the class?
J: Yes, in any classes.
M: Yes, we are encouraged to – you know, with most of the lecturers that it is better for us to participate in the class.
J: Um, hm.
M: Yeah.
J: OK. How has it been for you to use the English language for your studies?
M: You know Jeff, it is good because nowadays to communicate with the other countries, you have to speak English.
J: Um, hm.
M: Yes, it is good but you know sometimes it is hard for us to study in English here at the seminary. Sometimes we have this discussion with another seminary where we discuss our paper which is in Sesotho before we go to those people. So meaning that somehow we are encouraged to speak Sesotho whereas we do it in English.
J: Mm. And some of your classes you’re able to use some Sesotho?
M: Yeah, you know, it depends. Some of the lecturers speak Sesotho.
J: OK.
M: Yeah.
J: Alright.
M: And some ka Sekhoa.
J: Um, hm. OK. Do you have enough time to study and read and do your homework?
M: Yes, I can say this now because to complain about time does not give me anything now because the timetable is there. Mine is just full timetable. Even though I think this is, my time is very limited. Nothing I can do. But listen to me, our time is very limited.
J: OK, so it is limited…
M: Yeah.
J: …but there’s nothing you can do…
M: Yeah.
J: …so you just make the best of it.
M: Yeah.
M: Because there is no other class which so as many subjects as we do. Even some of the students who were here before us, they say that we didn’t do as you do now.
J: Do so many subjects?
M: Yeah.
J: Yeah, do you know I looked at the timetable, Ntate Mopheme,…
M: Uh, huh.
J: ...and the TS3s are doing I think 19 courses this year and the TS5s are listed for 23
different subjects. Does that surprise you?

M: It is surprising, Jeff, because some of them there is no point of doing them. We are
repeating what we did. And we are repeating in a bad way.

J: Yeah. I see.

M: Yeah.

J: Alright. So, Ntate Mopheme, I think you’ve told me that you’ve been here now for five
years…

M: Yeah.

J: …so that means that you’re a TS5…

M: Mm, hm.

J: Did you go to a field education, to an internship?

M: Yes, I went.

J: And before you went to your internship, were you prepared by the lecturers at the school
for what you would find?

M: No.

J: No, not at all?

M: No, they just make a little introduction, a little introduction. But they did not prepare us to
go there. For instance, you know we here in the L.E.C. we have tsebeletso ea batho a
bafu. That book when you arrive at the parish when you are going to bury somebody…

J: [laughing] Some of the people who will read what you have said don’t speak Sesotho so
you said, “Tsebeleto sa, ea actually batho a bafu.” This is the funeral service, isn’t it?

M: Yeah.

J: OK. Alright. I’m sorry, Ntate, to interrupt.

M: So, I think, to me I think, it is through that, I think to me we have to – when they know we
have to leave the school for internship, I think it’s good for the school to train us to maybe
they can take us to the pastor of Morija parish to help him to bury some people.

M: Mm.

J: To learn from him how to bury the people and how to be with the consistory, yeah.

M: So when you arrived at your internship, it was possible that the pastor there would ask you
to do a funeral.

M: No. When I get there, the pastor that I - they send me to him has to leave. Meaning that I
didn’t have any time to be with him. We just have only few weeks and then he left.

J: So some students are sent to internships and there’s no pastor to supervise them.

M: Yeah.

J: Oh, so the consistory supervised your work?

M: Yeah. Somehow but they don’t even really. It’s you who has to help them.

J: I see. And if a student goes to an internship and the pastor is not there, the student almost
becomes like the pastor…

M: Yes.

J: …of that church. And yet, with inadequate preparation.
M: Uh, huh.
J: I see.
M: It’s not fair to the student.
J: How did you feel about that?
M: To me it is not good, Ntate Jeff. As I hear that when we, people who go to the internship, they the school make the seboka, they inform the seboka, but I don’t think any reason why seboka take that somebody to other parish. Whereas the new leader that person, that somebody who have to go to him or to her.
J: So the seboka and probably the director…
M: Uh, huh.
J: …knew that the pastor was removed…
M: Yeah.
J: …and that you were on your own.
M: Uh, huh.
J: Did they contact you?
M: No.
J: So you were just there for a year…
M: Yes.
J: …on your own.
M: Yes.
J: Oh, boy. So who did you meet with during your internship year to talk about your progress?
M: You know, sometimes what happened is that they will get other pastor to look after that parish.
J: Mm.
M: So they give me, there was a pastor there who was looking after that parish. I always meet with him before he came to look after that parish. I used to go to him and ask some advices when I had some problems.
J: I see.
M: Yeah.
J: Alright. Now when you returned to campus for your TS5 year, did any classes or lecturers focus on your internship year to help you talk about it?
M: Yeah, there is a lecturer here who used to talk to us especially in the class with what we think and what we saw in the class.
J: Do you find that helpful?
M: Yeah, I even told my classmates that if this guy or this lecturer we’ll ask him to our classes it’s better for us because we are preparing ourselves to be official pastors.
J: I see.
M: Yeah.
J: And so that’s good for you.
M: That’s good for me.

J: Alright. Did you think that the internship was a good part of your education?

M: Yeah, it is good. But somehow it is bad because the way we go for the internship is not good because we left our luggage here. We are going to use the luggage of the parishioners there. Sometimes you will find that the parishioners don’t do anything for you and it is hard for you to cope with the lodging. For instance, when I arrived there, I was using the bed of the pastor. When he left I have to turn back his bed and I have to – I have nowhere to sleep.

J: Really?!

M: Really.

J: And so then did the consistory provide you with a bed?

M: Some of the consistory member brought his bed but it is not satisfying bed, it has some problems.

J: Mm.

M: At that time, my wife was with the baby.

J: Hm. So why weren’t you allowed to take your own things?

M: I don’t know whey they don’t allow us.

J: Mm.

M: Really they said we are the visitors of those people but really we are not their visitors.

J: Because they don’t welcome you in the same way…

M: Yeah.

J: …they would welcome baeti, visitors.

M: Uh, huh. Another thing is they are not prepared to – they don’t have enough properties to supply some people, yeah.

J: When you say ‘supply’ you mean like dishes and cups…

M: Yes.

J: How about food – did you find enough food?

M: You know our first church, when we arrived there, it is hard for us, it is hard to live, it is hard. What we have is that money we get from the school.

J: Um, hm.

M: So it is hard to live there. It was hard to survive.

J: Well, Ntate Mopheme, I want to move on. Thank you for sharing all of these things. I want to ask you about the courses that you’ve taken so far at the seminary. When you think about the courses, are there some courses that you think are going to be very useful to you when you arrive in the parish?

M: You know I think as I went for this internship, I saw that some of the subjects are very helpful. Especially this pastoral care, pastoral theology. Some of them really, in fact most of them, most of them. Especially when you did them well.

J: Um, hm.

M: Yeah. You know sometimes a lecturer can make you to hate his or her subject.

J: How can a lecturer make you to hate his or her subject?
M: The way he told you.

J: Mm.

M: Yeah.

J: So it’s possible that some of the lecturers here taught in such a way that you did not love their subjects.

M: Yes.

J: I see. But the ones that you seem to love well, it was easy to apply them…

M: Yeah.

J: …when you arrived in the cam– in the internship.

M: Yes.

J: I see. Alright. Did you feel as if there were any courses that weren’t helpful?

M: Here in the seminary?

J: Yeah, are there some courses that you just don’t…

M: No, I don’t think, so far I don’t think there are some courses which are not helpful. Most, some, all of them are very helpful.

J: OK. Does it seem like the lecturers here at the school understand what it means to be a pastor in the L.E.C.?

M: [pause] Somehow I can say, “Yes, they understand.” But somehow they don’t. You know, Jeff, it is true that some of them they are from the parishes.

J: Um, hm.

M: But the way they were behaving when they were in the parishes or the way they are behaving when they are here this shows that this person is from the parish. Because if you are from the parish, I think the first thing you will show to the people is that you will know how to treat people. You will feel pity for people. You will have a method of approach, yeah, you should.

J: So you’re saying some pastors, some pastors who are lecturers here…

M: Uh, huh.

J: …seem not to know how to approach people…

M: Yeah.

J: …and how to have pity for people.

M: Yeah, because you know, Ntate Jeff, we are not children, we are adults. We have our own issues. We have what we can say what – we sometimes disagree with some lecturers, but here we are not allowing it to say what we think.

J: So earlier you said you are encouraged to participate in class…

M: Yeah.

J: …but if you really say what you think…

M: Uh, huh.

J: …and you disagree with the lecturer…

M: Some of them.
J: …some of them – then there’s a problem.

M: Yeah.

J: And does that make you wish that you would not participate? What do you do – do you just become silent?

M: No, you know we won’t be silent because they say to pass here you must participate in class.

J: I see.

M: Because of the thing that we want to pass, we will talk.

J: Then, Ntate Mopheme, when you speak, do you just say what they want you to say?

M: Ntate?

J: There are some lecturers who don’t want you to disagree…

M: Yeah.

J: …so when you do participate, do you just say the things that you think they want to hear?

M: Let me give you some example.

J: Thank you.

M: Maybe he said, “You know Jesus, he was like Mohammed, he was a prophet. Mohammed.” I will say, “OK, Ntate, yes I agree with you. He was like Mohammed.” When I know deep in my heart that that guy was not like Mohammed.

J: I see.

M: Yeah.

J: So in class you agree…

M: Yeah.

J: …but inside you disagree.

M: Yes.

J: Because you feel as if some lecturers won’t accept…

M: Uh, huh.

J: …if you disagree.

M: Yeah.

J: And you said that’s - you feel like you’re treated like a child…

M: Yeah.

J: …when that happens. I see. Alright. Now I want to ask about these expatriate lecturers. These lecturers from other countries. Makhoa and others. Makhoeli-khoeli, although we don’t have any makhoeli-khoeli now. Is it makhoeli-khoeli or likhoeli-khoeli?

M: Likhoeli.

J: Likhoeli-khoeli, you know the ones I mean, other Africans who say, “Khoeli, khoeli, khoeli, khoeli.”

M: Oh.

J: Right, makoere-koere?

M: Mahoa--
J: It’s OK, Ntate.
M: OK.
J: But how about the expatriate lecturers, do they try and understand what it’s like to be in the L.E.C.?
M: You know, I’m not sure about that, Ntate Jeff. Yeah, I’m not sure about that but I think they are trying to understand our situation.
J: I see.
M: Yeah.
J: I want to ask you a couple of other questions. Do you think that MTS should offer a Bachelor’s Degree qualification?
M: I think so. You know, to me, Ntate Jeff, I don’t see it as fair. In fact, unfair, we take five years here. Now you told me you are doing your PhD only for a year. This one you are making research for it.
J: Well, it will take three years to finish it.
M: Three years.
J: So, you see, it takes three years but here we take five years to do our diploma.
M: Why not after we go for this internship – why they do not give us maybe a diploma or certificate? So when we decide to come back or go to another school. You see…
J: Um, hm.
M: …they just make us to be here for these five years. Sometimes you will find that you have been here for five years but I didn’t get anything here.
J: How do you think it happens that it’s a five year programme and yet it’s only a diploma and not a degree?
M: I don’t know how to – what can I say because so far I didn’t ask any people about it.
J: OK. Thank you, Ntate. So when you graduate from MTS, do you think you will have Biblical and theological education that will enable you to fully participate in the continuing ministry of our Lord Jesus Christ?
M: I think so.
J: OK. Thank you, Ntate. I want to ask about culture. Do you think that Basotho culture is openly discussed here at the seminary?
M: No.
J: No.
M: Yeah.
J: Why do you say no?
M: I say no because, Ntate Jeff, let’s take for instance this initiation school.
J: Mm, hm.
M: You know I won’t say we really discuss it here because our lecturers didn’t went there. They don’t know about that school. So it is hard to them to tell us about it. It is true that our church doesn’t agree with it but they don’t do anything about it.
J: So do you think---

M: To me, I think to disagree or agree with something you have to make research on it.

J: So what do you think should happen?

M: I think they should send some to go there and see what happens there, yeah.

J: To the mephato.

M: To the mephato.

J: Initiation school.

M: Yeah.

J: But isn’t it true that when you go, you either must go all the way, right, and actually be bolloa or they will beat you?

M: When you go there?

J: Yeah, you can’t just go as a visitor, can you?

M: Yes. You won’t go there as a visitor.

J: I see. You will go for lebollo.

M: For lebollo.

J: I see.

M: Uh, huh.

J: OK. Which lecturers would you like to send? [laughing]

M: Anyone.

J: [still laughing] That’s not really a question.

M: OK.

J: So you believe that here at the seminary we should be talking about these various cultural issues.

M: Yes, because I think that will help us. You know, nowadays people are going there with the higher number, they are going there. And if we take these people and say, “Oh, we put it aside of the church because your son went there,” it will give us some problems. You know, nowadays we have so many churches especially in Lesotho. I don’t know about the other countries, but here we have so many churches. So if we say that, the people will go, they will move out from the church. Because some people like that and they say, “That is our culture.” Yeah.

J: And they will just go to other churches.

M: Yeah.

J: I see.

M: To me I don’t see any problem with some people going there.

J: So have classes here helped you to understand why the church has these ideas about culture?

M: No, because most of the lecturers will say, “You know the white men came here and said this and said this and this and we agree” so it will be hard for them to say anything about that.

J: The white man came here and said this and this and this…

M: Yeah.
J: …and we agree.

M: Yes.

J: OK. Ntate Mopheme, do you practice Basotho cultural traditions?

M: Can you make some example?

J: Well, I’m thinking of several different things. In Basotho culture we have some very specific things. We practice, or Basotho practice bohali…

M: Mm, hm.

J: …lebollo…

M: Mmm…

J: …sethepu…

M: Mmm…

J: …balimo…

M: Mm, hm.

J: Are any of things things that happen with you---?

M: Even before I came here I agreed with the people who say there’s something like balimo.

J: Mm.

M: I agreed with them, I said, “No, it is true, we have some dead people who we call them balimo.” But what I don’t agree with is that I can pray to them.

J: Mm.

M: Yeah.

J: So when you go to the parish…

M: Uh, huh.

J: …will you need to understand about all of these things so that you can help your church?

M: Yeah.

J: Do you wish the seminary had given you more information---

M: About those, yeah.

J: I see. Alright. And again, how about the expatriate lecturers, do they seem to understand about all these things?

M: Eah, somehow, it is hard to say they understand, Ntate Jeff, because, you know, every country has its own culture, yeah.

J: And how about the Basotho lecturers, they also sometimes--

M: Yeah, some of the Basotho lecturers, they understand that it is our culture.

J: Um, hm.

M: Yeah, they even support it.

J: Um, hm.

M: Yeah.

J: And other lecturers do not support it.

M: Yes.

J: I see.
M: They take the tradition of the white man.
J: OK. I've got a couple more questions for you. One is about poverty. Do you think poverty is a problem in the L.E.C.?
M: I think it is.
J: And when you're training--
M: Especially, you know, when we talk about the poverty, we talk it in two sides. It can be spiritual poverty or physical poverty. Yeah.
J: And do you think there's spiritual and physical poverty…
M: Yes. I see both. They are there in the L.E.C.
J: How do you recognize them? What signs are there?
M: Ntate Jeff, when you can talk to the people, especially the people who ran out of the church, they will tell you that, ―No, Ntate, we have this spiritual poverty.‖ You know, some of them say that our church numbs the Christian mind.
J: And what do you think? Are they right?
M: I think they are right, Ntate Jeff, because when you [unclear], you don’t suffer with your family because to have money here you have to [unclear].
J: Um, hm. Again for people who don’t know Sesotho, the central fund you mean, right?
M: Ah, OK, the central fund, yeah.
J: OK.
M: They have to take the money to the central fund so that those people there, they can give you something. So na, I want to – I mean that when you are a pastor, you have to help people to survive the poverty. So if they said you can get money when you present something to the central fund to me it is wrong because some of the parishioners have real problems. You can help them with the money, like the pastor of Tebellong, he plants with those people there. He produces and gives them some food to eat. So I think to me, if we can help that idea of that guy we can help this church.
J: Um, hm.
M: Because when I am hungry, I won’t listen what you are saying because I am hungry.
J: I see.
M: Yeah.
J: So you’ve mentioned the pastor at Tebelong…
M: Uh, huh.
J: …in fact you’ve mentioned something that he does, and he calls it “temo ea likoti” farming in holes…
M: Yeah.
J: Do you think it would be good here at the seminary to learn how to develop programmes like these?
M: You know, Ntate Jeff, to me I think it is good because if we say there are some people who brought the good ways to us, for instance the first missionaries to arrive here were Casalis, Gosselin and Arbouset. Those people, especially that guy Gosselin was not a pastor, he was the builder. Why should we don’t prepare some pastors to be builders, others to be farmers, others to be some people who can do something with the people? Yeah.
J: I see.

M: We do one thing here.

J: What’s that?

M: To be a pastor – to preach.

J: To preach.

M: Yeah.

J: I see.

M: Why don’t train some be the doctors at Scott?

J: Um, hm.

M: Why don’t we train some to be accountants to help us in the central fund? I think that it’s not good really.

J: And do you think it’s part of the church’s ministry to work to help the people who are impoverished?

M: Yeah, to be a pastor is to be a member of those people who you are living with.

J: I see.

M: Yeah, and then you have to be their example, you have to show them – lead them.

J: Do you feel that you’ve been receiving a good example from the lecturers and administration here at this school?

M: Somehow, somehow, but above all I have my own views, I have my own ideas.

J: Um, hm.

M: Yeah.

J: OK.

M: Meaning that some of the ideas that I get here I won’t be using in my life.

J: Um, hm.

M: Yeah, I have my own ideas which I think they will be OK for me to be a pastor.

J: Mm. OK. Now how about HIV and AIDS? Have HIV and AIDS been discusses in classes since you’ve been in the school?

M: Yes, you know when I arrived here they were doing that class with somebody from Scott Hospital.

J: Um, hm.

M: And now we are doing it with you.

J: Did you do it regularly with the person from Scott Hospital?

M: No, you know sometimes he takes some two months before coming.

J: Uh, huh.

M: Uh, huh.

J: And that’s when you were TS1?

M: Yeah.

J: How about when you were a TS2?

M: I don’t know if – I think she didn’t come when I was doing my TS2.
J: OK. And I know when you were a TS3 there was nothing.

M: Yeah.

J: And then you were an intern. And now… OK.

M: Mm, hm.

J: Among students and lecturers, is HIV and AIDS openly discussed? Do people talk about it?

M: No, to me it is not really openly discussed. You know we just, maybe you were there when we discussed with the lecturer who teaches this. Maybe, because to me, now as we see that people are dying from HIV and AIDS, we have to talk with each other. But we are shy to talk to other lecturers really.

J: Mm. Do you think the lecturers would welcome you to talk about it?

M: I don’t know because, you know, some of the things we are shy to take them to our lecturers. Yeah.

J: Well, do you think that the courses here could do better in helping you to prepare to deal with HIV and AIDS?

M: I think so, Ntate Jeff.

J: OK. Is HIV and AIDS going to be important in your ministry? Is it a problem that people are facing in the villages of Lesotho?

M: It is a problem.

J: I see.

M: It is a problem.

J: So would you like more talk and courses about HIV and AIDS at the seminary?

M: I think right now our time is very limited. I think what would help us is to be equipped with some books so we can read other particular ideas and find what people say about it. Yeah.

J: I see. Alright.

M: You know, one of our problems here is that we don’t have books.

J: You don’t have books.

M: Yeah.

J: So how do you study with no books?

M: We just use the books in the library. When we leave here what are we going to use?

J: I see, so I know that you have a Bible…

M: Yeah.

J: …and a Sesotho Bible…

M: Yeah.

J: …and Buka Ea Tšebeletso…

M: Yes.

J: …Buka Ea Melau…

M: Yes.

J: …and Hebrew…
M: We don’t have a Hebrew Bible.

J: You have a Greek Bible.

M: Just the Greek Bible.

J: And after that you don’t have any other books…

M: Yeah.

J: …you don’t have history books, pastoral care…

M: Yeah, we need dictionary of theology…

J: Mm…

M: commentaries…

J: I see.

M: Those books can be helpful to us.

J: Yes, yes.

M: Some of them might have told me that when they are reading, some of the members, parishioners, give their books to us…

J: Mm.

M: …to read. So people in the church, they are reading.

J: So you need also to be prepared…

M: Yeah.

J: …to have that information.

M: Uh, huh.

J: I see. Well, Ntate Mopheme, you’ve been very helpful in sharing all of these things. The last thing I want to ask you is about ministry. You’ve trained to become an ordained minister someday…

M: Um, hm.

J: Just tell me, what is it that an ordained minister does or is? Why do we have ordained ministers? What is ministry?

M: I don’t have a clear answer to that. Because to me, when somebody decides to come here to train to be a minister, is when he commits [unclear] to me. Because he or she made a decision with God – that God, now I am going to work for you. Yeah.

J: So ministry is working for God.

M: Yes.

J: OK.

M: Not a white collar.

J: Not just the white collar, but working for God.

M: Yeah, because I can put it here but my actions say, “Crucify Jesus.” You know sometimes you won’t say, “Crucify Jesus,” but your words – your actions can say that.

J: Crucify Jesus.

M: Yeah.

J: Oh, almost like you’re in the crowd…
Student Interview: “Mopheme”

M: Yeah.

J: …saying, “Crucify Him.”

M: Yeah, Crucify Him.

J: …instead of serving Him.

M: Yes.

J: I see. And so the work of a minister is not to crucify…

M: Yeah, it’s just to serve.

J: …to serve.

M: Yeah.

J: OK. Well, Ntate Mopheme, is there anything else you would like to share before we finish?

M: No, Ntate Jeff, I think that’s enough.

J: Alright. I agree. Thank you very much. As I mentioned to you, I’m going to ask ’M’e Susan to type the transcript.

M: Yeah.

J: She will keep confidential who Ntate Mopheme is.

M: Um, hm.

J: Once it’s typed, I’ll bring it back to you and ask you to review it.

M: OK.

J: And then I’ll ask you to sign a paper saying, “Yes, I’ve approved this.”

M: OK.

J: When I show the transcript to other people in KwaZulu-Natal and when I make reports, it will only show that Ntate Mopheme was interviewed. In fact, I probably won’t even give the date.

M: Um, hm.

J: I will just say, “During this summer, I interviewed Ntate Mopheme and others.” Is that alright?

M: It is alright, Ntate. I don’t see any problem.

J: Alright. Ntate, thank you very much. I am going to turn the recorder off now.

M: OK, Ntate.
J: Alright, Itumeleng, I have just turned on the tape. I'm here with you as a student at Morija Theological Seminary. I've shared with you that this is the research project for the PhD program at the University of KwaZulu Natal and that we're researching – I'm researching about theological education in the L.E.C. specifically with students at Sekolo sa Boruti, here at Koapeng, here at Morija Theological Seminary. I've also shared with you that I'll be using the information from this interview in my PhD thesis, perhaps in journal articles or academic presentations, and I'm not offering you any money for this. I've also shared with you that the only name that will ever be associated with this interview for public is Itumeleng. Your actual name, which you and I know, will not be shared with others. And, in fact, this recording will not be shared with others unless you give me expressed written permission. You have also let me know that it's OK for me to ask my wife, Susan Moore, to type this transcript. Is that so?

I: Yes, it is.

J: Alright. Itumeleng, I'm going to ask you some questions. If at any time you want to stop, just say so and we'll turn off the recording and we'll end the interview. Is that OK with you?

I: It's fine.

J: Alright. You have signed information and consent form and so I think it's time for us to begin. Can we begin?

I: We can.

J: Alright. Itumeleng, if you'll speak loudly, the digital recorder will hear you well. As you know, I'm studying theological education and one of the questions that I've been asking is if when you came to the seminary things were what you expected. Was the seminary what you expected before you came to seminary?

I: No, it wasn't.

J: Why not?

I: I expected things to be holy. But I found them very different.

J: What do you mean by holy?

I: I thought people here are far different from people living in villages. But as I found the people in villages are better than people in the seminary. This is where most challenges are experienced.

J: You think that the people in the villages are even better than the students at the seminary.

I: I think so.

J: Mmm… Why do you think that is?

I: Because I have never discovered it in the villages, I only experienced it when I arrived here.

J: When you say “it,” what do you mean by “it”?

I: I have never discovered a terrible life I experienced in the seminary while I was at home.

J: Itumeleng, when you say “a terrible life,” what kinds of things to you mean?

I: Mmm… I mean people at seminary, especially when someone is in the first year, they are bothering that person.

J: Does it only happen to people who are in the first year?
I: No, but to the people who are in the second year and on, it is better because they have
discovered it in the past so they knew it. It is very terrible to someone who is in the first
year because that person is not expecting to find life to be of that kind.

J: And you say even in the villages, it’s not that way.

I: Yes.

J: OK. And when you get used to it – when the students of the second year or third year or
fourth or fifth year – when they get used to it, then do they enjoy life at the seminary, do
you think?

I: To someone who is in the first year, it’s like they enjoy it but now I find that it is not the
real one. They do not know how people think about it individually.

J: I see. But for yourself, have you enjoyed seminary?

I: No.

J: And before you said how people react to each other and I accidentally said “students.” Do
you mean the students or do you include the lecturers and administration also?

I: Not lecturers as such, especially the students, and lecturers are taking the reaction towards
those things.

J: OK. Do you think the lecturers know about those things?

I: I think so.

J: Do you think the lecturers should do something to help change these things?

I: I don’t think it will be easy now they could they have started it long ago.

J: I see. So it’s gotten so bad now that it will be difficult?

I: It will be difficult or take a long time to be settled.

J: I see. Why do you think things are the way they are at the seminary? What causes it?

I: I do not know but I think that people are trying to practice what – students at the seminary
are different – are from different villages so usually every person is leaving what life he
wants or she wants so it will be difficult to someone which have grown up in a different
family to be forced to do things which is forced by someone in a different family because
the family is one – the family in which a person grew up in is a part which makes a person
what he is.

J: OK. So part of the problem is that we come from different families.

I: Yes, and also we like people to hear our strength, our power, we want to use the power
over other people.

J: Do you think this happens at other schools?

I: Other schools like secondary?

J: Secondary or university or maybe other seminars.

I: No, in secondary high schools it doesn’t happen at all.

J: Hmm. So, again, why do you think it happens here when it doesn’t happen at some other
places?

I: I do not know.

J: Hmm… do you feel like the other students show you respect?

I: Me?

J: Yes. Do they show respect to you, Itumeleng?
I: People show respect to some – to a person when they see how he acts towards things so
part of what makes a person to be respected is behaviour of that person.

J: I see. So if your behaviour is good, then people will respect you.

I: Yes.

J: And if your behaviour is not good, then people will not respect you. But even though
people respect you when your behaviour is good, can they sometimes be difficult towards
you?

I: They can. It is a common practice but if they are trying to be difficult, it is obvious that I
will be difficult in response.

J: I see. Well, how about worship here at the seminary? Do you find worship to be helpful
to you spiritually?

I: No, it is just the practice, yes it is good for a practice. So that it look to a person who
doesn’t know it, it looks respective.

J: It looks respective or respectful.

I: Respectful.

J: But you’re saying that it’s not really respectful?

I: No, it is not useful spiritually.

J: I see.

I: To someone who is from outside might see it as respectful.

J: I see. But for you, it’s not useful spiritually. What is it practice for?

I: One part of it is learning to dress up. OK I find it being well but the very bad point of it is
when a person can make a mistake, when we find that that was not the worship at all.

J: What do you mean? What happens when someone makes a mistake?

I: There will be shoutings of different sentences all of them making someone to feel small.

J: Has that ever happened to you, Itumeleng?

I: Not in this year but it has happened.

J: I see. And in this year has it happened to other students?

I: Yes, it does.

J: Why do the students say these sentences to make people feel small?

I: Some lecturers encourage it.

J: Some lecturers do. Does the director also encourage this?

I: I’m not sure but it happens in his presence.

J: I see. And do you feel that that’s appropriate during a time of worship?

I: I don’t find it being good at all.

J: OK. I’m going to ask you to speak a little more loudly so that this machine can pick up
your voice. But thank you for sharing with me. So do you have any suggestions for how
worship could be better or do you think it’s OK that we just have practice worship?

I: I find it being late to come up with the suggestions. And I don’t think they will be of any
use.

J: Why wouldn’t they?
I: Because it’s like I will be alone. I will be alone to be against what is in the process now.

J: And that makes me want to ask you this: do you think you would be alone because you would be the only one who would say something, or do you think you would be alone because you’re the only one who feels this way?

I: I think I will be alone because I have never heard someone being against it.

J: I see. OK. But it doesn’t make you feel good.

I: It doesn’t make me feel good but I gave up.

J: You gave up. Alright. So how about the classes? I’m going to ask you about the classes themselves. Do you find that in your various courses that the lecturers are well-prepared to present their lectures?

I: Yes, they are… I beg your pardon.

J: Are they well-prepared? Uh, I don’t even know to help you – lokisetse hantle?

I: Yes, they are well-prepared except for some lecturers do not attend classes well, but in their presence, really they do well.

J: I see, so when they come, they have prepared well. But you do have some who do not attend classes as often as they should?

I: Yes.

J: When that happens, do they tell you beforehand that they will not be there with you?

I: Sometimes no.

J: I see. And when that happens, what do you and your classmates do? Do you just return home?

I: We just sit expecting until the time is over.

J: I see. Alright. And how about the classes themselves – do you feel as if you’re encouraged to ask questions and to speak during class?

I: Yes, it is so.

J: OK. And how about the library? Does it seem that there are enough resources in the library for you to do your work?

I: I find them being enough except for sometime especially during the night after 8 o’clock you will find that the chairs are not enough. So sometimes we have to return home where there is no electricity and it is not easy to do work.

J: Now the chairs are not enough because too many students are trying to study?

I: Yes.

J: I see. Is it allowed for you to bring a chair from the chapel or from a classroom?

I: I have never seen someone doing it.

J: I see. So you’re not sure if it is allowed.

I: Ay.

J: OK. Alright. Well, Itumeleng, when you think about the classes that you’ve been taking, do you think that they’re classes that will help you when you become a pastor?

I: Yes, I think they will.

J: I what ways do you think they might be helpful and do you think you can maybe give an example of a class that you can see will be helpful to you?
I: Pastoral theology.

J: OK, and how will pastoral theology be helpful to you do you think?

I: It teaches the way on which to handle people so sometimes people are not very good at handling people, so when someone is taught and he does not correctly attaches to what we have been taught, it even allows us that you will see the circumstances under which you arrive and learn to be ready for every situation you will find and adapt it in any way.

J: I see, and are there other classes that you think might be helpful to you when you arrive at the seminary – I mean when you arrive at the parish?

I: Yes, almost I find every subject being useful except for Greek. I don’t find it being useful treating people in the case of being in the parish. It might be useful in the continuation of the studies.

J: I see. OK. How has it been for you attend classes using the English language?

I: Very few times, it is not often.

J: It is not often… so is it OK for you to have lecturers who are speaking English to you?

I: Yes, I find it being OK.

J: I need you to speak louder for me if you can, OK? Also, I want to, before we move on, to ask also about the lecturers. Do the lecturers seem to care about the students?

I: They care about the students in the classes, not in daily living.

J: I see. OK. And how about the director – he is also a lecturer, but he has a different job. Does he seem to care about the students?

I: [pause] He cares but I find him being very far from us in the case that when a person has a problem, if you can go to him, it is very difficult for you to find a solution. The solution is that when you have a problem, you should trouble yourself by going to him, there is no chance, he doesn’t have a chance of coming to the students.

J: I see, so you have to decide to go to him. Is it difficult to make that decision sometimes?

I: Some people do not go because they do not know.

J: What don’t they know?

I: No one informs the students of the first year that you, if you have a problem, you must go there. It can depend on how the person understand. And I don’t know, I don’t think it will be able because we fear him.

J: Fear him? What do you mean by that? Why do you fear him?

I: Sometimes, it is now that I am not that in fear to him. But, in the first year, the students of the TS2 will usually frighten the TS1s about him.

J: I see. But now that you’re not a TS1, you don’t fear him so much.

I: Yes.

J: Do you fear him a little?

I: I found that sometimes they misinterpret him.

J: What kinds of things do they do to misinterpret him?

I: They will tell you that this man will be harsh to you. Don’t do this he will be angry against it, whereas when you go to him, he is not that harsh.
J: Why do you think these students say this and also, now that you are not a TS1, have you told the TS1s this very same thing?

I: No, I have told just the two whom I live with in the house.

J: You’ve told them he will be harsh towards you?

I: No, I have just told them that he is not very harsh but make sure you go to him with reasonable things.

J: I see. So if you go with reasonable things, then he can be very helpful to you.

I: Ay.

J: And if you go with unreasonable things, then what?

I: It’s a problem [laugh].

J: It’s a problem. OK. Well, I can understand. We don’t like people to come with unreasonable things maybe. Alright. But the students still tell each other these things. Do you think the students want the TS1s to be afraid of the director?

I: No, they want to control the TS1s using the director as a means.

J: I see… That makes me think about the student government - the system that we have, we have prefects – do you think it’s a good system?

I: To have prefects?

J: Yes, the way that we have them at MTS.

I: Sometimes they are the ones who misinterpret the director. Because especially Saturdays on month end people used to – many people would like to go to Maseru. Then they will come back, “No, the director refused.” But if a person can go straight to the director, he will assure them that the director doesn’t even know.

J: I see. OK. So is it difficult to trust the prefects?

I: It is difficult, indeed.

J: Mmm… and you mentioned if somebody wanted to go to Maseru, you have to ask permission to leave campus?

I: Yes, to leave Morija.

J: To leave Morija. If you just want to go to buy eggs or something here in Morija, do you need permission?

I: Y-, you, I don’t know what to say but we make sure that someone at least knows where I am.

J: Mmm… I see. OK. Well, I want to ask you about some other things. And they have to do with, first, Basotho cultural traditions. Now when I say “Basotho cultural traditions” to you, what kinds of things do you think about?

I: Lebollo.

J: OK, lebollo – circumcision is one thing. Anything else?

I: I don’t remember.

J: OK. Well, for my study I’m thinking about lebollo, but I’m also thinking about some other things that the Church has some policies on like bohali and setephu and, oh, that’s the bride price and polygamy, and also balimo – so I want to ask: are these things discussed at Morija Theological Seminary?

I: I have never heard.
J: Never heard them discussed. And by the lecturers?
I: Yes, I have never heard them discussed by the lecturers, even by the students but we do individually.
J: I see. You might talk to each other about those things and you might participate in those things…
I: Yes.
J: …as Basotho. But they’re not talked about. Do you think they should be discussed in the seminary?
I: Balimo?
J: Balimo, bohali, lebollo, setephu.
I: I don’t think they are useful to that point of the [unclear] custom. Balimo, I don’t think they are existing. Bohali, ach, I don’t think it is useful. I don’t think they are important.
J: Alright. Do people in the churches think that these are important things? The parishioners?
I: I have never been in the parish in the point of working or dealing with them.
J: I see. So later in your studies, when there is time for an internship year, then maybe you’ll find out about those things.
I: Yes, I will.
J: OK. Do you know that in Buka ea Melau, there are some laws of the Church that have to do with these things?
I: Yes, I know.
J: OK, and do you think that it will be helpful if the seminary teaches you about the laws of the Church and discusses these things with you before you become a pastor?
I: Yes, it will be useful but it doesn’t teach us about these laws. We just buy the book and ignore it in our own.
J: Oh, so, so far in your education you’ve not been taught about those laws?
I: Ntate Thebe used to come but I don’t find it being important because each and every day we are talking about the conflicts in the church.
J: Conflicts in the church… Does the Church have conflicts?
I: Yeah, it has the conflicts, especially in the upper part of it, the synod.
J: I see, and so when the lecturer would come to talk about the Church’s polity, or the government of the Church, you never talked about the constitution, you ended up talking about these problems with the synod.
I: Yes, he will maybe raise one law and say we should talk about it then we as students set examples of what is already existing then that is how we can get out of the point.
J: I see. OK. So with regard to these cultural traditions, these various things that are in Buka ea Melau, you haven’t had a chance yet to talk about many of them.
I: Yes.
J: Alright. Well, I want to ask about some other things as well… I want to ask you about poverty. Do you think there’s poverty amongst the churches in the L.E.C.?
I: Yes, there is. Because people are – the pastors are not given monthly wages when they have not brought anything.
J: OK, so not only are the people in the parishes poor but the pastors are poor.

I: Yes.

J: OK. Do you think that that’s a problem for the L.E.C.?

I: Yes, it is.

J: What can we do about it and why is it a problem?

I: [pause] I don’t know because a person will find that sometimes one pastor or even several pastors will not be given money, the reason being that there is no money. But after a few days you will find that someone has stolen sixty thousand and the problem is where did this person take this money because there is no money.

J: OK, so there is some confusion about where the money is – and you’re referring, of course, to the former administrator who’s been accused of stealing money. And you’re wondering “How can he steal money if there’s no money.” I see. Or how can they say there’s no money and yet he can steal so much.

I: Ay.

J: OK. Do you worry about becoming a pastor in the L.E.C.?

I: Yeah, I sometimes worry busying myself on how will I live and how will my children grow up but facing the work – I don’t think there is that much problem.

J: OK, so you think you can do the work but you do worry a little bit about how you will live day to day. I see. Do you think the seminary does enough to teach you to deal with the poverty that we will find in villages in the L.E.C.?

I: No, it will just make sure you do something, then what is something? Because every something to do needs capital.

J: Capital, and where can you find capital?

I: Nowhere.

J: Nowhere, so would you like it if the seminary could provide a course for you to learn how to develop projects and find capital and solve some community issues?

I: I would be happy.

J: OK. And what other things could the seminary do to help to lead people in the midst of poverty?

I: I think providing courses like that one of being able to do projects is the best solution.

J: OK. What kinds of things happen because of poverty in our villages? When the people are poor, does that cause problems for their lives?

I: Yes, that causes problems because a person will keep on saying, “Don’t steal” yet the person who is hungry will steal.

J: OK. What other kinds of problems can it cause?

I: Sometimes a pastor, he or herself, will have nothing to eat and he will use bad ways of finding money so people will be looking at him and that might cause a problem among his congregation.

J: I see. So it’s possible, you think, that the pastors could use bad ways to find money.

I: Yes, I think so.

J: Can you give an example of a bad way to find money?

I: Not bring it to the [pause] [laugh]…
J: The central fund?
I: Yes, not bring it to the central fund. You save it for his or her family purposes.
J: I see. OK. Which is against the policy of the L.E.C..
I: Yes.
J: Alright. Well I want to ask about two more things only. I want to ask about HIV and AIDS and then your idea about what an ordained minister is. But first about HIV and AIDS – do you see this as a problem for the Church?
I: Yes, I find it being the problem of the Church because there are many orphans because of HIV and AIDS yet the Church needs something from them – money. So it is difficult because if one has not paid kabelo then he will not be buried – no services of the Church he or she will find yet the parents have passes away.
J: Is that the policy of the Church, that if you don’t pay kabelo that you will not receive services of the Church?
I: No, I have never seen it but it is common practice and nobody is against it.
J: I see. How about you, are you against it or for it?
I: I’m not supporting it really.
J: OK. So you think that even if people are too poor to pay kabelo, we should still bury them or offer the services of the Church to them?
I: Yes, especially because a poor person is seen to everybody.
J: Mmm. So how about at the seminary, is HIV and AIDS discussed at the seminary?
I: Yes, it is discussed but I don’t know because we are just discussing it fearing to test so we do not have really living examples and we are in fear because maybe if we can test and be found positive we might be expelled.
J: I see. What makes you think you could be expelled?
I: I think the Church is stingy.
J: You think the Church is stingy? [laugh] So, I’m not sure what you mean by that. Do you mean that the Church doesn’t want to help you so if they find out that you have this infection, they will just expel you?
I: Yes, because even the pastors, they are the source of the money of the Church but they are not given monthly salaries.
J: Alright. So again, and you’ve mentioned this before, so this is a serious issue for you – that you might not receive a monthly salary when you become a pastor. Do you wish you could test for HIV?
I: I wish but I want to test it far away where I am not known, then my problem is how can I go to the place I don’t know where I am not known.
J: I see. So that’s difficult for you.
I: Yes, it’s difficult.
J: Has the seminary provided you with courses and information about HIV and AIDS?
I: Yes, it’s only this year.
J: Only this year, so in other years that you’ve been a student here there really hasn’t been discourse or information for you.
I: Yes, I do not know the previous years before my arrival.
J: I see. So during your time, do you think the school could have done a better job of presenting information and courses about HIV and AIDS?

I: Yes, it could have done so but I don’t think it is of any use because we are in fear we will not test so it’s just like a history.

J: Hm. If you’re in fear to test now, will that change when you become a pastor?

I: No, I’m not in fear but my problem is I don’t want to test where I am known.

J: Um, hm. So when you become a pastor, even then you’ll want to test somewhere where you’re not known – if you test.

I: But I think it will be able for me to move – to go away.

J: I see. Now it’s difficult to go away.

I: Yes.

J: Is that because of the regulations of the school?

I: And money.

J: Oh, and money also. So do you receive a stipend while you live here as a student?

I: Yes, we do.

J: Is it enough?

I: [pause] It is enough because some people who, especially pastors, who do not even get that amount.

J: So as a student, some months you get more than a pastor receives.

I: Yes, because they do not get even one rand.

J: I see. Not even one rand. Hm. What else could the seminary do help with regard to HIV and AIDS as it prepares you to be a pastor?

I: I do not know because it is poor. [slight laugh]

J: Because the seminary is poor?

I: Yeah, I find it being poor.

J: What do you mean by poor?

I: I don’t think a student can be given three hundred maloti per month but not given a chance of going at home even at once until when the school is off.

J: Hm. Why aren’t you given a chance to go home?

I: I don’t know.

J: Would you like to be able to go home if you need to go home?

I: Especially when I need something for life.

J: Like what?

I: Sometimes 300 will be not enough for me because I will need to buy shoes for the services and it is not enough. I use it – I use all of it and I will need some money more for food.

J: Are you required to have good shoes for the services?

I: Yes.

J: So if you have this money, you would choose to buy the shoes even though you might go hungry?
I: It causes a problem when you — sometimes you will find that you have to go to Maseru monthly because I want to pay 100 rand per month and it is a problem because I will be accused of going to Maseru every month.

J: Accused… by whom?

I: By the prefects and claiming that it’s the [pause] director.

J: I see. But you don’t know if it is the director, you only know the prefects are saying this.

I: E.

J: I see, and so they’re saying to you, “Once a month is too often to go to Maseru.” Hm. Now, just while we’re talking about his leaving the campus again, if your sister is sick or if your brother would die or something like that, can you go home?

I: No.

J: No, even for the funeral of your brother or sister could you go?

I: No.

J: Why not?

I: There is no serious reason given because you will be asked, “What are you going to do which is so special? Do you think your absence will make any difference?”

J: Hm… Do you think for a Basotho family that the absence of a family member does make a difference?

I: Yes, it makes a difference because when I arrive home, the relatives really are not happy with me nowadays because I’m not attending their funerals so they think I love them only when the days are bright.

J: I see. Now if you’re not allowed to go to funerals now as a student, and when worship happens you say sentences out at people, as you said earlier, will you change when you become a pastor or when you become a pastor will you be harsh during worship and will you refuse to go to funerals?

I: Will I go to the funerals?

J: Yeah, I guess what I’m asking you is: is the seminary teaching you some habits that are not good that will continue when you become a pastor?

I: No, I will be expecting a pastor to go to the funerals as a leader whereas he will be the leader of the service.

J: I see, so when you become the leader, then you will go to the funerals?

I: Yes.

J: Then you will have something special to do.

I: Yes.

J: I see. How about in worship – what if in worship, your elder makes a mistake in reading the scripture?

I: I will shout at him or her.

J: You’ll shout at him or her, in your parish.

I: Or in our parish it doesn’t happen. Really I have never seen it, even visiting when I’m visiting other parishes I’ve never seen it.

J: So it happens here at school but it doesn’t happen in parishes.

I: Yes.
J: Do you think it should happen in parishes?
I: No, even at school here I don’t think it should be happening.
J: OK, now back to HIV and AIDS. Is there anything else the school could do to help you understand and work with HIV and AIDS better when you become a pastor?
I: [pause] I’m not sure because [pause] [laugh] I think it depends on people individually.
J: OK, so you as an individual, Itumeleng, what else could the school do to help you to be a better leader with people living with HIV and AIDS?
I: I can help people without any course.
J: OK, so the school really doesn’t need to do anything else for you. You’ll be able to help people.
I: No, I’m saying that it will as if any knowledge but without the knowledge I think I could try.
J: I see. OK. So it sounds like you’re saying you’re committed to working to help people even if the school doesn’t provide things that you need. OK, alright. Well, when you graduate, since you’re a seminary student at the theological school, you will be a moruti, and someday you will be ordained, we hope. What is boruti, this ministry, what is ministry, and why do we have ordained ministers?
I: [pause] I do not know if I will say it correctly. As I have seen, the difference between unordained and ordained is just that the ordained minister will baptized, as I have seen.
J: And what is the work of a minister?
I: I think it is to try to give knowledge to people about God, be with them in their problems, whatever help can be provided to people.
J: And do you think the school is providing you with a good education that will help you to do these things?
I: Yes, I think it is good.
J: OK. Well, before we end, I want to ask is there anything else about the school, good or bad or things that you would like to see that you would like to share with me?
I: [pause] I don’t know but what I know about this school – people come at this school holy but they learn hatred here.
J: Learn hatred?!
I: Yes, that is what I have noticed.
J: So have you learned hatred?
I: Yes.
J: Who has taught you this hatred?
I: The first year while I arrived at this school, I lived with one family. So we shared room.
J: Um, hmm.
I: These people – I had the keys for my room but really I didn’t keep them on use. They used to take my things out of permission and my problem is I’m from a very poor family so I am not somebody who will keep on asking for the helps unless - so people thought I have everything whereas not. So they will ask me for many things. Sometimes I will give, sometimes, no I don’t have so this family sometimes they keep talking on behind my back. This lady’s like this is like this. When I’m not there using my things I was not
happy with the family. The child was, ha I don’t know the kind of child. He would use
his chair to open my door.

J: Hm.

I: And play in my rooms when I am absent. This used to happen even when I am there and
then the parents were happy with the child. “No, now he has grown up, he can use the
mind.” I was not happy with those things. Each and every evening I was kept to the table.
You went to the – I used to go to my classmates’ family just visiting them so as I have
noticed it’s like they were enemies with that person. I don’t know what was the problem
because no one told me about it. “You went there and they taught you about me” every
evening so I think even I will forgive him

J: OK, so part of your hatred is from one specific student…

I: Yes.

J: …that you lived with.

I: Yes.

J: I see. And do you think that other students have also learned to hate?

I: I’m not sure. And this family taught many people about me. People are taking me in the
way in which I’m not I am. Some are beginning to learn little by little that I was
misinterpreted but it is not easy to convince people that I am not that kind of a person
because others will just say, “She’s always quiet but she’s silly.” I’m not happy really
with that family.

J: And do you think it happens often at the seminary that people speak behind each others’
backs?

I: Yes, I think it happens but me, it doesn’t happen, people do not come to me talking about
other people. It might be because sometimes I stop them very – in the beginning of the
story.

J: Mmm. Well, what could we do at the seminary to help change things so that this doesn’t
happen – maybe it could be a holy place – do you think?

I: I don’t think because people come here at the maturity ages so their characters will not be
changed even.

J: So when they arrive, the students already have developed difficult character?

I: Yes.

J: I see. And how about yourself, had you developed a difficult character before you arrived?

I: No, I grew a difficult character when I arrived at this place.

J: I see. And do you think some other students also grow more difficult as they live here?

I: I think so.

J: Do you think it then makes difficult pastors?

I: No, it makes difficult pastors towards another pastors - is that’s how I feel because I feel
that I am going to be a hard pastor towards that one.

J: Ah, so you’ll be kind to your parishioners…

I: Even other pastors.

J: I see, but you think some pastors are harsh towards each other.

I: I think so because I don’t think like I will nurse a person who did me in this way even if in
this year he is still continuing the process.
J: Oh, you’re back talking about his same student…
I: Yes.
J: …with whom you lived, I see. So you’re very angry.
I: Yes, I am very angry, indeed.
J: I wish there were some way for you to feel better about that but I can see that you have much anger.
I: No, each and every day he is taking a step forward so…
J: A step forward, towards you to make you even more angry.
I: Yes, I even told God that, “God I hate this somebody. I won’t forgive him.”
J: Now when things like this happen, could you tell the prefects or speak to the director or speak to a lecturer?
I: I once talked to the prefects and they had to be between us so it’s like they feared him because he even insulted me more than he did when we were alone. So I find it being of no use so I decided that I will work him for myself.
J: Mmm. OK. Anything else about the seminary that you’d like to share before we finish?
I: [laugh] I don’t know what to say. I don’t think I have anything.
J: OK. Well, Itumeleng, I want to thank you very much for speaking with me. Remember that this information will be used only with the name Itumeleng attached to it and I will, myself or my wife Susan, will type the transcripts and I will bring them to you quietly and secretly and you can look to make sure that it really says what we said today. And if you approve it, then I will, as I said, use it for my study. If you have any questions to ask me, you can ask me now or at any other time and I will keep confidential all of the things that we shared today. And I’m going to turn the recorder off now if it’s OK with you. Is it alright?
I: Yes, it’s OK.
J: Alright, thank you very much and I’m turning the recording off now.
I: OK.
J: I’m here with a student from Morija Theological Seminary, Lizzy, and we’re about to begin our interview. Lizzy, as I spoke with you earlier, I let you know that this interview is part of the PhD programme at the University of KwaZulu-Natal and that I’m studying theological education in the Lesotho Evangelical Church. Do you understand that I’m asking to record this conversation on this digital device?

L: Yes.

J: And is that OK with you?

L: Yes, I’m OK.

J: Alright. Do you also understand that you don’t have to do this interview? If you don’t want to be interviewed, that’s fine. Are you willing to be interviewed?

L: I am willing to.

J: Alright. Lizzy, I’m only going to use the name Lizzy and after we speak, my wife ’M’e Susan, will type this transcript up and I will return it to you and you can read it and see if you agree with what I’ve typed if you agree that it’s an accurate representation of what we said. Is that OK?

L: Yes, it’s OK.

J: Alright. I’m not offering you any money or any gifts in exchange for this interview. Do you understand?

L: Yes, I understand.

J: I may also use some things that are said in this interview in academic papers, my thesis at the University of KwaZulu-Natal, presentations, or even the publication of a book. Is that OK?

L: Yes, it’s OK.

J: Alright. If at any time during this interview you would like to stop or you don’t want to answer the questions, just tell me so and I’ll move on or we’ll turn off the recorder. Is that alright?

L: Yes, it’s OK.

J: Now, Lizzy, I’m going to ask you to speak clearly and loudly when we speak because the microphone is right there, alright?

L: OK.

J: Alright. Well, let’s begin then. And the first question I have for you, Lizzy, is you are a student here at Morija Theological Seminary?

L: Yes, I am.

J: OK. When you arrived at the seminary your very first time, your first year, did you find life at the seminary to be what you had expected it to be?

L: No, it was not.

J: Why not?

L: The things that were done were very difficult for me to understand because I did think that the place was holy but the way the other students treat us, it was not good and um, I think that it is not the holy place like I did think.

J: How did you think a holy place would be?

L: I did think that people would not treat others badly and it might be a lovely place and people share and do all things together with love. That’s what I did think of.
J: And what did you find?

L: People are not sharing things and others are blaming others and all the bad things really happen there.

J: So when you say, “all the bad things,” are you saying it’s just like any other place or is it different from any other place?

L: I think that it is worse than any other place that I have been.

J: Worse!

L: Yes.

J: Why? What makes you say that?

L: You know what is happening, I did think that in the people, we think the people whom I think they really know God and they know what God need from them, they would treat other people in the way God wish them to live but they did the things that the other people who do not know nothing about God did and they did the worse things like, let me say, you didn’t expect people in the seminary fighting and disrespecting, hating each other but the things that they are doing they are really not good.

J: Why do you think these things happen at the seminary?

L: I think they just they happen at, I think those who came first maybe they are the cause of the, of those things and those who followed them, they inherit such things instead of doing their own ones which are good like now the first years usually say that they won’t treat the first years that are coming after them in badly but when they came they treat them badly as they had been treated.

J: I see, so it just keeps on going every year the same.

L: Yes.

J: Well, I want to ask about this idea about seminary – we have this government of prefects and the director. Does that work well, the campus government?

L: [pause] As for that one, I don’t think they also work well if they work well I think they would advise us to change the way we live but instead of advising us, most of the worst things they are from them like this one of being – what can I say? - [pause] of [pause] - when we are the first years, those who are not the first years they want us to be gathered together and they say they are going to read law for us and they in that they won’t read that law to us but instead of reading it, they turn off the lights and beat us and so all the bad things happen there so really it is not good because it is from those government.

J: The prefects do that.

L: Mm, hm.

J: Do you think the director knows they do that?

L: Yes.

J: Yes.

L: Um, hm.

J: Why do you think he knows?

L: Because this year is himself who says that they must stop it because other people are becoming sick and some forever, yes.

J: I see. So in the past he must have known that it was happening…

L: Yes.
J: …if he said to stop it now. I see. And what else about the prefects — do they fair and does it seem like a good system to have prefects?

L: [pause] Sometimes I think it is good. Sometimes I think it is not good. But I really prefer that we would not have the prefects. If you have a problem, you have to go straight to the director of the school and tell face-to-face not tell the prefects because sometimes they ask so many questions that I dislike.

J: So you would prefer if you had problems to go straight to the director.

L: Yes.

J: And can you do that now?

L: Sometimes I do.

J: Yeah.

L: Yes.

J: And does he welcome that?

L: Yes.

J: OK. Alright. Well, I’d like to ask about worship at the chapel here at the seminary. When you attend worship, do you find it spiritually uplifting for you?

L: [sigh] Sometimes, especially if those who are conducting it they are not doing mistakes, but if they do the mistakes because I was told to correct them, that correction, once I make a correction, when conducting the service, I lose everything.

J: I see. You were told to correct them?

L: Yes.

J: Even if you’re sitting with the congregation.

L: Yes.

J: And how do you correct them – do you speak in the middle of the service?

L: No, I just say it in my head sometimes we have to tell that “no that one is not good or it is not like that in this way.”

J: I see.

L: Yes.

J: What if you’re supposed to stand up but I, as the leader, forget to move my arms in this way and you know I want you to stand up, will you stand up?

L: No.

J: No, because I have failed to move my arms in the proper way.

L: Yes.

J: I see. Who told you to correct these mistakes?

L: I think that one we get it from other students. But the director himself sometimes if you sit near him, he will tell you, “Ask him which one to take if he make a mistake or say two things at same time.”

J: I see. And so when this happens, then you lose the spirit of worship.

L: Yes.

J: I see. And does this happen at every chapel service?

L: No, sometimes.
Student Interview: “Lizzy”

J: I see, only when there are mistakes. I see. OK. Alright. I’d like to ask you about the lecturers at the seminary. Does it seem like the lecturers are concerned about your well-being – about you as a person, your personal life and things?

L: As for lecturers, I think they are all, as I said, they are all good. If I’m not mistaken but I think so. I have not yet covered bad things from them I think the mistakes they have, they have the mistakes like other people.

J: OK.

L: Yes.

J: And how about the director, does the director seem concerned about your well-being?

L: My own?

J: Yes, yes, how Lizzy is doing? and is Lizzy’s health good? and is Lizzy’s family good?, is Lizzy happy?, these kinds of things.

L: Yes, I think he cares. I think like one time I went to him when I had a problem and he solved the problem for me and he was really very mercy for me having that problem and he told me what to do and what not to do.

J: I see. OK. And in the lectures themselves, in your classes, do the lecturers seem to be well-prepared? Do they seem to know their subjects very well?

L: [pause] That one really I’m not sure but sometimes I think they are always prepared unless if I forget other days whether they were not prepared. As for that I am not sure, not sure.

J: You’re not sure.

L: Yes.

J: OK. Why are you not sure? Is it because you can’t remember or is it because you don’t know enough about the fields to know if they’re good lecturers or not?

L: Yes.

J: I see. Alright. OK. Now in your different classes, are you encouraged to ask questions and to speak?

L: Some of the lecturers I am afraid of them. Why I am afraid I can’t tell really.

J: Hmm…

L: Yes, I think some of the things we hear from other people that if they tell us that that lecturer is like this and that we take that thing without learning ourselves whether is this lecturer really like this or not.

J: I see. So there are some lecturers that you’re afraid to ask them a question.

L: Yes.

J: I see. And it’s because some other students may have said to you, “Oh, don’t ever ask this one…

L: Um, hm.

J: …a question.” Have you ever – have you or your classmates ever – tried with one of those lecturers?

L: Yes.

J: What has happened?

L: [laughing] He didn’t answer the question that we asked.
J: Oh, so the students maybe were right about that lecturer.
L: We think so.
J: Yeah.
L: Because he told us what to do after he told us we asked the same question and we want
him to answer the same question that he did tell us before and I think that’s why he keep
quiet.
J: I see.
L: Yes.
J: OK. Now how about just questions about this lecturer’s area – about whatever it is –
Bible, or theology, or ethics, or whatever – do you ask those kinds of questions in that
class or are you just silent?
L: We just keep quiet.
J: I see, because you’re afraid of what might happen. Hm. OK. Alright. Now with regard
to living here on campus, do you feel like there’s somebody that you can go to if you need
pastoral care – like if you have a problem, you mentioned that you had gone to the
director…
L: Um, hm.
J: …is the director the person that you would go to or if you have an issue, is there a place
you could go and somebody will keep it confidential for you?
L: I think to go to director is the best because before I tried to go to him, I did trust the other
people outside but now I have seen that even him can do something to - he can help me
and not and I think to go to him is best or other lecturers.
J: I see.
L: Yes.
J: Alright. And has he encouraged you to come to him?
L: Yes.
J: OK.
L: Indeed.
J: And how about other lecturers, has he said it’s OK to go to other lecturers or has he said,
“Just come to me.”?
L: What?
J: Has the director asked you to just come to him only or has he said, “You can go to any
lecturer.”?
L: No, he didn’t encourage me to go to him only or to encourage me to go to other lecturers,
he said if I have a problem, I am free to go to him and his office is always open to us if we
have problems so I did think that he just says if I feel like going to him, I am OK.
J: I see.
L: Yes.
J: Alright. Now the courses that you’re taking, as you look forward to being a pastor, do you
think these courses are going to be helpful to you?
L: Yes, I think they are going to be helpful for me.
J: Are there any courses that you’ve taken that you think will be especially helpful or are there any that you’ve taken that you don’t think they’re going to be helpful?

L: [pause] The subjects that I am doing, which one I think. [pause] Some of them, I think, I’m just doing them to have a knowledge about them or what other things they came to be so and so and so. But some of the subjects, I think they are going to be helpful for when I will go outside.

J: I see. Alright. Lizzy, have you gone on your intern year yet? Have you gone for an internship yet?

L: No.

J: OK, so you’ve not yet reached that stage.

L: Yes.

J: OK, then I won’t ask you questions about the internship. When you have lectures, does it seem like the people who present the lectures, the lecturers, do they seem to know about the L.E.C., do they know what it’s like to be a pastor in the L.E.C.?

L: I don’t get your question clearly.

J: Do the lecturers seem to understand what it means to be a pastor in the L.E.C.? Do they have good knowledge of the parishes?

L: Yes, they have.

J: They have.

L: They have.

J: OK. Alright. Good. How has it been using the English language at school?

L: How is it?

J: Yeah.

L: I think it is good because most of the subjects that we are doing are done in English so if we learn it more we will understand those subjects easily.

J: OK. I want to ask you a little bit about Basotho cultural traditions. Are issues about Basotho culture discussed in the classes that you take at the seminary?

L: Yes.

J: And has it been helpful for you? Do lecturers discuss these things?

L: Yes.

J: How do they talk about them and do you think it’s helpful to talk about these issues?

L: Yes, it is helpful like this one of circumcision. Yes, it is helpful because we didn’t know that – or else we did know that in the Bible it is written that there is no difference between uncircumcised and circumcised. God didn’t make that but before we didn’t know because at our parishes people were excommunicated when they are circumcised and we didn’t really have that good knowledge about circumcision but still our church excommunicate even if they know that in the Bible it is written that God did not look whether a person is circumcised or not.

J: So why do you think the church does excommunicate even though in the Bible it says it doesn’t matter if you’re circumcised or not?

L: I think it is just because, I think the first missionaries they said that it is hedonism so Basotho, because they didn’t know nothing about the Bible, they just take that without consulting the Bible because at that time, there was no Sesotho Bible. So the problem,
after having the Sesotho Bible, I don’t know the problem why they still continue with that
excommunication as they know that that is not bad thing.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

So if something is happening in class and you don’t think it’s a good thing, you just don’t
listen.

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.

And have you had opportunity to talk in class about some of the other issues of Sesotho
culture like balimo and sethepu and these kinds of things?

As for that ones, we have not yet talked much, I think, about them. Even if we have
talked, I think some of other issues if I don’t really appreciate the idea, I don’t listen
carefully to them. [laughing] So that’s why I don’t think about them.
Student Interview: “Lizzy”

L: Because most of the lecturers are Basotho, they really know what must be done. They are themselves to tell us what to do and what not to do.

J: I see.

L: Yes.

J: To tell you what to do and what not to do.

L: Um, hm.

J: I see, so you’ll just have a rule and you’ll know how to follow it.

L: Yes. But the good ones, not just they say, “The Church says this.” Because we are people outside that are very educated, we have to say things from the Bible. If we say this is the [pause] the law from the Church, sometimes they won’t listen, they will say, “Where is it from the Bible? We want the things from the Bible.” So if they say, “People must do this,” they must quote from the Bible so that they may teach people what is inside the Bible. Because what they need, they need things from the Bible, not outside the Bible.

J: I see.

L: Yeah.

J: I want to go back to the living here at the seminary. Do you trust the other students?

L: No.

J: No.

L: Yes.

J: Why don’t you trust them?

L: Sometimes you tell a person a secret thing but you’ll hear it bumbling all around so that’s why I really don’t trust them. So I have not yet tell anybody my secret but I have heard other people’s secret bumbling around being told by other students.

J: Hmm… And do you think the other students trust you?

L: I think those who are close to me, those who really know me, they trust me.

J: OK. So do you think there’s respect at the seminary?

L: I don’t think so.

J: OK. I hear the rain beginning so can you speak a little more loudly so that the microphone can pick you up?

L: OK.

J: Now I’m going to ask you about this issue of poverty. Do you think poverty is going to be an issue when you become a pastor? Is there poverty in the L.E.C.?

L: I think so.

J: And so far, Lizzy, has the seminary helped you with courses that will help you to deal with poverty in the L.E.C.?

L: No, I really don’t think we have such course.

J: Would you like courses like that?

L: Yes.

J: OK. To help you deal with community issues and poverty and development – those kinds of things. OK. Alright. Well, another thing that I’d like to ask about is HIV and AIDS. Do you think that it’s a problem facing the Church today?
L: Yes.

J: And is the seminary providing instruction about HIV and AIDS?

L: Yes.

J: OK. Now, do you feel like in your other courses, outside of the HIV and AIDS instruction, are you able to talk about HIV and AIDS? Do the lecturers talk about HIV and AIDS?

L: Some of them.

J: Some of them.

L: Yes.

J: OK. So do you feel like you’re being prepared to deal with issues of HIV and AIDS?

L: Yes, I’m prepared but I think it is helpful if you, if it can be included in our course every year we must have that class because if you have it only one year, what about those who are going to be the first years or those who are at internships? Because they won’t have the material that we have.

J: I see. OK. Alright. I would also like to ask you just in general, when you think about the L.E.C. that someday you will be a pastor of, what are the challenges facing the L.E.C.?

L: The challenges that facing L.E.C.…. I think poverty is one of them. Why I am saying is because people outside are dying because HIV and AIDS so L.E.C. must try to see to it that people are told what to do and what not to do so that they will not be attacked by this disease and the pastors themselves must be trained for – must be trained how to help other people who are suffering from that disease. Because people outside are trusting pastors if they have any problem, they go straight to the pastor so if the pastors know nothing about HIV and AIDS, really nowhere they will go and this HIV and AIDS will bring poverty in our country. Because most of the people who are working are dying and now young children are living alone and if they live alone, some of them they sell themselves so that they may get what to eat so…

J: Are there other challenges that you see for the L.E.C.?

L: Ah, another one is this one of love in L.E.C. People must love each other. If - what I have seen is that those who are in seats they treat those who are not in seats badly so if they are retired they need those who will be at seats to help them as they know that they didn’t do themselves so I think love is one of them again.

J: When you say “in seats” you mean people who are like in the Executive Committee…

L: Yes.

J: …presbytery moderator and those kinds of things.

L: Yes.

J: OK. Alright. Why do you think there is not love? What makes it this way?

L: I think – that one I don’t know really. [pause] I don’t know but I think they make it as if [laugh] it is the law of the Church those who are with the synod, they treat others like this way, if they go out, those who will be there, they do – it’s just a circle.

J: I see. And you think love could break that circle.

L: Yes. I think so.

J: Um. OK. Now that you’re living at the seminary, Lizzy, are you encouraged to go and visit people in Morija and go shopping and those kinds of things.

L: No.
J: No.

L: We are not going, but for shoppings we are going but the certain dates, on certain days, not every day.

J: Is there a shopping day once a week or once a month or something?

L: It is Tuesday and Thursday and, I think, on Saturday and Sundays we are free to go.

J: OK. To go where?

L: Shopping, I think as for – within a week we only have two days, Wednesday and Thursday, that we can – that we are free.

J: Um.

L: Um, hm.

J: And so when you can just leave campus and go whenever you want.

L: What?

J: You can just leave campus and go whenever you want on those days?

L: [laughing] No. On those days we are to tell the prefects before we are going and only within Morija only. If we went to Maseru, we have to write a letter for seven days before.

J: I see.

L: Yes.

J: But what if there’s an emergency in your family or somebody dies or something like that, then can you go?

L: Immediately?

J: Yes.

L: Sometimes – we have been told if one of your parents is dead or your – those who are at home they must call, phone to director of the school and the director will tell you and when to go home. But going immediately or for other relatives we are not allowed to go – only if it’s the parents.

J: The parents. Now you mean that if your sister or brother dies, you’re not to go?

L: Yes.

J: To the funeral?

L: Yes.

J: I see.

L: That’s what we are told – we are not free to go.

J: I see. Are funerals important to Basotho?

L: Yes, it is important.

J: So why do you think that you’re not allowed to go to the funeral of your brother or your sister?

L: We have been told that those who came first at the seminary, they just say that we are going to the funerals sometimes for their friends but they say that they’re relatives, so that’s why it is now strict.

J: I see, because those who were here before broke the rules and took advantage of them…

L: Yes.
J: …so now they’re very strict for you.

L: Yes.

J: I see. How do you feel about all of these rules?

L: I hate them but nothing I can do. I have to listen to them.

J: There’s nothing you could do?

L: Yes.

J: Hm. Would you like to see things change at Morija Theological Seminary?

L: Yes, I like.

J: What would you like to see change at the seminary? As you imagine the seminary that you would like to go to, how would it be different?

L: I think that one of funeral, and if I want to go to Maseru immediately I have to be allowed and – which one again? – living with the family, I think that one I again hate it, or living with many people in small house like last year when we live, we were six in a house staying together, that one I hate again. And – which one again I hate? – I think others are OK, as for that one of funeral and asking permission for few, for some days before you take a trip, I think again I hate it really.

J: Hm. Do you find time to pray and read the Bible here at seminary, Lizzy?

L: I think if I can give myself to pray and to read Bible, the time is enough for me to do it alone, not with other people, I think. Because if I do it with other people, they will call me, “OK, he’s saying this word,” so I think doing it alone is better.

J: I see.

L: Um.

J: So you’re saying if you pray or read the Bible with other people, those other people would correct you.

L: Yes.

J: I see.

L: Or if it’s someone reading with me and praying with me, I will correct him, “Oh, he is saying this word,” and so…

J: Why would you correct them?

L: Because we are told to do it. [laughing]

J: No, but even if you are just with a friend, in your room, you still would correct him or her?

L: Yes, really. [laughing] That is what I have, even if I don’t like to do it. Sometimes we say a word I will say, “OK he is saying this word.” I will laugh so I think doing it alone is a better way.

J: I see. So you’ve really been trained already and you’re not a TS5, you’ve not had an intern year yet, but already you’ve been trained well to correct people every time you hear a mistake.

L: Yes.

J: I see.

L: Yes, even if I don’t like to it but [laughing] that’s the thing that is happening.
J: I see. And I think the other students must feel this way because I’ve noticed even in my own class when I’m trying to speak Sesotho, everyone will correct me. I hear people say, “Aauh, uh.”

L: [laughing] Yes.

J: Like is that the kind of correction that you’re talking about?

L: Yes.

J: I see. So I’m receiving correction just like you do. [laughing] OK. Lizzy, thank you so much for talking to me. I just want to ask one more thing and that is: when you think about becoming a pastor and the pastoral ministry, what does it mean to you? What would it mean to be a pastor and what is ministry?

L: I think I have to be kind to the people that I’m going to lead and show them which way to take and what, which one not to take and like as Jesus did, I have to show little bit of, not little bit, I have to show them that I am really a leader and following Jesus footsteps, praying with other people and not telling them about what I’ve learned at seminary like this one of correcting other people when doing things. Just to pray with them and I think the things that I wish at the seminary must be done, I think when I am a – my pastoral work I will do them to other people.

J: Are you sure, because you said that even when the TS1s come, they say, “We will never be like the TS2s were to us,” and then they find that they do it. What do you think – is it possible that you will become a pastor who corrects the people and who does these things?

L: I think when I am outside, I will try by all means to do good things to them because they do not know how I did live and the seminary so I have to show a different way that I did live at the seminary.

J: I see. So the way to live as a pastor is not the way we live at the seminary.

L: Yes.

J: I see. Alright. Is there anything else that you would like to tell me about the seminary and about your life here and your studies here, Lizzy?

L: I don’t think I have nothing to say.

J: OK.

L: Yes.

J: Alright. Well, Lizzy, thank you very much for this interview and I’m going to turn off the recorder now and after I do, as I said, I’ll take this home and I will ask ’M’e Susan to please type it and I will bring it quietly to you for you to take a look at it and approve, alright?

L: OK.

J: Alright, thank you very much.

L: Thank you.
J: I'm here with Rose, a student at Morija Theological Seminary. Rose, thank you for agreeing to participate in this interview. As I have shared with you, this interview is for research for the PhD degree at the University of KwaZulu Natal. The research is being conducted throughout the L.E.C. about theological education. I’ve been interviewing and giving questionnaires to students, pastors, lecturers, administrators and lay people in order that we can find out about theological education. Do you understand?

R: Yes.

J: Do you agree to be interviewed by me?

R: Yes.

J: Thank you. Do you understand that I would like to use this digital recording device to record the things that we say but that your name that you have given me, Rose, is the only name that I will ever attach to this and I will never let another person hear this digital recording. Is that alright?

R: Of course.

J: Do I have your permission to let my wife listen and type the transcript?

R: Yes.

J: Alright, and again, I will not tell her your true name and if she does, by chance, recognize your voice, I will ask her never to tell anyone who Rose is, alright?

R: Yes, Ntate.

J: Rose, I am not offering you any money or any gifts or anything in exchange for this interview. Is that OK?

R: Yes.

J: Also, Rose, I will be using the words that you say to me in my PhD thesis and maybe in other publications or books or lectures that I might give. Is that alright?

R: Yes.

J: Rose, I am not offering you any money or any gifts or anything in exchange for this interview. Is that OK?

R: Yes.

J: Alright, and again, I will not tell her your true name and if she does, by chance, recognize your voice, I will ask her never to tell anyone who Rose is, alright?

R: Yes, Ntate.

J: Rose, I am not offering you any money or any gifts or anything in exchange for this interview. Is that OK?

R: Yes.

J: Alright, and again, I will not tell her your true name and if she does, by chance, recognize your voice, I will ask her never to tell anyone who Rose is, alright?

R: Yes, Ntate.

J: Rose, I am not offering you any money or any gifts or anything in exchange for this interview. Is that OK?

R: Yes.

J: Also, Rose, I will be using the words that you say to me in my PhD thesis and maybe in other publications or books or lectures that I might give. Is that alright?

R: Yes.

J: Thank you, Rose. If at any time during this interview you want to stop or you want me to turn off the recorder, tell me and I will do so, alright?

R: OK.

J: Is it alright for us to begin?

R: Yes.

J: OK. Well, again Rose, thank you very much for being willing to be interviewed. The first question I want to ask you is about when you first came to the seminary. When you arrived at the seminary for the first year, did you find it to be what you had expected?

R: No.

J: Why do you say ‘no’?

R: First I thought that to be here I’m going to meet people who are so holy and I thought that this place it would be like in heaven, in small heaven sorry to say [unclear] but unfortunately I have found that it’s just the same as life in the villages and it is worse.

J: Worse?

R: Yes.

J: I want to come back to that but when you say you expected it to be like a small heaven, why did you expect that?
R: Because I thought that the people who are here are the people who are, who received the spirit of God and being able to be controlled by the Holy Spirit because I think if a person receives the Holy Spirit and accepts to the Holy Spirit to control him or herself, always he or she is going to be good when speaking to other people but that is not what I have got here.

J: And you said that it’s even worse than any other village.

R: Yes.

J: What makes it worse?

R: It is because someone can hate you but he or she cannot - she or he cannot show you that he hates you. He or she, sometimes he can pretend as if he loves you, yet he does not. I can say this because I remember when we first arrived here I talked with my classmate and deciding how are we going to deal with the studying here – how are we going to study, by making groups or discussion. That is what I was doing when I was in high school. Maybe helping each other, maybe I cannot understand the lecture in class but with the help of my classmates, I can understand. We have decided that when we arrived here and I remember one of the older students when I, when we were in the first year, she told me that now you are OK, all of you TS1s and you have good relationship but you will see when the time goes by you will hate each other. I didn’t understand what does she mean but I thought that maybe it was because she knew the situation of this seminary. And then when the time goes by, that happened the same. I’m trying to say what that ’m’e has told me that one who was the old student, that thing happened in the seminary that she had said. It seemed that we are jealous for each other when someone got high marks. It was like we didn’t like for us to be in high point in the seminary. Each one of us wanted to be the first one, others should be slowly behind. And I tried for second time to told them that all of us it is like we are good and if we can help each other, we shall be in the high point than where we are now but I have failed.

J: And so what she said would happen did happen, you began to hate each other.

R: Yes, but indirectly.

J: Indirectly.

R: Yes because sometimes we can hear by the rumours that your classmate is saying this and that about your name yet when he meets you or when she meets you, you can just look like he or she loves you.

J: Hm. Now you said that some of it is from jealousy about the high marks.

R: Yes.

J: Are there other things that cause this hatred?

R: Sometimes you can realize that we are jealous when we think someone is wearing good clothes, or something like those things.

J: I see. Is there anything else besides jealousy that causes this hatred?

R: No.

J: No.

R: Yes.

J: OK. Why do you think this happens? Why are people so jealous at the seminary?

R: I don’t know, Ntate Jeff. Really, I cannot have the answer for that question because I think it is the most thing, jealousy, it is the most problem in this school. Apart from that, I don’t see any problem.
J: Hm, now at the school, do the lecturers and the director encourage you to love each other and share together and be kind to each other?

R: [pause] Somewhere they do but somewhere they don’t.

J: I saw you shaking your head as if to say ‘no’ when you began.

R: That is why I am saying ‘somewhere…

J: I see.

R: …they do, somewhere they don’t.’

J: Can you say more about that?

R: Because I can make the example, Ntate, this thing we are doing in here.

J: In the chapel, you are pointing to the chapel, OK.

R: Yes. When someone makes a mistake there, that someone I know quite well that I hate him or her. When he or she makes a mistake, I will just shout for disgracing him or her. So that is what our lecturer here who is teaching us, who is taking care for that class is happy about that. But maybe he sometimes, I don’t know, that is what I think, maybe he was not aware that we are, we were using that process to…[unclear]… each other or to show that I hate you.

J: Um, hm.

R: Because I remember when, I remember one time one of our students here, he was preaching in the chapel and we knew that he and someone else they hate each other so, that ntate was preaching, preaching and the student who was sitting down and listening, that one I am saying that he hated that ntate, he just said that the preacher was reading and preaching, reading and preaching at the same time.

J: Um, hm.

R: That student who was sitting down, he just said that ‘give us so that we can read also’ to that man who was preaching.

J: Mm. And when something like that happens, you say that the homiletics lecturer likes that. He likes for students to say in the middle of preaching, in the middle of reading, to shout out at them.

R: Yes. Because when we, I remember once we asked him about that as a class, “Why are you allowing students to do this?” He said that is what you are going to find there in the congregation. These are the challenge that you are going to meet. That is how I’m training you here to get used to them.

J: I see. And you grew up in the L.E.C. Rose?

R: Yes.

J: Did you find that – were parishioners screaming at the preacher and telling him he’s doing a bad job?

R: No, they cannot just tell you that you are doing wrong, they cannot do what we are doing here.

J: I see.

R: But sometimes - I remember when I was in the practical, I was preaching in the pulpit and someone, I don’t know whether he was mad or he was drunk, I don’t know but he just
opened the door and shout by that time when I was in preaching. I didn’t stop preaching; I continued but I have realized that ‘oh, that is what our lecturer had said that we are going to meet some kind of these things.’

R: Yes.
J: Mm.
R: No.
J: No.
R: No.
J: So it’s not like you’re able to worship.
R: No.
J: And so when do you have time to worship here at the school?
R: Individually, because I always pray before I sleep and even before I wake up I always talk to my Lord alone.
J: I see.
R: That is where I am praying spiritually, not here.
J: Mm. Now I heard at the end of the school year that there was a small group that were praying together. Did you hear about this small group? Maybe not, OK.
R: No.
J: Alright, then I won’t ask any more about that. So you’ve described this place as a place where people hate each other, so does it feel like a good Christian community here?
R: No.
J: No.
R: Because sometimes to be here it’s like you’re coming to wash out your call.
J: To watch [Jeff misunderstanding] out your --?
R: Yes.
J: …your---?
R: Call.
J: Call, watch out your call.
R: Because you can come here being holiness saying that you - but when being here it’s like…
J: You just moved your arms away from your body like it’s taking it away from you.
R: Yes.
J: So you came with a strong call…
R: Yes.
J: …but five, or however many years people spend here, by the time they’re done…
R: The situation here…
J: It removes your call.
R: Yes.
J: Wow, and so you have been here for some time, during your time has your call been challenged?

R: No, not call as such because call is something which won’t be removed. I’m talking about to be holy, to be holiness.

J: Mm.

R: Yes. You can just turn to be a heathen when being here because of the situation.

J: The situation, and it causes students to become heathens.

R: Yes.

J: Or like heathens.

R: Yes, like heathens.

J: Isn’t that interesting, because, of course, the very reason for this school is to prepare you for ministry and a life following your call. It sounds like you’re saying it does the opposite.

R: You’re smiling and nodding your head…

J: It’s like I misunderstood your question.

R: Yeah, are you saying that, that it’s like the opposite?

J: To making you feel strong about your call and those things.

R: You know, Ntate Jeff, I can explain it by saying in our situation, you can see that the treatment here, it is OK, but somewhere it is not OK.

J: Mm…

R: It is both.

J: Yeah, so there are good and bad things.

R: Yes.

J: [sigh] But it sounds like you’re saying that hatred and this feeling like a heathen, you said these are the bad things.

R: Yes.

J: What causes these things? Any idea why this place makes you feel this way?

R: I don’t know, Ntate Jeff. Apart from that, what I have said.

J: Yeah.

R: Yes.

J: OK. Well, let me ask about some other things. We have prefects here at the seminary. How do you feel about that – do you think that the prefects, is that a good system that we have?

R: Yes, because sometimes I can have a problem and being afraid of going to the director.

J: I see.

R: And I will be open to those people so that they can pass my problems to Ntate, to the director.

J: Oh, so the prefects then can take your problem to the director…

R: Yes.

J: …on your behalf.
Student Interview: "Rose"

R: Yes.

J: When they do, will they give your name? Will they say, “Rose is having this problem, Ntate”?

R: Sometimes they can ask my permission first that…

J: I see.

R: …they say, “Is it OK for us…” or sometimes I can just arrive to them saying that I want this and that and that to be told to Ntate, to the director.

J: I see.

R: Yes.

J: Why would you be afraid to go to the director yourself, Rose?

R: Maybe, let me say when I was in the first year here, I was afraid of the director and I didn’t think that at one time I will be able to talk to him. It is just a matter of being a new student, but now I don’t have problem.

J: OK, now he’s fine and you can go talk to him any time you please.

R: Yes.

J: OK. Why do you think first year students are afraid of him?

R: It is because the older students are always frightened the new students by him using his name.

J: Hm, now you are not a first year student. Have you done that? Have you frightened the younger students by using his name?

R: [laugh] No.

J: Are you sure?

R: Yeah.

J: So you are saying some of your other colleagues have done that.

R: Yes, yes.

J: I see. Why would they do that?

R: Maybe – I remember – I can make an example by what had happened to me last week. I was supposed to be in Maseru to buy clothes for graduation. I wrote a letter and they, I don’t know whether they passed that letter to the director and they came to me and told me that the director didn’t allow me to go. I did not accept it or I did not believe it – how could he refuse to allow me to go to Maseru and buy clothes for myself for the graduations? I told them that I am going to him to ask whether it is true. Instead of allowing me to go to him, they said, “No, no, no, no, wait, wait, wait,” we shall talk about this and then after that, they came to me and said that, “Ah, you can go,” meaning that they were lying.

J: I see.

R: Yes, they thought that I won’t go to him.

J: Mm.

R: They were the ones that were refusing but they used his name.

J: I see. So, do you think the director knows what the prefects are doing?

R: Not always.

J: Not always.
R: Yes, because some people are afraid of going to him when they told them that the director is saying this and that and that and that. Other people stop there.

J: I see.

R: Yes.

J: And they're afraid. Is he a kind man or can he be harsh or how is it to approach him?

R: Sometimes he is harsh. Sometimes he is OK.

J: I see.

R: It depends.

J: What does it depend upon?

R: Sometimes you can see that I have made something which maybe he is not good – he can be harsh towards myself.

J: Hm. OK. Well, how about the rules that the prefects make – do they make good rules?

R: [pause] They are not good, Ntate Jeff, because I remember as being a class prefect, they told us, I can’t remember some of them, they told us that when you have a problem sometimes your father or your sister is dead at home, you have problems there at home, maybe because of the death, they said that the message should not come to you, it should go to the office you will get that message from the office. I didn’t accept that at first because some of the messages from our homes you can see that the office there cannot tell us that you are having that message of that and that and that.

J: So you’re saying that your family isn’t even supposed to contact you with a message about a death.

R: Yes. They were saying it has to contact the office.

J: The office.

R: Yes.

J: When you say ‘the office,’ do you mean ’M’e Moroana?

R: Yes.

J: OK. And then she should tell you?

R: Yes. They said that but normally ’M’e Moroana was not telling us our messages.

J: Mmm. Now if a message comes to you that someone in your family has died, can you go to the funeral?

R: They said that if someone who has died is your mother or your father, apart from that you are not supposed.

J: Really, even if your sister or your grandfather or your aunt dies, you cannot go to the funeral?

R: They are saying, “What are you going to do there because your father and your mother are there.”

J: I see.

R: Yes.

J: Is it important for Basotho to attend liphupu [funerals]?

R: Yes.

J: Is it?
Student Interview: "Rose"

R: Yes.

J: But why, what are you going to do there?

R: [pause] You know, Ntate Jeff, to see someone that is, he or she is really dead it is enough, we accept but when you are being told, it is not easy to accept that someone I will never see him or her again.

J: I see, so it’s part of your grieving process to go to the funeral.

R: Yes.

J: And does your family expect you to come to funerals?

R: Yes, it is painful for them not to see you.

J: I see, so that’s a difficult rule, isn’t it?

R: Yes.

J: Hm. Are there other rules that they make that are good or bad or difficult?

R: Another one is this one of my classmate, when they supposed to go somewhere, they have to give me a letter and that letter is passed to them through myself, but the answer does not come to me, it goes straight to the owner of the letter.

J: I see. And how about the director, does he see these letters?

R: It is like the prefect can just read the letter and tell the director – just in the mouth, not seeing there.

J: I see.

R: Yes.

J: And are the prefects supposed to tell the director about what’s happening at the seminary?

R: I think so.

J: OK. Alright.

R: So that he can know what is going on.

J: I see. What kinds of things?

R: [pause] Maybe they can tell the director if – here at the seminary we are not allowed to drink alcohol but somewhere, somehow one of them, one of the prefects can see me drinking so I think this one can be told to the director that…

J: Rose is…

R: Rose is, yes…

J: I see. OK. Alright. Well, I’d like to ask a little bit about the lecturers and the classes here at the seminary. As you look at the classes you’ve had so far in your seminary education, have they been helpful to you, do you think?

R: Yes, some of them. But this one of TS5s, I realize that some of the subjects here I have already done them so there is no use of me doing the same thing.

J: You mean when you reach the TS5 year…

R: Yes.

J: …you take some courses that you’ve already had before.

R: It is a waste of time.

J: Waste of time, yes. What kinds of courses did you repeat?
R: Comparative, I’ve done that, world religion.
J: Comparative Religion, you took it as World Religions.
R: Yes.
J: OK, is that the only one?
R: And again, Contextual Theology, it was Liberation Theology.
J: Right, you took Theologies of Liberation…
R: Yes.
J: …which was the same information that you probably have in Contextual Theology.
R: Yes.
J: How can this happen?
R: I don’t know because we asked that lecturer and he said that ‘No, I have just been told to come and teach this.’ So what about us, because we have already done these things? We are going to waste our time.
J: Yeah, I agree. In fact, we know, Rose, that I’m the one who taught you the first time those other two things.
R: Yes.
J: And yet somehow we’ve scheduled to teach you the same things again.
R: The problem especially is that you can see that at first you have been told that this and this and this in this class this is this, but this one he is saying that, “No, this one…” which is which?
J: Oh, OK…
R: How can we take and believe?
J: And so even you receive different information…
R: Yes.
J: …in these classes. That must be uncomfortable.
R: Yes.
J: I see. OK.
R: Another one is this one of maybe particularly of balimo and what – some lecturers, as we are expecting to hear the true meaning of being a missionary, you can see that some of the lecturers can just say, “No, this is wrong.” But some are saying, “No, this is right.” So as being a student, being learning from our lecturers, we come to not know what is the truth.
J: Do you think the lecturers know what is the truth?
R: We don’t know because it is like each of our lecturers are using what they believe because I don’t understand how can they be saying that balimo is good when the other one is saying that balimo is wrong?
J: Mm.
R: So now it is a problem like myself, I’m going to be in the congregation and I’m so confused. I don’t know what am I going so say because I’m …
J: I see.
R: …how can I explain something that I’m confused about?
J: Yeah. Do you think the lecturers talk with each other about what they say in their classes?
R: It seems that they do not.

J: Why do you think that is?

R: If before they can come to us, if they normally have their meeting, maybe they could have compared their opinions, these different opinions, and come to us with the same opinions.

J: Well, or maybe, because sometimes it’s difficult for everyone to agree, maybe we as lecturers could say, “There’s a division of opinion. Some of us think this and some of us think that, but here’s what we want to tell you – these are the facts we want you to look at and the way we want you to think this problem through. You know, here’s a method.” But I see if we each come with a different opinion and we never compare, that could be difficult. Hm. Are there come classes that have been especially helpful to you?

R: Yes, Ntate Jeff, especially this one of Liberation, when we were doing in TS3, we were writing some things like speeches and sometimes you came to us with a problem saying that you are a pastor and I came to you with that and that and that…

J: Ah, Pastoral Care – our case studies…

R: …of what we are going to meet.

J: Yes.

R: And I remember I talked with ’M’e Mapalesa about psychology. I have just discovered that she has a psychology and I remember I asked her that ‘Why didn’t you organize so that you can teach us psychology instead of repeating the same subjects as we have already done them at first?’ But it’s like the problem was the administration here.

J: I see. Hm.

R: And I’m feeling so unlucky not doing psychology because that is what I thought before I came here that it is going to be one of our subjects here because we are going to deal with people.

J: Mm. OK.

R: Yes. So if you are a pastor and you can be able to figure out what is going on within a person without being told, it is good because sometimes you can be under that situation where you are going to interview people to find out the truth and sometimes, because you were not there, you can not, if you can not be able to find out by your own, maybe you can be wrong to say, “You are wrong and this one is OK.” But if we could have been studying psychology, I think it would be wonderful.

J: Mm. Well, with regard to pastoral care, for you as students, Rose, if you ever needed to talk to a pastor or a counsellor, was there someone here on campus you could go to who would keep confidences?

R: Pardon?

J: If you had a need, a pastoral need, is there somebody here on campus that you could go to who could act as your counsellor or pastor and would they keep your secrets for you?

R: Yes, yes, I remember when I was talking with ’M’e [name].

J: OK, so she was somebody you could go to…

R: Yes.

J: …and you could share your feelings and you knew she would never tell somebody.

R: But the problem was that I’m afraid [laughing] I remember when I was having a problem concerning my family, I wanted to talk to her but I was afraid [laughing].

J: Oh, no! Why were you afraid?
R: You know, Ntate Jeff, the way I have been growing up in my family, I think it is the problem because even now I can see that I’m afraid even to do those things which can be appropriate or be profitable for me.

J: Mm.

R: I have been grown up showing – my parents were always showing me that your parent, your teacher, your – someone who is old to respect him or her, so that thing, even now…

J: Mm.

R: Because I remember when, even when I was in the class, sometimes I can misunderstood something but I can be afraid of asking a question or saying that I don’t understand this.

J: I see. Are respect and fear the same thing?

R: Yes, they are going together with each other. They are both connected.

J: I see.

R: Yes.

J: Alright. Hm. Well, Rose, let me ask you, did you have an internship?

R: Internship?

J: Yes, did you go to a church for one year?

R: No.

J: OK, during your study at MTS you haven’t gone away and stayed at a parish?

R: [laugh] Oh, I have.

J: Oh, you did that, OK.

R: Yes.

J: OK, I want to ask you a few questions about your internship. When you went to your internship, do you feel like the seminary prepared the pastor at the internship well?

R: Yes.

J: OK.

R: Because I met some problems there where I thought that if I could have not been at the seminary I could have not managed to do this.

J: Oh, really?

R: Yes.

J: What do you mean? What kinds of things?

R: You know, Ntate Jeff, sometimes you can think that someones who are mature, they cannot do something. Let me make and example. Ntate can just come to you and say that ‘I want to be in love with you.’

J: At the parish this could happen?

R: Yes.

J: Oh, OK.

R: And it is painful because sometimes you can recognize that this ntate is having the same age as my father.

J: Hm.

R: So I don’t know how does he think.
J: I see.

R: But because of being told here regularly that we will meet some kind of these things, yes.

J: OK, so you were prepared for these things because you were told.

R: Yes.

J: OK, probably in your Pastoral Theology class. OK, alright. And the pastor there, the pastor of that parish that you went to, and I know who that is, did that person seem well-prepared to have an intern student?

R: I remember some of the people who were harsh, I am so harsh myself, and especially when facing a mature person doing unnecessary things, I am not, I am not having patience enough to show him or her, “No it is not good,” and because I understand that this person is mature enough to see this is wrong this is right. I can be patient enough to show the child, but that ‘M’e really showed me that no, they are still children. The old people are still children. You have to be patient enough to deal with them.

J: I see.

R: Yes.

J: So the pastor at your internship tried to help teach you patience?

R: Yes.

J: OK. Was the internship a good experience for you?

R: Yes.

J: Yeah, do you think that all students should have an intern year?

R: Pardon?

J: Do you think that all students should be required to go for an internship?

R: Yes, yes.

J: OK, is there anything that could have made it better?

R: Pardon?

J: What could have made the internship better? How could it be improved?

R: I don’t know.

J: OK.

R: Yes.

J: Well, if you had an internship and you came back for your TS5 year, and did the classes during your TS5 year talk about your internship experiences and help you to use that experience?

R: [pause] No.

J: No.

R: Yes.

J: OK.

R: We are just talking to each other saying that, “Oh, there where I was, I have done this and met this and that and that and that,” yes.

J: I see. OK. Well, Rose, earlier you mentioned balimo and I want to ask about a number of things that are Basotho cultural traditions - things like balimo, and bohali, and sethepu, and lebollo. Are those things talked about much at the seminary?
R: No, the only thing is balimo, I think just balimo and lebollo.
J: OK.
R: That is what we are always having quarrels.
J: Quarrels.
R: Yes.
J: Amongst the students?
R: Yes, even some lecturers.
J: OK. And do the lecturers discuss those things in their classes?
R: Yes.
J: I see.
R: Some of them.
J: Alright. Now, do you think that the people in the parishes care about these things?
R: Of course.
J: OK.
R: Some of them, they also need the truth, you know, of those things because sometimes they can just come to you and say, “Show us the wrongness of this so that we can accept.”
J: I see. Well, one example would be lebollo because even in the L.E.C. Buka ea Melau, there are some laws about lebollo, aren’t there? Do you feel that the seminary helped you to be able to teach the people about why the L.E.C. has those specific laws?
R: No.
J: OK. So that’s something we could have done better. We could have worked together to help you understand the L.E.C. policy.
R: Because now I can just go to deal with those things according how I understand, not according how I have been taught.
J: Yeah.
R: That is why we are always different because now we are this number…
J: Mm, hm.
R: …and we are going to be in different places. We are going to deal with this thing differently and those people are going to ask us that, “How are you different coming from the same school?”
J: I see. Now part of that maybe that we know that each pastor must make up his or her mind about things but I hear you saying that it would be good if the lecturers could have shared together and shared with you in a way that was helpful.
R: And come to us with one thing.
J: Yeah. What if the one thing we could come with was ‘we don’t know.’ What would you say about that?
R: Ugh!! [laughing]
J: [laughing] Because it’s a difficult situation, I think. I think that’s why there are people on both sides. But I hear you. I think you’re right. I think we could have done better to talk together and to talk to all of you about that. Well, when you go into the parish, do you think you’ll, now that this has happened, will you be able to talk to people about balimo and about lebollo?
R: Yes, but according to the way I understand.
J: Your own understanding.
R: Yes.
J: OK. And maybe you can come back and teach us.
R: [laughing]
J: Maybe your understanding will be very meaningful. Because you’ll have so many experiences in the parish. [laughing] Alright. Do you think that these are problems for the L.E.C.?
R: Yes, Ntate.
J: Yeah, why do these things cause trouble?
R: You know, Ntate Jeff, now the church is against lebollo but there are some of its books, not lebollo as such but balimo that, there is another book which is allowed to be used, the black one whereby there is [Sesotho] Lejoe.
J: Ah.
R: This is balimo.
J: OK, the unveiling of the gravestone.
R: Yes.
J: It seems to you to be the same as the Basotho tradition…
R: Yes.
J: …with the gravestone because it’s about balimo.
R: Yes, it is about balimo.
J: I see.
R: Yes, and when people facing us that you are saying that balimo is wrong but why are you doing this?
J: Mm.
R: We have no answer meaning that we are not confident.
J: I see. Hm. So there’s confusion amongst the church people as well.
R: Yes, and they end up saying that even yourself you don’t know where you are going.
J: Mm, OK. So think it would be good if the seminary could help prepare students better…
R: Yes.
J: …to know where we are going.
R: Yes. Even the church, I think, it should be on the one point.
J: Mm, hm.
R: Yes.
J: OK. Well, I want to ask about a couple more things. One is poverty. When you get to the parish to serve, do you think there will be poor people at your parish?
R: Yes.
J: And has this school prepared you well to deal with poverty in the parishes?
R: No.
J: No. Has the school done anything to prepare you to deal with poverty?

R: [silence]

J: You’re shaking your head ‘no.’

R: [laughing] Yeah.

J: Well, if you could help this school, to have a course, what kinds of things do you think would be helpful for us to teach you so that you could deal with poverty in your parish?

R: You know, Ntate Jeff, I think when dealing with that problem, the main problem is money because I remember there at my village, I used to have plans about the orphans and the widows and those people but the problem that I have discovered is that money, I have nothing to get money from. Nowhere I am going to get money from because sometimes I can think that, “Oh, we can just use one of those fields there at my village and planting vegetables there so that these orphans can sell them so that they have, they can have something to sustain on but the problem is that how am I going to start with that thing?

J: I see. So maybe a class that could help you to organize and to make plans and to even find money and resources to help poverty…

R: Yes. I remember when I was living there in the, at the practical, I was with Abuti [name] the tall one…

J: Mm, hm.

R: …we were planning to ask the plot from the primary there and using that plot to plant it some things like cabbages and what—what so that we can sell them for those young children who do not have parents. But we made a problem of saying, “Where are you going to get money to start this? Because we are supposed to buy seeds.” So that is the problem.

J: I see. OK. If the seminary could, in the future, have a class, maybe during the winter, to train pastors to do development projects and help with poverty, would you like to come to such a class?

R: Yes, of course.

J: OK, alright. Now how about HIV and AIDS? When you were at the seminary, were there courses and information about HIV and AIDS?

R: Pardon?

J: Did you have courses and information here at the seminary about HIV and AIDS?

R: Yes.

J: OK. Was it enough?

R: No, it was not enough. It’s like we could have more time on that because that is what is affecting people now and we have to be involved deeply.

J: Mm.

R: Us being the pastors.

J: Did you have these classes every year?

R: No.

J: No. OK. When did you have them?

R: Since I arrived here…

J: Yeah.

R: …it was my first time to have that class when I was in TS5.
J: So you went four years and there were no classes about HIV and AIDS and then finally when you were a TS5, there was something but it wasn’t enough.

R: Yes, when I was in TS2, there was a ’M’e who was working there at the Scott Hospital there. She was normally came here sometimes but she ended up not coming.

J: I see, so a few times when you were a TS2 someone from Scott Hospital did come…

R: Yes.

J: …to talk about HIV and AIDS.

R: But this one of this, the class of this year, it was so good. We started to see where are we supposed to, where are we supposed to touch as being pastors.

J: OK, so in future, do you think that students should have a class like that more often?

R: Yes.

J: OK. Alright.

R: Even I know that some of the students are not going to be interested.

J: OK, and when you were on your practical, did you see problems with HIV and AIDS at that parish?

R: Yes, but they normally hide those people. They were saying that they are affected by something in here. Those people, they…

J: Now you’re pointing to your chest…

R: Yes…

J: …so I’m thinking sefuba.

R: Yes [laughing]

J: OK.

R: People are afraid to tell their pastors there is no – this man or this lady is affected by this disease.

J: I see.

R: Yes.

J: OK. Do you think the L.E.C. is doing enough about HIV and AIDS?

R: I don’t know because I’m not sure, I normally hear that there are some pastors who are being sent outside the country to deal with this – to be in the workshops of HIV. Yes, it is not enough because I don’t know whether it is according how other pastors seemed not to be interested on that or it is because of being elected that this part of pastors can deal with this, I don’t know how the church is dealing with this.

J: OK.

R: Yes.

J: OK. Do you think the L.E.C. is doing enough about HIV and AIDS?

R: I don’t know because I’m not sure, I normally hear that there are some pastors who are being sent outside the country to deal with this – to be in the workshops of HIV. Yes, it is not enough because I don’t know whether it is according how other pastors seemed not to be interested on that or it is because of being elected that this part of pastors can deal with this, I don’t know how the church is dealing with this.

J: OK.

R: Yes.

J: Alright. Well, I just want to ask a few more questions. One is: when you think about ministry, which, well, I mean, that’s the name of this school right, Sekolo Sa Boruti. This ministry – what does ministry mean to you?

R: Ministry or to be a minister?

J: OK, yeah, either one. What does that mean?

R: I think to be a minister is – it means that someone who is a fac-la--.

J: A facilitator?
R: Yes.

J: OK.

R: Yes. Someone who is sustaining people or encouraging people, too, yes.

J: OK. Now here at the school did you feel sustained and encouraged?

R: Pardon?

J: Did people encourage you and sustain you while you were a student here?

R: [laugh] No.

J: No, you’re laughing. Why do you laugh when I ask you that?

R: It is because I have already told you that here we are not sustaining each other but instead of sustaining, discouraging.

J: So if you’ve spent all this time discouraging and being discouraged, how will you be a facilitator and a sustainer…

R: [laughing]

J: …in two months?

R: Ntate Jeff, it depends how strong you are because even if you can be discouraged, but if you can recognize what is good, you can just hold on that one.

J: OK. I hope you can, Rose, I hope you can. Two more questions – one is what is the greatest challenge facing the L.E.C. today?

R: It is the way that congregations depart from this church. If I’m clear, am I clear? Do you understand?

J: They depart, they leave the church?

R: Yes.

J: OK. Why do you think they do that?

R: Some of them they are saying the church is against their culture.

J: OK.

R: Some of them they are saying that the church doesn’t know how to treat people. And some of them they are saying that the way that we are singing in the church it is boring.

J: What do you think, is the singing in the church boring?

R: It depends. If you are a pastor you cannot be able to train your congregation to sing the way that people can feel that we are in the church. We met that problem.

J: Now are, in the church, do you only sing Lifela Tsa Sione, or can you sing other songs as well?

R: I think we can sing other songs because now most of the people who are still remaining in the church, they like this thing – Banna le Bahlankana.

J: Mm. OK. Yes, in fact I’ve seen…

R: I remember one of the people there at my village saying that we are Basotho and we used to dance when singing. So you, you want us, this church wants us to just to stand and sing exactly like this, no it is not enough for Basotho, we have to dance. That is why they like Banna le Bahlankana.

J: Mm. And how about you, what do you think?

R: I like both.
J: You like both.

R: Yes.

J: OK.

R: There is the time of singing the hymns, there is the time of singing those kind of songs.

J: Mm. Alright. My last question is what could make the seminary a better place?

R: [long pause] Hm. Can you elaborate your question?

J: Well, really anything that you can think of that would make it better to prepare pastors here. So courses, or worship, or food, or housing, or people, or ideas, or time – whatever you think. If you, do you have any ideas of - what would you change to make the seminary a better seminary?

R: I think the most of change that should be made is this one of we have to write international exams. So that, because I’m not sure but it is like the diploma that we are getting here it is not international – yet we are spending five years.

J: I see.

R: This is what the school does not having more people coming to it because most of the people say that, “How can I go and spend five years and after five years I am having something which I cannot be go to somewhere.”

J: So if we could change the program and offer a Bachelor’s degree…

R: Yes.

J: …that would be internationally recognized…

R: Yes. Again, the school should have a what? – syllabus.

J: Mm, hm. OK. Have you ever seen a syllabus?

R: No, because now if we - the school could have that, we could have not been doing the same subject in the following years.

J: Yeah. OK. Right. OK. Well, Rose, thank you very much. Is there anything else you’d like to say before we finish?

R: Another thing is this one of - the church should, they should, the church should send the pastors to the school to further their studies.

J: OK.

R: So that they can be confident because – like myself, even if I can be ordained, I am not confident enough. I have to be - I have to – I want to educate myself more so that I can be able to be confident enough to stand in front of the people even when – whether they are well-educated.

J: Mm.

R: Yes, I have to be in the life of those people who are, who I’m going to teach them and preach to them.

J: Does the church encourage pastors to further their studies?

R: No, instead of encouraging, they discourage.

J: Why do you think that happens?

R: Our lecturers here who are from overseas, they normally told us that the school, the seminary where I am from needs one or two students from this school every year but that is not what is happening. We don’t know.
J: You don’t know why.
R: That is the problem.
J: Hm. Yes, I know that that is true. There are seminaries even in my country that would love to welcome a Mosotho student each year.
R: Especially, Ntate Jeff, we are still young, and we are still being interest to further our studies.
J: Yeah, OK. Anything else, Rose?
R: No.
J: No, alright, Rose. Thank you, we’ve spoken for a whole hour…
R: [laughing]
J: Thank you very much for all of the things that you’ve shared. As I said, ’M’e Susan will listen to you, Rose, and type everything that we’ve said and I will find you and you can read it and approve it. I’m going to turn the recorder off now and then I’ll see you next when we have the transcripts, OK?
R: OK.
J: Thank you, Rose.
R: Thank you.
I’m here with Limakatso. Limakatso is a student at Morija Theological Seminary and, Limakatso, I have shared with you that this interview is a part of the research I’m doing for the degree of PhD at the University of KwaZulu-Natal and that it’s about theological education in the L.E.C.. Are you willing to participate?

Yes, I’m willing.

And, as I showed you on the consent form, I would like to use this digital device that I’m using right now. Is it OK for me to record this conversation?

Yeah, it’s fine with me.

OK. Limakatso, we’ve agreed that this is the name that you will be referred to and I will never allow anyone else to know your actual name. Is that alright and understood?

Yes.

I would like to ask your permission for me to let my wife, ’M’e Susan, hear this tape so she can type the transcript because I’m not a very good typist. Is it OK if ’M’e Susan types the transcript and listens to the recording?

Yes, it’s OK.

OK, thank you. Do you know that things that you say during this interview might be used by me in my PhD thesis, journal articles, or even books or presentations, and that I even might be paid sometimes for those things but I’m not offering you any money or gifts for this interview. Is that alright?

Yeah.

Alright. Also, if at any time during this interview you want me to stop or turn off the recording device, just let me know and I will do so, OK?

OK.

Alright. Well, Limakatso, as we said, you are a student at Morija Theological Seminary and the first question I’d like to ask you is: when you very first arrived at the seminary, for your first year of studies, was the seminary what you expected?

No.

Why do you say ‘no’?

I expected the seminary to welcome me with dignity, I think. Like be given some opportunity to feel welcomed. But the very first thing when we were introduced to the seminary members I wasn’t liking it at all. The way that we have to introduce ourselves before the whole congregation made me feel small.

Made you feel small.

Yes.

Why? What happened?

We were to stand before the congregation and to tell them our names, our parishes, and our church elders, and the people who were in control of the presbyteries. And we have to repeat those names in full. And if you can’t repeat them, they will yell at you or just laugh at you, make fun at you. And in front of the people you are seeing for the first time. You wonder what was coming to happen when you had to be around them in the later days.

And where did this happen?

In our chapel.

In the chapel. OK.
L: Yeah, [laugh] even the president of the seboka was there. That makes one to wonder what kind of leadership we have in our church.

J: And how about the lecturers and the director of the seminary? What did they do?

L: They were just watching and maybe they were joining. Because of fear, one couldn’t really recognize who was doing what during that time.

J: I see. So you had fear?

L: Very. I was shaking. I wasn’t even able to express myself clear. Because I wasn’t told that such a thing will happen. If we were warned in the first place maybe I could have picked up some strength or be able to speak before them.

J: I see. OK. Well, what else happened at seminary when you first arrived? Were other things what you expected them to be?

L: The houses we were living in. We were to share a five-room house. We were six ladies. And we have to share three bedrooms and having one bathroom. But it was OK in the beginning because we didn’t have the opportunity to use the bathrooms, the new students, due to the old ones that we were living with. They were telling us that we weren’t allowed to use the bathroom, they were the ones who used it themselves. And we have to report to them our going-outs and when we return. But they themselves won’t tell us where they were going. So if you had a clash with them, they immediately reported to the prefect. So we were always in trouble because we have to keep in good relations with them first. Otherwise they were the one who were given the authority to see to it that we obeyed to them.

J: So you were required to obey the older students.

L: Yes.

J: I see. And now, you’ve become an older student.

L: Yes!

J: Do the younger students now have to obey you and your classmates?

L: Yeah, but it’s very unfortunate that we are not going to stay with them but we don’t know this year.

J: I see. Oh, so you might not be living with them so it’s different.

L: Yeah.

J: I see.

L: We were separated because the director had seen it’s been a mess last year and that’s why we were scattered to different houses to prevent such cases.

J: I see. And is that new housing working out well for you?

L: No. It’s even harder than the first one.

J: Oh, no.

L: Because living with someone as a couple and you have to be their child whereas you are there doing the same thing. We are all students there but I have to obey by the school’s authority. Then to those two parents which I have to regard as mine. I had to report whoever comes to my house. I have to let them know where I’m going. I had to maybe like the matter that I was dealing with this year, which took my energy, was about electricity. The school gives us electricity which lasted for three months and we have to light and to listen to the radio and to charge our cell phones but this year only, I was told not to do so. I was told to just light while I’m reading and not to listen to the radio or to charge the cell phone. Then I wondered.
J: Alright. Now other things at the seminary did you find to be good? Is it a community of love at the seminary?

L: No. At seminary, I don’t know how to describe that place because what is experienced there is to see someone suffer. That’s our first intention, I think, all the students. We are not loving at all. We don’t even know how to practice love because we are always waiting for someone to get in trouble. There is no time for us to discuss our matters by ourselves because immediately if we have said something, it, within no time, the director will know about it.

J: Oh, the director will know. How does he find out?

L: From some students, I think. Because what he usually said was that he encourages us to visit him in his office whenever he’s there. As he is our father we must come and share our problems or whatever we can with him at all times. So, if you are a weak person, you can go and just talk everything that you knew.

J: About other students.

L: About other students also.

J: And the director wants you to do these things.

L: Yes, because you will say – what we were fighting about lately, me and him was that I had been the prefect but I had produced nothing.

J: Produced nothing, what do you mean, you had produced no good--

L: I haven’t brought any information, I think, about other students because there were times when we were fighting in our class but we as students, we decided to settle our matter by ourselves. We agreed that, “No, there was no one who was going to be punished for such a matter within us. We are going to deal with it the whole group.” Because we knew that if we just say, “It is this one,” he or she was going to be in worse trouble than ourselves so we decided, “No, we will rather get serious ourselves.” So it was after that meeting that he said so because also in the other group when we were meeting with the BS students, we did forget something to write the heading on the writing board.

J: Was this in a class?

L: Yes.

J: What class was this?

L: Pastoral Theology.

J: Pastoral Theology and you’re supposed to write headings on the blackboard, the chalkboard?

L: Yeah, the ones that are written in the hall after you have held the sermon.

J: Oh, OK, this is where you evaluate the service that the other students have done.

L: Yes.

J: And say whether or not the prayer was done well, the announcements, that sort of thing.

L: Yes.

J: OK.

L: So we have forgotten to write one of those headings.

J: How many headings are there?

L: There are many.

J: More than ten?
L: More than ten.
J: OK.
L: They are more than ten.
J: And you forgot one.
L: We forget one.
J: Mm, hm.
L: And we did others before we reached that one. That one is the second to the last, I think. When we reached it, he just went away and leave us there.
J: The director.
L: Yes. We asked. He said that we were stupid and not caring.
J: Stupid and not caring.
L: Yes.
J: Now he said this in Sesotho, though, didn’t he?
L: Yes.
J: What word did he use for ‘stupid’?
L: Sephoqo.
J: OK.
L: And we just sit there and wondered, and we tried to convince him that truly we had forgotten because he was pointing to the one who was the chairperson at that moment saying that he wasn’t caring and that one said, “No, we have just forgotten or we have, it’s a problem like any other problem.” And then he said, “No, it’s just up to you to see what you are going to do.” So he left. And we discussed what are we going to do? Then we didn’t know but we had to ask the other classes as to how to settle such a matter and the prefects were the ones to go to him to ask for forgiveness.
J: They had to go and ask for forgiveness for forgetting one word…
L: Yes.
J: …on a blackboard.
L: Yes, we had to.
J: [laugh] And what did he say?
L: [laugh] He said yeah, he hears that we are sorry but we must go back to our class and have a written letter apologizing.
J: You must write a letter of apology for forgetting to write one thing on the blackboard.
L: Yes.
J: Now other students have told me about letters of apology. Is this a lengolo la tšaabo?
L: Yes.
J: OK, this is the kind of thing - and have other students had to write mangolo a tšaabo for other reasons as well?
L: Yes. Whenever you have done a mistake, whether small or big thing you had to write that letter. Even if you have to repeat it for three months. Because each time you write it, if there is the slightest mistake, maybe you wanted to say ‘is’ and you said ’was’, he’s just going to cross that letter and write it with his pen and return it to you so you can correct it.
J: He even makes corrections on your mangolo a tšoabo.

L: Yes.

J: What if you said, “No, I refuse to write such a letter.” What would happen?

L: I wonder because there is no one whom I had heard had refused to write such a letter because when he said you must write it, he said it’s a way of showing that you feel sorry for what you have done. So because of the fear and pressure, you write it.

J: What do you fear?

L: To be expelled maybe from school.

J: To be expelled from school? What do you think the director does with these mangolo?

L: He said he keeps them in your files and when you leave the school they will be given to the Board, so that’s why you have to keep your name clean by being a good person there before him.

J: And when the director makes a person write one of these mangolo a tšoabo, you always write the truth?

L: No.

J: No.

L: I don’t think so because I had written one myself.

J: Mm, hm.

L: After that argument.

J: Mm, hm.

L: Because he said I even yelled at him. Also I had to plead the mercy from the prefects and from him also.

J: Mm, hm.

L: In the first place I didn’t want to write that letter. I didn’t agree because he had given me two months to write that letter before because whenever we were talking, we were arguing. And our matter lasted for about three months, I think. And he said I was getting tired of going to his office every day because he would say, “You come next week when you have cooled down.” When I come, when we argue, he expels me from his office again. I will go. Next time I will come. For three months I had been going for that process. Until one of the students, a very good guy, asked me, “What is really happening with you and this guy?” I said, “No, I had to – I have done this and this and this and he wanted me to write this letter.” And that guy said, “No, just write it for the sake of your energy and whatever, just write it because I myself have written it.” I said, “You!” He said, “Yes, I have written it for three months. So I advise you to write it and give it to him so you can be over with this matter.” And then I went to the director and said, “Truly, I am so sorry, I won’t repeat what I have said and I have written you this letter.” And the matter was over immediately. So, you see, you just write it because you want to get away from him or to continue your studies freely.

J: And after you write it does he begin to treat you kindly?

L: No.

J: No. I see. OK.

L: He doesn’t change.

J: Well, let’s talk about the chapel some. Do you feel like the chapel services are spiritually uplifting?
L: Mn, mn [negative]. No, because it is too formal because I think when someone prays, he must be free to pray in whatever way he or she feels. There shouldn’t be some comments made directly to him during the service.

J: Some comments?

L: Yeah.

J: What happens?

L: Because if you have misspelled some writing when you are reading the Bible, immediately we will say, “No, that is not the real thing.” Or we just clap our books or laugh. Even if you can call a wrong hymn, maybe you have said we are going to sing the second hymn, but because we repeat everything twice, if in the first place you have said we’ll repeat the – we’ll sing the first hymn, the first verse and then for the second time when you repeat you said the second verse, then we are going to sing whichever verse we want despite of what the leader will sing or else we will just sit and watch you do it, you will just have to sing it by yourself.

J: This is during worship service.

L: This is during worship service.

J: And what do the lecturers and the director do when you do these things?

L: No, it’s a good thing because that person will feel ashamed and next time he or she will remember when he had to do something then he wouldn’t have to do some stupid things before us.

J: So you say it’s good to shame people in worship?

L: That’s how it has to be.

J: Why?

L: Because--

J: Who says it should be like that?

L: Because we are told that if you are doing it kindly, one will not learn it quickly.

J: Who tells you this?

L: Our brothers and sisters. They said you must go through that thing so you can be alert at all times.

J: I see.

L: And be able to withstand everything the congregation might say to you like, “When we correct you, as to when we evaluate what you have been saying, there is no time when we say that we congratulate you. Never ever will you hear us say, ‘You have preached well. You have singed well. You have done this well, no.’” We are told, no, such a thing doesn’t happen at MTS.

J: By whom, who tells you these things?

L: By the director.

J: The director says, “We do not praise at MTS. We don’t say ‘congratulations’ or ‘you’ve done this well’ or anything.”

L: You won’t hear such a thing.

J: How does that make you feel?

L: It makes you feel – you just keep wondering what is good and what is wrong because now you don’t trust the students, you don’t trust the lecturers because there is no time when you
do a good thing. You will be told only when you have done a bad thing. And that makes someone to wonder because if you had preached and maybe you had done a good introduction, that must be said that at least you have tried to do this and this but then the whole thing it will be all wrong and you will be told, “You are lazy. You don’t want to study.” All those things.

J: Who tells you this, your fellow students or also the lecturers and the director?

L: The lecturers and the director also because he’s the one involved in that class, the homiletics and it’s not good because in the first place you are not told how to write the sermon.

J: Well, of course, in homiletics class he must teach you how to write the sermon, doesn’t he?

L: No, no, we have never been told. We are just told that a sermon must have an introduction, the body, and the ending, those three things. How, you don’t know.

J: So how often does your homiletics teacher lecture?

L: Twice in the beginning of the year.

J: In the whole year only twice.

L: In the whole year.

J: And what things did he say during that lecture? Those two lectures?

L: I think in the first class it was just our introduction. He introduced himself to us and us to him and what he expects us to do. Then the second time that was when he told us that we were going to have some sermons and a sermon you have to do this and this and whatever and the introduction about his subject only. That’s what he did in the second class. And then from there that’s when we started preaching and all those things until the end.

J: And did he give you notes and books to read and bibliography and places where you can find…

L: No.

J: …more information?

L: No, he just told us that the library was there and that’s all.

J: I see.

L: But what he normally refers to is that at school we get the information from our brothers, the older ones, that we must get everything from them.

J: Oh, and where do they get it if they have the same class with these two lectures?

L: [laughing]

J: Where are they going to find this information?

L: [laughing] I don’t know. Maybe them also from their brothers and all those things as to how they have done it.

J: I see. OK.

L: It’s just that how they have done it and it’s up to us to see to it that we build ourselves.

J: OK, so it’s not up to him as a lecturer to teach you, it’s up to you to teach yourselves.

L: Yes, because he’s always saying that he will really like to see us bringing changes to the school. But only if they are encouraging or promoting our studies. But how to get them we don’t know, those improvements.

J: Do you think the director really wants to see changes at the school?
L: I don’t think so. What I don’t like myself is about the thing which is passing of information to one another. For example, the council of prefects. In the office there are only four people. The two must stay there. We just only change the other two.

J: By ‘change’ do you mean elect?

L: Elect two.

J: You only get to elect two.

L: Two.

J: The other two are from last year.

L: Yeah.

J: By ‘change’ do you mean elect?

L: Elect two.

J: You only get to elect two.

L: Two.

J: The other two are from last year.

L: Yeah.

J: I see. And you must accept them.

L: …those who had been chosen they must be there. They are saying that they are the ones who are to give the details to the new ones.

J: Mm, hm.

L: So you cannot change anything.

J: But who makes the rules?

L: I think it’s the director because the lecturers don’t have anything to say. They just came to class and go.

J: All of the lecturers? The Basotho and the makhooa?

L: I think so.

J: OK.

L: Because most of the things they hear from us students.

J: Mm, hm.

L: You will see that it’s their first time hearing such a thing happening in our school and they are all surprised. Most of the things that are happening they hear from students.

J: So the lecturers don’t really know the things that are going on.

L: Mm, they don’t. I really think they don’t know. Or maybe they knew unless if they are involved in such a thing but most of the things they don’t know because they just came and go away.

J: Mm, hm.

L: And that is very difficult because they just came to our class and you just hope the students to perform well, whereas you don’t know what is going on in that person’s life.

J: Do you think it would be good if the lecturers could be more involved with the seminary?

L: I think so because being at the seminary, if you are teaching someone you must really knew how he or she is living, what is going on in his life, and really knew that person. Unlike when you just came and standing in front of him giving some notes. Maybe on that day, he’s even sick, you don’t know. Or maybe he had some trouble at home. You just have to know how to approach such a person. But if you just come and teach and go, there is nothing that such a person can gain from you.

J: Why do you think that this is happening? Do you think the lecturers don’t want to know about what’s going on?

L: No, I think some of them maybe are scared of the director.

J: Afraid of the director.
Yes, because one of the lecturers when I was having a trouble I tried to talk to him. He just said, “No, I don’t want to be involved in these things of this place because they are just too much.” And we just don’t know whom to trust anymore. And if the lecturers are not free to attend our things or our needs, then it’s up to us as to what to do.

I see. So, when you want to talk to somebody, for instance, for pastoral care, to have someone give you pastoral care, where can you go?

You just have to go back to your home.

Really?

That’s the only best place, the safest place because, like my case when I have told one of the lecturers, which I thought he was a very good guy, and it came out that maybe at that time when I have just spoken to him, he went behind my back and told the director what was happening. Then you will learn that there is no one to be trusted here. You just have to do your things secretly without no one knowing about them.

Now if this is how you live for five years at the seminary, how will you behave when you become a pastor? Will you trust people and will you be trustworthy?

I don’t think so because now we are carefree people. We have been taught how to be you own self and if you are living with the people who won’t feel happy for you at any time, you will learn just that people are just there for just, they are just people. They are not there for you to associate with because you don’t know the importance of other people. Even if someone advises you, you wonder or you are not sure ‘is this person really true or what.’ You must be very clear-minded as to whom you speak to at all times because some will just advise you to let you get into trouble and some will really be there like friends but you wonder as to what will happen after you have talked to them about anything that is happening.

Because the openness of the students towards the director it’s not good.

What do you mean by that?

What I mean is that the director is the head of the school. We had to settle our things, maybe a small matter, we have to have some people who will discuss it first. Maybe if there was a, before the council of prefects there must be the prefects and maybe some lecturers committee before so that the director can be the last one to attend anything that is happening at school.

Is that how it happens now?

No.

No, it goes straight to the director.

Even if it’s a lie.

Even if it’s a lie. So he really tries to take control of all the--

Of everything.

Yeah.

Everything because if something happened right now even in the late afternoon, immediately you will be called…

Wow.

…and he will say, “I have heard this. You were doing this and this and this.”

How does he find out so quickly?
L: From the students because, like I said, there is one whom he appointed to watch out after me as to what I’m doing.

J: I see.

L: So maybe the very same person may be used to follow or to report whatever is happening to him. Like one of the prefects was called by him and said he told him that he is just a nobody who doesn’t say anything about what is happening because a good prefect must bring some things that are happening that the director cannot see or hear by himself so the prefect has to be his eyes and ears to hear everything that is happening and report to him immediately. So I think that is how the things are. I don’t think the administration is OK.

J: Mm.

L: We aren’t supposed to direct, to report to the director immediately.

J: You don’t think that’s a good idea.

L: Mn, mn [negative] I don’t think so because he is the one with the overall power over everything that is happening in the seminary. And whatever he can get, whether good or bad, he himself can change it into his own word because if you can say, “I’ve done this,” and he says this, you won’t have to argue before him because the board, we don’t even know the board members. You don’t know whom to turn to when you have problems with the director. You just have to be there and there is nothing that we can do.

J: You said earlier that the director said, I think to your parents, that he’s your father.

L: Yes.

J: Does he say that to all of the students? Or has he only just said to some students, “I’m your father.”?

L: I think he is saying it to some.

J: Some. And when he says, “Ntate oa hau,” something like that,…

L: Yes.

J: Ntatao ?

L: Yes.

L: …and does that mean something here in Sesotho culture that I don’t understand or does he mean he’s like your real father at home?

J: He’s like a real father at home so you had to bring your problems to him first.

J: First.

L: Before letting anyone or someone from outside the family to know your problems.

J: I see. Who is inside the family and who’s outside the family?

L: Those who are inside the family are himself or maybe to the council of prefects I think he was referring to them because they themselves report everything to him. So I think if you don’t report to the prefects or him, and report it to the lecturer, then that is an outsider.

J: A lecturer is an outsider.

L: Yes, because he said that the thing’s, the matter’s concerning you and him only around the school.

J: I see. So at the school we have counselling groups and each lecturer is assigned to a counselling group and I can just tell you, Limakatso, that we are told as lecturers that we are to be there for you if you have pastoral concerns, if you have private issues, to counsel
you and to be there for you and to help you. But now it sounds like maybe the director is
discouraging you from coming to us. Do you think that’s true?

L: No, maybe the counselling groups have been designed for his own reason.

J: What reason do you think it is?

L: I don’t know. Maybe to just earn the respect of the board because there is no time when
you will – like I had been having a problem with my counsellor who tried to came between
us about my matter. I, the student, was told not to involve such outsiders. Especially
because he was a white man to my matter.

J: OK, so white people are also outsiders.

L: Yes, I think so, even though they are lecturers.

J: So, why? I mean, and of course, I am also a white man and I teach at the school. It
surprises me to hear that I’m considered an outsider by the director.

L: And, maybe I think he said that white people are coming and leaving and if you trust them
too much, where will you end up? Because they will just be here and leave you. So you
have to stick to him because he will always be here.

J: Ah, OK, the director will always be here so you stick with him.

L: And don’t let other people to know about the school.

J: Don’t let other people know about the school.

L: Yes, I think so because what worries him was that we like to tell makhooa our lives, how
we are living in the seminary.

J: Mm, hm.

L: So, it is not a good thing to let them know, I think, because maybe he knew that he’s doing
the wrong thing.

J: Do you think he’s afraid you’re telling lies?

L: Yeah, I think, or the way that he’s treating us at school. Maybe it will be exposed to other
people around the world.

J: So he’s afraid that you’ll tell the truth.

L: Yes, I think so. I think so.

J: I see. So, Limakatso, look what you’re doing right now.

L: [laughing]

J: So you and many other students have shared with me about this.

L: [laughing]

J: Are you just telling me what you think I want to hear or are you really telling the truth?

L: No, I’m telling the truth because really right now I’m not sure as to what I’m doing at the
seminary. I’m wondering whether I will be a good pastor or not. And it’s not a good
thing. I really think the seminary could change because there are new students who are
coming and they are very young. And if they can be well-trained, they can really be good
pastors. But the way that the school is at the moment, I don’t think that we’ll make it to
good pastors because we are all angry at ourselves. Whenever we get there you are just
looking for someone who is new so you can make yourself happy when you see him or her
suffer. So if the seminary can really change, I think it can be a good school somehow.

J: How about the classes, did the lecturers seem to do a good job in the classes? Did they
seem well-prepared and to know their fields of studies well?
L: Some. Some really are good people and they are there for us to see to it that we learn everything. Whereas others they are just there to do their work and they will just tell you, “No, this is not our main work here. We are just here to help you. So if you don’t want to study, we will just leave you.” So I think the seminary can just hire some people to teach. The people who are there full-time, not the part-time ministers.

J: Do the ministers who come part-time and the other lecturers, do they seem to really know their subjects very well?

L: No, they don’t because most of the time they will tell us that we don’t want to read. Even if you ask him something that he can say himself, they will say that you must go to the library and find the information by yourself. So if that person really knew his work, he will, maybe he will just go and get you the book, “Read here.” But they will just say, “Oh, you good student. You just want to go shopping. You want to relax and you want to be fed here only. You don’t want to study.”

J: So when you ask questions, some lecturers don’t even answer them.

L: Mm, mn [negative], they don’t.

J: Do they encourage you to ask questions?

L: I don’t think they really meant it when they said we should ask questions because if someone has said you must ask questions, when you ask him he became angry.

J: Hm.

L: So you wonder what was this happening or what does this person mean when he said we should ask questions whereas he can’t even answer one. So it’s something that you can’t really understand what he or she meant when he said, “You must ask questions.” But when you ask him, sometimes they will say, “You don’t read your notes. You’ll have to go back and read your notes and get that question answered for you.” So they are just fooling us, I think.

J: Hm.

L: Like the director because he had said that whenever we had the problems, we must report it to him immediately, wherever he is. But whenever you can go to his house, you will be in a big trouble about the school things. We don’t go to his house for school matters unless you are sick or an urgent thing that needs his permission.

J: I see. Now, you’ve taken some classes already over the time that you’ve been at MTS. Are there any classes that you think will really be helpful to you when you become a pastor?

L: Yes, I think there are some but we don’t have enough time. We don’t have enough time to be in class, I think, because some you take once a week. Some twice. Or what I really dislike is the mixed classes.

J: Mixed, you mean like when TS3s and TS5s are together in the same room?

L: Yes.

J: Why don’t you like that?

L: Because when you get to the seminary, you learn to love those ones that you are with in your group because you suffer the same punishment together. So you feel comfortable when you are around them only. Whenever you are a T… the other ones who are before you, who had been there before, you will feel that feeling that, “Oh, I don’t have to speak too much. I don’t have to do this,” and you have to keep yourself, and thus then that you won’t be able to ask questions. You will just have to sit down and listen and say nothing and you can’t learn from that attitude.
J: Mm, hm. Do you think it would be possible ever to love the students in the other classes?

L: Mn, mn [negative].

J: Why?

L: Because they themselves will always remind you that you are new. They will always pinpoint at you that you think you are better or doing whatever. We don’t learn to be there for one another.

J: Hm. Well, I’d like to ask about a few more things. Let me ask, Limakatso, have you gone for an internship year yet?

L: No, not yet.

J: OK. How about Sesotho things? Do you talk about Basotho cultural traditions in the classes at MTS?

L: With some lecturers, some, and they are very, very few. And normally it will arise if there is a question concerning a certain cultural thing but most of the time we don’t.

J: Do you think it’s important to talk about those cultural things at seminary?

L: I think it’s very important because, like what is happening now, many people are, like some ladies are expelled from the church for being pregnant without the fathers. Men, you have to know how to attend to such a person because culturally that child will belong to his or her parents but our church will just say such people must be expelled from the school and went through the – I don’t know what is that session that they are not allowed to have the Lord’s Supper and to be involved in the church activities?

J: Excommunicated?

L: Yes, they are excommunicated. But if culturally we know how to settle those things like even those who have gone to bothella, like lebollo, we must know how to settle such things as to how they affect us as Basotho and how to solve them as the Christians as they will be the members of our own churches tomorrow. So if such things are not said out, it will be up to such a person as to how he or she will deal with it when he meets with it and that will be a danger because you won’t have enough information. But if at school we had such an opening, an open discussion, as to how to deal with the culture and our Christian life, I think we will have some good information.

J: I see. How about issues about poverty? Are those discussed at school?

L: Mn, mn [negative] No.

J: Is poverty an important issue in the L.E.C.?

L: No, it is not because if it was a big issue, I think the seminary was the first place where we can be told how to deal with poverty or how to experience it.

J: Now, are there poor people in L.E.C. parishes?

L: Many, and mostly the pastors and evangelists.

J: [laugh] Oh.

L: [laughing] They are the poorest people. [laughing]

J: [laughing] That’s funny but it’s not funny, is it? It’s also sad. Well, Limakatso, would you like it if the seminary could include some courses on development and how to deal with poverty and to think about it theologically?

L: Yes, I think it’s a good thing because if a pastor maybe knew how to raise some cattle, he or she will just have to be able to introduce it to his parish immediately in the first place when he or she arrive and maybe the church can assist him with some funds to start such
project. But then you go to school, you just be told and you go out firstly you are not going to be paid in the parish and you will have nothing to eat. Then you’ll start going out to different people who will lead you to different ideas of their own. Because if you are hungry, you’ll go for anything.

J: You’re not going to be paid in the parish?

L: Some ministers have gone without payments for many years, I think.

J: Really, so you’ve heard these stories?

L: Yes.

J: Hm.

L: So then if you are hungry, you will have to leave the ministerial work and go to labour or search for something for your children.

J: How about HIV and AIDS? Are they discussed at the seminary?

L: Not in details because it’s just, it had been just started and we haven’t done anything like visitations or whatever, we had just been told and how we react towards HIV and AIDS because I think if we had really been well-trained in HIV and AIDS, maybe we will have been encouraged to test.

J: And were you encouraged to test?

L: We were but we [laughing] I don’t think it was enough--

J: You needed more information.

L: --because no one had decided, “I will go.”

J: Are you sure?

L: [laughing] I think. I think that if we had really been told, if you really knew the importance of something,…

J: Mm, hm.

L: …you will automatically want to do it.

J: Mm.

L: But if you had been told and you are still having the doubt, that shows that you have not been well-taught.

J: I see.

L: So, maybe we, as time goes on because people are very afraid. Like myself, I won’t test. I won’t. I just don’t have the guts to test. Especially living in the seminary when you knew that when you have the bad results, there will be no one to support you or to help you. If you are living with the people who are not loving, then what more if you got such a disease like AIDS which people are afraid of? Then maybe that’s another reason why we won’t feel comfortable about HIV and AIDS?

J: Mm.

L: So the church must see to it that it does something maybe, I think, to help us.

J: Now, you know that I’m the one who’s been responsible for the HIV and AIDS classes.

L: [laughing]

J: What else could I do to teach you well so that you will be open in your heart to test?
L: I don’t know, really, I don’t know but what I know is that we don’t think straight. We know that HIV and AIDS is there. But to really feel it, it was at one time when we watched that movie, the one of people from KwaZulu-Natal.

J: Yesterday.

L: No, not this one. The one that was showing the people in the hospital who were suffering from AIDS.

J: Ah, yes, yes.

L: That one.

J: A Closer Walk, it was called.

L: Yeah. That one really many people were touched by it and we really felt that this is really happening.

J: Mm, hm.

L: So I think that if we can go to the hospitals and really see these people, I think that it is then that we can feel it rather than when we are just sitting and saying whatever we want. That time I really felt it. I saw that child, you always remember. Ooh, that is a bad experience.

J: So if we could arrange opportunities for you to learn pastoral care in the setting, in the hospital setting and even in the village in homes,…

L: Yes, I think so.

J: OK.

L: Because we will have to participate in caring for those patients. Then one will feel it. He will feel it in his heart rather than when we are just reading about it and whatever, I think.

J: OK. Good, thank you. And especially thank you because, again, you know I’ve been working with that.

L: [laughing]

J: Well, only a couple more questions. And thank you very much for you've spent, my goodness, already over an hour talking so…

L: [laughing]

J: My questions are these… One is: what do you think are the greatest challenges facing the L.E.C. today?

L: I think it’s the thing of culture because now we as Basotho we are, it’s like we are claiming, because we want to go back to do the things that we used to do in our olden days. Like the way we sing. So it is very clashing with the way that the L.E.C. hymns are to be singed. So the thing of culture must be well-settled and the pastors must see to it that they know how to deal with it culturally and in their Christian life because if you are a Mosotho and you have to do some cultural ceremonies, whereas also the Christians say they are clashing with their own Christian lifestyle. It makes one to live two lives. Because I will do it at night. Whereas in the morning I’ll just say, “You don’t do such a thing.” So I think it must be settled as to how to deal with it like the idea of the Romans. That one I like. Whereby they argue about the singing in their church. And they were told by the Pope that they must sing whatever in whatever tune they choose while it is from the Bible. So I think our church must also allow us to sing in whatever way we want to only if it’s, maybe it’s acceptable because some of the songs are conjured by individual people so I cannot say from the Bible but if the church hears that these had good messages, we can be allowed to sing. Also the other thing is about the payment of the pastors. I think
pastors must be paid monthly or yearly if it is agreed with them. Whatever little that person must have, it must be there at the arranged time. If it’s monthly, it must be available. If it’s yearly, it must be available. Not that this month you won’t be given your salary and you are told, “No, we have such problems,” whereas others are getting it. So what I really think is a big challenge is that many people will leave our church. If you are not paid for a certain period of time, one can just go because now the fees are high for these children. You have to pay for children and if you don’t get anything, you’ll look for anything. So if the pastors can get whatever little they can get, I think they can be stable and well-productive in their work.

J: Now, Limakatso, what does ministry mean to you? What does it mean to become an ordained minister some day?

L: Whew, it’s a very difficult question that one because a minister is, I think, is someone who is leading or who is there for his congregation full-time. Someone who will assist all the people’s problems at all times. Someone who will have some advices, information and just someone who will give someone a clue as to how to do something. Because if a parishioner came and he’s just a needy person, a minister must be someone who can say, “No, there is something that you can do here which can help you feed your children or there is someone I knew who is looking for someone.” But then it is not happening that way as to my own experience. There is no minister who can advise me as to when I say I want to send my child even to a school maybe after he had finished high school, the minister will just look at me and wonder whether I’m funny or I’m fooling at him or her. Because he or she doesn’t know anything about the ministry life.

J: What could we do to make Morija Theological Seminary a better place?

L: Mm. [sigh] Morija is, I think it will take years to finally make people feel comfortable at Morija to expose their own talents, their own feelings, their own understanding of the church. Because many students are just willing to get through with their studies. They, you don’t feel like doing anything for the good of the school. So I think it will take time for students to finally get to expose how they truly feel because that’s then when they are able to speak that we can know how to treat them. Even if we can like or we can say something, if it’s not according to their wish, it won’t be any of good. Because it’s themselves who are involved in the seminary so if we can know how they feel and what they want to do, that’s then that we can truly know how to help them.

J: Alright. Limakatso, thank you very much. I’ll just ask is there anything else you would like to share about theological education or Morija Theological Seminary?

L: No, what I will just add is that the seminary was intended for good peoples but somehow things went wrong but it is not too late to change but it will have someone – students, lecturers, and even the director to, maybe to transform their minds as to what is the intention of that place. Maybe that’s then that we can start having a new experience as to how the seminary’s first intention was. Because in the first years, there were best people produced from that place. And if we can only see as to where our problem had been on the way, maybe we can make it up and the seminary becoming a good place for everyone.

J: Alright. Limakatso, thank you very much. I’m going to turn off the recorder now.
J: Alright, Ntate Tseko. Thank you very much for agreeing to this interview. Before we go on, I want to remind you of some things: that this interview is part of my study for the PhD program at the University of KwaZulu-Natal. I’m studying Morija Theological Seminary as a part of theological education in the Lesotho Evangelical Church. I’m interviewing and giving questionnaires to students, lecturers, pastors, lay people, board members, and members of the Executive Committee. So I thank you as a pastor for being willing to be a part of this. As I indicated earlier, I will not be sharing this recording with anybody else in the LEC. After we finish talking, Ntate Tseko, I will type everything that we’ve said and I will bring it back to you so that you can see what I’ve typed. And it will have your name, Ntate Tseko on it, with an understanding that all the baruti who I interview are giving me other names so that you can approve what I’ve said. At that time I will ask you to make approval and to indicate on a paper, again that’s a paper that I will not share with the LEC. I will then put your answers and my questions into my research and I may also use things that you have said as Ntate Tseko in papers and other things. I’m not offering you any money or anything for this but I’m glad that you are participating. Would you like to continue with the interview, Ntate?

T: Yes, Ntate.

J: Alright. Ntate Tseko, if there’s ever a time when you want to stop or when you don’t like my questions and you don’t feel like answering them, just tell me and we’ll do what you ask, OK?

T: OK, Ntate.

J: Alright, Ntate. Let’s begin. Ntate, I gave questionnaires to many baruti - over 60 baruti ba LEC and one of the things that I found out was that many answered some of the questions similarly. Before we go on, I want to ask you did you attend Morija Theological Seminary?

T: Yes, Ntate.

J: OK, during which 5 year period did you graduate?

T: It was between 2000 and 2005.

J: OK, so you’re a graduate between 2000 and 2005. When you arrived at the seminary, Ntate Tseko, was it what you expected?

T: Yes, my expectation was to have more knowledge about God and about pastoring in this church LEC and to boost or to upgrade my faith to God. That was my main concern, Ntate Jeff.

J: OK, and were there any things that you did not expect when you arrived at the seminary? Were there things that were different than what you had thought they would be like?

T: Yes, when we, when I was first, when I was in my first year, really I knew nothing about the school, but when the time goes on there were some things which were not good during that course of that year.

J: Not good?

T: Yes, Ntate.

J: What do you mean by that? What kinds of things to you mean?

T: Mmmm, There were laws, Ntate Jeff. Or maybe regulations of the school. Sometimes which were really - which were ill-treating us, Ntate Jeff. We were treated like, servants Ntate Jeff by other regulations or the principles of the school.

J: I see. So, Ntate, do you think the school could still run without those regulations?

T: Yes, it can, without some of them.
Pastor Interview: “Tseko”

J: Some of them...

T: E, Ntate.

J: What kinds of things did you find that were difficult?

T: If you had a problem, maybe you want to share your problem with your mother or your father, you were not allowed to go at that time you wanted to - or definitely they would say “no.”

J: I see.

T: E, the problem was - to go home was the problem, Ntate Jeff.

J: I see. So you could ask permission to go home, is that so, Ntate Tseko?

T: Yes, Ntate.

J: But then you had to wait to see what they would say to you.

T: Yes, Ntate. And sometimes they will agree and sometimes they will say “no.” Or sometimes they will give you two or three days. There were some students, Ntate Jeff, who were coming from far places so you can’t allow them to go home within two or three days because sometimes it takes you one day to go home so you will have no time to settle your dispute with your family when you are coming and the following day you will return to the school.

J: So, Ntate Tseko, who do you think makes these rules?

T: I feel I don’t know, Ntate Jeff, because some of them we found them operating.

J: I see, so even before you came as students those rules were already there?

T: Yes, Ntate, they said so – our seniors.

J: Mmmm…

T: E, Ntate, but some of them were made during our course.

J: OK and so the prefects who helped to make those rules were students, weren’t they?

T: Yes, they were students.

J: I wonder why students would make such harsh rules when yet they know what it’s like to be a student.

T: E, Ntate Jeff, the students – the prefects – were prefects, they were between the students and the... I don’t know if I would be correct to say the board or the director. The prefects were between us the students and the director so some of the rules were from the students but most of them were from the upper stage.

J: I see. So the prefects just passed on to the students the things they might have been told by the board or the director.

T: Yes, Ntate.

J: I see. OK, so, Ntate, do you feel like there was a strong Christian community at Morija Theological Seminary?

T: Yes, there is, but not strong, Ntate Jeff.

J: Not strong...Why do you say that?

T: Mmmm, because between us first the students, the students, we - were not trusting each other.

J: Mmmm.
T: Yes, we were not trusting each other and some were… When people are living together, Ntate Jeff, some students or some people do come with their own things from their parishes or their families they brought here in school. They don’t change, Ntate Jeff. Sometimes they do things that irritates other students. So, which means the Christianity or the faith declines.

J: And, you’re saying, Ntate Tseko that you found sometimes you couldn’t even trust each other. Can you give an example of that? What do you mean?

T: Maybe we, for instance I said there were the laws of the regulations of the school which were not great to us so sometimes when we were discussing about those things, those problems we have, you will hear the prefects, for example, or the director calling you saying, “You were saying this and this to somebody, not to -- they didn’t mention the name, they just said, “You said this and this” that you’ll remember that that is true so you have forgotten sometimes who were with you when you were saying so. Sometimes you know that I was with somebody or that man or that lady I was with her when I was saying “This and this and this” that’s why I’m saying we’ll end up just, we’ll end up – uh, there was no trust between us, Ntate Jeff. That’s why I am saying so.

J: So, Ntate Tseko, how did that make you feel?

T: Yes, Ntate Jeff, at first you, when you – when I, uh, came to Morija Theological Seminary I think it was the holy place, a nice place, but when you see these things you feel very sorry, Ntate.

J: Oh…

T: E…

J: Now, you said that some people bring their things from their own homes, their family issues, their parish issues, so I wonder is the seminary just like any other place that we could go because people all have problems or do you think there’s some special things that are difficult at the seminary?

T: Yes, Ntate Jeff. There are people may, for example, who always think about others, not in a good way to others. E, Ntate, so they don’t stop, they keep that style even here in the seminary. So if you say to somebody, “Ntate Tsepo always wear the tall trousers or he has nothing to wore and he has nothing to eat always asking help from other people it is irritating, Ntate Jeff. Maybe it’s not true or is true sometime.

J: I see. So you feel like people were making judgements about each other during your time at the seminary.

T: Yes, Ntate.

J: Did the lecturers and the director contribute to this or did they try to make things better?

T: Ach, I don’t know, Ntate Jeff, if they contributed to promote this or to try to solve this problem.

J: OK.

T: E, Ntate.

J: So their activities weren’t visible to you – you couldn’t see whether they were trying to make it one way or the other – is that fair?

T: The directors, Ntate, or the teachers, were, most of them were not staying in the campus.

J: Mmm…

T: E, we only had Ntate – the director - who was staying with us in the campus.

J: I see.
T: E, Ntate. So most of the problems were not known to the other teachers because when you come from Maseru or from Matsieng you will find us happy – you will see the happy faces, but not happy in our hearts. And you’ll go back without knowing that these people they have got the problem.

J: If you’re not happy in your hearts, why do you put on a happy face for the lecturers?

T: Yes, you are not, you are, you have nothing with the director or with the teachers, you have nothing. If the one maybe who is going to release what you have when he comes because he is the neutral man or the lady from outside. So that’s why we always be happy when you see him. But in the heart you are not happy. And sometimes you feel – you are afraid to say to him, “Ntate or Mme, I am having this problem or we are having this problem.” Unless the class, or the subject, or the topic itself can little more touches those problems. Now when you can say, “Uh! we have the same problems.” But sometimes you cannot say “we have” but we can say indirectly.

J: I see. What are you afraid of? You said you’re afraid to tell the lecturers, I mean you were afraid. What were you afraid of?

T: You’re afraid of eh, the bosses, Ntate, Ntate Jeff.

J: The bosses.

T: Yes, that if you raise your problem which is real sometimes you can be punished for that. Maybe you are poisoning other students by raising these issues always by raising these issues to other students you are polluting them.

J: Polluting them.

T: Yes.

J: Who are these bosses and how can they punish you?

T: [sigh] The prefects and the director, Ntate Jeff.

J: I see, and what punishments can they give you if you speak openly like this?

T: Eh…, any kind of punishment they can give you, any.

J: Mmm…

T: Yes, Ntate.

J: So -

T: You see not good to you at all.

J: Ah.

T: E, Ntate.

J: So you say that you were afraid, are you saying that you kind of lived in fear?

T: Yes, we lived in fear, Ntate. The great fear.

J: And has that fear gone away since you graduated from the seminary, Ntate Tseko?

T: Yes, Ntate Jeff. When the day of the graduations were now – was announced, we were happy, Ntate Jeff, and we saw that the days are moving very slowly towards that day so that you can be out of this predicament.

J: Mmm… alright thank you Ntate. I want to go along to some other things. Did you see that other people honoured you and respected you at the seminary, Ntate Tseko?

T: Yes, there are some people who respected, who respected me and there were those who were not respecting me - maybe not me only and other students were not respected by those – e.
J: How about worship services at the seminary, the chapel services. Did you find those to be spiritually fulfilling for you?

T: Yes, Ntate Jeff. The services when we first, when we were in the first year and the second year was really spiritual. But from there the spirituality declines in the chapel. We end up having – eh, -- a normal service without spirituality in it. It was just the formality of going to the chapel in the morning and the afternoon but the spiritual – the spirit was, the spirit of God was - I don’t think it was with us.

J: Ah… what do you think changed to make it non-spiritual in that way?

T: The most problem was the homiletics. Eh – the other students took it according to their understanding and let, and they let it in to – eh, -they led it from God’s spirit to another spirit. Because, Ntate Jeff, for example if you make a mistake when you are reading or singing or praying, especially let me say, when you are praying you can make a mistake or call something or misspell or make a mistake, Ntate, Ntate Jeff when you are praying, you will hear - eh, the sound down there from other people who are in the service. E, Ntate.

J: So did the lecturers and the director see this happening?

T: Yes, Ntate.

J: And they seemed to allow it?

T: Some teachers were –most of the teachers were not happy - they didn’t allow that. But [small laugh] the director himself because he is the teacher of the homiletics, he allowed it.

J: Allowed it.

T: Yes, Ntate.

J: OK. And you think that that took the spirit of God away from the chapel service?

T: Yes, Ntate. Maybe, I don’t know if they maybe were trying to spiritualize it. But I don’t think that they were spiritualizing it, Ntate, Jeff.

J: I see, Ntate. Would you like it to have been more spiritual?

T: Yes, Ntate.

J: OK.

T: They were not happy if you don’t participate in the class.

J: OK, alright. Thank you, Ntate. I want to move on and ask a little bit about the classes at happened at seminary for you, Ntate Tseko. Does it seem to you like the lecturers were well qualified in their fields of study?

T: Yes, Ntate Jeff. I can say they were well qualified, Ntate. The ones we had at that time, they were well qualified.

J: Would you say that that was true for all of the lecturers, or just some?

T: I can say all, Ntate Jeff, because everybody was teaching his or her subject, Ntate.

J: OK.

T: E, Ntate.

J: Thank you, Ntate. Were you encouraged to ask questions and to participate in discussions during the lectures?

T: In the class?

J: Yes.

T: Yes, Ntate.

J: OK. Good.
J: How did you feel about that?

T: Sometimes there was a difficult topic and, uh, you had no time – I had no time to read because of the problems so really I am it hurt me when I am not participating in the class.

J: One of the questions I was going to ask you soon was do you feel as if you had enough time to read and study. You just said, “No, that you didn’t always have enough time and you said it was because of the problems. What problems? Do you mean the problems with the community that you’ve already talked about?

T: Yes, there was the problem of the community and the other problems maybe, Ntate. The electricity went off or didn’t get the - when the library prefect at the time and the books which were supposed to be read are in the library or some students took them to their houses so there were many problems which can arise. If the teachers, or any teacher asks you to read a certain passage so there can be many problems that can lead you, that can lead you to that problem, Ntate, Ntate Jeff, of not participating when the class or reading enough.

J: I see. So, Ntate Tseko, it sounds like you’re saying that there were some times that the library was supposed to be open but it was not open.

T: Yes, Ntate.

J: Did that happen very often?

T: Yes, it happened very often, Ntate Jeff.

J: And that was difficult for you?

T: Yes, it was difficult for me, Ntate Jeff, because during the time of working, the working hours, eight to half past four the prefects were not around to work the library unless there is a special, there is a special occasion.

J: Uh, huh.

T: E, Ntate. Somebody is working in the library or assisting the library sometimes he went away without noticing anybody.

J: We have that today as well, Ntate, at the seminary. I think we are talking about the same system that we have then, I see. Was it good for you to study in the English language while you were at seminary?

T: Yes, it was good, Ntate Jeff, but we, I had some problems here and there. E, Ntate, because the theological books, are written in the, not in the, in the English, Ntate. E.

J: Yes, I know that to be true and so I understand. So, Ntate Tseko, would you say that you had access to caring and confidential pastor care while you were at Morija Theological Seminary?

T: Pardon, Ntate Jeff?

J: Was there somebody you could go to who would be caring and loving to you and keep confidences, keep the secrets that you told them – to be a pastor to you – did you have that when you were in seminary?

T: No, Ntate Jeff.

J: No, do you think the other students had that, or do you think it was just you?

T: I don’t know other students but most of them would, I think they were like me – they had nobody.

J: Would you have liked to have had somebody you could go to who would be caring and who would keep confidence?
T: Yes, Ntate, if we had somebody like, uh, like the people – uh, especially the whites [small laugh] Ntate Jeff, were keeping our secrets.

J: I see.

T: Even though we were, we were not friendly to them. Because they don’t – because they are not like us. When they said something to Ntate Jeff, Ntate Jeff will go straight to somebody who is, who is in the problem. So sometimes it is, uh, it can put me on the bad side.

J: I see.

T: E, Ntate. So, even if, uh, like you, Ntate Jeff, I can say my problem or go to you to, to be my pastor, sometimes I fear Ntate Jeff will get angry with what I am telling him and maybe take that ahead so that it could, can – you can not maybe on the good side.

J: So when you say, “Ntate Jeff,” you really mean expatriate lecturers – lecturers who are not Basotho?

T: Yes, Ntate Jeff.

J: And when you say, “get angry,” do you mean angry at you or angry about the situation?

T: Angry about the situation.

J: Oh, I see.

T: Not with me.

J: So, you thought that maybe if you told an expatriate lecturer, he or she might go straight to the person who was making you angry and say, “No, why are you making Ntate Tseko so angry?”

T: Mm, hmm.

J: Ah, I see. And that’s not always so helpful, is it?

T: Yes, Ntate.

J: Oh… Alright, Ntate. Ntate, you took many classes when you were in seminary, can you think of a class that has been very helpful for you now that you’ve become a pastor?

T: Yes, Ntate, most of them I think, most of them, most of the help very much.

J: And are there any courses that you took that it seems they haven’t helped you very much?

T: Yes, I don’t remember because they were, uh, we had so many courses, Ntate Jeff, about between 20 and 30 I think.

J: Over 5 years, or 20 or 30 even in one year?

T: Over these 5 years.

J: I see. And that’s a lot of courses.

T: E, Ntate.

J: Yes. OK, do you think that the lecturers had a good idea of what life is like for pastors in the LEC?

T: No, Ntate, Ntate Jeff. Many teachers were, were not Basotho, they just hear from us and from other baruti the situation of the church. There were Basotho who knew exactly what is happening at church. And most of them were not free to talk to us about the situation in the church.

J: What do you mean – they weren’t free to talk about it?
Pastor Interview: “Tseko”

T: We, I don’t know, Ntate, maybe they were afraid of the students to say how the problems of the church before getting into that field.

J: Do you wish you had known about the problems before you got into the field?

T: Yes, Ntate.

J: Ah, okay. And, so it sounds like, when there are expatriate lecturers, like myself, maybe we need to work harder to understand the life of the church…

T: Yes, Ntate.

J: …so that we can give you information at seminary that’s helpful to you.

T: Yes, Ntate.

J: OK. What would be some good ways – how could expatriates like me learn more about what it means to be in the church? What could we do?

T: The interviews like this, Ntate Jeff, could help you most.

J: OK, so just talking with pastors like you, Ntate Tseko.

T: E, Ntate, to find out the problems in our, first maybe in the parish, the in presbytery, and in the whole church.

J: I see.

T: E.

J: OK, thank you, Ntate. Ntate, when you were at seminary, did you participate in an internship year?

T: Yes, Ntate.

J: You did.

T: Yes, I did.

J: OK, I’d like to ask you some questions about that if it’s OK, Ntate Tseko.

T: OK, Ntate.

J: Before you went to your internship, do you feel like you were prepared well for it?

T: [sigh] No, Ntate. I was not sure because really the work of the parish I never knew before. That was my main problem. So am I well equipped to go to the parish to study? Really it was – I went to the parish with that feeling, Ntate. I wasn’t sure what I’m going to do, what I’m going to do in the parish, Ntate. Really I was in the darkness.

J: Mmm… Were there any classes at the seminary that tried to help you prepare and your classmates prepare for your internship year?

T: No, Ntate.

J: I see.

T: Yes, unless the director’s - tell us which was [pause] I’ve forgotten its name, Ntate, was trying to guide us.

J: Today the director teaches pastoral theology, was it that at that time?
T: Yes, pastoral theology.

J: OK, so he, the director, gave you some guidance in pastoral theology.

T: Yes, Ntate.

J: When you arrived at your internship, was the moruti who was there helpful to you and did that moruti try to teach you and guide you?

T: Yes, Ntate, he was very good to me.

J: Mmm… good. And how about the consistory and congregation members at the church where you worked?

T: Yes, the consistory was very good also, Ntate Jeff, to get. The parishioners were very good to me to help me really. They were very wonderful, Ntate Jeff.

J: OK, so do you think that the internship year was an important part of your theological education?

T: Really very important. It became – it was the very important part of my pastoral work, Ntate Jeff.

J: What could have made it better? Could the internship have been better in some way?

T: Yes, Ntate Jeff. We it is too short.

J: Too short?

T: Yes.

J: How long – was it 12 month for you?

T: Yes, 12 months but really it was too short.

J: I see.

T: Yes, and because we – I, especially I – went to Morija Theological Seminary, without knowing anything about the church, just from the youth group knowing nothing about so many things. I think we – the internship it can help us or the people like me if we can go to the internship year maybe to Morija church and come back to school and have another chance to go to another parish. Yes, Ntate. Because these parishes are totally different. For example, eh… Maseru parish is different to the parishes in the mountainous area, Ntate Jeff.

J: Mmm…

T: So if your internship was in the mountainous parishes and then at the end of your course you are sent to Maseru, you will make so many problems, Ntate.

J: I see.

T: E.

J: OK. Thank you, Ntate. Well, Ntate, I’d like to ask you some other kinds of questions, so I’ll move on. This was a question that many people answered the same way. This was the question that was on the questionnaire: “I would have liked Morija Theological Seminary to offer a Bachelor’s Degree qualification.” Would you have liked to get a Bachelor’s Degree qualification when you completed seminary?

T: Yes, Ntate Jeff [laughing].

J: Yes, you’re laughing – why are you laughing?

T: Because you said so many people answered in the same way, Ntate Jeff.

J: Do you think that they have answered it in the way that you have answered it?
T: Yes, Ntate.

J: Yes, OK, so you’re laughing because it’s obvious that people would like to have a Bachelor’s Degree.

T: Yes, Ntate Jeff.

J: I see. Do you think it will ever happen? Do you think students at the seminary will ever receive a Bachelor’s Degree qualification?

T: Will receive them or…?

J: Do you think the seminary will begin to offer a Bachelor’s Degree?

T: No, I don’t think so, Ntate Jeff.

J: Why not?

T: First the degree [unclear] has to be diploma and step by step, Ntate Jeff.

J: Oh, so you’re saying that it’s just not close enough to that now so that’s a long way to go.

T: E, Ntate.

J: I see. OK, Ntate. So, Ntate, would you say that Morija Theological Seminary provided you with a biblical and theological education that has enabled you to fully participate in the continuing ministry of our Lord Jesus Christ?

T: Yes, 90% Ntate Jeff.

J: 90%, that’s pretty good. If you got 90% on a test, that would be very good.

T: Mmm…

J: Alright, I want to ask you a few things about culture now.

T: Mmm…

J: What I want to ask you is: Does it seem like the seminary helped you to understand the connections between Christianity and Basotho cultural traditions?

T: Yes, it helped, Ntate Jeff.

J: OK.

T: Because there were, there were courses which are trying to highlight us especially about the world religions. Every religion we studied and compared it with Christianity. E, Ntate.

J: In that world religions class, did you talk about Basotho traditions as well.

T: Yes, Ntate.

J: I see. So that helped to give you a good understanding.

T: Yes it did.

J: I see. Have you encountered issues with Basotho cultural traditions since you’ve been a pastor?

T: Yes, Ntate.

J: Do you feel well equipped to deal with those?

T: I - sometimes others are really – I am well equipped, Ntate. Because we are facing a new problem every day about this Basotho culture, Ntate Jeff.

J: Can you give me an idea of what kinds of things come up as problems or issues?
Pastor Interview: “Tseko”

T: For example, Ntate Jeff, Basotho are really believing in their Basotho culture, Ntate. They really believe. Christianity for most people, and most Christians, is the second, is the second belief even though they call themselves the Christians. They call them Christians but really when somebody comes here and say, “‘M’e,” for example, “Your problem, Ntate Jeff, is caused by so-and-so who died before. Mosotho will understand that. But if you come as Moruti and say, “No your problem, if you believe really in Jesus Christ, your problems will be solved.” Yes, he or she will understand because it is Ntate Moruti who is saying so. But in a – not in the same way – if the saying is from somebody who is saying balimo or somebody who passed away before. They will act immediately but when you said something, when you said something as Moruti they will react slowly maybe at the end of the day he or she gets the fruits. But after a slowly reaction, Ntate Jeff.

J: Mmm…

T: E. So we don’t – I don’t have - I don’t know how can I say to more – to say in a strong way which you can help them to react quickly. Because we have to say something which is really – which hit the main problem of believing in the balimo or believing in other things of Basotho culture.

J: Do you think it’s easy to be a good Mosotho and a good Christian at the same time?

T: No, Ntate Jeff. they don’t go together, Ntate Jeff.

J: Mmm…

T: E…

J: Would it be helpful if the church tried to think about putting them together in a better way?

T: Yes, the church must, Ntate Jeff, really start – they have to really start deeply about the Basotho culture and try to change some of our rules.

J: Even the laws of the church, you said could be changed.

T: Yes, Ntate.

J: I see.

T: E.

J: OK, Ntate. So, Ntate Tseko, do you also practice Basotho traditions and customs?

T: No, Ntate Jeff.

J: Never?

T: Yes, never.

J: Are you still -

T: Before, I used them before.

J: If I were -

T: Even my, even my father and my mother, they are still using them.

J: Mmm…

T: And they are always trying to push us to use them.

J: I see.

T: E.

J: So, Ntate, are you still a Mosotho?

T: [laugh] Yes, I am still a Mosotho.
J: [laugh] I see. Alright. What if I were to sneak back to your parish and you couldn’t see me. Might I see you practicing some customs and traditions?

T: [laughing] Yeah, you can see me.

J: [laughing] OK. OK, Ntate, I won’t try any more to find out about that.

T: E, Ntate.

J: Ntate Tseko, I want to ask just about a few more things. One is poverty. Would you say that there are poor people in your parish?

T: Yes, there are many poor people, Ntate Jeff, in my parish.

J: Yes.

T: Yes, Ntate.

J: OK, Do you feel like classes at the seminary helped you to be able to serve these poor people?

T: Yes, of course, Ntate Jeff. But the poverty here is very, very strong. Sometimes, really I fail to tackle those problems because the people are really poor.

J: Can you think of anything the seminary could do to help prepare pastors to work in parishes where there are poor people?

T: I don’t know, Ntate Jeff, what the seminary can do because it provides us with strength. It strengthens us with the scripture, Ntate Jeff, but the people really they are very poor and the people are starving, Ntate Jeff. I remember James third, “It is not necessary to say to your brother ‘Go in peace – have bread and everything in your house’ but not giving him anything.” Words are nothing but if you give him something – words plus something, it strengthens [unclear] the poor person.

J: Mmm…

T: E, Ntate.

J: So, you said the seminary provides, provided with you information about scripture.

T: E, Ntate.

J: Do you think maybe the seminary could have added that plus some something?

T: Yes, plus something which I don’t know – just something [laugh] maybe something which I don’t know, Ntate.

J: I see.

T: Mmm…

J: So it seems like there is something else but you can’t say what it should be?

T: Yes, Ntate.

J: OK, Ntate. Well, do you think the church should be involved with addressing poverty?

T: Yes, Ntate Jeff, really.

J: OK.

T: E, Ntate.

J: So you agree with James, then.

T: Yes, Ntate, I agree with James, Ntate Jeff.

J: OK.
Pastor Interview: “Tseko”

T: Yes, because we can say or I can say – we can encourage people to plough or – yes, to plough because we, sometimes so many people do have fields. But the problem is they have fields, no cow or no oxen to plough. No money to hire the tractors. When maybe somebody help them to plough, there is no rain, drought which is not allowing the people to be rich, rich. It weakens them every day until they die with their poverty.

J: Could the seminary maybe train pastors about farming so that they could help the people to know good farming techniques?

T: Yes, may—yes, Ntate.

J: Mmm...

T: Maybe that could be the “plus something.”

J: Yes, Ntate.

T: One of the things.

J: Yes, especially that one of Ntate – I heard that there is another Ntate – Ntate Basson – he is

J: Ah…

T: he is trying to …

J: Yes, he does temo ea likoti.

T: Temo ea likoti.

J: Yeah.

T: And I heard Ntate Molemo saying we were with Ntate “Basin” of LEC trying to show us how to do that temo ea likoti.

J: Uh, huh.

T: E, Ntate.

J: OK, yeah.

T: Maybe temo ea likoti can help.

J: Yeah, because it doesn’t require any oxen and it’s even good during a drought.

T: E, Ntate.

J: But you heard who saying that, the Minister of Agriculture? No,

T: The Minister of Agriculture was saying that we were with Ntate “Basin” -

J: “Basin” which is Basson -

T: Yes, in Kenya, I think…

J: Ah, and yet he’s LEC and Basotho have to hear him in Kenya. So maybe he could share his knowledge with the rest of the LEC.

T: Yes, Ntate.

J: But I don’t know. OK. If-

T: He was in Kenya they were trying to – I don’t know what was the main issue there but Ntate Basson was there and the minister, our minister of agriculture was there and Ntate Basson spoke about this the [unclear] to the people of Kenya at that meeting.

J: Mmm… OK, thank you, Ntate. Well, Ntate Tseko, I just have one last subject to ask you about and it’s HIV and AIDS.
Pastor Interview: “Tseko”

T: E, Ntate.

J: Did you attend seminars and classes about HIV and AIDS while you were in seminary?

T: No, Ntate. I don’t remember, Ntate.

J: You don’t remember.

T: E, Ntate.

J: I see.

T: Because, what can I, I can remember that there was people from Scott Hospital, they were, yes, they didn’t come during that time.

J: During the time that you were at seminary, they did not come.

T: Yes, because they were coming, they were not coming for every class. When you, when we were in TS3 I think and TS5, you were attending these classes of those people from Scott Hospital. But unfortunately during our time they didn’t come.

J: So even though you graduated between 2000 and 2005, you really didn’t have much training about HIV and AIDS.

T: Yes, Ntate.

J: But HIV and AIDS was a problem in Lesotho during that time, wasn’t it?

T: Yes, Ntate, it was.

J: OK.

T: We were just hearing it from the radio and from the papers, the newspapers not as a course or as a training or straight from somebody who is, who I can ask some questions.

J: Mmm… Did lecturers speak about HIV and AIDS in their other classes?

T: [sigh] Ach, no, Ntate.

J: No,

T: I don’t remember.

J: You don’t remember. OK. Did students talk to each other about HIV and AIDS?

T: As jokes.

J: As jokes. Why do you think people joke about something so serious?

T: I think, Ntate Jeff, the way it was announced to us at first, that’s why the people were joking about it.

J: “To us,” do you mean Basotho or people at the seminary?

T: Yes, the students and the Basotho.

J: OK, how was it announced to you at first?

T: It was announced that it was American what what…

J: An American Invention to Discourage Sex?

T: Yes.

J: OK.

T: And the people are trying to put fear in us in order to get into those practices.

J: I see.
J: So maybe you thought maybe it’s not real.
T: Yes, at first.
J: I see.
T: Yes, at first I didn’t believe that this is the real thing.
J: Mmm…
T: Yes, Ntate.
J: So, Ntate Tseko, if the seminary could offer pastors more training, would you as a pastor like more training on HIV and AIDS?
T: Yes, Ntate Jeff, because we – nowadays this problem is very serious, Ntate Jeff, very serious.
J: Do you think there are people in you parish and its outstations that are living with HIV and AIDS?
T: Yes, I think so, Ntate Jeff.
J: And do you feel like you’re well equipped to be their pastor when they’re facing HIV and AIDS?
T: Yes, because now I’ve gained some guidance from other people who ---- who knew it and who had something, Ntate Jeff – who are well trained about HIV and AIDS that I heard from them. Now I think I am better than at first, Ntate Jeff.
J: OK, Ntate Tseko, I’ve asked you many, many questions. I have one more and that is are there any other things, that you could tell me now that you are a pastor as you look back at your seminary education that you think might be important for my study? My study, of course, is trying to find out how people of the LEC feel about theological education, especially at Morija, but also, how could we help to make things better? Is there anything else that you feel I should know, Ntate Tseko?
T: OK, Ntate Jeff. Even though to study is very difficult, Ntate Jeff, I can say to more teachers in the seminary can help us most. And, again, if these people, the teachers, I don’t know in your staff meetings, in your discussion in the staff room about, I don’t know about your meeting – I don’t know anything but if you start in the staff room the teachers do not circle [unclear] or discuss about the students’ problems or the problems of the students. Maybe you just plan your work and when you finish you go home. You don’t really as the teachers have the meeting saying do you want to know the problems of the students, unless we have the problem of water which is – which can be seen by everybody. Like you, when you were there, you see there is no water. So as the staff, what are we going to do? But then the problems within the students, the problems within the school, everything needs to be solved, Ntate Jeff. Because we, the problems – the problems are always need to be solved by the prefects, the director and the board. I don’t know if the staff or the people who are always with us are trying to solve our problems. Even before the director or before the board. E, Ntate. Because there are always – there are some problems which you can’t feel free to settle with the board. You are afraid, sometimes we are afraid as Basotho we don’t want to talk too much to your bosses. I think that that one is the main problem, Ntate Jeff. And as the teachers who are our fathers and our mothers so you have no stage only that you are the teachers I think that your word can be heard by the board or by the director even the students.
J: Hm…
T: E, Ntate.
J: What you’ve said makes me wonder about something. There is one teacher who is also a member of the board. The director. The director is always in the teachers’ staff meetings and he’s always in the board meetings.

T: Yes.

J: So what would his role be in this thing that you’re envisioning?

T: His role be?

J: Yeah, what, how, would you want the staff to talk together about the problems of the students with the director?

T: Yes, Ntate.

J: I see. To try and solve them together with the director instead of the director solving them by himself?

T: Yes, by himself.

J: Or instead of the director taking them to the board.

T: Yes, Ntate.

J: I see.

T: The teachers, the people who are with us always, e Ntate.

J: OK, Ntate Tseko, anything else?

T: Yes, Ntate Jeff, I think eh ---, again, Ntate Jeff, the life in Koapeng is very difficult, Ntate Jeff. We need as the students or the students who are there at present time really they need great support from their families, their friends, everywhere they can get help, Ntate Jeff. I think they, the school can give them the access to go to their families, to their friends, to everywhere they can get help, Ntate Jeff. You see there is a limit of coming in by the people your friends, your families, there is a limit. They are allowed to stay certain days ha ke re. E, Ntate, and also as a student, you are allowed to go to them in the certain period, in the certain time. So it makes a great, a great problem, Ntate Jeff. For example, we are not allowed to come with our animals. Yes, they can cause the problems. But if you have them at home, when you have problem where you can go home and sell the sheep or anything you have it can be better. Yes, Ntate.

J: Ntate Tseko, thank you very much

T: E, Ntate Jeff.

J: And I wish you the best in your pastoral ministry and I appreciate your input about the seminary. Now, as I told you, I will listen to this and type the things that we’ve said and then I will post them to you or try to meet with you some time in the future so that you can approve it and then this recording will not be shared with anyone else. Only the typed paper that says that this is what Ntate Tseko and Ntate Jeff have said during this summer will be shared. Is that OK with you?

T: You are going to share with where, with your university?

J: Yes, I’ll be writing it in a paper for the university. Then when I get all of the general ideas I will also make a report to the LEC a brief report, briefer, that says “I talked to many people and here are some problems” and I may include a quotation from our interview. I may say, “One moruti said this during my interview, and another moruti said this--

T: Um, hmm…

J: and one student said this and these are all similar things. But I will not be sharing the entire thing. If members of the LEC want to read every interview they could go to my files but I’m not going to be just sharing them with everyone.
T: OK, Ntate Jeff.

J: Is that alright, Ntate Tseko?

T: It’s alright, Ntate Jeff.

J: Alright, thank you again, Ntate.

T: Thank you, Ntate Jeff.
J: We’re preparing to do a pastor interview. I’m here with Ntate Lejaha. Ntate Lejaha, thank you for being here today.

L: Oh, thanks.

J: I would like to mention a couple of things to you about this process so that you’re clear and then I want to ask your permission to continue.

L: Yes.

J: Ntate Lejaha, as I informed you, I’m doing research on theological education in the Lesotho Evangelical Church. I have sent questionnaires to pastors and students and will be sending them to my colleagues at Koapeng and to administrators. I have also been interviewing lay people and as part of this, as part of a follow up to the questionnaires I would like to have a conversation during which I’ll ask you about some of the same topics that are included in the questionnaire. The reason that I am doing this project is because of my interest in theological education in the Lesotho Evangelical Church, but also it’s as part of the PhD program at the University of KwaZulu-Natal. Once we’ve recorded this interview, I will type a transcript trying to accurately represent every word that we share together including pauses and if we laugh or whatever. I will send that transcript to you and ask you then to sign using your actual name to say that it’s alright. As I informed you, you will only be known to members of the Lesotho Evangelical Church, executive committee, administration, board of the seminary, and your colleagues and others in Lesotho as Ntate Lejaha. And that’s been the same for all of your colleagues. They’ve chosen names. Only I and you and, if necessary, an ethics committee or professor at the University of KwaZulu-Natal might know your actual name but this will not be available to your colleagues. If at any time you want to stop, please let me know and we will stop. I’m asking you for permission to conduct the interview, for permission to record the interview on this digital device before us, and for permission to use excerpts from the approved transcript in any articles I might publish or also in my thesis. Do I have your permission for those things?

L: You are most welcome.

J: Alright. Wonderful. Thank you very much, Ntate. Well let’s begin then. As you know, I’ve been sending out these questionnaires and I’ve been very pleased with the responses and I’ve seen some trends. One of the things that I saw as some trends had to do with people as they live their life at Morija Theological Seminary, and I’d like to ask you Ntate, did you attend Morija Theological Seminary?

L: Yeah, for five years.

J: For five years. Now I want you to tell me the period of time during which you graduated. I do not want to know the year. Would you say that you graduated between 1990 and 95, or between 1996 and 2000, or between 2001 and 2005?


J: Alright. Thank you very much. Those are the only indicators that I’ve got. That way I can say, “This person graduated in the last ten years or five years,” or whatever. Well, let me ask you this: Did you find that living at the seminary was helpful for your course of study?

L: Yeah, it was, it was very helpful. In the sense we were students so we wanted to pass our exams. We wanted to be pastors. We were told when we left our homes that we are going to be equipped with everything to be pastors, to be together with one mind. It was really helpful. It was very helpful because we could help each other. We worked as a group, individually. We met different people from different countries. It was really helpful, really, and sometimes we travelled from Morija to Roma in order to meet the Roman Catholic -- our Roman Catholic colleagues. So it was really, really interesting and very helpful. We got a lot of information from them. We got a lot of information from our own colleagues at
Morija Theological Seminary. We, as I said before, we met different people from different countries. For example, people from Tanzania, I mean Zambia, as professors sometimes. people from maybe England as visiting professors from America so they shared us their ideas about how the church should be run. They shared us things like how to pray, how to read the Bible, how to interpret the Bible, from their own culture. We had our own Basotho professors who taught us how to preach from our own culture and we had different views among students so it was really helpful, Ntate.

J: Thank you. I’d just like to follow up on one thing you just said and that is from different instructors you might receive different views about the same subject.

L: Um, hum.

J: Was that was easy for you? Did you know which views you could take or how to use those separate views together?

L: Sometimes it was easy. Sometimes it wasn’t. Let me make an example: Let me take before I came to the seminary, I had my own view from the – from my own cultural or Christian background. So when somebody say who is from America when they told us, “No, your culture is still good. Your culture is still OK. Everything about you culture is still OK.” Whereas the Europeans, they used to tell us, “No, your culture is not OK.” So our Basotho instructors were telling us, “OK, part of it is OK, part of it is not OK.” So one has to decide who is right, who is wrong. So we have to, we have to have our own view. OK, I disagree with somebody, I agree with somebody. Because maybe Americans – that is my own personal feeling Americans OK, they are not Europeans. Europeans used to exploit Africa, we don’t want to exploit Africa so I can accept their culture. So the Europeans will say, “OK we have told them everything, we have given them everything so let’s let them – let them live their culture and show us.” Our Basotho colleagues say, “OK we have read the Bible. We know the Bible now even in our language. We know our culture more than anybody so we are the people to interpret the Bible from our own view.” If we say this is wrong we know what is wrong, we know what is right. We don’t need somebody to tell us, “This is wrong and this is right.” I can disagree with Americans saying, “Everything about your culture is good.” I can disagree with the Europeans saying, “Your culture is 100% bad.” I can even disagree with Basotho instructors saying, “OK even certain parts of it is good, certain parts of it are bad.” Things like that I can disagree. I have my own view, OK. I can say, “What is good is good to me according to what I learned in the Bible and my own culture.” So it was sometimes frustrating and sometimes it was challenging.

J: I see. Alright. Thank you. Well I’d like to ask was life on campus what you had expected it to be before you arrived?

L: No, no no no no, not at all.

J: Really, in what ways was it different?

L: Before I came there I expected to live – how can I put it? – a very very very holy, heavenly angelic life. That is no negative thinking - only positive thinking. No negative people – only positive people. So everything I expected should be down to the line, so to the line, on the line. Neither left nor right. So it was totally, it was opposite to what I had expected - uh, anticipated.

J: Opposite?

L: Yeah, opposite.

J: In what ways? Can you give me some examples?

L: As I am saying, for example, I was thinking that, OK, ah, I wouldn’t fight with anybody here, not physical fighting but war of words. I wouldn’t – I didn’t – I didn’t have to
disagree. Uh huh. I was only to be taught the Bible and nothing more and to agree with everything that’s in the Bible. Ah, what else, let me think, as I am saying I expected a very very holy life. A sort of life, I think, the life that is lived in heaven. A paradise, I was expecting a paradise. A sort of paradise, prayer, hymns, prayer, hymns, the reading of the Bible for those five years, those four years because the fourth year I was out.

J: Did you find some of those things?

L: [pause and sigh] Yeah, partly, partly. I found that one has to read the Bible at least. One has to read the Bible. I know that I grew up in prayer. That is what I was expecting – to grow up in prayer – I grew up in prayer. I grew up in faith. I had to be faithful. I had to be strong. I learned to be strong when I was there. I learned to be, to be faithful when I was there because there were many challenges as I, as I was saying, both negative and positive. Sometimes we had to - I didn’t argue with my professors – the administration itself, not with the subject – with the way that the administration was was not OK to me. It was as if – things were imposed on us. We didn’t have a choice. Everything – if things were said things would be like this we had to follow. Although I didn’t want to but to make sure at least I complete my studies I had to follow. Ah, I was not expecting that anyway but as I was saying, as I was following I had to say, “OK at the end of five years I’ll be completing may God help me. So the more I put my faith in God, the more I had to accept some of the harsh rules of the seminary.

J: Can you give an example of a harsh rule that you didn’t find ---?

L: For me I was still unmarried at that time so to be told not to go out at any time when I know I am free – it was – it was hard. To be told when to pray - when and how to pray – it was hard to me, it was as if, “OK I have to attend prayer meeting, why should I - I have got a pile of work to do here but I have to go to the prayer.” Why should it be like this? So I find it totally unacceptable to me.

J: But it sounds like you’re saying that you knew that after the five years then you could move on and be more free in other ways and so you decided you were just going to struggle through.

L: Yeah, that is what I did. I knew at the end of five years I am going to be free. Help me get what I need to get here and accept what is here. I feel if I don’t change it, I must accept it. That was my feeling when I was at the seminary.

J: I see. But if you hadn’t had that philosophy, would there have been some things that you would have liked to have changed?

L: Yeah, definitely I would have loved to have changed some of the things. Like, um, [pause] I wanted the students to be independent both in their minds and in their private lives. To be very much independent for the good of the church they were, they are to serve. Because when we are at the seminary we become angels. We abide by the rules. Some of the rules, like if I am told, I was already over 20, if I am told not to go out whenever I like, it’s strange. And no reasons were given. It’s a rule.

J: Hmm… Who made these rules?

L: Ah, I’m not sure but I was told that the former students, the former students made that. And I think the thing that was most interesting was we were very much, we were not independent as I am saying. Because even if we wanted to tell them most of them say, “OK, they’re OK.” Its difference was playing a certain role because some people ask to combine the theological school and the Bible school. So the old people were saying, “It’s OK. Why should they be allowed to roam about in the streets of Morija?” But we young people say, “Ach, that is not OK, this is not fine, we should be free. I should go out and visit my home whenever I like. It is not far from Morija. I should go to Maseru whenever I
Pastor Interview: “Lejaha”

145 like.”  If those classes are my own responsibility.  Why should I be forced?  So I said, “OK,
146 I am learning but it was very costly, very costly.”
147 J:  Costly… to you personally.
148 L:  Personally, yeah personally.
149 J:  Well, did you sense a strong feeling of positive Christian community while you lived at
150 Morija Theological Seminary?
151 L:  Not that strong.  OK, it was but not, in a way not that strong.  As I am saying the rules, for
152 me they were as if we were more in the legal part of it, not in the spiritual, not in the
153 spiritual part of it.  There were laws which were said to be Christian laws but a Christian to
154 be ruled by laws is not a Christian in my own view.  A Christian should be Christian
155 without laws.  I always make an example in my own parish that, if you are not a thief, there
156 is no reason to have an article “Thou shalt not steal”.  If you are not a thief.  So a law for me
157 does not make Christianity or does not make one to be a Christian.  But on the other side,
158 OK even without the laws, we felt sometimes we could – we had Bible studies together –
159 two or three people - we can discuss issues - theological issues or Biblical issues so they
160 made us grow more in Christian faith.  Uh, we had, um, not – we had differences in
161 interpretation, matters of interpretation so that made us to grow more.  That is why I am
162 saying, “Not that strong.”  You are stuck in the middle.
163 J:  I see.
164 L:  Uh, huh.
165 J:  Earlier you said that you had expected something holy, almost like life in heaven.
166 L:  Uh, huh.
167 J:  And then you found the exact opposite.  Or the opposite.
168 L:  Uh, huh.
169 J:  And I’m wondering, did seminary turn out to be just like your hometown or your home
170 village or was it different in its own way?
171 L:  It was different in its own way.  Because in my home, in my home village, I was free at
172 least.  To do whatever I liked whenever I liked.  And in the seminary I wasn’t free to do
173 whatever I liked whenever I liked.  So it was quite different.
174 J:  Yeah… Do you think some students needed to have those rules?  I hear you saying, “If
175 you’re not a thief, you don’t need the article that says ‘Thou shalt not steal.’”  Do you think
176 we need rules at all at schools and in our society?
177 L:  [pause]  Um, this is a little bit difficult because personally I think there should be rules but in
178 an institution like Morija Theological Seminary they should be there but what they should
179 stress more is the individual responsibility.  That is what should be stressed more.  OK there
180 should be rules to discipline but I feel that in Morija Theological Seminary what was
181 stressed more was rules but not self-discipline or self-responsibility.  I think there should be
182 rules to discipline but at the same time what we should stress more is self-responsibility.
183 One should be responsible for what he or she is doing.
184 J:  Since you’ve mentioned the rules and self-responsibility, I want to ask you about two of the
185 aspects of government at the seminary.  First I want to ask you about the prefects.  Did you
186 find the system of prefects helpful to you in your course of study?
187 L:  [pause]  On the other side they were and on the other side they were not.  Sometimes I felt
188 they were not always representing the students as they should be.  They are representing the
189 administration of the school.  Because I think they were told what to do, how they should
190 handle us and they did not take the mandate from the students.  In my five year stay in the
Pastor Interview: “Lejaha”

Morija Theological Seminary, we only had the general meeting in my first year. There was no general meeting in my second year. There was no general meeting in my third year. There was no general meeting in my fifth year. I searched personally, I started to have that. I think that’s one of the things that makes the life at Koapeng or Morija Theological Seminary not that much Christian sometimes. We have no views, we have orders from above. And we have nothing from the ground.

J: And when you say “from above” you mention administration…

L: Yeah…

J: At Morija Theological Seminary who participates, who is the administration?

L: I think the director. He and he only, I think personally.

J: He only…

L: Yeah…

J: So…

L: The board is there but I just feel that he is the one who does everything. The prefects are there, the staff members are there, but he is one who is doing everything on his own.

J: And did he share some of these rules with you or was it always from the prefects?

L: No, it was always with the prefects. Even only the head prefect.

J: I see. And do you think that’s a good system for the government of the students?

L: No, no, no, no, no, no, not at all. I think: 1) The students tend to be more afraid of him and he should have done something to make sure that the students are not afraid of him, they should be free to say whatever, even if he disagrees. But the students are a little bit afraid to say what they know he does not agree with. So he should have come directly to the students and say, “What is your needs?” so when the prefects came, he can agree or disagree with the prefects so that the prefects can come back to us and say, “OK the administration said, ‘this and this and this and this and this.’” If we insist that should happen, he should come and try to convince us this is needed or we can try to convince him this is needed. At least one part could have compromised but there was no compromise. It was just one way.

J: You use the word “afraid” – what were students afraid of?

L: Of being expelled.

J: Expelled…

L: Yes, from the school.

J: I see. So did the prefects or the administration at anytime say, “If you don’t follow these rules, you can be expelled.”?

L: It’s within our culture. In issues like that, you know that if you don’t follow the rules, you are going to be expelled.

J: I see…

L: It’s within the culture. We know it’s a punishment. That’s the only punishment that is well-known.

J: Now, Ntate, I want to ask, was there ever a time when you failed to follow a rule and you had to sit down with the director and discuss that. And if so, please don’t tell me exactly the situation but was there a time and, how did, what happened?

L: No, there was no such time. I did fail the rules, I did fail the rules but I was not caught. [laughing]

L: I was not caught, luckily. Like sometimes I didn’t attend the evening prayer, especially on Saturdays when I am watching soccer somewhere on the television or soccer at Morija playing I didn’t turn up to the 5:00 prayer. Like what, sometimes I go to my home place without the permission. I didn’t even bother to ask the permission so it’s just that I was not caught.

J: I see. The evening prayers and the morning worship services – did you find those meaningful and spiritual?

L: For me they were not spiritual, they were too much academic. They were very much academic. That is I want to do right, not spiritual…

J: I see, to do right…

L: To do right, what is needed to be a perfect pastor.

J: A perfect pastor…

L: In the sense that I can, I can read the liturgy well, I can preach well. There’s a standard of preaching we are taught and I can meet them, those requirements. Those who can sing, they can sing well so I ask them to teach my congregation how to sing. So things like that, it was more academic than spiritual.

J: If there is…

L: But…

J: Sorry…

L: But for the first time that I came I had the expectation that I am going to a holy place so, with flowers and all such things, so the first prayer that I was there we even had the holy communion it was very touching and I will never forget that. Even when I was doing my final year that first opening was touching to me. It was very spiritual to me personally. But during the course of the year they lost the meaning.

J: Do you believe that the students at the seminary respected one another?

L: [pause] Ah, in my view I would say yes, they respected one another. Because we were living our own lives from different places, though we were all Basotho, but we are from different places so we think, I think we respected one another. The only difference that I have heard of is when I was doing my, when there was a time when there were Botswana students and I felt that we were somehow somewhat discriminating them. Because Botswana culture and the Basotho culture they are not that different, even the language, they are not that different. But sometimes I just felt, it was just a feeling inside, that why should be discriminating them. But generally we respected each other. There were difference of views, sometimes hard words can arose but there was no fighting, no insults. In my time there nobody was ever expelled. So I think we respected one another.

J: I see. Alright, thank you very much. I want to ask about the lecturers. Did you find that the lecturers were concerned about your well-being? Did they care about how you were doing?

L: I think [pause] that is where, I think, that I can say the director – I respect him for that. He cared very much for our well – for our social life. He wanted to know how life is it back home. Sometimes he could even act as a counselor for us – for our own social problems. And I think for the side of the Basotho instructors, he was the only one who cared. Apart from that, the foreigners, they were very much concerned about our lives – back home, in the seminary. They were trying to support us – trying to advise us how to take care of certain problems in the seminary, giving us different advises, they were very caring, the director and the foreign instructors, I think they were very much caring. But others, the
Basotho instructors, they were not that caring. I don’t know – we couldn’t approach them the way we approached the director and the way we approached the foreigners.

J: It’s interesting – it seems like earlier you were saying that with the director things only came one way…

L: Um, hmm…

J: …and there are harsh rules, but now you are saying the director is caring and approachable.

L: No, the difference is social life is different from the school or the campus life. I guess I’m saying – let me be very frank with you – be clear – if I must [unclear] home, and if you can share the problem with him, he will show – he shows that he cares, he cares. Although he won’t say, “Go home and prepare this and this and this and this,” but sharing that with him was enough for us to say, “At least there is a father for us.” If he can give you a piece of advice, “Why don’t you do this so that you can come up with this problem?” Normally sometimes he can be very good to us, but the school life, no he was harsh. Socially he was good but as for the proper running of the school I felt that he wasn’t that good. But socially, our lives socially, he was caring. But although, alas, I believe they would disagree with me - it all depends who you are how do you approach things.

J: Yes, of course. You use the word “father.”

L: Yeah.

J: Is that your own word or a word that other students used or that the director uses?

L: No, it’s my own word and some of my colleagues, and some of my colleagues. If we had a problem, if we had problems, different problems at the seminary and many people were, “OK, go to the director and he can help you,” and then you come back, “He did help me.”

J: OK, well that’s good to hear. And so the other Basotho lecturers, is it because students just didn’t have exposure to them as much or you’re not sure why they didn’t seem as caring?

L: I’m not sure why they were like that but they were just like that.

J: I see.

L: Uh, huh.

J: OK, courses – the courses that you took at the seminary, did they seem well prepared and well administered?

L: [pause] Let me say – mmm - [pause] Let me discriminate again [laugh]. As for the Basotho pastors, the Basotho lecturers, sometimes I felt they giving out-fashioned thing…

J: I didn’t get that word…

L: out-fashioned, ...

J: Oh, out-fashioned, old-fashioned…

L: out-fashioned things – um… OK they prepared like teachers but they didn’t make enough researches. We could learn that from the questions that we asked. I remember when I was doing my first year, and one of my colleagues asked one of the instructors, “Oh, where is satan from?” And that person was very bitter. “I’m going to preach – I’m going to teach you about God and you want me to teach you about satan. How can I – it’s a stupid question.” So things like that shows that OK they are doing but they are not well-prepared. But as for most of the - I think we only had one Mosotho who really impressed me – the way he prepared, the way he gave us his lectures, he was – he did his researches – preparations they were very good. He showed that he was – that he had prepared beforehand because he was, even though we learned to accept if he does not know the answer if we are, if we ask, it showed that he prepared. As for the foreigners, I think we only had one whom I felt he didn’t prepare well accept to blame us - we were stupid “the
Pastor Interview: “Lejaha"

Basotho people are stupid. The Basotho people cannot go to Europe and study well,” all such things, so we tend to be bitter. “Oh, we don’t learn, then why did you come here?” But generally the foreigners they were prepared. They were well-prepared generally.

J: You mentioned that one way that you think maybe the Basotho were not well-prepared is that they didn’t always answer questions.

L: They didn’t always answer questions.

J: Do you think that maybe that partially that has to due with culture? I think – tell me – I mean I, of course, am an American. One of the things that happens in post-high school education in America is that we’re encouraged to ask questions but I’ve noticed that that’s not necessarily a Sesotho teaching style so is it possible that yes, they were prepared, but they felt like you were disrespecting them by asking these questions?

L: This is disrespecting them and being a teacher in Lesotho shows that you know everything so it’s more cultural, I think.

J: OK.

L: It’s more cultural than reality.

J: But you think also that sometimes they weren’t as prepared as they could have been.

L: I think that they were prepared but if you ask a question, a certain question, and they feel that they don’t know it, they will not say that they don’t know, they will maybe say you are out of the point or in a place that – they wouldn’t answer like that or “this is what I’m teaching you – don’t ask question like that. I am teaching you and yet you ask such a question. Listen what I’m saying to you and you’ll understand.”

J: I see.

L: That matter of yours you will never understand. You will come out wrong.

J: Alright. I’m just thinking as an aside about the question that your colleague asked. Had I been asked that question – I have a book here on my shelf called “The Origins of Satan” by Elaine Pagels and it talks about the way that people began to talk about Satan from the early Hebrew understanding on through. And so it’s a very interesting question and scholars have written about it but I also know that I do have colleagues who want to say, “No, I have these points that I want to give you today and ‘Who is Satan and where did he come from?’ are not part of it. So, anyway, that’s an aside, Ntate.

So I was going to ask about expatriate lecturers and you’ve really given me some help on that. Let me just ask you about the courses that you did take: can you think of some that were particularly helpful and useful to you?

L: Now?

J: Yes, now that you’ve become a pastor.

L: Let me say all of them except French – I took a little French. But now that I’m a pastor I’m working in - with people and sometimes not, both uneducated and educated, and there’s very educated people and they come out with very challenging questions, Biblically and theologically. So I always refer to what I have learned. I even use the techniques that were given when I was learning at school doing my own researches and they help to keep me reading. So had I not been told Morija Theological Seminary I don’t think I would have asked the questions. I would be meant to say, “I don’t know go and make the research. I’m going to make my own. I’m not sure this one.” So this is why I have learned to be like that. If I was not at Morija Theological Seminary I don’t think I would have done that. The other
thing is Biblical Interpretation. I was not good at the Biblical languages. But at least when I am preparing my sermon I can take a Greek dictionary and prepare from the New Testament and try to understand what I am going to preach about. I'll try to bring two things to make my sermon as clear as possible, as close to the text as possible. And I think the only disadvantage that thing has done to me is that sometimes when I am listening to other people preaching I just felt, "Oh, now they are out of the point." So I just fear sometimes I just don't grow up spiritually. I happen to be too academic even when I am listening to somebody's sermon. It can be on the radio or listen to somebody especially when I learn that that somebody had received a particular training.

J: OK…

L: Sorry, the other thing is now that we have this pandemic, this HIV/AIDS pandemic, so to have done counseling, pastoral counseling at school, it helps me to work with the people who care for those people. I work with support groups in the villages. I try to give them counseling lessons. I do counseling to the affected people. I do counseling to the married people. Although sometimes culturally it is still difficult to hold a counseling session with a person who is of my father's age maybe, and to speak the secret of marriage. It is not easy but through what I have learned from Morija, I can approach things from different angles. It's really helpful, really helpful.

J: Good, that's good to hear. You mentioned that French really hasn't helped in your ministry…

L: No…I have even forgotten it. [laughing]

J: [laughing] There were no other courses that you would say weren't very helpful?

L: Pardon.

J: Were there any other courses that were not very helpful, or only French?

L: No, only French.

J: Alright.

L: But still if I can be given coaching to study it and to know it, I do think there are still books in French – theological books in French – or any other book in French where one can learn anything from French. And to know French is worth knowing especially when you are in Africa. If you know French and English you stand a chance to travel anywhere in Africa.

J: Yes, yes. One more thing before we move on to talk about field education, and that is you mentioned that you felt that you received some counseling especially from the director – at least you could talk to him about social things – did you find that he could keep confidences? [pause, with no answer from Ntate Lejaha] If you said, "I'm telling you this but I don't expect you to tell others…?"

L: [sigh] No, he will say – OK he can be very convenient – But you will see, you will hear that people are saying, "OK we don't know who it is but we have heard, 'Somebody has done this and this and this and this.'" They won't be sure who that one is but knowing that you have said that he will take that as an example in his lectures.

J: How did you feel about that?

L: Since I only went to him once and - I felt that they couldn't say anything to me – they didn't say it was me, it was just "one of the students has done this and this and this and this." I didn't feel that bad, but at the same time I felt a little bit, ah, I felt, "OK, I shouldn't trust him." But still, I took that, "At least he has helped me." He was just taking that as a chance to show the students, "What about if you can – if somebody can say 'this and this
Pastor Interview: "Lejaha"

J: Do you think it would have been better had he used examples that he made up or from a parish?

L: I think we could have made exams from the example he had made up.

J: OK, alright, I'd like to move on and talk about the internship – the field education. And you mentioned earlier that you were four years at Koapeng…

L: Um, hm.

J: …and then you were in the field for one year?

L: Definitely.

J: Alright. So, I’d just like to ask a couple questions. One is, do you think that was a good experience – do you think it should continue to be a part of the curriculum?

L: [sigh] For me, it was really. It was a good experience, very good experience. I was in town, where, in town, there are different people. There are different people from different places. So I am from a village. So to combine the village life and the town life is quite different. The town people are very open. Whereas the village people are not that open. So to have worked in the field for me with different people from different levels it was really challenging. It was really educative. I learned a lot from them, from different people. It was true that I was under certain pastor, so sometimes he could instruct how to do and I felt, “OK, I can’t do this” but since I was there, I was told to respect – mine was to do, not to ask. So what should be done should – the pastors who are to supervise the students should come to the meeting with the students. And the administration. The students should say their expectations they have learned for three years so they should say their expectations from their parishes they’re going to be attached. And the pastors should hear their expectations. Even the administration should hear their expectations and those expectations should be put together. And the students should be obliged to meet those expectations knowing that I’m going to do this. So you just go out knowing that, “OK, I don’t fear pastoral work under certain pastor. What I’m going to do? We are not exactly sure.” But still at the seminary, normally we are not taught how to write this collection books, bookkeeping, or such things. I learned them when I was at the internship. So I think it is needed but I think it should be reviewed.

J: I see.

L: It is needed – quiet needed but should be reviewed. The students have their own – what they have expected. The school itself, or the seminary itself, and the pastor who has someone to work under him.

J: Do you think that you were prepared well to go to your internship year?

L: Yeah, I was prepared. I can’t say well because I was not hoping to go to town. I was thinking of going to the village.

J: Mm.

L: I had a reason to have expected to go to the village. Although most of our parishes are in the villages, not in towns. I think we only have 11 or 12 town parishes so most of them are in the villages so I felt that I think we should be taken to the – it’s OK to go to the town parish but normally somebody could then expect that what could be done that one should be asked his views, “What parish do you want to go? and why?” OK, we were asked but everything was cut and dried. So there was no really asking.

J: I see.
L: Yeah.

J: Alright. When you returned to the seminary for your final year, did the courses and the lecturers try to integrate your field education experience with what you were learning in the classroom?

L: [sigh] Not most of them. Very few of them did that. Very few of them did that. Most of them just went with their lectures as if nothing has happened. Most of them.

J: And the ones who did try to bring in your field experiences, did you find that helpful?

L: Very helpful, very helpful, very helpful. Even my ministry now because some of the things that we shared together from different parishes, they are really helping us now together. Because we know that if this cannot exist where I was, it existed where somebody was. And he say that, “This thing was tackled this way.” So it was very helpful, very.

J: Good. Thank you. Well, I’ve got a few more questions on a few more things. Are we still OK to continue?

L: No, it’s still OK.

J: Alright.

L: … I can say that it’s still fine.

J: OK. Alright. Upon leaving the seminary, were you adequately prepared to understand and interpret the theological foundations for church life in the L.E.C.?

L: [sigh] Let me give you a very interesting thing. When I was leaving to go to my field work, I felt I was adequately prepared, and I was well-equipped. But after my final year, I felt I was weak. [laugh] You know the things that I have learned from the experience I had from the field made me that, it was as if I could have one more year to have learned one more at least. So I felt I was not, theologically I was not well-prepared. I just felt as if there is something lacking. What I don’t know but I thought, “I am not well-prepared.”

J: Mm.

L: Uh, huh.

J: Would you have liked the seminary to offer a Bachelor’s Degree qualification?

L: Oh, yes, even more if it’s possible. Even more if possible. You know, I am a kind of person who believes very much in education. I feel that our church can be very much benefited if most of the pastors or all of the pastors are well-educated. So that we can meet outside and holding the diploma, “I am a pastor. I am supposed to be a leader.” Or somebody who is holding a Master’s Degree in the consistory so if I am a leader, sometimes that belittles me, I feel I am belittled. Some people, the community people respect him, what he says because academically they know that he’s - OK, I might hold a diploma in theology, he might have Master’s in economics, or what something like that, but he has something more than I. Whereas culturally in the past, pastors used to be the most educated people in the community because the most educated people were teachers, so pastors were above the teachers.

J: Mm, hm.

L: But now people are very educated. Pastors are well-respected. People expect to have different things from them. But if they can find out, “OK they are only getting a diploma…” many would say, “Ah, why should we respect them? We have something more than them.”

J: I’m asking you to speculate now. Why do you think the seminary does not offer a Bachelor’s Degree?

L: I beg your pardon.
J: Why do you think it is that the seminary offers only a diploma and not a B.A. or a B.S.?

L: You say why?

J: Yeah, I’m asking you to speculate – what reasons do you think it is? or they are?

L: I think the reason is that most of the pastors are holding a diploma. Even the ones who are in the church administration are holding a diploma. So to have somebody, to have people who are holding a higher qualification than them can be a risk to them. That is number one. Number two is just culture. I think, I just think that our church is – it does not know where it is moving to. It’s just there going out, going, going, going – where, we don’t know. OK, culturally, we say, “OK, to be a pastor we have to undergo a certain training at the Morija Theological Seminary, and nothing more. That is – they don’t care. One is that the people in administration, church administration, the pastors, are all holding the diploma. Two is that we don’t have a direction. Where are we taking the church of Christ? And why? That is the problem – that is the reason.

J: Thank you, Ntate. I’d like to ask a few questions about Christianity in culture. Do you feel like the courses and your time at Morija Theological Seminary prepared you adequately to respond to issues of Basotho culture in your ministry?

L: Yeah, definitely, definitely. I am a Mosotho. I grew up in Sesotho culture, but in a Christian family so I know what are the challenges – what are the cultural things which I can spiritually relate to Christianity. So it’s true that some of the things that were put… or some of the things that were said to be bad in our culture, they are aren’t that bad because really it is again true that there are very bad things in our culture and that thing to tell a Christian, “OK, God is almighty. God can do everything to you.” But our people respect their culture more than God. So we have to make them not to say, “OK, our culture is bad” but to have a certain approach so that they would appreciate more the power of God than the power of culture. It’s really that our people, even among the pastors, we are pulled by the terms of culture rather than the terms of Christianity. So even if, when you condemn culture, we don’t condemn it from the terms of Christianity, even when we condemn Christianity sometimes, we say, “Our culture is good, it’s good, it’s good.” Sometimes it’s not 100% good. Our culture is good, it’s very good, I love it - also the things that happen in our culture are not contrary to Christianity. But as I’m saying, I have my own personal faith that some of the things in our culture which are very strong, which are very binding to our Sesotho culture they really don’t appreciate the power of God. That is my own personal feeling so from Koapeng, from Morija Theological Seminary, to the field of the parish I was told – OK, I didn’t read much about culture, I was not taught much about culture but I read much. I tried to read much about our culture, how to integrate the gospel with culture. So I’m working on that in my parish and I think it is still working - for example, for us it is the culture for a pastor to bury someone, but for those people who are in the church, they don’t want it to work in that way. They say that if someone is not a member of our, a member of the church, the church should not go to his funeral. So what is the culture there? What should we do instead – the people or the culture of burying one another? Because it’s our culture to bury one another. A chief is going to play his role. Anybody there is certainly going to play his role. So if a pastor is there, he is expected to play his own role. So that is culture. So if the church say, the local church says, “OK pastor, that person was not a member of the church. Don’t go and bury him.” Still it’s the culture. They believe that if you bury him, he will conduct the burial service, that somebody is going to see heaven beyond the grave. So it’s still culture so we have to tell them that no, it’s not like that. Let’s go back to the Sesotho culture. But tomorrow they would say, “OK, now that your children have gone to the circumcision school, we are going to take drastic steps against you.” I say it’s not that, our culture is good. OK, certain parts of culture are good and certain parts of our culture are not good. You shouldn’t say, “OK, this is bad.” No, it’s not like that. It is our culture to bury one another. It is our culture to cry with those who cry,
the Bible says it. So why should we be against our culture when it’s good? Why should we be against the Bible? But the law of the church says this concerning the circumcision so they are going to take drastic steps against you.

J: And how do you feel about those laws of the church, for instance about lebollo?

L: The main thing is that I’ve never been there so I don’t quite understand what it is. But from outside, I don’t like it. One: the people who are from there, who are from lebollo or circumcision school – initiation school - [unclear] from initiation school, they are not what they are expected to be as we are told they are taught. What they know perfectly is that they can sing those songs of theirs very well. And after that, the boy at age of 18 will marry because he has the impression that he is now a man so he should marry. Three: they are not responsible people. So I just feel that it is – it does not give – it is just hindering children from getting education. What is - OK, at school now, at our schools, culture is taught. Why should it be needed from the lebollo? Because the people who are from school, they know culture even the Sesotho language more than the people who are from the lebollo. So I feel I don’t like it. It should - had it been mine, it should be abolished or at least if it is not abolished, it should be taken back to its roots. I just feel that it has lost the meaning now, it has lost the meaning. Let me make an example, we are told that somebody who could own that school should be over 50 years…

J: 50 years old, this is for ramophato?

L: Yeah, ramophato – basuoe - the teacher, the teacher there should at least be over 40. But now we found boramophato, the owners, being as young as 20.

J: Mmm.

L: Basuoe as young as 16, 18, something like that. So that’s what I am saying, it has lost its essence, its goodness in the culture, its richness in the culture. As I’m saying, we have our own culture. Let me make an example. Our culture stipulates very well that when there is a dead person in our home, we should cut our hair and wear the sort of cloth on the neck. It is not just done, we know that the eldest son, then the father and so and so and so on. So we are expecting that the people from lebollo should know such things - they don’t know. It’s culture. So what is it that is taught there concerning culture, what is it? Really, I don’t know it but I feel it is useless now.

J: Do you think that the seminary could do a better job of helping the students to discuss these issues of culture – and I’m thinking about what we’ve been talking about: burial practices, lebollo, balimo, polygamy, a number of things – could the seminary spend more time on that or should it?

L: Definitely, definitely. Especially lebollo. Polygamy is not much a problem in our culture now, it is not much a problem. Maybe the Swazi culture, but in our culture it is not. But lebollo should be discussed very deeply and the balimo, and the balimo.

J: OK.

L: I don’t like balimo myself.

J: You don’t like balimo yourself.

L: No.

J: But you do practice many Sesotho cultural traditions.

L: Since I am a Mosotho, I do think so.

J: Yes, of course.

L: Like I like my language very, I like my language. Even our traditional attire. I don’t have it but I’d like to wear it and somebody who is putting on traditional attire, I envy him. I often
in my parish promote the habit of giving. That is our culture. If I say, “Oh, Ntate Jeff, can you please give me glass of water?” In Sesotho it is more than that. It shows that that person is hungry. Because there are many springs along the road but he has decided to come to my place and say, “A glass of water.” It’s more than that. That person needs food.

So I always encourage that. The thing that burying one another, that is our culture. I want to discourage the habit that is now growing. When there is a funeral there is a dead person and the dead body is still in the mortuary when you go there to go for condolences, there is always tea or drink something like that. It is very expensive. But in Sesotho, we should go there carrying something. We have a Sesotho saying [Sesotho] that is “You give out condolences with nothing.” Put it that way – you say you are sorry but you don’t give me anything, that is when you go to a place like that, you have to have something.

J: And yet it’s different today.
L: Today it is different, you get something...
J: When my mother dies, you expect me to feed you...
L: Yeah.
J: Today.
L: Uh, huh. So culturally, it is not like that. Those are the things that we need to go back to them, the culture.
J: Mmm.
L: Not going back to balimo, no I disagree with that. But there are many good things that we should go back to.
J: Mmm.
L: Hm, hum.
J: You mentioned earlier that you noticed that the American expatriates had a certain thing to say about culture and the Europeans had a certain different thing to say...
L: Um, hm.
J: …and the Basotho. Do you feel that the expatriate lecturers worked hard enough to learn about Sesotho culture?
L: [sigh] Not just that you are American, but I think the Americans they work hard to learn the culture. As for the Europeans, they don’t work hard. The Americans have a mentality that we are human beings. The Europeans, have a mentality they are “going to teach them everything, they know nothing. We have come here to teach them.” That is why they don’t know, some of them, they don’t even know our language. They sometimes don’t learn the language. Let alone the culture or such things.
J: So would it ---
L: There are few Europeans who learned our culture but most of them they don’t care.
J: I see.
L: I remember one lecturer who would be very angry if he is being spoken to in Sesotho. One can say “mashome a mabeli” he will be very angry, “Why don’t you say ‘twenty’ so that I can hear?”
J: Even though here we are in Lesotho.
L: Even here we are in Lesotho. At least we can say the [unclear] are twenty. So you see?
J: I see. Would it be helpful if, when expatriate lecturers come to share at the seminary, they receive a small course to help them learn about culture?
L: I think what should be done if everybody who is going to work at the seminary should go, for example, to my parish and learn the culture, learn the habits of the Basotho, even the parish work. I think you will be well-equipped to teach at the seminary that way. Maybe three/four months.

J: OK.

L: Uh, huh. To work with people at the grass roots level with some - with a pastor monitoring him.

J: I think that sounds like a good idea. Let’s move on. There are just two more sections if it’s alright.

L: No, no, it’s alright, it’s alright.

J: I also am very concerned about issues of how pastors are thinking about poverty and with regard to theological education. Is there poverty in your parish?

L: [sigh] The people are very poor. Very poor in the mountains where everything is expensive.

For example, we use bakkis as a transport. They are very expensive – very, very expensive. Since we are – since the people are far, it is too expensive - the fuel is expensive. The food – expensive. Everything is expensive. It’s true some of the food we can produce our own – like maize, we can produce maize. We can produce wheat. We can produce beans. But in a drought, something like the one we had, people are becoming more and more poor and the HIV/AIDS – is getting its own stage now. People become weaker and weaker. The people are very poor, very poor and the people are being retrenched from the mines.

J: Alright, we were just talking about poverty.

We’re continuing to talk with Ntate Lejaha and I want to ask, since you are saying that the people are very poor in many places around your parish, do you feel that the courses at the seminary helped to prepare you to deal with the kinds of issues that the people face with regard to poverty?

L: [sigh] Not that much. But in the side of poverty, not that much. Because I don’t think we are taught how to make projects. Because that is what is more needed in our church – projects – local projects – how to fund them, how to make people raise their money, raise money – that is what should, that is what is very much needed. Like myself, I have tried to teach them how to - not to plant maize at least to grow cash crops in their fields so that they can get money. So the school should prepare people to make projects that will benefit the community. And when the community is rich, the church is easier to become rich.

J: Were you able to talk about poverty biblically and theologically at the seminary?

L: No, not at all.

J: OK.

L: Not at all.

J: Would you like to see the seminary begin to offer courses that help the potential pastors to deal with these issues?

L: Yeah, definitely, definitely. Especially now when HIV/AIDS is taking its own course. Definitely because people are becoming poor. People are being, as I said, retrenched and when they are retrenched, they are from the mines. They go, they come here in Lesotho very weak. They cannot go to the fields to grow up crops. So something should be done to have projects. There should be projects in the villages.

J: Would you like to see the seminary provide additional courses for pastors in the field around those issues?
Pastor Interview: “Lejaha”

L: Definitely. I think, personally I think One: the formal theological teaching of a pastor is not enough for a pastor. Two: at least if you are having that problem of theology, you should have a sort of refresher courses every year, maybe a week or two weeks every year. Like myself, when I was there, I was taught nothing about HIV/AIDS so I had to find my own means to attend that thing about AIDS. It was 2000 or 1990s something like that.

J: I see. And that’s the thing I want to look at next is HIV/AIDS. You attended sem—or you graduated at least between '95 and 2000…

L: Mmm.

J: …and you were taught nothing about AIDS in seminary.

L: Um, hm. No.

J: Really?

L: No.

J: Alright…

L: We only talked about it a little bit…

J: Uh, huh.

L: …not really as a subject.

J: I see.

L: Yeah.

J: So I heard you saying you wish you would have been taught something about AIDS.

L: Uh, huh.

J: And AIDS was well-known in Lesotho at that time.

L: I'm saying they didn’t talk about it that much. It can just, it was even in the whole country, 2000's not far, but the whole country didn't talk about AIDS that much. In the 90s it was still far. It was something new. It was something to, for the foreigners or the people who are not well, the sick. It was only after 2000 that the government, even the people, began to take AIDS seriously. Unfortunately it was late for us because we have left the seminary.

J: Is your parish experiencing difficulties with HIV and AIDS?

L: Very, very. I bury young people almost every Wednesday, every Saturday. Young people – leaving children - most of them under forty. Almost every weekend. I know I buried the mother this year and next week I am going to bury the father. So I have many orphans in my village, many orphans in my parish. There are many.

J: Do you see a lot of stigma and discrimination in your community against people with HIV and AIDS?

L: Yes, it’s dying but slowly. It is still strong. It is still strong but there are positive things - OK this thing is dying and people are beginning to accept it - in my area where I am
staying, people are beginning to take their tests to test their status. We talk about it in the
church, in the community. If, when somebody, if somebody’s dead, we can talk about it but
because of that stigma we cannot talk about it when the young people is dead because the
family would fear that that member of the family has been told, labeled as an HIV sufferer.
But if it is an old person, we can say, “OK, he was old, he is dead.” But young people, can
you see they are dying in the large number? Let’s respect ourselves. Let’s go back to our
culture. Let’s go back to the Bible. So it’s easy to say that, but if I can say when the young
people is dead, and I say young people we are dying because of AIDS, the members of the
family won’t be happy.

J: Would you like to see the seminary offer more continuing education courses about
counseling and stigma and discrimination and facts about HIV and AIDS?

L: Yeah, yeah.

J: Alright. Well, I’ve got one more question from my side and then if you have anything else
to add after that I would love to hear it. My last question is to ask you what do you think
about when you think about the Christian ministry – the thing that you were preparing for at
Morija Theological Seminary – what is it to be a minister in the L.E.C. and in the Christian
tradition?

L: What a challenging question. [laugh] To be a minister in the L.E.C. is to be a shepherd. To
be a minister in the L.E.C. is to be somebody who is up there who can administer the
church, somebody who is up there who can administer the church schools, somebody who
is up there who can administer, in certain, some parishes – the clinics. It is somebody who
is there for the politicians, who can help the politicians from different parties. He is
somebody who is a counselor or a social worker in the community. Somebody who is in
the mountain communities. Somebody who is an economist. That is to be a pastor in the
Lesotho Evangelical church is to be everything helpful. So to be like that you have to adapt
some means as I am saying to be an economist you have to find somebody who is good in
that so that he can help the people. To be a politician you have to mingle, to mix with the
politicians for the good of the community. Because in our culture, whether you can be a
Roman pastor, Roman Catholic pastor, a Pentecostal pastor, a Lesotho Evangelical church
pastor, all in the community look upon you for help. They think that you have money
because you can drink tea in the morning. [laugh] So if they want money, you cannot just
say, “I don’t have money.” You have to try by all means to say that you care. If you can
help, can go to somebody, he can help you. You can do something that can help you. I can
talk to somebody who can help you. Let me make an example. If somebody can come who
is a pastor, “Can you please give me some money? My son is not healthy.” I can say, “OK,
I can talk to the nurse clinician there so that he can, she or he can, help you and you can pay
him or her after.” So we have to be very flexible to be a pastor, very flexible. So that is
what we should – that is what – it is a very complicated question to be a – that question to
be a pastor in the Lesotho Evangelical church, or to be a minister in the Lesotho Evangelical
church. You officiate marriages, that is common. To conduct the burial services, it’s
common. But to counsel is not common in our culture. But we have to help them to
understand with the counseling especially when we have this AIDS. People are dying.
They don’t believe they die because of AIDS, they believe that they die because they were
bewitched. So how can we help them to move from that area to the area where they can
strongly say, “OK we are HIV positive.” So it’s very challenging, Ntate, to be a pastor in
the Lesotho Evangelical church. And sometimes I, as I said before, I feel I’m not well-
prepared. Sometimes I feel, OK, if I can at least have more counseling, special subject, I
think I will be more helpful to this community. At least if I can have anything to help me,
to help them to have their own projects, I’ll be more helpful to them. So it’s very
challenging, Ntate.
Pastor Lejaha, thank you very very much for discussing these things with me. Are there any things you would like to add before we end our time together?

Yeah, the only thing I want to add is that if it’s possible, I think one: the church should do something to help the pastors to have a good living, to earn a living. That is … the community there …, it’s not - we have our own cultural living that is somebody can give me a bag of maize, somebody can give me a sugar pot but as their pastor, they expect him to have everything especially in the rural areas. So they say I should have, sometimes even personally it affects the pastor personally because if the pastor wants to send his child to school, it’s really difficult. And even to live on what the believers, the congregation, is giving to the central fund, it’s not good. It’s not fair for a pastor who is working there because, as I was, as I have said before, for example, myself, the people where I am staying are very poor. They might want to give but they are very poor. What can they do? The church is doing nothing to help them and yet it needs something from them. And they cannot help, they do want and they feel guilty because they cannot pay kabelo, they cannot pay makhotla, they cannot pay everything and they feel guilty. They feel that the church is not their part because they haven’t paid that. If I say, “OK don’t pay it, he is going to tell the neighbour and he is not going to pay too. And what is going to happen? I am not going to be paid. That is one thing that the church should do, I think. Another thing is that the baruti should be well-equipped academically. Academically they should be well-equipped. They should be allowed to go to school to further their education as far as they can. It’s going to be very helpful to the church. And we should not just pursue theological subjects. We could pursue maybe building, we can have finance, everything for the good of the church. And those things, if they are there, they can be taught at the Morija Theological Seminary. To be a moruti to have motor mechanics, everything in life. There is nothing wrong if one is a moruti and yet he is a motor mechanic. There is nothing wrong if one is a moruti and is a pilot. Everything. The church should help the baruti to help themselves so that they can liberate the people out there through classes like that. At the present moment, we want to be liberated before we can liberate others because we are struggling with poverty. Thank you, Ntate. That is all I want to say but whenever you want me, [sigh] you can say, you can write a letter I will come to your place, we can meet, I think I have your phone numbers but unfortunately, I don’t normally call [laugh].

Ntate, thank you very much. I appreciate this. After I turn off the machine, I am going to just verify that I have your correct address so that I can send the transcripts to you when the time comes.

Thanks.

So I really appreciate everything that you’ve shared and thank you again.

Thank you, Ntate.

T: Good morning.

J: How are you, Ntate?

T: I'm fine, how are you?

J: I’m fine, thank you. I’ve turned on this recording device as I shared with you earlier…

T: Yes.

J: …I want to remind you this interview is a part of my research for the PhD degree at the University of KwaZulu-Natal. I’m researching theological education in the L.E.C.. As part of this research I’m interviewing pastors, students, seminary board members, lecturers, many different people in the L.E.C..

T: OK.

J: As I shared with you on the consent form, this interview will be confidential meaning that we will only use the name Thabiso that you have given me and that when we’ve finished, I or my wife Susan will type the words that we’ve said. I will then bring that typed transcript back to you for you to review. If you think it’s accurate and it reflects what we’ve said, I’ll ask you at that time to sign it. That signature of yours and the consent form that you’ve signed will be put away along with this recording and will not be shared with any member of the L.E.C.. It will only be used for verification for the ethics committee at the University of KwaZulu-Natal. Do you understand these terms?

T: Yes, I understand, Ntate.

J: Are you willing to be interviewed?

T: Yes, I am willing.

J: May I record the interview?

T: Thank you.

J: Alright, and also remember that I’m not offering to pay you any money or anything for this interview.

T: I understand, Ntate.

J: And the things we say might be published in academic papers, books, or used in academic presentations.

T: Yes, Ntate, I don’t have a problem about all of these things you have told me.

J: Alright. Ntate Thabiso, thank you very much. If at any time you want to stop or you want to take a break or turn off the recording, let me know and I will do so.

T: Yes, Ntate.

J: Alright. Thank you.

T: Thank you very much, Ntate.

J: So, Ntate Thabiso, did you attend Morija Theological Seminary?

T: Yes, I attended Morija Theological Seminary.

J: And did you stay there on campus while you were a student?

T: Pardon?

J: Did you live on campus while you were --?
T: Yes, I lived on campus there.

J: OK. Which five year period best describes your graduating year — did you graduate between ’90 and ’95, ’95 and 2000, 2000 and 2005, 2005 – etc.?


J: OK. So, can I put between ’95 and 2000?

T: Yes, between ’95 to 2000.

J: OK. Alright.

T: Mm, hm. ’95 to 2000.

J: OK, and are you currently serving a parish in the L.E.C.?

T: Pardon?

J: Are you serving a parish in the L.E.C.?

T: Yes, I am serving a parish in the L.E.C. here.

J: Ntate, have you been ordained?

T: Yes, I am ordained.

J: OK.

T: Uh, huh.

J: Alright. Now, I want to ask some questions about the time that you spent at Morija Theological Seminary. The first one is, when you arrived at the seminary for your first year, did you find it to be what you expected before you arrived at the seminary?

T: No, no, when I arrived there, I was thinking I will get from the holy place where we can find any controversial of things but when we get there we found that we get at a place which are similar like maybe other places. Where maybe we will have the problems we will have some people maybe who do the things that maybe we are not expecting before I go there. Because I was thinking it was the school of the ministers, then the ministers maybe are the good people who are doing the good things only.

J: I see. So what kinds of things did you find that they were doing?

T: You know, sometime you find that some people are fighting there. So I was not expecting to see the baruti fighting but there are the things that we have seen there – some things that maybe shouldn’t be. When we are there, we found that some of the students are in love but they have left their wives at the home. Then such a behaviour maybe surprised me because I was not expecting such a thing from there, I have found that some of the things I have seen when I get there.

J: I see.

T: Mm, hm. Maybe even, you know we may think that these people they will behave like the mature people but sometimes we find that they behave like any students, maybe the high school students sometime.

J: Why do you think that’s so – is it natural that folks would behave like other people or what makes it so?

T: Maybe it is natural because where people maybe are gathered together they think like that maybe. It is so maybe, I think.

J: I see.

T: Mm, hm.
J: Would you say that your experience living at the seminary was a good experience overall?

T: Yes, I think it was a good experience because I have found that when I get maybe after 5 years when I finish my studies there, I am going to meet such a people and then it will be my responsibility to tell them how maybe Christ likes his people to live.

J: I see, [laugh] so the other students prepared you for the people you would meet in the parish.

T: Yes, definitely. I found that that experience I get there maybe I will use them when I get to the parish.

J: I see.

T: Mm, hm.

J: Alright. I’d like to ask about worship at the seminary. When you attended worship services at the seminary, the chapel services, did you find them spiritual and meaningful for your spiritual development?

T: You know, when we attended the service, we found them spiritually, really. It is why it surprised me because you find some things which are differ from what we have done in the service of the church when we are not at the service. Maybe we think that now here we are at the school, we are students but when we came to the service, we changed our behaviour, then we behave like the people who are there studying for the theological studies.

J: I see, so the chapel behaviour was always spiritual and reflective and respectful.

T: Yes, really the services of the chapel were respectful and maybe they were spiritual and really I find a good service there at the chapel, really.

J: OK, and when you were there were there chapel services two times each day?

T: Yes, it was two times a day.

J: OK.

T: Mm, hm, it was two times a day, Ntate Jeff.

J: Alright.

T: Unless on Sunday, Sunday we don’t go to the chapel, we go to the service of the Morija church. On Saturday, we attend only the service at the afternoon, in the morning we didn’t.

J: I see.

T: Yeah.

J: OK. While you were staying at the seminary were you encouraged to participate in the life of the community of Morija the village?

T: Yes, we were encouraged to participate in the life of the Morija. We do this maybe because of the subject we call the Christian education. That subject, it makes us to, live together with the people, interview and being part of their lives, maybe. Mm, hm.

J: I see. And how about leaving campus, were you able to leave campus when you wanted to? To travel to other villages or into Morija?

T: Yes, we may visit other villages but we may told the head prefect that “Today I will leave the place then I just want to visit some villages there.” Then we agree, then we go.

J: I see.

T: Yes.
Pastor Interview: “Thabiso”

J: Now you just mentioned the prefects, did you find the system of prefects to be helpful at the seminary?

T: Yes, I found that helpful, really, Ntate. Because if we don’t have someone who is in charge, everybody maybe will do the things because another thing that I have seen when I was there, because of those prefects, maybe the prefects who were the prefects when I was there, maybe he was so strict to the extent that the things that I have seen when I arrived there. Some of them they were trying to be normalized even.

J: I see. So they were strict.

T: Yes, they were so strict, really – about that bad behaviour that the students have done, yes. Because sometimes when – he also organized some meeting of all the students maybe once a month. Then we meet together, then we pass what we think about the school, then we recorded all these things. Maybe he is going to discuss them with the director sometime, what the students maybe needed and all these things with him maybe that are happening at the school, really.

J: I see, so some things had happened before you arrived…

T: Yes.

J: …that had made the prefects feel that they needed to be more strict.

T: Yes, Ntate.

J: I see. What kinds of things were they?

T: They were things like the students maybe going when we like, not attending the classes, maybe some drinking the beer, some maybe smoking the dhagha, you know these things were there when mohlomong we were there. But those things he tried to normalize that and behave that you are here as a leader of the Christian, when you pass this school, you must behave like a minister or an evangelist.

J: I see, and so you think the prefects were helpful…?

T: Yes, they were so helpful, really.

J: OK, good.

T: Yes, because maybe it is helpful even to the director maybe and to the teachers because we are not living with the teachers, so when we have these problems, we want someone who will aware you that what you have done is not good. Behave like a person.

J: I see.

T: …not like the animals or something.

J: Hm. Well, thank you. You have mentioned the director and the teachers,…

T: Yes.

J: …I’d like to ask about them a little bit. While you were at the seminary, did you find that the lecturers were concerned about you and about your well-being?

T: Yes, you know the lecturers maybe were concerned about us because even once a month we may gather together with one lecturer maybe guiding us and told us some things there at the seminary.

J: What kinds of things would you gather for once a month?

T: Maybe the theological, they were talking about maybe a difficult behaviour and so forth. And how to do about the life of the people that we are going to live with them. Maybe we have some old ministers who came from the parishes then who come to us and told us how is the life outside this school.
Pastor Interview: “Thabiso”

J: I see.
T: Mm, hm.
J: And how about the director, did he seem concerned for your well-being also?
T: Yes, we – yes, the director, though not really - when we were there, he may only meet us in the classes. He doesn’t meet us together with the students maybe and talk to us. He may send other teachers to come and send us but now, stay far maybe away with us.
J: I see.
T: At least I think so.
J: Why do you think that was so?
T: Really, I don’t know now what was about this, maybe he want to keep his dignity about school, maybe. I think so, Ntate Jeff.
J: His dignity.
T: Yes. [laugh] He don’t want to be near the students maybe. He just want to meet them in the classes or in the chapel but not when the students are gathered together talking all this and maybe he doesn’t come from that things.
J: So, is it possible that you felt closer to the lecturers…
T: Yes, we did.
J: …than you did to the director?
T: Yes, we became closer to the lecturers as we – you know sometimes when we see oh, here is the director we may try to get another way not want to meet him because he - it was like that.
J: Oh, so even you would choose not, you and the other students, would choose not to meet him?
T: Yes, you know sometimes I think I wouldn’t like to meet him maybe on the way I may take another path when I see I will meet the director.
J: So, Ntate Thabiso, why was that?
T: [laughing] I don’t know, Ntate Jeff, maybe it was just we are respecting him so when not coming together but, you know, during my last years maybe it was become better than when I get there because I was able to talk to him even to go to his office maybe sometimes in circumstances I just tell him there and I want to talk to him about some matters maybe, mm, hm.
J: I see. So why do you think during your earlier years, that you had this feeling of distance or respect, as you say? Did something cause that?
T: No, it just came naturally the feeling that I want to respect this man, because he is the director of the big school you know and when I got there I think it’s a higher school maybe because it was like the college and the university where we are training the baruti. Really it was something natural to me.
J: I see.
T: Mm, hm.
J: OK.
T: Yes, Ntate.
J: Well, I’d like to ask about the classes that you took while you were there.
T: Um, hm.

J: And I’d like to ask just in general, would you say that the lectures were well-prepared and well-presented in your classes?

T: Yes, really the lecture were well-prepared but sometime we may find that some of our lecturers may come unprepared because we may find him when we get there if he continue with the lecture, he just want to talk and maybe try to get some topics then we may discuss them, sometimes we find OK maybe our lecturer want to discuss these things with us because he was not ready to give what he has, mm, hm.

J: I see.

T: You know some, they are prepared, some are not maybe sometimes, mm, hm.

J: Did you have enough time to read and study while you were at the seminary?

T: Yes, Ntate. We get a lot of time really to read and to make the assignments really, mm, hm.

J: OK. And how about in the classroom, were you encouraged to ask questions and participate in discussions?

T: Yes, we were encouraged to participate in the discussion in the class, asking questions, maybe giving our opinion, all these things they have been there, mm, hm.

J: Alright. How was it for you studying in the English language – you took your courses mostly in English, didn’t you?

T: Yes, yes, we take all courses in English.

J: And how was that for you?

T: Mm, hm. No, you know, Ntate Jeff, it was helping us a lot because for the first year we didn’t have the teacher of English maybe when we get the second year, we find the teacher of English, really, it was so helpful really because everything we have done in the theological we’ve done it in English.

J: Have you been able to use English much since you’ve become a pastor? Have you needed to have the English language?

T: Yes, Ntate Jeff. Really, even when we are here in the parish, maybe even if the school should organized the short courses the English will be very helpful to us really. Because everything that we have read before we are going to preach in the church, we read the books which are written in English.

J: I see.

T: Mm.

J: Now as you think back on the classes that you took at the seminary, can you think of some that were very, very helpful now that you’ve become a pastor?

T: The subjects or the classes maybe which I found them helpful?

J: Yes.

T: You know, the classes like Pastoral Theology, Systematic Theology, and Liberation Theology really they were very helpful and the Old and the New Testament because during my ministry, I will use the Bible. Then it is very, very important to know how the Bible is, mm, hm.

J: And with regard to these courses that you mentioned, the ministry courses,…

T: Yes.

J: …how were they helpful? In what ways have they helped you in your pastoral ministry?
T: Yes, you know, Ntate Jeff, now maybe the subject like Pastoral Theology when I visit the Lithapelo in the villages when I’m going to see the sick people, even the healthy people then the Pastoral Theology helps me to approach the older people, even the smaller people and sharing with them the things about the Bible. You know, when we were in the office we may examine people maybe when they are planning to get married we have to counsel them before. Then we have just sitting there with them discussing how is the marriage or what is a marriage, where it came from. Then sometimes they will find that ‘OK, the marriage is come from God’ when we are reading the scripture and even to tell them about some verses which we may think about, we think them, it was like this when we are at the school but when we get there from the seminary, we will find that, you know, this text it does not mean what we are thinking before we go to the seminary. Yeah, I think the things like that they help us a lot really to understand how the Bible is but it is not an easy book really. Maybe we may think that it was a simple book and also the very difficult book really if you don’t understand what was the meaning because I just found that so many scriptures here are maybe hidden some message maybe under it, mm, hm.

J: Thank you, Ntate. I’d like to ask did you participate in an intern year while you were a student?

T: Oh, intern?

J: Internship where you go to another parish for one year and stay?

T: Yes, Ntate. I attended one parish where I was continued the studies maybe practical year.

J: I see. Tell me about that. How was that experience?

T: No, when you get there really, you may think that what you have get in the school maybe you want to pass it when you get in the parish but sometime you find that the moruti that you are under him he does not allow you to do that much you are thinking about when you get there. But the lucky thing that was happened about me when the holidays during December, the minister that I was under him he got the retirement then I was left there as a minister of this parish. You know, that people there they came to me as a minister of that parish really. It is another thing which makes me to work smoothly. No one maybe asked me don’t go there, don’t do that, don’t do that, I was just doing things that I like to do helped by that consistory.

J: I see.

T: Mm, hm.

J: And so you said that was lucky. So you felt good that you were by yourself.

T: Yes, I was lucky because I was being able to touch all these things because before he left there, he doesn’t show me how to fill the marriage books, even this infant baptism books, he doesn’t show all these things. I was trying to look them when he left me there. Maybe the minister that came and help us during these services he just maybe helping me ‘OK, you may fill this like this and like this’ and then when I come, I just do the work only, mm, hm.

J: I see. And how were you prepared before your intern year? Did the seminary prepare you in some way for your internship?

T: I know we do the things in the seminary when we are going there really it was nothing that the seminary help us unless he just write the letter to the parishes that the student is coming to you we are expecting the student to do this and this but when we are there, it doesn’t told us that you are going to do this and this when you are getting in the parishes. Just the letter he wrote to the consistory and the moruti there.

J: I see.
Pastor Interview: “Thabiso”

303 T: Mm, hm.

304 J: How about housing for you? Was that taken care of well?

305 T: Yes, you know the consistory were taking care about me because I found the house prepared. I was just taking my bag when I go there. I found everything okay to make me easier, to do the work really, mm, hm. Because we found the stove, and the pot, the plate, everything we found there. Even the groceries we found there. Sometimes the parishioners maybe every month they buy the groceries for me there, mm, hm.

310 J: I see. Was the internship an important part of your seminary education?

311 T: Yes, it was very important part of my seminary education really, Ntate, because it is where I was taught what I’m going to do when I finish my studies. Really I found it very helpful.

313 J: OK, so would you say that you think it’s a good idea for pastors to go and have an internship?

315 T: Yes, really it is a good idea to give students to go to the part-time in the parish.

316 J: When you returned to campus, were the courses that you took after your internship designed to help you talk about your internship experience?

318 T: Yes, some of the subject they do that. Like Systematic Theology, you know, our teacher there he may like us how to do even the Pastoral Theology maybe, yes, Ntate.

320 J: Alright, thank you very much. Now I’d like to ask you about, a little bit more, about how the courses that you took at seminary have helped you now that you’re in the parish. And I want to find out from you, when you were taking courses in the seminary, did it seem like the lecturers had a good idea about how life is in L.E.C. parishes?

324 T: Yes, we may think that, Ntate. There were some lecturers they find out how good to live in the parishes. So you asked the subject which helped me when I was in the parishes.

326 J: Yes, but mostly right now I’m asking how did the lecturers seem to understand the L.E.C.? Did they know the church well? Did they know the parishes well?

328 T: Oh, yes, really sometimes they, because most of them came from the parishes and maybe some just a small time really like the director, he was in only one parish from there he go to the school, from there he came to be director. He just being there for so many years. Sometime you may find that, you know, some of the things which are happening in the parishes now the minister he doesn’t know what is happening really in the parish now because he was a long time ago being there. But sometimes we have some teachers who are came from the parishes. Then they told us about their work and everything in the parish.

336 J: Do you think it was good to have lecturers who were working in parishes?

337 T: Yes, I think it is good really to have some lecturers who are came from the parishes but most of them maybe we need the one who are doing the work full-time maybe some in the seminary. But a few of them came from the parishes.

340 J: You said you needed the people who were full-time in the seminary.

341 T: Yes.

342 J: Why do you say that?

343 T: Yes, because we want to be with our lecturers because I’m doing my studies there and I think we have a few lecturers who are staying there in the seminary because when we have the problems sometimes with our studies there, we just want to ask them ‘OK, my teacher, help me on this and this’ but if there is no lecturers in the campus, we may have difficulties really.
Pastor Interview: “Thabiso”

J: I see. You went to them for help with your studies.

T: Mm, hm.

J: Could you also go to them if you had personal problems?

T: Yes, we may go to them when we have personal problems, you know, it was during my second or my third year I may have the problem of my tutor there who was teaching the French there, you know really that language it was not the easy one. You know, sometimes I was just lost to go there. So one of my tutors, she was there and studying the French. You know, she took that very serious to the extent that she told the director about what was happening in French class. Then the director called me to come and asked me about these things and another thing which may happened there one of our lecturers she suspected that I was copying from the book when we are writing the exam. And the director said that it is better to me to go and really, Ntate Jeff, I wasn’t copying. You know, that lecturer she just suspect that I was doing that. I just try to talk to her that I was not copying, really I know what I have done, you may give me another test, then I will do it.’ You know, it was handled terribly really. I may make the decision that no, if we are treated like this, when I was not copying, then my lecturer insists that I was copying, it is better to me to leave but one of my prefects come to me and talk to me and I go to one of our lecturers and I told him about these problems. They talked to me and advised me to meet the director and the tutor, ask for what I could say, “I just sorry about what has happened.” But really I know I was not doing that but I go there then I decided just to stay there. It was one of the things which was handled very badly when I was there.

J: I see.

T: Mm, hm.

J: So at that time it sounds like it was helpful to have a prefect and another tutor who could help to intercede.

T: Yes, yes, Ntate.

J: OK. So even though there was some conflict,…

T: Mm, hm.

J: …the seminary was able finally to help you resolve it.

T: Mm, hm.

J: OK.

T: Yes, Ntate Jeff.

J: Now if you ever had pastoral needs, you wanted to talk to somebody as your pastor, and you wanted them to keep it confidential, was there somebody you could go to at the seminary?

T: Yes, you may go to them really giving them some confidential things that are happening on us. Yes, Ntate Jeff.

J: OK.

T: Mm, hm.

J: Now how about expatriate lecturers? Did you – you had some lecturers from other countries besides Lesotho.

T: Yes, we had them. Yes, Ntate.

J: Did they seem to understand life in the L.E.C.?

T: Yes, I think some of them were there in the L.E.C. more than ten, twenty, more than five years. They did understand the life, but some of them they didn’t really understand the life
of the L.E.C. really sometimes they come to the students and ask us about the life of the
Basotho, our culture and customs and so forth really, mm, hm. These were the things that
they were asking about.

J: How did you feel when they came to you to ask those questions?
T: No, I just feel that they want to know how we live, maybe that it will help him to help us
really during our studies. To give us the studies nearer to how we live as Basotho people
really.

J: I see.
T: Yeah.

J: Now that you look back at your seminary education, are there certain courses or subjects
that you wish you had had more of?
T: Pardon?
J: Are there some classes that you wish the seminary would have given you more…?
T: Yes, Ntate, we wish that, Ntate Jeff, when we are here at the parish, we want the church
prepared some subjects for some months we will spend at the Morija Theological
Seminary with my tutors there they may be correcting on my knowledge really about these
theological things.

J: So even today is there one subject or some subjects that you would like to have classes
about?
T: Yes, Ntate Jeff.
J: What would you like?
T: Really I just want to continue about the New Testament really, even the old one really
because there are some things that need us to talk about it together with our tutors. That’s
why sometimes we may meet some baruti and then ask them ‘Ntate Moruti, I have a
problem when I was trying to use this passage so how can you advise me about all of these
things really?’ If we were given that chance maybe at the seminary, even when we are
here, we may have that chance to go from the seminary it will be helpful to us and even
about these pastoral theology and the counselling. Yes, Ntate Jeff.

J: OK. Well, I want to move on and I want to ask some questions about Christianity in
culture.
T: Mm.
J: So I want to ask you are there people in your community and in your parish who practice
Basotho cultural traditions?
T: Mm, hm. Yes, we have those kinds of Christians really who are practicing the Basotho
cultural things. Maybe mixing them with the Christianity.
J: I see. And when I say Basotho cultural traditions, I’m thinking of some very specific things
that are sometimes controversial. Because, of course, all Basotho participate in Basotho
culture.
T: Yes! Yes, Ntate Jeff.
J: [laugh] But I’m thinking about things like bohali…
T: Yes.
J: Sethepu.
T: Yes.
Pastor Interview: “Thabiso”

J: Lebollo.
T: Mm, hm.
J: Balimo.
T: Mm.
J: Boloi. These kinds of things. Are there people in your community and your parish who practice these kinds of things?
T: Yes, some of them haholo these things of the balimo they are really practicing them even this one of lebollo. That one of the sethepu really are not that much. You know, this boloi, yes, we may not confirm that these people are practicing this boloi. But we may think that sometimes these things are still on us as Basotho really.
J: And what does that mean for me in the life of the church? Are you comfortable with all of these traditions and do you feel like Christianity speaks well to them? How do you live with that?
T: You know, these things maybe they will not make a pastor feel comfortable. When we are reading the scripture we think about the Christianity. Then we see the Christian do these things like balimo. You know these people need to understand that it is only God who gives them the life. Then the balimo they are under the mercy of God then we cannot ask the mercy from the people who are expecting Christ to come and raising them from the dead. Then we are going, putting our trust to them, you know, the things like this maybe bring difficulties to us. I don’t know whether it was after we received the theological texts from Morija. Then we may see the things differ from those who are not really dipping in the scripture.
J: I see.
T: Mm.
J: So do you think that the seminary provided you with enough information and education to talk about these things of culture?
T: I think that the seminary has given us just the few really. We need more from the seminary concerning these things of the balimo and the lebollo and so forth really. Because some of the Basotho now, you know, they do say the lebollo it was there in the Bible. Then when we are together with them talking about those lebollo, we may see that the lebollo that we have in the Bible it is different from that one we have attended there at the mountains really. So there is a lot that the seminary must do to the ministers really and the evangelists about these Basotho things really.
J: What could the seminary do?
T: Like now you are making so many researches really about the Basotho, then when you sit down we will see how Christianity means and what the Basotho mean when doing things. So when we are going together we are sitting together with you, you may help us because you know a lot about the theological things really.
J: OK, so if the seminary could have lecturers…
T: Yes.
J: …who study Basotho culture…
T: Yes.
J: …and theology to help pastors talk about those things together.
T: Together, yes, Ntate.
J: I see.
Pastor Interview: “Thabiso”

T: Mm, hm.

J: Did that happen some while you were in the seminary?

T: No, not much really.

J: I see.

T: It was not happen much really.

J: So, you’re aware that there are some cultural things that are discussed in the L.E.C. constitution.

T: Mm, hm.

J: Did the seminary help you to understand why the constitution is written in such a way?

T: No, you know, when we came from that one we found in our constitution really doesn’t help really, Ntate Jeff, because they used Ntate Thebe maybe, who was the executive secretary at that time, to help us about the constitution but it’s very, very little, really, Ntate Jeff. So we may not correspond that constitution with the Bible, how do they correspond really.

J: I see.

T: Mm, hm.

J: So, when lecturers were giving their lectures,…

T: Mm, hm.

J: …did they seem to acknowledge that they understood that Basotho are participating in many cultural traditions?

T: Yes, I think some lecturers do understand that the Basotho are participating with these things of the Basotho customs really.

J: Is it possible to be a good Mosotho and a good Christian at the same time?

T: Maybe yes, Ntate Jeff, if we make the difference between the things which are not putting us away from the mercy of God really. It is good to live as a Mosotho and the Christian also. You know, the things like the balimo, I don’t know whether from the other cultural, like African cultural and the European culture, do they affect the Christianity? So for us, maybe to be a Mosotho and to be a Christian also, it is good really. But not mixing the Christianity with the things which are not good for a godly life - because the things like balimo I don’t understand what good things do they bring to me? But if I know I am a Christian, then I know sometimes I will leave this world, I will be under the mercy of Christ. So I am not going to the mercy of my balimo.

J: Is it possible to be a Mosotho participating in culture if you don’t participate in mekete ea balimo and, you know, thapelo ea balimo, etc.?

T: Yes, Ntate Jeff. It will be easy to be a Mosotho and not participate in the balimo and the lebollo and so forth really which are not necessary for us really.

J: OK. Have you experienced any challenges or difficulties since you’ve been a pastor that have to do with these issues of balimo and lebollo?

T: You know, we may have that challenges really because, you know, now we have tšebeletso, the service that we are using during the funeral, now we have another one that I was still thinking about it when we are going to what we call the khummoeo ea lejoe, the opening of the stones. We have such things. I was just thinking, if we are Christian, then we are Basotho, we are going to prayer to opening the stones. What does it mean to us as a Christian really? The things like that they also bring some challenge to us, Ntate Jeff. You know, it was last year, I think it was last month really, we have some of our
Pastor Interview: “Thabiso”

Christians saying that they are making some mokete where he was remembering her dead husband, I think about that one. So when we make a mokete, you remember the person that was passing away. What was happening here? He was thinking about the dead – is there anything that person will bring to us here in the life of the Christians? It is a big challenge. You know the things like that, Ntate Jeff, definitely are giving us a very big challenges really, mm, hm.

J: So when those things happen, do your people invite you to attend them?

T: You know, the problem is there because they will invite you ‘eh, the moruti, we ask you to give a prayer when we are making this mokete,’ you know, we were going to pray the Lord to bless that ritual that she or he is making there. You know, that one gives a person a headache really about what the scripture we will preach there during that service. You know, the things like that really, Ntate Jeff, gave us a challenge. You know some of the ministers today say that, “No, I am not attending that one. I may send one of the helpers to go there. I don’t want to see myself being there at a mokete,” because these people will all invite moruti to the balimo mekete then.

J: Mm. So the seminary could have courses or seminars to help us understand how to deal with these things theologically, you would appreciate it.

T: Yes, Ntate. With me, I will appreciate it a lot really.

J: OK.

T: Mm, hm.

J: Alright. So, Ntate Thabiso, I have a few more questions. I want to ask you about poverty.

T: Uh, huh.

J: Do the people in the parishes you have served experience poverty?

T: Yes, really, they experience the poverty, Ntate. We have some parishioners really who are suffering a lot about this poverty, Ntate.

J: What ways did the seminary help prepare you to deal with this poverty that you find in the church?

T: I don’t know whether the seminary will help really, to bring the people together to understand if they have something, as the scripture says, we may see that my neighbour isn’t affected by the poverty when they have something. Maybe that self - giving, it may help a lot really if the seminary will also taking part and bring some things to the baruti really.

J: Now you said ‘will’ – in the future…

J: OK, this is the continuation of the interview with Ntate Thabiso. You said the seminary ‘will’ in the future. Alright, when you attended seminary, do you believe that it helped to prepare you to deal with poverty?

T: It was not helpful really when I was there at the seminary but if now those who are at the seminary are helpful, it is okay. Even now at the parish we may attend there and help, it will be helpful for the church.

J: So it seems you think the seminary should help pastors to understand and deal with issues of poverty.

T: Yes, Ntate. It may do that really.

J: Are there any specific things that you’d like to see the seminary teaching or helping with, with regard to poverty?
T: Yes, the things that the seminary may do concerning this poverty it will be helpful for the pastor.

J: Yeah.

T: I don’t know whether the seminary will bring community together or will help the baruti to bring the Christians together and making the project and so forth really to fight against this poverty. I don’t know whether the seminary will help there. You know, we also have this thing called HIV/AIDS who left many children without their parents really. And, you know, there were no parents and they doesn’t do the things for themselves. They need help from other people, even from the church. So, you know, we sometimes have workshop with you about this thing called AIDS and that workshop helped us a lot because now we are helping the support groups through the things that we have got from you and then they are now living together without discrimination.

J: Good. When you were at seminary, during your student years, did you have courses about HIV and AIDS?

T: Just a little really.

J: Just a little. Do you think it would have been good to have had more…

T: Yes.

J: …while you were there.

T: It would have been good to have more about this HIV really.

J: So you said that it was in the late 90s that you were at the seminary. Did Basotho talk about HIV and AIDS at that time?

T: No, it was not talked about very much because when we were talking about AIDS, really some took it as an insult, really, during that time.

J: And so the students at the seminary, how were they about HIV and AIDS? Did they discuss it? Did you all discuss it?

T: No, just a little, really, we may talk about it just a little as I have said we were giving a little by our lecturers about HIV. Even we as students we were not talking much about it.

J: OK.

T: Yes, Ntate.

J: Thank you, Ntate.

T: Yes, Ntate.

J: Well, two more things I want to ask about and then we’ll be finished I think.

T: Yes, Ntate.

J: One is: what would you say are the greatest challenges facing the L.E.C. today? What are the things that when the seminary trains its pastors it should know are the big challenges for the L.E.C.?

T: The big challenges that we are facing now as the L.E.C., Ntate Jeff, is one of the poverty. You know, if you have the Christians who are hungry, how can they help the church to grow? They don’t. One of the things is this one of the HIV. If the Christians are killed by this disease like that; if we have the ministers, they will come to the parish and teaching whom? – because the people will be dead if the church doesn’t do anything about this situation. Another thing that we have seen really, Ntate, is the conflicts within the church. I don’t know whether it is because of the poverty which makes us to be like this because when we have to work together, helping the people, we just fighting each other really, especially during the time of the election. You will find that the baruti are not touchable
Pastor Interview: “Thabiso”

during that time because they are going up and down not doing their work focusing to help
that one who will be their leader. I don’t know whether this is a reason, Ntate, or is it
because the person who was elected as a president or executive secretary are seen as
important persons, are better than others because they are on top really. I don’t know
really, Ntate, what causes all these things. Even our constitution, Ntate Jeff, is a problem.
I think the students who are at the seminary must be helped a lot about our constitution
including the Bible because we may think that our constitution it was made within the
Bible, it was guided by the Bible. If we do not understand that our guidance is the Bible,
the constitution is from the Bible, there is nothing that we can help the people of God to
understand how God is expecting us to live in this country.

J: Mm, hm.

T: Another problem that the church is facing is how the government may be running in this
country. When I am reading in the Bible, I found that the prophets and some leaders of the
church are advising the government on how the leaders of the people live. They rebuke
them. They give the advice to them but now if you see how we live here in Lesotho, we
have found that the politicians are in front, the church at back. When the things are
happening to the people of God, we are just keeping quiet, there’s nothing that we say. I
don’t mean we should be the politicians or make confrontation with the politics, I just
want to see the church helping politicians, advising them to help the people because they
are given responsibility. The money of this country is controlled by them. Then if they
use everything for themselves only, not thinking about these poor people who are living
with them. You know, to me, gifts that the church lost is a responsibility. Then the
politicians took over, and do what they like about the people of God.

J: Well, Ntate, as you think about ministry,…

T: Yes.

J: …what does it mean to have ministers? Why do we have ordained ministry in the Lesotho
Evangelical Church?

T: You know, we have ordained ministers to help the people about sacraments. You know,
sometimes the people, when we talk about the baptism, they want their children to be
baptized. They say, our Lord Jesus Christ was going to the river and being baptized there
taking a confirmation that we should live the life that God needed. So when we are
bringing our infants to be baptized by the ordained ministers, we may think that the mercy
of God will be with her or him for the whole of his or her life really. So any person does
do not that, it is only the ordained one who are doing that. Even to give them the strength
as Christ ordered his followers to have the Lord’s Supper. It is only the ordained one who
will do that one, because it is not done by everybody. I think that's why we need the
ordained minister in the church. Even the marriage, as you know, when you are not
ordained, you don’t get a chance to solemnize peoples’ marriages.

J: OK. Ntate Thabiso, thank you very much. I just want to ask as we finish: is there anything
else that you’d like to talk about with regard to seminary education, your experience, or
your understanding of theological education?

T: OK, Ntate Jeff, I will do that, Ntate Jeff. I don’t know, Ntate Jeff, whether the L.E.C.
maybe together with the seminary maybe be connected with other institutions like the
National University of Lesotho and some other universities really. Because to me, I found
that the Morija Theological Seminary is stand-alone, really. I don’t know whether I’m
right or I’m wrong. You are there maybe as a lecturer now. But now I’d like to see it to
be connected with other universities and other seminary to be easy to our students to
continue their study, complete the diploma, he may go to the university. And I want to see
one of the days Morija Theological Seminary having the degree. I don’t know whether it
would be an easy thing to happen. Maybe the church and management will sit down and
think about the standards of the students who are going to do that degree maybe. It was
the things that I am thinking about it when I am here in the parish really.

J: OK. Anything else?

T: No, I think that’s all. If I have something, we will meet and talk through the year, Ntate.

J: OK, I appreciate that. Well, Ntate Thabiso, this is the end of our interview. Thank you very
much. As I said before, I will try and get this typed and bring it to you so can review it
and I really appreciate your time together. I’m going to turn the recorder off now.

T: OK, Ntate Jeff.
Pastor Interview: “Teboho”

J: I’m here with Ntate Teboho who has agreed to do an interview about theological education in the Lesotho Evangelical Church. Ntate Teboho, hello and thank you for agreeing to be a part of this interview.

T: Yes, Ntate.

J: As I’ve shared with you with the consent form, this is an interview for my PhD research at the University of KwaZulu-Natal. I’m looking at theological education in the Lesotho Evangelical Church and I’ve asked you if you’d be willing to interview with me because you’re a pastor in the Lesotho Evangelical Church and I know you attended Morija Theological Seminary. During the course of this interview, I’m going to be asking you questions about the church, ministry, and theological education. If at any time you don’t want to answer a question or you would like me to turn off the digital recording device that we’re using, just say so and we will do so at that time. Is that alright, Ntate Teboho?

T: It is, Ntate.

J: Alright. Also I want to remind you that I’ve been interviewing colleagues of yours, and students of the seminary, and staff members of the seminary, and that I’m asking that each person gives me a name that is not his or her actual name and you have done the same. Please know that I will never let anybody know who Ntate Teboho is. I will never connect your actual name with Ntate Teboho. If I ever want to do that, I will write to you and ask for your written permission. If you do not give it to me, I will never put your name and Ntate Teboho’s name together. Is that OK?

T: It is OK.

J: Also, please know that I’m asking you to do this and it’s voluntary – that you are under no obligation to continue talking to me if you don’t want to. Do you still want to continue?

T: I do, Ntate.

J: Is it OK if I record our conversation?

T: It is OK.

J: And please remember that I’m not offering you any money or any gifts or anything but this will be used maybe in academic papers, lectures, portions of the transcript of this interview might also be used in a book that becomes published. Do you understand?

T: Yes, Ntate.

J: Alright. So, Ntate Teboho, can we begin?

T: Yes, let us begin.

J: Alright. As I’ve said, I’m interviewing you about theological education in the L.E.C., and so I want to determine a couple of things. I said earlier that you’re a graduate of Morija Theological Seminary, is that correct?

T: It is.

J: Alright. I’m going to ask you to please tell me the five year period that best describes or best includes the year you graduated from Morija Theological Seminary. Did you graduate between 1985 and 1990, or 1990 and 1995, 1995 and 2000, or 2000 and 2005?


J: Now I’d like to ask you some questions that really have arisen from the questionnaires that pastors filled out and I believe you were a part of that research. When you arrived at the seminary, was seminary life what you had expected it to be before you arrived?

T: No, it was not.
J: Why not? Why do you say that?

T: When I left home for the seminary, I expected that I was going to a very holy place because naturally we take pastors to be holy people and then if seminary is where they’re made, then seminary must be a holy place. Then I expected that I was going to a holy place. It was not a holy place.

J: What do you mean it wasn’t a holy place? What were the signs that it wasn’t holy?

T: Yeah, there – it wasn’t a holy place. It was even worse than home where I was coming from because, maybe because the community’s too small but there’s this kind of – this idea that every student’s identity is something like – it’s tied up with how you appear before the authorities. So that creates a lot of conflict between students. There will be a lot of gossip, a lot of hatred, a lot of different things that one wouldn’t expect. And another thing is this of inhumane treatment that you find. It is true that we have to say when we have to leave the seminary campus to go anywhere but sometimes to go and ask another student to go shopping, ask for permission to go shopping, nobody does that in the free world, in the outside world. So these are some examples of things that you feel like - no, this is – when I say that it looked unholy, the reason is there is just too much suspicion about the people who are being prepared in order to become above suspicions but there are just too much suspicion about them. “Don’t go this way, don’t go that way.” So it is, in short, it’s not a free world, a free world, I think, it’s not holy.

J: I want to go back to a couple of things that you said. One was that your identity had something to do with how you appear before the authorities.

T: Yes.

J: Which authorities are these?

T: Basically that is the director of the seminary. The director of the seminary, after the director of the seminary is the prefect council. If you appear bad before the prefect council, then you know you appear bad before the director. And if you appear bad before the director, then you know you also appear bad before the prefect council. And so life will be miserable.

J: And how do you learn this? Is this something that you assume or do people tell you that this is the way it is?

T: No, it’s not what people tell me it is. I know – I lived it so I know it.

J: Yeah, but I’m thinking about your very first day. On your very first day were you aware that this was the case or was it something that you learned over time?

T: No, other students who have been there before will tell you.

J: I see.

T: And they will even tell you – one even told me that, “Don’t talk too much about your background at home. Don’t tell the director a lot about your, your, your – and don’t be too active lest he suspects what you are doing here and then go and investigate about you at home.” Because he does that, I was told that he does that, he can go home to your home place and investigate about you and then not tell you but treat you according to the information he has received from your home.

J: I see. So the director really develops a reputation that the other students give to you.

T: Yes.

J: And so you heard that - from this other student that - he could go to your home and do this, did you believe that and today do you believe it now that you’ve graduated and become a pastor? Is this such a thing that could happen?
T: Yes, I do. Yes, I do believe it happens because... No, I don’t believe it happens, I know it happens.

J: You know it happens.

T: I know it happens because you find - he has many contacts around, throughout the country, around the church, so much that, just for an example - we were not supposed to be preaching or lead service or liturgy or participating in church worship or leading the church worship in any way in the first three years of our study. Maybe in the fifth year, when you have done practical work in the parish in the fourth year, then you might be allowed but you must make a report of, give a report of what you did. But in the second year or third year, if you do something – let’s say you are at your home church and they ask you to lead maybe hymns or to read and sometimes there will be nobody to do that, you were the only person, and you do that – I have examples of people who had to answer for why they acted that way.

J: OK, so the director does hear things.

T: Yeah, he does hear things.

J: And he maintains contacts so that he can hear things.

T: Yes, that’s true.

J: Well, one might ask, and I’m going to ask what’s wrong with that if you’ve been given a rule and the person who’s given you the rule wants to make sure you’re following it, because it sounds to me like you’re saying ‘that made us feel very unfree.’

T: Yes.

J: So I’m asking, well, if you knew that that was the rule, shouldn’t you refrain from leading services or do you think maybe it’s a bad rule or something?

T: Yeah, the incident around the rule may just be maybe an example.

J: I see, that’s only one example of…

T: Yes, that is just one example. He will know – the problem with this is that he is not going to tell you everything that he learned about you but he is going to use that information against you.

J: Could he ever use it for you, on your behalf to help you?

T: I have not seen the case where that happened.

J: OK. Alright. Well, I’d like to go back to two things that you said. You mentioned the free world and the outside world.

T: Yes, Ntate.

J: That made me think that there at the seminary is a world that is not free and is not outside. Can you tell me a little more about what do you mean by those?

T: Yes, the seminary is not an outside world. It’s an inside world. Once you get into the seminary, you go into, you go into the seminary and that is, it’s a closed body. You are there – your every movement you make is regulated. You want to go shopping in Morija, you must ask permission from the prefect. That means you cannot just do that. You want to go to check the water sources for the school in the mountains, you must ask for permission. You go anywhere outside campus and the campus is too small, so you have to ask for permission. You have a funeral at home, a wedding or anything, you have to ask for permission. That means it’s closed and you don’t attend anything. You can’t go, you cannot go from Morija to Maseru to attend anything that – even if it’s an ordination, even if it’s a church ordination, or a church service, you cannot just do that. You don’t take for granted that it is a church thing that you have to go. In that sense, I understand the
Pastor Interview: “Teboho”

You are inside, you only work inside. You only live there. And it’s not a free world because of what I have already said, that you have to – your each and every movement of yours is regulated and at some points even your speech may be regulated because sometimes you find that the director knows something that you have said and it’s taken to be the wrong thing or it’s like you’ve said a wrong thing. For an example, it is not fair that other students can become chiefs. It is very unfair that we came here as students and we elect some to lead us and they become our sort of teachers or parents or something. They tell us what to do and what not to do so, and that can be taken to be a very serious offence against the administration of the school. So, then it’s not a free world there.

J: So, I think you’ve helped me to understand what you mean by ‘inside’ and ‘outside’ and ‘free’ and ‘not free.’ My next question is, and, I think comes because I’m an American, as you know, and this is not my culture, though I’ve lived in it for three years now, and that is would you say that Morija Theological Seminary, in the way that it’s inside or not free, is like some other institutions in the Sesotho culture or is it different? What I mean is is it this way because this is how Basotho do institutions?

T: I wouldn’t say so, I wouldn’t say so, I would say, to some extent, it may be because it is more about authority, about power. It is more about power and respect of the authorities and not asking them questions, not questioning anything they tell you. In that sense then I would say this is how Basotho run institutions. But it is not like every because it’s – Morija, I want to understand it as a tertiary institution – and it’s not run like other tertiary institutions inasmuch – and even other seminaries, as in other seminaries in the same country are not having – students there are not experiencing the same things students experience in Morija. Students in Morija know that even the way to dress, the way to dress which it’s true, which it’s true that people must dress well, but students know that they are not free to dress the way they think they should dress so here the problem, I think is people, even though they may like, even though they may appear dressing well, but they are appearing, they are dressing well because somebody told them to do so, not because they understand or they have a reason of dressing that way.

J: How do you think this has developed at Morija and it hasn’t developed at other tertiary institutions as you mentioned, or even other seminaries?

T: Morija is, I would say, the whole thing depends on, the whole thing depends on maybe the type of teachers, the type of leadership that is in this school because if the type of leadership is one that understands that to be a pastor you need to appear with your clerical collar every morning, then if that leadership, I’m just speaking in example with the clerical collar, but I mean if the leadership uses a lot of power, then all the students have to just follow that which the leadership thinks. It’s developed through power. It’s developed through power. I’m not sure if I’ve answered the question well.

J: Yeah, well I think I understand what you’re trying to say. Where does that power come from? Is it possible to say?

T: Partly from the culture itself that says when you are in authority everybody must, everybody must obey you. But also from the actions of the leadership itself. Because the school was, at some point, notorious of expulsion, student expulsion. I have examples of people who were accused or alleged of adultery and they were made, they were called, what the director does is to call you alone and whatever he says in there I don’t know because I’ve never gone through that but what I know is when the person goes in there, even if the person was saying, “No, I’ve not done this.” But when the person comes back, they are going to write a letter. In this letter they will be claiming to have done the thing and to say it in details and then saying, “I have made a mistake and I deserve punishment but I am sorry.”
J: OK, earlier you said ‘leadership, leadership, leadership’ and then you told a story that included the director.

T: Yes.

J: When you were saying ‘leadership’, who did you mean?

T: I think basically I mean the director.

J: OK.

T: I don’t mean – because the staff, the faculty will come, during our time the faculty would come in those three incidences, I think, the faculty would only come when the students have been already been convicted, when they have already written letters claiming to have done all this and then, and then after that they will be expelled – after saying that, after telling all that truth, they would be expelled and nobody want to go to seminary to be expelled and therefore, if the director says, “You must go this way and this way and this way,” everybody feels fearful and then, I will say, this kind of behaviour on the part of the students comes from their fear of being expelled.

J: I see. And you mentioned the system of prefects earlier. Do you think that’s a good system of government for the seminary?

T: I would say it is a good system if it works as in the sense of, of a student representative body. Not as a, not as the agents of the administration or the director and not when they act as the hands of the director or the extensions of the office of the director. They would work well if they were – because they are elected by students, if they would fully represent the student body. That is discuss their feelings, and concerns and put those before the director or whoever is in authority and discuss those on behalf of students as students because now, or during our time, what happened was, what we did was just to elect students, prefects, and at one point I was elected a prefect, what students did was just to elect us and then the next morning, we were telling them what to do. We were saying, “This is the rule. These are the rules. This is what the director wants.” And we were not ready to hear anything from them.

J: So when they, when the prefects give the rules to the students, they tell the students, “This is what the director wants”? Or do the prefects say, “These are the rules that we have come up with.”?

T: Yes, many times, many times that’s what we say. Many times.

J: You say, “We say.” Were you at any time during your years of study a prefect?

T: Yes.

J: OK.

T: And that’s what we say.

J: You say which? You say, “These are the from the director” or “These are from us”?  

T: No, many times we say, “These are from us.”

J: And is it true? Are they rules that you have come up with?

T: No, many times they are not.

J: Then why do you say they’re from you when it’s true that they’re from the director?

T: The way we worked was if the director would put something before us, and director shows us the importance of that, in fact he doesn’t do that to the prefect council itself, he does that to the head prefect. The head prefect will be told what needs to be done and ours as prefect council is to give regulations to that. So, in a way, the idea that people should no longer wear their short sleeves to chapel may not come to the director directly, but the
Pastor Interview: “Teboha”

232 director may have said, “Of late we are concerned about people not dressing very well in
233 chapel. So make sure that people dress well.” So the prefect council would come up with
234 something like, things like ‘oh, nobody will come with short sleeves and with maybe
235 bermudas or wearing sandals and all those things.’ But the idea would have come from
236 the director and the problem with that is students cannot say, “No, this is oppressive to us.”
237 And that’s when, I mean, you can, you cannot go back and say, “This is wrong.” It’s
238 under extreme circumstances when you can find that being allowed, I would say.

239 J: Now, you mentioned chapel and I’d like to talk just a little bit about that. Were there
240 chapel services on campus when you were a student?
241 T: Yes, there were.
242 J: And how did you find them – were they helpful to your spiritual growth?
243 T: They are not because, they are not at all because they – it’s part of study. When you go to
244 chapel, you know you are going for a study so you are still very much concerned about
245 whether you got it right or wrong.

246 J: By ‘got it right’ what do you mean? Did you pray correctly or sing correctly, those kinds
247 of things?

248 T: Yes, do you sing correctly according to the notes and according to the tradition of the
249 church? Do you read scripture well? Do you use your hands well when you signal to the
250 congregation that they must stand up or sit down?
251 J: Even the movements of your hands?
252 T: Even the movements of your hands, did you, not only that even your facial expression.
253 Were you to happy or too smiling or sad?

254 J: Are these questions you’re asking yourself in your mind or is somebody else asking these
255 questions?

256 T: You know that you will be asked those questions.
257 J: Who will ask you these questions?

258 T: It is our director because he is also the teacher of Pastoral Theology so… The next
259 morning if you did chapel in the evening, I still remember somebody who was called and
260 disciplined for not having led the service well in the evening. It used to be in the morning.
261 The morning service would be students only and maybe we could talk about that in class,
262 in Pastoral Theology classes, especially in the early years, first year, second year. But in
263 the, at one point even the evening service someone was disciplined for not leading it well.

264 J: What does it mean to be disciplined for something like that?

265 T: It may even mean that you have to repeat that service, you have to do it again.

266 J: I see. So what if you’re not the leader on that day, do you feel worshipful and does it help
267 your spirit if you’re not the leader?

268 T: No, because you are also watching. It is your duty to watch because if the leader forgets to
269 signal to you to stand up, and it was time for you to stand up, you don’t have to stand up,
270 you sit down. So you are watching for things like that. You are watching for the little
271 mistakes that the leader is doing so that you can, you can, you can show him or her by
272 actions that, yes, he has been – he or she has been right or wrong.

273 J: So you mentioned one action. You just remain sitting.

274 T: Yes.

275 J: Are there oth---how else can you show them? Do you use your face or your hands or your
276 voice or what?
T: Many times, no, during our time, no, we didn’t but we could – if you, if the leader makes a mistake, like they mention only one verse or one stanza in a hymn, and then – no, no, no, if he or she was supposed to mention only one stanza in a hymn, and then they forget, they just say, “We are going to sing hymn number so and so,” and not mention the, which stanza, we sing them all. We will sing the first one and after that first one, you will find that the front row, I mean the leading table or the altar would be ready to stop and would like to sit down or if it was time – we, the congregation, continues to sing as a way of saying ‘you got it wrong.’

J: And why did you do this? Is this something that students just decided to do on your own?

T: No, that is part of our learning on how to lead the service.

J: So how did you learn this? How did you learn that when someone doesn’t say exactly the right thing, then you become their teacher by showing them the wrong thing that they have said or that they haven’t said.

T: We learn this in our Pastoral Theology class in – from the very first year.

J: So the director actually tells you…

T: Yes.

J: …“You show them how they’ve been wrong…

T: Yes.

J: …by behaving in these kinds of ways.”

T: Yes.

J: I see.

T: In fact, there was this young, this first year young man who came and he was serving in the morning and he had mentioned a very long hymn with these choruses and he didn’t mention that we had to sing only the very first verse and it was the director himself who took it over – who led us in that. It was himself who led us in that. And from that day I remember we never stopped doing it. So worship then becomes school. When you are leading the service, you know you are a student. The four of you who are there are students and the rest of the congregation are teachers and you know they have the red pens to mark you right or wrong.

J: So…

T: And they know that.

J: …if that’s the case in the morning worship and in the evening worship, were there ever opportunities during your four years on campus, I think that during

T: Yes.

J: … those years you mentioned, it was a four years on campus wasn’t it?

T: Yes, it was four years on campus.

J: Were there ever times when you felt that you were truly able to worship God freely at Morija Theological Seminary?

T: No, not at any point because even when we go to the Morija church on Sunday, we are still in school. No matter who preaches, no matter who is leading the service we are still in school because ours is to learn through the mistakes of those who are leading.

J: Is it also to learn through the things that those people do well?

T: Yeah, but many times it’s their mistakes.
Pastor Interview: “Teboho”

J: I see.

T: Many times it’s their mistakes.

J: Why do you say that – is it because somebody focuses more on the mistakes than on the good things?

T: Yes, I would say so.

J: OK.

T: Yes.

J: I see. Well, it sounds like it was not, you were not able to find worship time and space during the time at seminary.

T: Yes.

J: How about pastoral care – do you feel as if you had access to confidential pastoral care while you were at the seminary?

T: Um, I would say no. There’s no pastoral care because the pastor, because I was saying there is no chaplain, the pastor would be the pastor of the Morija church. You cannot go to the Morija L.E.C. pastor because you will always have to say, you cannot have anything confidential with that person because you will always have to say, to ask for permission from the prefects to go to see the pastor. And if you need to have some sessions with him or her, then it means you will end up having to tell the prefects what you are doing there. But, basically because the director of the seminary is also a pastor, we believed that we need to tell him our different problems. But sometimes you will just say your problems are, in public you unexpectedly, I mean unexpectedly on your side, begin to tell people things that you would think you should have not told them.

J: So…

T: Or spoken about them. So you lose…

J: …did you experience that?

T: Yes, so you lose confidence in him and we knew that there’s no, there’s really there’s no secrets there, there’s no privacy insofar, because you would have some people talk about things that you know you considered confidential, so…

J: I see. So on these occasions where you may have gone to the director as a pastor for pastoral care,…

T: Yes.

J: …and you say he unexpectedly says something. Would he have said, “Ntate Teboho this this this…” or would he instead say, “Oh, I know somebody who this this this”? Do you know what I’m asking you.

T: Yeah, yeah, yeah, I understand, I understand. Um, yeah, he wouldn’t directly say, “Ntate Teboho this this this” but he would say, “Isn’t it, Ntate Teboho?”

J: Oh, I see.

T: “I know somebody who has this and that and that, isn’t it, Ntate Teboho?” And people know what that means.

J: So clearly implying…

T: Yes.

J: …but in a way that perhaps one could say, “Oh, I never said it was you.”

T: Yes, yes, yes.
J: I see.
T: But everybody knows if he asks this question this way, then the question is, in fact the question is ‘I know you know that somebody whom I know’ so...
J: We’ve talked a little bit about the director’s style with pastoral care – how about other sources. Were there, for instance, the lecturers. Were there lecturers that you could go to for pastoral care?
T: Yeah, I would say we had, um, we had other lecturers to whom you could go and discuss your problems. And very unfortunately, I must say, it was only with the expatriates – and white expatriates, I should say.
J: White expatriates.
T: White expatriates because we had one expatriate, one white expatriate, one black expatriate was from Africa who was just like any of our, just really hard something. Sometimes I would talk about it with my colleagues but not mention the name to say, “I have this problem. How would you deal with it?” But I still think – I never tell the name even if I say the story, but I never tell the name and many cases I even, I would even talk about the story as if it even happened maybe in maybe, let me say, if I’m in Butha Buthe, I would even pretend the story happened in Qacha’s Nek. “At one point I was in Qacha’s Nek or I was in Quthing and this is what happened,” and I would tell the story and then people would here the story and react on the story especially if it’s in a public, people would even talk about the story but they wouldn’t know the name of the person or relate that to somebody very close to them.
J: Ntate, do you think that your parishioners in the parishes that you may have served have expected you to keep confidentiality in the way that I might understand it as an American? Or do they expect you to share secrets in the way that you’ve just discussed as a Mosotho?
T: No, I would expect them to believe that when they have told me something, nobody else other than me would know about it.
J: OK, so parishioners do have an expectation from a pastor of true confidentiality and secrecy...
T: Yes, yes.
J: …but that is not what was modelled to you in seminary.
T: No, no.
J: Was it discussed in Pastoral Theology, Pastoral Care classes – did instructors say, “Yes, you must keep confidences.”?
T: Yes, he did say, he did say.
J: And, in fact, this is the very person we’ve been talking about...
T: Yes.
J: …the director of the seminary.
T: Yes, Ntate.
J: And, so, even though he said that, his own behaviour indicated to you that there were other kinds of possibilities...
T: Yes.
J: …and rules.
T: Yes, that you can, that you still can, I can say, you can really say the story if you say it in confidence.
J: I see.

T: Yeah.

J: Alright. Now I’m thinking about the various kinds of lectures that you must have attended and classrooms. In general, would you say that the lecturers were well-qualified in their fields of study and were the courses that they prepared well-prepared and well-presented?

T: One would say, yes some were very well-qualified, some even if you wanted to believe they were qualified, but you wouldn’t see that in their – because I would say they were well-qualified because I don’t see how they could be sent to our school to teach in the first place but when they get to work, you don’t see that – something like when a teacher takes a book and copies it word for word and dictate the book just word for word even with a comma and then at one point as a student you realize that the notes, my notes are so close or so identical to this book. So you begin to doubt whether the teacher knew the stuff or not, because anybody can do that – anybody who knows English, who can read English well can do that, can take a book and copy it by hand and read it to somebody else. That doesn’t need to have anybody qualified.

J: Now oftentimes lecturers use information from other books and other scholars, is this what you mean in a quotation kind of way?

T: No, it’s not in a quotation kind of way, it’s like a photocopy.

J: So they give you a photocopy.

T: It’s a photocopy, yes, it’s a photocopy.

J: And so when they give it to you, you know it’s from some other book, don’t you?

T: Yeah, we know.

J: And is that, is the author’s name given?

T: No, it’s not.

J: I see, and how do you know it’s from a book, then?

T: After some time when you get used to the library, when you get used to the library and to the field that this teacher is teaching you, like African theology or something like systematic theology, when you get used to that, to the library, you begin to do some reading. And this is not, and you are not alone in this thing, you are not one student, there are a few of you who are – it may happen that, and it happens that we are even encouraged to read books – so it happens that one student takes that book which the teacher has used and reads the book and to his surprise or to her surprise, in the case that I know, it was to his surprise, he found out that the book, the whole book, I mean the whole thing that he got from the, he found from the book was what he got, what he had in his notes.

J: And he was surprised because the lecturer didn’t suggest that this was from somebody else’s book?

T: Yes.

J: I see, so the lecturer maybe was making it sound like ‘these are my own thoughts…

T: Yes.

J: …and words.’

T: Yes. He would, I remember he would say, “So and so is saying this.” Sometimes he would say, “So and so is saying this.” But he would not tell us, “He says this in his book titled this, this, and published in this year and you can find that book in the library.” Because he would be reading that from the notes and if he says, “So and so says this,” it sounds like so and so says only that sentence not the whole thing.
Pastor Interview: “Teho”

J: I see.

T: It’s not like the whole notes I’m giving you are from this person.

J: So there, for some lecturers, there was a certain style of presentation that seemed to rely heavily on sources by themselves and/or just little pieces of sources without all of the source identification.

T: Yep.

J: And did this happen with many lecturers or one lecturer or certain…

T: I would say most lecturers.

J: Most lecturers.

T: Most lecturers, most lecturers.

J: And that includes your expatriate and you Basotho lecturers? You made this distinction earlier about the pastoral care…

T: Yeah, there was only one African expatriate, he was like all other Basotho. I would say all our Basotho lecturers were doing that.

J: …and you said that the other expatriate was like the Basotho – that the Africans had a certain way of presenting information.

T: Yes, he was doing it the Basotho way.

J: Uh, huh.

T: And there was only one Mosotho who always gave us notes and then, even though he didn’t say, “I got, I found this from this book,” but he used to say, “Go and read so and so’s book. That book is so good that I am even considering to ask the faculty or the school to make it into your text book.” And really we discovered later that that was his basic resource and maybe the only one that he was using.

J: I see. And this style that you’ve mentioned, did you find it helpful. Was it a helpful way for you to learn the subjects?

T: No, it was not. You know, it was not, in fact for the notes that I have got that I received through that way I should say I have never referred to them since I left seminary. They were just that package, I just put them there, but the same time there were these lecturers who were from – during our time there was no, OK one European and Americans – they brought materials. I remember one African-American woman she would even bring different books and put them here and make photocopies of those books and put some bibliographic notes ‘this is from this book’ and she made us read these different books and they even gave us bibliographies, they even had course outlines to tell us ‘this is how we are going to go about with this course.’

J: And so are you suggesting that some of the other lecturers did not provide you with a course outline?

T: No, they did not. They did not. And for me, to me I found having a course outline a very helpful way because I could know, I knew where to. I knew where I was going. And I, even though it was – maybe things were not clear to me, but at least it gave me a sense of security to say, “Well, I know, I know what I’m supposed to be doing and at least I know the books that I can read to support my understanding.”

J: With the courses that did not provide a course outline, and it sounds like you’re suggesting that these may have been the ones with the African lecturers,…

T: Yes, it is.
…OK, with those, how did you monitor your progress? Did you know when tests were coming up? Did you know what was expected of you in some other way?

T: No, in that sense you depend on your lecturer to tell you when is the test.

J: And were they good about that – about letting you know?

T: Yep, they will tell us, “Next week we have a test.”

J: I see.

T: Or, “Friday we have a test.” At least we knew when we would have tests.

J: OK, and now since you’ve been on the field as a pastor, and you look back now at the kinds of courses that you had, how do you feel they prepared you for the work that you’re doing now and did it seem like the coursework connected to the kinds of things that happen in the life of the Lesotho Evangelical Church?

T: Yeah, one would say, well, they did. Although you would also want to consider that we met with many challenges, I met with many challenges as a pastor in the field of which I had to reinterpret what I had learned from school to the context in the congregations, and begin to think as a Mosotho pastor more than what I had, more than what I had learned from seminary. I would like to believe that in seminary we are modelled to be very western, I would say, type of pastors – to make a very western church, a church in which people are not allowed to clap their hands, and when I say ‘western’ I mean in that sense – a church in which we sing these hymns to the note and you don’t allow people to clap their hands, to dance, to do anything other than what you, what traditional L.E.C. has been doing. So you get to churches where almost nobody in that church sometimes may have reached Standard 7 at the primary level. So, I mean, a few people can hardly read so they don’t know how to sing hymns in this very traditional way so they sing them the way they feel like it’s comfortable for them and you just have to accept that.

J: And you and your colleagues who also attended MTS do you just accept that or do you try to enforce this, as you say, western style because it’s what you learned at seminary?

T: Others would still enforce that. We have examples of people who are still enforcing that but I am one of those who just accept it, well, other than, I’m not going to make these people, my parishioners, uncomfortable for what I know, and I know that they don’t know that this same thing that I know.

J: You’ve mentioned several indicators of what you’ve called a western style – no dancing, no clapping the hands, singing to the note – and I’m thinking about when you use the word ‘western’ that that implicates a lecturer like myself, an expatriate.

T: Yes. [laughing]

J: [laughing] So I’m asking is that what happened as the Americans and Europeans who forced this style on you…

T: [much laughing]

J: …and that your Basotho lecturers really wanted clapping hands and…

T: Oh! [much laughing]

J: …freedom of singing and all of that. Is that what happened?

T: No, in fact, Americans or Europeans were very amazed that we don’t dance, that we are not singing, that we are - in fact the idea that this is western I got from them – they said, “You know, this is how we sing and we were thinking that when we get to this country, which is an African country, we would find something different, we would find people who sing, who clap their hands because that is how you sing traditionally, isn’t that true?”
And we said, “Yes, that is how we sing traditionally. We don’t even look at our hymn books. When we sing in our traditional manner, we just sing. We don’t need a book; we don’t need anything. We commit everything to our memory.”

J: So if the ‘westerners’ — Americans and Europeans — were surprised, are you saying that it was Basotho who were enforcing the western style?

T: Yes, it was the Basotho who was enforcing the western style and, to a large extent, that would be from the director himself because he is the one who’s responsible for the services, the worship services and the right and wrong, the rightness and wrongness of the services in the chapel.

J: OK, so…

T: Because that’s where we learn that — even just how you move, how you make your steps, how you stretch your feet, how you touched the door, how you opened the door and all that so…

J: Now you’re saying these kinds of things that sound to me very precise, are these actual things that you were told and, if so, what were the theological reasons that were given for this sort of movement of the steps and touching the door in a certain way?

T: Yeah, it’s, the basic reason has always been that we, the worship is holy. So, because worship is holy, you must make sure that you let it have the holiness it deserves. That is you approach it — you don’t just come to it as if you are coming to anything so you must do everything in order, in strict order so that the door doesn’t make noise as to distract other people who are meditating at that time.

J: Now you mentioned that at the seminary itself, no one would be meditating because they were so busy watching to make sure that the door didn’t make any noise.

T: Yes.

J: Isn’t that what you suggested earlier?

T: Yes, that is true. That is very, very true. But this is what we would be told as the reason…

J: I see.

T: …for doing that but just that in itself creates this situation whereby even if, let me say, we could, we could — I’m remembering something — you could, we could, we had time to meditate, I would say, that is the 30 minutes before chapel, especially for the evening chapels. That is if you chose to do so. You go to chapel, you open the door, you sit in there, there is nobody. You sit in there and you meditate. That is your own private thing and nobody will be doing that but once more people begin to come in, that has no — but, you no longer meditate. But there will be that total silence when more and more people come in, the reason still being, give time for other people to meditate. But once the, those lekhotlana, those who are going to lead the service come, no, there is no time for that, we are watching.

J: I see. And you mentioned that, for you, that was not a worshipful experience.

T: Yes.

J: How do you think it might have been for your colleagues — did you ever talk about that with the other students?

T: Yeah, many of us believed that we need to do a worship. We need to have some time. We need to be allowed to have a time when we can worship disregarding all these other formalities knowing that ‘I’m going to church. Now I’m just going to church. I’m going to pray and nobody will be listening to me whether I said the pr--- when I arranged my request or my thanks or whatever I was saying, whether I arranged it properly. Was there,
Pastor Interview: “Teboha”

588 did I say everything in order? Was my prayer clear? We would like to, we felt like we
589 would like to have something like that – to be allowed just to pray.
590 J: Did you ever do something like that?
591 T: No, we never did something like that.
592 J: Why not?
593 T: We didn’t - it was study all the time, it was study all the time because the other thing is
594 this, if one day you begin to do – the cat is away and the mice are just rejoicing, jubilating,
595 and I am trying to say that is in the absence of the teacher, of the director. If you begin to
596 do that that day, definitely somebody is going to report that. Somebody is going to report
597 that because there is somebody there responsible, and who’s that, that’s the prefect. He’s
598 responsible to make sure that you worship properly and if not, he has a right to discipline
599 or to put you right, to straighten you there and there because the prefects are the ones who
600 make announcements in these worship services and the announcements come at the end of
601 the service so that if the prefect feels like there’s something that they wanted to address the
602 congregation about, they can have time to do that, including the wrongs that have been
603 done at the service.
604 J: The wrongs that have been done at the service.
605 T: Yes, even the wrongs that have been in the service. You have been – I had unjustifiable
606 noise there, it was like people were laughing at something or seem to be otherwise
607 distracting, things like that.
608 J: I see.
609 T: I would say there’s no happiness. Even if people are laughing and doing that, it’s not that
610 they are happy from the joy that they receive from the worship. If they – if I am laughing
611 it is because there is something that is making me laugh. Maybe somebody sang wrong or
612 something like that. It’s not because I’m laughing because there is something that is
613 coming up out of me that says to me ‘Glorify God’ say, there’s not much of that.
614 J: Hm. Now as you look back on the courses that you took, were there any that you would
615 say were not particularly helpful, now that you’ve been a pastor for a while?
616 T: Yeah, yeah there are. There are some courses which were, which I did that, which could
617 not use them.
618 J: Could you tell me what some of those might have been?
619 T: Yeah, there’s African Christian Theology. I didn’t know how to apply that to my
620 congregation because it was, it was talking about things that our church don’t believe in, I
621 would say. Like the living dead, things like the living dead – considering the ancestors as
622 the living dead. Things like that they are very inapplicable, that is very inapplicable in the
623 church because even with other teachers at the seminary, they will be going against it so it
624 does not get well-defined for, to help me as a student to use it, to effectively use it when I
625 leave seminary.
626 J: Now, you’ve mentioned the issue of the living dead and I’d like to ask you, is it fair, I
627 mean this is from, for instance, John Mbiti’s work…
628 T: Yes.
629 J: … Living Dead.” Is it fair for me to attach the Sesotho word ‘balimo’ to this
630 understanding…
631 T: Yes, it is.
632 J: …of the living dead?
633 T: Yes, it is.
J: If it is, I’d like to ask about some cultural aspects. Would you say that the idea of the living dead or the balimo is an important idea for people who are in the L.E.C. church, for balumeli ba L.E.C.?

T: Of course. It is important for the church to come to a point where it can discuss that because I don’t know a member of the L.E.C. who will claim not to believe in the balimo.

J: Now, are you exaggerating or are you saying you don’t know anyone – are you suggesting that 100% of L.E.C. members…

T: [laugh]

J: …have a belief in balimo?

T: I would say so.

J: OK.

T: I would say so.

J: And is that if you were to ask them as a Mosotho or if I were to ask them as a foreigner – do you know what I’m asking, I mean, would…

T: Yeah.

J: …would L.E.C. members openly share with me ‘yes, of course…’?

T: No, we won’t. We won’t because the church does not accept that. The church will clearly claim not to accept that but the people in the church would be following that, including pastors.

J: Now you’re confusing me because you’ve mentioned three identities. The church,…

T: Yes.

J: …the people in the church,…

T: And the pastors.

J: …and the pastors.

T: Yes.

J: It almost seems like the pastors and the people in the church would be everybody. Who is this church who’s frowning upon…

T: OK, OK. Yes. No, no. No, what I mean is I am a pastor now…

J: Yes.

T: …but I’m also an individual so I mean the members of the church as individuals and pastors as individuals, not as pastors in their official capacity.

J: So in your own official capacity, Ntate Teboho, you in some way disregard or discourage talk about and use of balimo, but maybe as a personal Mosotho, you realize that balimo are important, is that the kind of thing you’re suggesting?

T: Yeah, yeah, even if as a person, if for me, even if I don’t understand balimo in the same sense as some of Basotho may understand it, but I still participate in that so in a way I’m still doing it, though I’m discouraging through councils and other things, I am part of those bodies which are discouraging and part of the church which discourages dialogue or discussion of that.

J: If it seems to be important for you at a personal level, and you think it’s important for other members of the church at a personal level, what reasons do you have to discourage it at the ‘church’ level, as you say?
Um, let me tell you something here. I would say even at parish, at church level, there are different levels. There is a church level at parish level, or outstation level which is a smaller church level, and parish level, and then the higher level of seboka or presbytery. And I may encourage it at this church level in my capacity as a pastor by just keeping silent about it, not talk about it, not tell anybody not to do it, and pretend not to know when I’m invited to officiate or to open a celebration, such a celebration by pretend not to know that it is a mokete oa balimo, and not ask the people ‘what is this?’ Just to come and just come and say, “We have come here to thank God for different things, for life, and that is good and let us pray.” In that sense I’m encouraging it though I’m not saying to people clearly or in clear terms, “Do that.”

Even though you know very well that it participation in the mokete oa balimo, as you’ve said, a celebration of the ancestors…

Yes.

Yes, yes.

I see. Now you’ve mentioned that there’s church at one level or in one sense and then there’s church at another level or another sense…

Yes.

…I’m guessing when you mean the other level or sense maybe you mean at the presbytery level or the seboka level, …

Yes.

…is that true?

Yes, yes.

And at those levels, what kind of language are pastors speaking about balimo?

Yeah, at that level we have become, we are at a position where we have become more official, more strict, more official in a strict sense that we deal with minutes and other things such as that and it is at that point where you find discussions around these topics being discouraged very much.

By whom? Who discourages these things?

I would say members of the councils, members of the seboka, members of some, some – and many times it’s our older pastors or our older members of the church, they will be the one who will make the claims that these are – that you are bringing paganism into the church – we cannot talk about such things in this church.

And would you say that that’s their actual belief or that they’re saying that because you suggested earlier that 100% of church members...

Our…

…and have some belief and participation in the living dead.

Yes, I would, it’s just that they are – it’s just that they will be in the church. The tradition has been that you don’t talk about such things, some things in church setting. There are those things which belong to our culture and those things which belong to the church and those things, all these things don’t come together and you don’t talk about those things here, even if you ask them when you get out of that meeting hall, they will tell you, “Well, that’s what we do when we are at home. We are not going to talk, we are not going to leave the church into that.”

So you mentioned ‘our culture’ and the church as if they were two very separate things.
T: Of course they are.

J: So the church, do you consider the church as part of your culture, Ntate Teboho?

T: No, it is not. The church is something else. The church comes, the church is outside, it is outside the culture because anything that we consider cultural will be done by everybody, will be done by everybody. Those things we consider cultural are those things which involves my tribe, my family, my clan, and – one may be Roman Catholic and I’m maybe an L.E.C. but culturally we are one people, we know. And there are those things we can deal with at that level outside the church. We do a mokete oa balimo on Sunday morning before we go to church and then we go to church. Or Saturday morning and then the next day, on Sunday, we go to church and that has nothing to do with the church. We don’t invite the church sometimes or sometimes we invite the church. That is, we invite the church if the pastor is, seems to be cooperative. If the pastor tells us we must not do mokete oa balimo, we will just go ahead and do our cultural thing and then we’ll meet the pastor on Sunday.

J: [sigh] Are both of those contexts real for you, Ntate Teboho? And I guess I’d like to ask you since you’ve been to the seminary and you’re a pastor your opinion about what they mean for other people. And when I say that I mean I’m getting the vibration, the vibe, that the real context might be the cultural context and that the church context is in some way pretend but I don’t want to push that unless – do you hear what I’m asking you?

T: Yes, yes, I understand that. I think you are right. What – the context that is real – both contexts are real but they have a different, different weights, and they are unbalanced in the life of an ordinary Mosotho. The Basotho will be living as cultural people Sunday afternoon to Monday very early in the morning, and maybe 11 o’clock to, or for some maybe 10 o’clock, let me say roughly from 8 o’clock to 1 o’clock they will be Christians. That’s the only time when they will have anything to do with the church. Or sometimes in the evenings we have these prayer groups that we have in the villages, yes, maybe in the evenings and if that happens every week or every day only at that time we are doing this. And there’s no dialog between, there is no dialog between that which is Christian and that which is Sesotho.

J: So they’re just separate things.

T: They are just separate things. They are separate things.

J: So could it ever happen that you could become a Mosotho and a Christian at the same moment?

T: Um [laugh] Yeah, a Mosotho but not a Mosotho in a cultural manner.

J: What’s the difference between being a Mosotho and being a Mosotho in the cultural manner?

T: Being a Mosotho in a cultural manner is being a Mosotho who accepts the cultural norms. If I am a Mosotho in a cultural manner, in a Christian setting and I want to be a Christian and a Mosotho, a Mosotho in a cultural manner would be one who would accept that a baby or an infant of a widow must be baptized without question of who fathered the baby, which is the question that the church would like to ask, which is a question that would be asked by a Christian Mosotho – how does it happen that this woman has a baby and we are told that the baby belongs to a man who died two years ago. But a cultural Mosotho is not going to ask that question.

J: It sounds like you’re suggesting that many people are both of these people at the same time – that when I go to church, I ask that question,…

T: Yes.
Pastor Interview: “Tehoha”

J: ...but when I arrive at home, I don’t ask that question, I say, “Of course this child is the child of my son…”

T: Yes.

J: ...because even though he’s dead, this is the woman who came into my family through his marriage.”

T: Yes. And, in fact, in most cases, we ask that question at the church, we ask that question only if it does not affect my family and I am in a certain position in the church. Maybe I’m an elder of the church and here is someone’s daughter-in-law who comes with a baby and then I may ask the question and I direct the question to the pastor or incite the pastor to ask the question.

J: In a way that actually might cause harm or difficulty for another family.

T: Yeah, and the purpose will not be taken by anybody else, anybody around wouldn’t take at the end of the day, the question will not be based on Christian – will not be asked because of – the question will not be asked based on the correctness, the Christian correctness, but is will be based upon who is, who is going to be affected now.

J: I see. And would you say that this issue of culture and church, and you really talked about a dichotomy, you really separated culture and church in many ways, would you say that that’s an element of other churches as you’ve seen them or is in some way specific to the L.E.C.?

T: No, I would say many other churches do the same thing.

J: I see. So it sounds like maybe there hasn’t been a successful marriage of Christian ideas and Sesotho traditions.

T: Yes.

J: Even now in 2006.

T: Yes.

J: Do you find that problematic as…

T: Yes, it’s problematic because Basotho continue, we continue to call ourselves Christians but we continue, we strongly remain cultural Basotho alienated from Christian beliefs in actions. And, of late, in 2006, I would say it is even worse because we are now, we are now in an era where we are talking about something that we call supuele and supuele is ‘let us turn back to our roots’ and culture is just invading the church, I mean, the Christian understanding. The culture is just almost all over and my fear is many things will have to, will be imposed upon the church without interpretation or any discussion or any dialog.

J: Do you fell like the seminary prepared you to participate in such a dialog or such a discussion?

T: No, it didn’t, it didn’t.

J: Do you think it’s possible for the people at the seminary today to begin to try to prepare students to participate in such discussions?

T: Yes, Ntate, I think there is some, there is a possibility, I hope, I strongly believe that something, that some of these things can be brought into dialog. The seminary itself can create some dialog form between culture and Christianity so as to help the students not only with the cultural things that happened in 1800s, but even the culture of today because even that I don’t think our seminary really prepared us very well.

J: I’m going to ask you to imagine something. Can you imagine that there are cultures somewhere in the world that go well with Christianity? Are there places where people
Pastor Interview: “Tehohe”

don’t have to pretend when they go home, or rather pretend when they go to church and then relax when they are home?

T: [sigh]

J: Do you think this is unique to Lesotho or do you think that this is true all over the world?

T: I don’t think, I think, this may be, I would say to Africa. I would say to Africa, I will say this seems to be, this may be at least southern Africa. Southern Africa is the place which I know, I think I know well, the cultures which I think I know well. I think the same things that happen in Lesotho happens in southern Africa.

J: Why do you – what’s unique about southern Africa, or what is it about southern Africa that makes you think that?

T: I would say I think, let me say first that I believe that for Europeans or Westerners it may be different because I’ve seen that a European pastor can have beer in his fridge and have beer when they have food or have wine. That is different with Basotho. If you do that as a pastor, people begin to look at you as someone who’s encouraging bad behaviour, who, in fact, has a bad behaviour.

J: Now, please help me with this because, if I remember correctly, in my participation in Lesotho so far, beer, and now I’m thinking about joala ba Sesotho, in the sense of beer,…

T: Mm, hm.

J: …was even at one time, wasn’t it considered food and isn’t it very important, I know that I’ve attended a wedding and the men really were not welcoming to me until I drank some of their beer and so beer seems to be very common here and very culturally important…

T: Yes, that is true…

J: …and yet how, why is it do you think that now pastors aren’t supposed to, and yet European pastors can do it?

T: Yeah, no, the thing is a wedding, or let me say beer, is considered a bad thing by L.E.C..

J: By the L.E.C..

T: Because you are not allowed to bring beer on to the grounds of the church. You cannot bring joala ba Sesotho to, not, I don’t mean in the pastor’s house, I mean within the church jurisdiction. Within the fences, I mean within the fences of the church, beer cannot come through the gate of the church compound.

J: I see. And I want to suggest to you, I think that’s true in many churches in my own country.

T: Yeah.

J: You wouldn’t see the pastor just standing in a church yard drinking a beer.

T: Yeah.

J: You might see him sitting on his front porch drinking a beer. Nor would you see people sitting in the pews in a congregation drinking beer, in my country anyway.

T: Yes, yes, yes.

J: So, but it’s interesting that I hear you suggesting that Basotho feel like you need to do some very unSesotho things when you’re at church, even things that Europeans would feel comfortable doing in church.

T: Yes.
J: And that confuses me a little bit because I was going to ask you, do you think it’s because the influence, the Christian influence, came from Europe? And yet you’re saying, “No, we can’t even do things Europeans do.”

T: Yeah, I would think, I would think we were, I would think it may be because of the influence of the Europeans because the joala that cannot get to church is beer and other, but wine can get there.

J: I see, so there’s a certain European maybe sensibility…

T: Yes, yes.

J: …that affects now the way that you behave.

T: Yeah, but, and also, but also you are not supposed to eat, drink that wine outside the communion service.

J: Do you mean the wine itself that may have been consecrated or even that same bottle of wine from the bottle store?

T: Yeah, from the bottle store or any other wine.

J: I see.

T: You cannot bring that into the church, into the church yard, I mean, just being seen drinking sitting there drinking or just taking a sip.

J: Would you like to see the seminary sponsor events for pastors to come together and learn and talk more about these issues of culture and Christianity?

T: Yes, Ntate, very much.

J: Do you think it’s important for Basotho to be doing serious theological work around these issues?

T: Very much, because what happens is if - I used to say or I used to think that if a lie - leshano - if lying is one of the things that can prevent someone from meeting God, then no Mosotho is going to meet God because our whole life that we call religious life, whole religious life, whole Christian life is one big lie. Because I appear good as a Christian but I am a Mosotho, I know, for instance, I am a pastor. If my family participates in an ancestral celebration at home, I will be told, and I will not dare tell them I am not coming because that is – I would rather give them a better reason, that is maybe the church, I’m going for a consistory meeting, a very important consistory meeting, I have baptisms, I have confirmations, I have all that, you didn’t notify me on time that I could do this – I would rather, but I may have sent something to show them that I am with them and maybe send my kids to be with them there. So, and here is another thing, I am a pastor in the parish where I work, I may not allow the widow who – I may not baptize kids born to widows because, or ask questions but if my brother dies and my sister has a baby, I am going to be the one who will be holding that baby before the pastor. I must do that, I, that is a cultural thing. I have many reasons behind that and that my culture tells me I must take this responsibility. When my sister is asked, “Whose father is this child?” I mean “Who is the father of this child?” I must be the first person to answer, “This is my child.” I must tell the pastor, “This is my child, I am the father.” And if the pastor insists on asking how, I say, “No, this child is my brother’s child.”

J: I sounds to me as if Christianity, as it’s being practiced in the Lesotho Evangelical Church is, in some ways, very uncomfortable to you as a cultural Mosotho.

T: Yes. That is true.

J: Even as a pastor of the church it’s uncomfortable.
Pastor Interview: “Teboho”

T: Even as the pastor of the church it’s very uncomfortable because it makes me ask questions culture, questions about my culture of which it is not ready to enter into dialog with. The church doesn’t want any dialog with these cultural matters. And yet…

J: Again, let me ask you about the church.

T: Yes.

J: Who is that, because it sounds like you’d kind of like to have this dialog…

T: Yes.

J: …and it sounds like maybe you know some other colleagues and church members who would. So who is this church who doesn’t want to have the dialog?

T: The church…

J: And I’m not asking you for names but…

T: Yeah. I mean the church, at the end of the day, would be the seboka and the executive committee of the seboka.

J: And yet, Ntate Teboho, you could qualify as an ordained pastor, you are ordained, aren’t you?

T: Yes, I am.

J: As an ordained pastor you could qualify to be on that committee.

T: Yes.

J: And I’m guessing there may even be some of your colleagues or classmates who are on that committee who might believe the same way you do. Or is it possible to be on the committee of seboka if you believe the way Ntate Teboho believes.

T: It is possible, it is possible to be a member of this committee but, you know, before we can begin to talk about dialog, there’s one thing we need to talk about as members of the L.E.C. and that is who are we? Are we Basotho, and if we are Basotho and what kind of Basotho, we are, we know we are Basotho and we are Christians, and what about culture? We must first accept that because just for the fact, just to bring that idea up within the church setting, it may not even make it to the seboka even if it goes through the parish congregational meeting, even if it may go through that it may not go through the presbytery conference because many people will just be feeling ‘you are talking about an irrelevant – the issue is irrelevant.’ Maybe there has been a tradition or a culture in which – for most part of the life of the Lesotho Evangelical Church – ministers and elders were not ready to talk about it. So much that many people thought it was irrelevant topic.

J: And is it because, well I’m asking, do you believe it’s because it was irrelevant to them, because they did not see these kinds of things that you’re sharing with me today?

T: I think so, I think so.

J: So there must be other pastors and elders with whom I could have interviews who would say to me, “Yes, this culture stuff doesn’t worry me. I’m very happy being a Christian and not praying to balimo and not baptizing widows and…”

T: Yes, yes, oh yes, yes.

J: So would you say, do you feel like you’re unique in your views or do you represent a minority or a majority or…

T: I would say…

J: Because earlier you said you thought every Mosotho…

T: Yes.
J: ...but now you’re excepting these other people.
T: No, I would say, I would say there are, I know, I think I was wrong, I should say I know a few pastors who would say they don’t want to hear anything about balimo. But, for me, that is not enough. For pastors to say, “I don’t have anything to do with balimo so no discussion about it.” I think it is not enough. I think I don’t want to be, to claim to be unique but I would like to say I may represent one of those people who are uncomfortable with the fact that we are having a culture which also I would like to say, to believe it has some religious beliefs in it. And here is Christianity as our religious belief that have and which we claim and I’m uncomfortable with the situation where we cannot create dialog between these two religious platforms. Because what will happen is any person who finds themselves caught between the two, they will just find, they are just going to do what they think is convenient for them. Because for many people who would say, “I don’t want to believe in the balimo and those are not, I’ve got nothing to do with any balimo business,” it’s simply because that fits them at that time, not because in reality nobody, the Basotho as a nation, doesn’t, or even their families themselves, even their wives or their husbands themselves, believe, necessarily believe in that. Although one thing would be to say to you, Ntate, Basotho are very good at disguising. We are very good at that. For example, we were talking about political leaders with one old person and we were talking about the political figures we knew as very famous and I was talking about this vulgar language and the idea that when Basotho love you they can tolerate many things that you say. And I said, “But you can, you must be careful. Even if you use a vulgar language, be sure to use that vulgar language only once in a very long period. Use it only once, then they can give you a benefit of the doubt.” They will say, “Oh, he was in a bad mood, he could say that.” Or, “They had been very terrible to him, that’s why he spoke like that.” But if you keep on doing that, they begin to say, “You know what,” and I said they are good at talking about a person, not talking to that person, they say, “You know, do you hear this guy?” And someone will say, “Do you know that he was doing all this nonsense the other day? Yes, he was saying – ah, well, he seems to think that he is our boss.” So they will begin to dissociate themselves from you or to eliminate you from them. Whenever you come in they say, “Oh, well, thank you, oh, hail our chief, hail our chief.” If it’s for elections, you will see on the day of elections when they don’t elect him. And in this Christian, in this church thing, they will come to church and wear all these clothes and be very faithful and do all marvellous things but you will see them when they get home whether they were, what they were saying was true or not. You will see us when we don’t give a name to a baby born to a widow or when we don’t do our cultural, traditional customs on the baby. If we would not do that, it would mean we are Christians in the sense of our today’s Christian understanding - but we don’t do that. We will take the baby throughout all the welcoming - and the woman, nobody will say to the woman, “Where did you get this baby?” In fact, we would even encourage the woman to get a baby. So, but when we get to the church, we would pretend. So I am simply trying to say I don’t believe it is a good thing to claim not to believe in a certain way while we still do believe in that way or participate in some way, Ntate.

J: Thank you, I want to move on and ask a couple other questions…
T: E, Ntate.
J: ...if I can. One has to do with field education or internship. Did you do an internship when you went to seminary?
T: E, I did.
J: And how did you find it – what kind of experience was that for you?
T: My field education was OK, I think. I want to say it was okay. I would say it was OK because I was exposed to the congregations, that’s what I thought was best. I didn’t know
Pastor Interview: “Tehoha”

what I should learn, I only knew that I must be there and I must follow my pastor, he will
tell me what to do.

J: So no guidelines were given to you beforehand?

T: No, no guidelines were given. The guidelines that—no there were guidelines, the
guidelines that I was given was, “You will learn by watching and by listening and where
ever possible, and when the pastor would like, by doing.”

J: I see, and were these given to you in writing or did someone tell you these guidelines?

T: No, we were just told in class.

J: I see. And how about the pastor who received you—was that person given some kind of
training or guidelines for the field education?

T: He had had two students before me so even if he had not been given, even if he was not
told anything by, during my time, I just understood he knew.

J: I see, so it sounds like if he was trained in some way or was given some guidelines, you
weren’t aware of it.

T: Yes, I wasn’t aware.

J: OK. And how was it? Did you learn things and was it a good experience for you?

T: I would say it was a good experience for me, as I said, for the exposure to the life of the
congregations, in the life of the consistory but there were some shortcomings like the
finance committee that was not working and it never came together and the pastor was
doing all the work, he didn’t, even the treasurer was not doing his work properly. I was
not instructed in how the schools are run and how the books in the office, in the pastor’s
office—how should I, how should one run or handle the pastor’s office? Those things I
didn’t get.

J: I see. So are those things you would like to have learned?

T: When I got to the parish, I realized that I needed to have learned those things. At least to
have some exposure to those things.

J: How about when you arrived at your field education site, did the parish seem prepared to
welcome you and were you, and if you had any family at that time, were they well-
provided for?

T: Yes, we were. We were well-provided, some Christians brought some different things to
us. Once somebody even leant us their table and chairs so, and kept on giving us different
things.

J: Do you think the field education’s an important part of the seminary education?

T: Yeah, I think it’s an important part though I think it should not be twelve months. I think
it should not be twelve months.

J: How do you think it should be?

T: Straight away, I would suggest trying a three months, a three months that it be returned to
that nine month academic year. And then those months be separated between our
academic years that we have.

J: I see.

T: First year, second year, and third year so that they can, the students have, they can go to
the field—and even if they do that at their home parishes. At one point they can even do
that at their home parishes. Maybe at one point they can go, maybe one three months they
can go to a different parish or maybe in six months but basically I think twelve months is
too long and there’s not much reflection of what they are learning, with what they are
Pastor Interview: “Teho”

learning, integrating what they are learning in the parish with what they learned from class.

J: So that didn’t happen with the pastor at your field education site?

T: No, the pastor was just – where I went for parish to do that, I mean, I was living with my pastor as, it was like, I was like an evangelist, I should say. Not necessarily like a student because with a student when you, after you would expect that after discussing some, having some discussions, doing some things you could do some reflections.

J: I see, so that didn’t happen at your field ed.?

T: No.

J: How about when you returned to the seminary, did the courses that you took as a TS5 and the lecturers who were there try and integrate your field ed. experience into your coursework and course discussions?

T: No. No, what we did was to give reports.

J: Did you give reports in every class?

T: No, we gave reports in our Pastoral Theology class.

J: OK. And what kinds of reports did you give and what came of those reports?

T: The reports were about what you saw and what you did and what you think is good about that which you saw and being done in the parish or what you think is wrong about that which you saw in the parish and what you think should have been done better. So the class will discuss that.

J: OK, so that’s reflection upon your experience, isn’t it?

T: Yes. Yes, it is.

J: And did the lecturer of that class help you to integrate the discussion and your experience and to give a theological basis for the kinds of things you saw?

T: One would say yeah, I would say yes. I would say yes, we, he was always there and trying to guide us, but it was horrible, the constitution, because many things would be done on the constitution. I should say many times we talk about the administration it would be more about the administration of the church.

J: I see. It sounds to me, in some ways, like your discussion of chapel and the rules that many of your discussions and thoughts about what it means to be church are rule or law centred discussions and you haven’t really articulated theological discussions where you talk about what does it mean to be the people of God and what does grace mean in this issue and those kinds of issues.

T: No, no.

J: Did you have those kinds of discussions?

T: No, no, Ntate. No,. I think it was taken for granted. I think even as a student I took it for granted that when we have, when we are at church we are people of grace but we didn’t articulate that. We did not, for an example, I don’t remember our class discussing even sermons of the pastors in, from where we came. Because I think it may be through sermons we could talk about or Bible studies we could talk about theological reflections as they were given by our pastors. Because many, most of what we learn is what we learn from what they are doing. Even if he tells me to do, even if he tells me to do something, basically he must have done it, he must have done it first in front so I could see what he was doing and then do as he did. So, but mainly it’s about, it was about administration, church administration, how do you administer a church? How you are a good pastor and that is, and that is what I like more from my Pastoral Theology class.
Pastor Interview: “Teboha”

J: So were there other classes in the seminary where you were able to explore theological issues so that you could put those together with this understanding of administration?

T: Mn, mn [negative response]. Would you talk about something like Pastoral Care? Where you, No, no.

J: Wait a minute, are you saying no, you didn’t talk about pastoral care in seminary?

T: No, not at all, not unless I don’t understand what it means, from a theological…

J: Let’s try some things on and see if we can understand each other.

T: Yeah.

J: When I think about pastoral care from my perspective, I think about what does it mean to offer care and presence to other church members because of who we are as redeemed people of God and because of who we see them to be as redeemed people of God in such a way that it helps them to grow and to flourish as people and to understand ministry. That’s maybe one way that I might talk about pastoral care.

T: Yeah, I would say from the course on Christian Education, yes, I was able to learn that.

J: Then to learn to have passion, maybe compassion for the members of the congregation for who they are, not because I want to belong to a church, a bigger church, not because I want to keep them in my church but because I must, I must feel for them. Yeah, I would say from Christian Education I learned that but that’s not when I was in my fifth year.

J: I see.

T: [unclear]… my practical year.

J: Sure, I’m thinking of the entire seminary experience now…

T: Yeah.

J: …with regard to theological reflection.

T: Yeah.

J: And did you, in your other courses I’m thinking of Bible courses and history courses, were they presented in such a way that they allowed you to think about and ask questions around what does this mean for us theologically as the people of God? What does it mean for us to share together as the people of God given that we have this history? Even as we celebrate these texts?

T: Mm, hm.

J: Is that a part of you experience?

T: [pause] Yeah, New Testament, Old Testament and, I would say Biblical Counseling and other courses would also do that.

J: So really it’s this Pastoral Theology course that didn’t seem to include elements, pastoral elements, and theological elements.

T: Yes, it was more about, when we did Pastoral, it was more about administering as, the pastor as the administrator of the church. If you are a good administrator, how are you a good administrator? Like, for example, there’s this question that most of us pastors know this question ‘what do you do if a woman parishioner invites you to her home and she calls and she calls you and you go there thinking that she’s in trouble and she tells you she is very, very sick. She wants you to see her and you come and she, when you get there, she tells you, ‘I’m having some’, you find her, she tells you to go into her bedroom where she is and the door, after you get in she stands up and she locks the door and she undresses and she tells you, “I have always been wanting you and now I can have you and if you make noise, I’m going to scream and say you’ve been trying to rape me.” What do you do? I
remember many of us would remember their discussions of, at least from what I have heard from different people, it’s not about – what does it mean for me to do this as a pastor and as a Christian, but it’s a different question as to what will people say first, what will people say first and if that is the question then I can do something that, because for me what I understood was, ‘well, maybe I can do something that the people will not know’ and what is that – frankly, I sleep with the woman because I don’t see how I can win, if I don’t, she raises her voice and she tells people I have been trying to rape her and I throw the key away, which is what she had done, and I find myself in the situation and I just – so, but the point that I’m trying to make is you talk about all these things you are not asking what does it mean to be, what does it mean to be a good Christian in this sense? The center is who you are as a pastor not as a Christian or, because in that sense then it will be what does it mean for both of you? What kinds of teachings, how do we teach our people so that they don’t do things like this and that and that and that, so that they don’t think this way? The question was simply on ‘how do you do, how do you deal with such a situation as a pastor?’

J: And when you say ‘as a pastor,’ earlier you separated ‘as a pastor’ from ‘as a Christian’ so as a pastor you really mean as a known community leader, is that true?

T: Yes, yes, that’s what I would say I understand this to mean.

J: So, could we also have this question, this discussion of what would you do as a chief?

What would you do as a high school counselor…?

T: Uh, huh.

J: I see, so it’s really not a theological question…

T: Yes.

J: …but rather a question of what does a responsible leader do in order to appear as if things are well…

T: Yes.

J: …and that things have gone well.

T: Yeah, because that could happen with a principal with a student, that could happen with a chief with a lady in the village, that could happen with a magistrate with clerks of court…

J: So it sounds to me that even though some theological issues weren’t discussed, that that sounds like a plausible boundary issue at least was discussed…

T: Yes.

J: …maybe as a warning to you to say…

T: Yes.

J: …therefore, when you visit female parishioners, have the door open or…

T: Have the door open and also make sure that you have someone with you.

J: OK.

T: But then the question when you are already in the field, the question also is how are you with somebody when the parishioner wants to meet, to see you, how do you say to the elder, “Get out, I want to talk to this woman.” Or what do you do when she comes to your study room then you have to have your door open and I would say you are right, it is basically about boundary, a boundary thing.

J: Mm. I’d like to ask a little bit about this issue of poverty. Is poverty an issue in the Lesotho Evangelical Church?

T: It is an issue, though not talked about, though not seriously discussed but it is an issue.
J: Who is it an issue for—are there poor people in your parish and in other parishes that you may have served?

T: Yes, there are very poor people and, for that matter, the pastors themselves are very poor.

J: Even the pastors are poor.

T: Yes.

J: Is it because your salaries are too low?

T: Now only that they are too low but sometimes they don’t even come.

J: What happens?

T: Not that they don’t come but you don’t get them when you have gone to get them or to ask for them.

J: What do you mean— is it because you’ve gone on the wrong day or something, because the check hasn’t been printed yet?

T: Because your parish may have not contributed enough. Maybe you are given 1000 and you bring 600, you are, the administrator may get your 600 but not give you anything. You may go back.

J: OK, so if you don’t take the proper amount to the administrator’s office, then it’s possible that you will not receive any stipend or salary at all.

T: Yes, yes.

J: I see, and so then what do you do, how will you feed your family?

T: You have to ask for some money from other people. For help from other people, from your family, from your wife’s family, from your husband’s family, from friends…

J: I see.

T: …parishioners…

J: And do you, and do you think other pastors in the L.E.C., do you expect that you will receive a salary from your work as a pastor or do you all know that there’s no pay that’s regular in the L.E.C.?

T: Yeah, we are made to, no, we are, not that there’s no regular pay. But that there is a pay but it’s limited just as the church funds are limited. Know that you can, that it’s possible that you may not have, you may not get your stipend when you have to get it.

J: And so is this the same for all pastors? So if church funds are limited this month, then the executive secretary or the president will not receive their stipends and the pastor at Maseru will not receive his or hers and the pastor at Mokhotlong will not receive his or hers? Is it the same?

T: No, Ntate. What happens is, you know when you get there that you don’t get anything because your parish did not send enough not that everybody else will not get so what this means is there are pastors who always get something, there are pastors who don’t.

J: OK, and so because those pastors have parishes that give well.

T: Yes.

J: I see, or they may be the pastors who encourage people to give well.

T: Yes.

J: I guess one could argue that.

T: Yes.
J: I see. Alright. Now you’ve said that not only the pastors but also people in the parishes experience poverty.

T: Yes.

J: Did the seminary and its courses help you to be able to deal with issues of poverty theologically and socially?

T: I would say yes, we had this course Liberation Theology that sort of taught us to know that it is not good for people to be poor and also that people need to be encouraged to work. But in the case where they need to be helped, they should be helped. So, something like the theology of the God on the side of the oppressed so things like that prepared us.

J: So do you feel like having had that course and been at the seminary that you have adequate skills to address the issues of poverty in your parish?

T: No, Ntate, no, I don’t.

J: Well, what could the church or the seminary do to help you? Would you like the church or seminary to help you to acquire some more adequate skills?

T: Yeah, because I want to think that the church has - poverty does not happen in a vacuum, it happens in a society where there are some societal, things like the sociology, I think understanding sociology, economic, and political and other things such as that may be helpful, may be helpful to the understanding of how to handle the problem of poverty and maybe, I mean, the situation, the whole learning about the situation in which people live in to say in Lesotho in 2006 we live in this situation. This is what it looks like. We have so many people, we have HIV having infected about so many people, and what this means is this economically and all those things and we have this movement politically we have this and that and that. Maybe even if we don’t have a political science course, but maybe to do a little bit of that comparing that with what we have in our courses.

J: I see. You just mentioned HIV. When you were at seminary, was there instruction about HIV and AIDS as part of the curriculum?

T: No, Ntate, no, at that, no, we couldn’t, no, not at all, there was nothing.

J: Not at all. And I’m trying to remember you said that the period between 1995 and 2000…

T: Yes.

J: …includes your graduating year.

T: Yes.

J: So HIV and AIDS were known in Lesotho during those years…

T: Yes, yes.

J: Were HIV and AIDS discussed openly at the seminary campus by students, lecturers?

T: Yes, it was but I don’t remember having a formal, sort of a formal instruction. We once had this presentation from our lecturer from Zambia and Zambia was one of the top African countries, I think after Uganda, Zambia was very high and he seemed to have, he was doing this and it was believed in because he had some experience in it. But I remember he offended just too many people because a few things that he said was, among many things he said that those people who are slim have HIV so many people felt like he was saying they had HIV and they were so offended. And I think that was that, I don’t remember…

J: Was it just the one presentation?

T: I think it was just the one presentation and we could have some pamphlets from here and there that would be disseminated by anybody but there was no formal instruction in the
school itself. Even how to talk, to handle a situation, even in our biblical counseling class we didn’t have that. And I want to believe that it may be because at that time HIV was known in Lesotho but it was still considered a boring disease and it didn’t look like a threat. I think many people didn’t see it as a threat.

J: I see.

T: As such. Most believed ‘well, …?’

J: And now that you’ve been working in the parish, what do you think about HIV?

T: Yeah, I feel that we, something must be done about it. I feel that something must be done about it. Something, HIV is the greatest threat to our nation so we really have to do something about it.

J: [sigh]

T: And the way people are dying in the villages and different diseases will be mentioned as the source of that but you can tell, and I used to sit down to say this to my congregation ‘well, we may have different diseases that are killing our people, but we sort of have the same type of behaviors for these different, behaviors of the sick people due to these different types of diseases’ so one thing maybe why, one question we maybe need to answer is why, why do we have such a thing happening?

J: In your own ministry, do you feel like you have adequate knowledge and resources to deal effectively with HIV and AIDS now and would you appreciate the denomination or the seminary helping to provide you with more information and knowledge about HIV and AIDS?

T: I would say that I have adequate knowledge and skills but I would say yes, I would like to have the seminary, if the seminary could have something like that one would feel very, very grateful.

J: I’d like to ask you a couple more questions. And thank you, Ntate Teboho, really, for taking all this time.

T: [laughing] Yeah.

J: We’ve been spending a lot of time talking together.

T: Yeah.

J: So the other questions I would like to ask are more general questions maybe. One is when you think about this idea of ministry,…

T: Yeah.

J: What does it mean to be in the ordained ministry? What’s ministry mean to you? What’s your vision for what ministry is?

T: I would say ministry is, I will see it as taking the message of the Word of God into practice. It’s the practice of that which we say we believe.
I’m here with Doreen who is a pastor of the L.E.C. Doreen, as I’ve shared with you, this research about theological education in the Lesotho Evangelical Church is a part of the PhD program at the University of KwaZulu-Natal. I’ve been providing questionnaires and doing interviews with lay people, pastors, lecturers, committee members, and students, and I’m asking now if you’re willing to do an interview with me. The interview should take about one hour and I would like, if you’re willing, to record it on this digital device. Is that OK?

Yeah, that’s fine.

Alright. I’ve explained to you that the transcripts from this interview will be typed by my wife, Susan, but that she will only have the name Doreen and that your actual identity will never be shared with any member of the L.E.C.. Do you understand that?

Yes.

I’m not offering you any money or any payment for this interview. I’m just asking you to participate in the research for free. Do you understand?

Yes.

Do you agree?

Yes, Ntate.

This will be written in a thesis for the University of KwaZulu-Natal and information from your interview as Doreen may appear in books, articles, or presentations. Is that alright?

Yes, it’s fine.

OK. If, at any time, you want to stop the interview or you want me to turn off this recording device, just say so, and I will do it.

Thank you very much.

Also, every effort will be made to make sure that you see the typed transcript when it is finished and I will return to you and ask you to read it and then to sign it if you agree that it’s a true transcript of what we said today. Is that alright?

Yes, it is fine.

Alright, Doreen, are you ready to begin?

Yes, I’m ready.

Alright, thank you.

Thank you.

Doreen, did you attend Morija Theological Seminary?

Yes, Ntate.

I’m going to ask you to tell me the five year period that best describes the year you graduated.

Mm, hm.

So I’m going to ask did you graduate between 1985 and 1990, did you graduate between 1991 and 1995, did you graduate between 96 and 2000, so which five year period best describes…

Between 91 and 95.


Mm, hm.
J: And you are currently a pastor in the L.E.C.?
D: Yes.

J: And are you ordained or non-ordained?
D: I’m ordained.

J: Alright, thank you very much. Now, when you attended the seminary, did you live on campus?
D: Yes, I stayed in the campus for five years.

J: For five years.

D: Yes.

J: Alright. Well, I’d like to ask you: when you arrived at the seminary, did you find the seminary to be what you had expected before you arrived?
D: No, not such.

J: Why do you say that?
D: Because I knew nothing about the, I knew nothing about the seminary. I thought maybe we were going to do some simple things like I thought but it was not as simple as I thought.

J: Mm.

D: Mm, hm.

J: What things were not as simple as you thought?
D: Well, I didn’t know anything about theological studies. Besides I did religious knowledges at school. But when I get to the seminary, I had to do French, I had to do Greek, and do the Old Testament itself and the New Testament itself and those things, I wasn’t expecting them and I find some things difficult.

J: Mm.

D: Mm, hm.

J: How about life at the seminary? Was it what you had expected?
D: No, really, it wasn’t because I had to meet new people and had to behave like a student in the seminary and I have to change myself a lot.

J: ‘Change yourself to behave like a student in the seminary,’ what do you mean by that?
D: Um, I had to react, in many things I had to react different than when I was just a lady at home and I was taught at school how to behave where if you are training to be a pastor and I had to talk differently as I was talking at home and that was difficult.

J: How is one supposed to behave when one is training to be a pastor?
D: I was sometimes in greeting people just saying, “Hello” and passing, just “Hello” and passing. I wasn’t waiting and saying, “Hello, how are you? What do you feel?” and I was not looking for a respond. I was just saying, “Hello” and passing and I was taught to greet people because they were looking at me as a leader. They will be looking to my face and if I feel with them, and I had to stand and greet people in a way that they feel I understand them.

J: I see.

D: Mm, hm.

J: Alright. Now, how was it living at the seminary? Did you enjoy it?
D: No, it was tough.
Pastor Interview: “Doreen”

J: What was tough about it?

D: It was really tough. We had nothing to, we were not given enough money for allowing a little, we had a little allowance for food and other stuff and some of us didn’t have even a supportive families in the one staying in the campus. We had little of food and we had to buy many things for ourselves and we didn’t have money.

J: I see.

D: Mm, hm.

J: And, Doreen, how about the campus life, interactions with other students, was there a strong sense of community at the seminary? How was it living with other students?

D: It was very difficult, although, especially because I was a lady, and now we are meeting with guys, and we are few in number and we had a lot of boys around and males and sometimes some of them were married and we were not married at that time and it was not nice, really, it was not nice. Some of the students didn’t understand each other and some of us would like to be, to tell the prefects whatever you are doing, although it’s not bad, and sometimes it’s not good, it was not good. We felt, sometimes we felt like children. We didn’t feel like people in the seminary. We used to be held like children.

J: What made you feel like children?

D: When you want to go somewhere, maybe when you want to go shopping, you have to write the letter. When you want to go Maseru you have to write a letter and that was, really, that was childish.

J: And, when you attended the seminary, you were an adult, weren’t you?

D: Yes, I felt like an adult at that time because I was over 22.

J: OK, so you were already in your twenties.

D: Yes.

J: I see.

D: Mm, hm.

J: And you said sometimes people might tell the prefects what you were doing…

D: Yes.

J: …and what would happen if the prefects found out that you were doing these things?

D: They will call you to the prefect meeting and they will solve the problem with you and sometimes you will get punished, sometimes they will take the issue to the director and that was not good for our people.

J: I see.

D: Mm.

J: Why was that not good for them?

D: It was not good because sometimes the issue, to us, it was too small to be taken to the director.

J: Mm.

D: Maybe if they can talk to you and maybe you will say, “I’m sorry, I wasn’t aware this is bad, I think it was good,” but they usually take things to the director and that was not good.

J: I see.

D: Mm, hm.
J: Were there rules so that you knew beforehand what was bad and what was good?

D: Maybe there were rules, I forget the rules at that time but that thing of prefects sometimes, to me, it was not good because they used to not understand other people. They used to think they are better and they can treat other people unlawfully because they’re prefects.

J: Mm.

D: That one I hated very much.

J: I see.

D: Yes. I would like to be monitored but not by someone who’s taking me like a child. They always treated us like children. When we were supposed, sometimes we were told to go and have wood so that the school has to do something and we thought that the school has to hire some people for that wood things and little things but we are supposed to make them, mm.

J: Why do you think the prefects behaved this way?

D: I really don’t know, really don’t know because some of them didn’t behave that way. I can’t mention the name of the prefect who was very good to us, who treated us like people, but some of them, I think it was because they would like to be taken as better people at school and, I don’t know but they were doing something that we think they would like to be seen as better people.

J: I see.

D: Mm, hm.

J: Now, Doreen, you mentioned that sometimes things would be taken to the director.

D: Mm, hm.

J: And often you said that was bad.

D: Mm, hm.

J: What would the director do when things were taken to him?

D: During my time he used to call a person and talk with him or her and really that – sometimes we will say, “I’m sorry,” and it was accepted. But from there, you will find yourself in a dark setting because he will still continue with you but you will see something has changed from his face because of maybe the issue that he called about you.

J: I see.

D: Mm.

J: So when prefects saw that you were doing something that wasn’t right, did they often take it to the director?

D: Yeah, they used to.

J: OK.

D: Mm.

J: And did the director know about the behaviour of the prefects?

D: No, I don’t think so because no one would go and tell him about the behaviour of the prefects. It was rare that he can know about the behaviour of the prefects.

J: I see.

D: Mm, hm.
J: And what other things about student life – did you feel that there was a strong sense of love or trust at the seminary?

D: A little bit of it, a little bit of it in my time because when I get there, we had, some of us were ladies and some of the people were married and the married people, especially the wives of the married guys, were not always happy with the ladies who are not married. And being the students, we wished to have a conflict, a big conflict with them. They thought that just because we are there, we are there to do whatever they are doing for their husbands like even have to do something in the classroom and we say, “Ntate has to, you have to do it.” Their wives were getting angry that we can’t say their husbands should do it because they honour them and they don’t understand we, as their colleagues, they just think because we are ladies, we have to honour them as they honour them.

J: I see.

D: Mm.

J: And between 1990 and 95, your class must have been some of the, I mean, there hadn’t been female pastors in the L.E.C. for very long.

D: Yes.

J: You were some of the first pastors.

D: Yes.

J: So that must have been interesting times.

D: Yes.

J: I see. Well, I’m also curious about chapel at the seminary. Did you find the chapel services to be meaningful for you and were they spiritually uplifting?

D: Yes, they were meaningful although sometimes I didn’t like them. Because sometimes you feel like you are forced to do it. But sometimes I would like them to happen in the day, during daytime, weekdays, it was fine. But sometimes we are forced, even when we are tired or busy. Sometimes we are busy in the seminary to an extent that we don’t even think of going to the chapel. We are busy with our assignments and, or maybe we are busy with something in the college but we are forced to go to the chapel. And something that I didn’t like when I was there during the chapel services it’s because we are there someone would say, “That was right and that is wrong.” Ach. And sometimes it was nice because we learned so much about our service, we learned so much about our hymns and how to conduct the services at the church. But sometimes it was meaningful because people can just go there look at you and see if you are going to make it correct or wrong and they will be out without anything in their spirits.

J: Mm.

D: Mm.

J: Now, if they were looking at you to see if something was correct or wrong, could they say something to you?

D: Yes.

J: Even during the service.

D: No, they will say it outside.

J: I see.

D: In the classroom.

J: In the classroom.
Pastor Interview: “Doreen”

212 D: Yes.
213 J: And were these other students or also lecturers could say something to you?
214 D: Yes.
215 J: I see, lecturers and students.
216 D: Yes.
217 J: I see. So, in some ways, chapel was almost like another classroom…
218 D: Yes.
219 J: …where someone was watching you.
220 D: Yes. And that’s why I hated it.
221 J: I see.
222 D: Yes, because you are just there because you know you are going to be marked.
223 J: Mm.
224 D: You don’t go there because you know you are going to worship. You are there and you know I am going to be marked. But I think if they could have changed that, we have that classroom, we wanted to have it but not in the chapel.
225 J: I see.
226 D: Mm, hm.
227 J: Right, because you said that it was good that you learned about the service…
228 D: Yes.
229 J: …and the hymns but maybe you could have had another time when you really could just worship as yourself…
230 D: Yes.
231 J: …as Doreen.
232 D: Yes.
233 J: I see.
234 D: Mm, hm.
235 J: So were there other times when you could gather with students and you really felt like you were worshiping?
236 D: Yeah, sometimes during the holidays it was nice because you know no one is going to mark you. You are there to worship, that you will pray and during Easter, before the Easter holidays, we used to be there and I wish we could feel something better.
237 J: I see.
238 D: Mm.
239 J: So were these holiday worship services also at the seminary or do you mean when you went back home?
240 D: At the seminary and back home.
241 J: And back home.
242 D: Mm.
243 J: OK. Alright. Alright, I’d like to go on and ask some other questions if I could.
Pastor Interview: “Doreen”

D: Mm, hm.

J: You’ve already mentioned the campus government, the prefects, etc….

D: Mm, hm.

J: …and so I think I’ll move on before that. Now, while you were at seminary, did you find the lecturers to be concerned about your well-being?

D: At the seminary?

J: Yes.

D: Yes, I used to. I used to have some lecturers, really. They appreciated ourself being there and they used to tell us, “You have done good and try it more.” They used to say, yes, we used to have some of lecturers that would say, “You are doing good.”

J: Mm.

D: Mm, hm.

J: How about your personal well-being, outside the classroom? Did the lecturers seem to care about that as well? Your family life, your health, those kinds of things?

D: Mmm, a little of it.

J: A little of it.

D: A little of it especially because we had, we didn’t have more lecturers around the seminary. We had few living in the seminary and the only problem we had foreigners who were staying in the campus and they didn’t care about ourselves. They didn’t care about us. They just come to the classroom and they just lecture a class and they went out. And you can even go to their house and ask, “I didn’t understand you, I didn’t feel good in your class. Can you help me now?” “No, no, no,” they were not that friendly.

J: Mm.

D: Mm.

J: And so…

D: We had some, we had some who were very good ka nete. We had some who were very good but some didn’t want to mix with us so many times.

J: I see.

D: Mm, hm.

J: And those mostly you’re talking about foreigners, expatriates, like myself…

D: Yes.

J: …who came from another country.

D: Yes.

J: OK.

D: Mm, hm.

J: Alright.

D: But those who were Basotho were staying in the campus, we had none, we had little who were staying in the campus at that time.

J: OK.

D: Mm, hm.

J: Now how about the administration, and really I mean the director,…
Pastor Interview: “Doreen”

J: …did the director show concern about your well-being, and health, and those kinds of things?

D: Yes, at my time, really. Maybe because he was looking forward that we girls we do better and we feel, we feel that we could be pastors and we understand we can make it. He tried his best to administrate to us, to find us as strong, and straight, and firm, and he used to call us and say, “Girls, you keep it up. You are trying it and you have to be yourself and be free,” and ka nete he has been taking care of us. But some of the guys, ach, they themselves, they have got a lot of problems. They didn’t want to be controlled, they want to do whatever they want to do at that time and some of them didn’t want to go to other classes because they don’t relate to our lecturers. Some of them didn’t want to make friends and they would just don’t go to the class without any announcement, they just don’t go and that was a big problem to us.

J: I see. And with the director…

D: Yes.

J: I see.

D: Mm, hm.

J: OK. And so you found this encouragement that you received from the director very helpful?

D: Yes, very helpful. And sometimes he will say, “You stop it,” and that’s what I liked from him. When you are doing wrong, he just don’t wait for the prefect, he will call you and say, “Stop this. I don’t like this. You must not do this.” But some people didn’t like him to do such things to them but, no, I found it helpful for me because he always called me, “Ie, my girl, this is not good. You mustn’t do this. You must do this.”

J: Mm, hm.

D: So then he was in trouble even himself was in trouble because the whole congregation outside were looking to the seminary and if they see bad things in the seminary, he is the one who is feeling not good. So other people said, “I don’t mind you.” So he started changing and changing.

J: Who started changing?

D: The director.

J: I see.

D: If you don’t understand him and he tries to tell you, “This is not good. This is not good.” He tries to change to you.
Pastor Interview: “Doreen”

J: Yeah.

D: So that you may feel that this is bad.

J: Mm.

D: And some of, some of colleagues have been expelled from the seminary at that time.

J: Even during your time…

D: Yes, some in my class, in my class.

J: I see.

D: Yes.

J: And, now, you said that some of the men didn’t like to be controlled.

D: Yes.

J: I see.

D: Yes.

J: And, now, you said that some of the men didn’t like to be controlled.

D: Yes.

J: How were students controlled at the seminary? What do you mean by that?

D: Um, like we are not told to have liquor. We are told not to go around as much as we want. Even though we didn’t write letters sometimes but we asked to tell the prefect that ‘I have to go somewhere about this and this.’ Some people don’t do any of those. They just don’t tell the prefect they have to be somewhere at this time. They will just go around to Morija. Some of them will go and have liquor from the villages and that’s the problem they give the seminary.

J: And you said earlier sometimes you felt like you were being treated like children…

D: Yes.

J: …but I can hear with a rule like liquor, that’s not a bad rule that we don’t want people to be drunk, for instance…

D: Yes.

J: …so there were some rules that you thought were fair and good…

D: Mm, hm.

J: …and other times you felt maybe like you were being like children?

D: Yes. Some of them were fair. Some of them ka nete, ach. Like keeping the surroundings. The surroundings of the campus.

J: Mm.

D: Sometimes, ka nete, we felt the school has to take care of that.

J: Mm.

D: Sometimes it’s like it’s going to be winter and we are told that we have to and make wood…

J: Mm.

D: Ka nete we felt so angry because we thought there must be someone to take care for that.

J: I see.

D: So some of the things ka nete we felt that being treated like children.

J: Yeah.

D: Uh, huh.

J: And also you said that when you want to go shopping or go to Maseru…
Pastor Interview: “Doreen”

D: Always you have to report and that one I hated it. Always have to, sometimes they will say, “Write a letter.” Especially, what I hate very much it’s because we were not able to go to the services outside the campus on Sundays freely. If I want to go to the ordination maybe of one of my pastors, we are not allowed to do that. If we would like to do that, we have to write a letter as a class or with someone if we would like to be there you have to write a letter. And after writing a letter, they will say, “No, you can’t go there.” So that was bad, it was, because we felt that some of the services in the church, we are part of them. We have to know, we have to understand, we have to learn from them but we are not allowed to go there. So we get so angry.

J: Do you know why you weren’t allowed to go to these kinds of services?

D: No, we didn’t know.

J: Were you able to--

D: Because sometimes we were told that ‘you are going to have a trip of the school to the presbytery somewhere.’ We were just told that way. But if we want to go out ourselves, they are going to say, “No.”

J: Mm.

D: Mm.

J: If there were a service that you really wanted to go to, could you appeal to the director and ask him?

D: No, just go through the prefects and if they say, “No,” they say, “No.”

J: I see.

D: Mm, hm.

J: So if you went around the prefects, the prefects would be angry,…

D: Yes.

J: …and the director might even also be angry. He might send you back to the prefects.

D: He might send you back to the prefects.

J: I see.

D: Mm.

J: Do you think the prefects and the director were talking to each other about these things?

D: Yes.

J: I see.

D: Yes.

J: So--

D: Because sometimes even if the director was saying, “Yes, you can go,” but he doesn’t want you to go, but he doesn’t want to say, “Yes, you won’t go,” he will say to the prefects, “Don’t let them go.” He doesn’t like to be him who says, “You don’t go.”

J: Really, so he could say to your face, “Doreen, yes, you can go,” …

D: “Yes, I think you can go,” in class.

J: …and then you could go to the prefects and say, “The director has said to us we may go,” …

D: Yes.

J: …and the prefects will say, “No.”
D: “No.”
J: And then what would happen, what if you said to the director, “Hey, you told us ‘yes,’ remember?”
D: No, no you didn’t say that. Once we had a problem, that problem
J: This actually happened one time.
D: Yes, to our class.
J: Oh.
D: And we just go, we just go ourselves, and we just leave the seminary and went. And when we came back we had the Sanhedrin, you know, we used to call it Sanhedrin.
J: The Sanhedrin.
D: Yeah.
J: The council of prefects.
D: The council of prefects.
J: [laughing]
D: And we were called one by one by one to answer why and we say we won’t say anything one by one, we would like to answer the issue together because we did this together.
J: Mm, hm.
D: So, we talked to the prefects but fortunately they didn’t took it to the director. We thought the director said, “Oh, OK, you can allow them, go,” but he didn’t want us to go because they wanted to go but they were ashamed to say wanted to go.
J: Mm.
D: So it was just an issue they were saying, “You mustn’t do it again.” We think we have to do something that would like to especially if we are going to the service.”
J: Yeah.
D: Mm.
J: So there were times when the director told the prefects to say ‘no’…
D: Mm.
J: …and then himself pretended as if he would say ‘yes.’
D: Yes.
J: I see, so it would look like the prefects were the angry ones…
D: Mm, hm.
J: …or the prefects were the strict ones…
D: Mm, hm.
J: …even though you, Doreen, think the director also was being strict.
D: Yes, yes.
J: I see.
D: Mm, hm.
J: Huh, the Sanhedrin, I had never heard that. [laughing]
D: No, ask the students, they can tell you sometimes.
J: Yeah.
D: We had the Sanhedrin, it was with the green cloth and we used to call is Sanhedrin.
J: With the green cloth?
D: Green cloth in the window. It was with a green cloth at the window.
J: They covered the window?
D: The curtain, no, the curtain was green.
J: I see.
D: So we used to say that’s the Sanhedrin.
J: Oh, I see.
D: Mm.

J: So that’s where you would go if you were called to discuss…
D: Yes.
J: …with these people.
D: Yes.
J: I see. Well, I want to talk a little more about the classroom.
D: Mm, hm.
J: When you went to classes, did the lecturers seem well-prepared and well-presented?
D: Not all of them. Some of them not.
J: No, some of them not.
D: They just come inside and preach about the politics of the church and we enjoy that because we are talking about pastors in the village in the parishes. They talk about this in the executive committee and just go after 40 minutes.
J: I see.
D: Mm.
J: So there was no prepared lecture…
D: Sometimes.
J: The way you’re saying it, it almost sounds like gossip to me.
D: Mm.
J: Would you say it was kind of like gossip…
D: Yes.
J: …with some of these…
D: Yes.
J: I see.
D: Maybe we saw sometimes other pastors who were lecturing in the seminary. They had their own issues. They were hurt by something in the church and when they get to the seminary, it’s only the place where they can talk, share out their bitterness with students because no one will take them out.
J: I see.
D: Yes, because many of them were bitter at that time.
Pastor Interview: “Doreen”

J: Mm.
D: It was after the strike of 18 pastors.
J: Ah, right.
D: Yes.
J: OK.
D: So many of our pastors were bitter, bitter and they will come inside and share out.
J: OK, so really, instead of lecturing about their topics…
D: Mm, hm
J: …they would share their bitterness…
D: Mm, hm.
J: …with you. And you said you liked it because you could learn a lot about…
D: Yes.
J: …the feelings and…
D: Yes.
J: OK.
D: And sometimes when we were tired, we just turned the topic to the politics.
J: Oh, because [laughing]
D: So if the lecturer is not strict enough, he’s going to turn to the politics, that politics.
J: [laughing] I see, so as students sometimes you just encouraged them to…
D: [laugh] Yes,…
J: …speak out.
D: …if we were tired.
J: [laughing] Yeah.
D: If we were tired.
J: [laughing] OK. And the strike of the 18 pastors that you mentioned, I’m trying to remember was that in January of 1986?
J: 1987 that that happened.
D: Mm.
J: OK. Alright, and so, yeah, you’re…
D: But we used to have the foreign lecturers and they were serious, they were very serious, very serious. But sometimes you don’t understand them. And when we say we don’t understand, they just get furious. Some of them.
J: Some, they could even get furious with you?
D: Yes, yes.
J: I see.
D: But some of them the problem was the accent. The accent, we didn’t understand the accent and then the problem when we say we don’t understand them, they get furious, they get angry. But the director will get in between us and the lecturer.
Pastor Interview: “Doreen”

J: I see.
D: But some of them really were very, very, very serious, very serious. And they learned so much because they were very serious and they would like to see us working hard.
J: Mm, hm.
D: Mm.
J: Now, in your classes, and you really mentioned two different groups of lecturers, Basotho lecturers…
D: Mm, hm.
J: …and expatriates or foreign lecturers…
D: Mm, hm.
J: …in both of those groups, in their classes, were you encouraged to ask questions?
D: Yes. Yes, we were encouraged but we have one, the other one didn’t like to hear anything from us. Just come and said, “Wo, wo, wo, wo,” after writing and go. And we said, “We don’t understand. We haven’t heard anything from you.” Get angry. But the director tried to tell him, “The students don’t understand you.” Especially because it was not just our class. Other classes were complaining that they don’t understand him.
J: I see.
D: Mm, hm.
J: And what ended up happening, did the lecturer change and begin to speak better or did this person leave or what happened?
D: He tried to change although he used to say, “I know you’re going to say when I’m teaching you don’t understand me.” But he tried a little bit of changing. But for the other years, he was changed. He was changed. He was giving the TS5s, although they were crying too, but they were a little bit better because they had been many years in the seminary and they can try to hear some accents.
J: I see.
D: Mm, hm.
J: Did you have access to caring and confidential pastoral care when you were in the seminary? If you, yourself, had a personal problem,…
D: Mm, hm.
J: …was there someone you could go to who would be confidential and give you care?
D: Yes, the prefect of that time, although I won’t mention the name, the prefect of that time was very confident ‘go’, you could have gone to him and tell him whatever, whatever, whatever you want him to know about you, problems and other stuff. He wouldn’t hear you, hear your things known by the seminary, no he couldn’t, even the director. He was very good, Ntate.
J: Even the director was good?
D: Yes, yes, he was very good…
J: Alright.
D: … at that time, he was very good.
J: At that time?
D: Yes, at that time he was very good.
J: OK.

D: You could have gone to him and tell him all the problems you have and he will try to handle them, to help you to go out. He tried his best to help students at that time. I don’t know…

J: I’m asking, you have said, “At that time,” several times now, what do you…

D: Because I don’t know other times. I know at my time.

J: Of course, yes, alright.

D: I know at my time. I don’t know after I have left the seminary how he changed. Because sometimes the student as I used to have, they used to say, “Aaaaah, people change sometimes. Sometimes going to talk about it in other class.” But, at our time, no.

J: OK, so you’ve heard from students since then…

D: Yes.

J: …that maybe it’s not that way any more.

D: Yes.

J: OK. Now, you mentioned this prefect. I think this is the same prefect you mentioned earlier…

D: Yes.

J: …who was the one who was very good…

D: Mm, hm.

J: …but the others seemed not to be as good as this one.

D: Mn, mn [negative response] Others were fighting with us.

J: I see.

D: That one was taking us like his brothers and sisters.

J: Ah.

D: And if you do something bad and he hear it from some colleagues, he will just call you and sit down with you privately and tell you, “No, you mustn’t do this.” Advising, advising until you see this is bad…

J: Mm, hm.

D: …or this is good, I have to change my form and he’ll be glad to see you changing and changing.

J: Mm, hm.

D: And he used not to take everything to the director, no, he will try you, at every turn, he will try to talk to you, try to talk to you, until he will tell you that, “I can’t do otherwise, I have to tell the director.”

J: I see.

D: Mm.

J: Now as you look back on the courses you took when you were at the seminary,…

D: Mm, hm.

J: …and now that you’ve been a pastor for some years, have the courses helped you?

D: Very much. Very much. Very much. All of them, very much. Because some of the things we meet them only in the parishes. But when we were at the seminary, we didn’t
understand them. Now, when we are at the parishes, you will meet them and you now start understanding that “Yeah, OK, I had to do this.” I was telling someone when I was in the workshop sometime back, two weeks back, we had to make a case study, and when that lady was just telling us what we are going to do, I said, “That is a case study.” And the lady next to me said, “What’s the case study?” And I was very happy that I know the case study and I learned from the seminary.

J: I see.

D: Mm, hm.

J: OK. And it’s interesting, you’ve said that some of the things that you learned, at the time, you didn’t realize they were going to be helpful to you…

D: Yes.

J: …and now, as you’ve become a pastor, you find that, indeed, they are helpful.

D: Some of the things we didn’t like in our class when we were making TS3 and 5. It was taking care of old people.

J: Mm.

D: We were given by the lecturer of Christian Education, she wanted us to have, to own some old people. I had my own, my old people, and my colleagues as well. You know, we had to visit those people and to come a relay the case study that we had between me and my old person and we hated that, you know. I know one of my colleagues was saying, “I’ve got lots of lots of old people at my home. I don’t deserve this.”

D: [laughing]

J: “Stuff like this. This is waste of my time.” But now that we are at the parishes, I can feel how good it was for us because I don’t have a problem visiting an old, old, old person. I know how to talk to him, how to bring out some knowledge, I’ve got a lot of information, how to make him happier and we were not aware of that because some of us students would just visit and come back. And you will be given maybe pumpkin, maybe cabbage, maybe what? from that old person’s village. But we were also told you must not always go without anything in your hands. You have to take something to the old person. Then you will get a lot of information. And it’s helpful now that we are in the parishes. When I am going to see them, I have some sweets, I have some soup, I have something I have to take to them. Then they will be happier and they let me know a lot of information about my parish, about the chief, about the old people who are around here, the history of Lesotho and you are getting to grow a little bit, bit by bit.

J: I see.

D: Mm, hm.

J: Now with the courses that you took also, did it seem like the lecturers understood what it is like to be a pastor?

D: Some of them, no. Some of them, like one I am thinking of was always serious. No, no, he didn’t care that we are going to the villages and we are going to meet people. He was just lecturing to us, lecturing to us. And you see someone who was not aware that all the information given to us, we are going to use it when we are in the parishes.

J: Mm.

D: Yes, but some really they were, when they were training us, they were giving us their lectures, they will always say, “When you are in the parish, you are going to meet this and this and this and you have to do it,” and they are making those case studies, and they were helping us a lot.
Pastor Interview: “Doreen”

J: Mm.

D: Because sometimes we are making those things like counselling, someone would be a counsellor, someone would be a client, and sometimes you understand a little better, “Oh, sometimes I will be like this. It will be like this to me at parishes.” Some of them ka nete, didn’t care.

J: I see. Alright.

D: And we had one and he was a Mosotho. Ach, that one, you know he was useless, he was useless. We even failed his, his, his, what? we failed his --

J: Course? Examination?

D: His course, yes, we failed it, all of the class we failed it and we asked him to repeat it during the graduation ceremony…

J: Mm.

D: …and he said, “Yes, you are going to repeat it.” And we read the same thing but we didn’t. He was useless.

J: Mm.

D: Maybe, maybe he learned but he didn’t know how to take all that thing to other people. He didn’t know how to present it. And we didn’t hear anything.

J: I see.

D: We used to call him sanctuary.

J: Sanctuary.

D: Every time he gets into our class “In the twentieth century,” that’s all he can say to us and some of us said, “So what, sanctuary, so what. Just tell us the stories,” and we didn’t feel that this thing is helpful for us to, when we’re going to the parishes. He just do it because he is used to do it and some of them ka nete they were just brought to the seminary because they have big letters although they don’t know how to give back the information.

J: I see.

D: Mm, hm.

J: Now, you don’t have to answer this question but, or any question but, is that person no longer at the seminary or is that person still at the seminary?

D: He’s still.

J: OK. Alright. That’s all I’ll ask.

D: He had been out of the seminary but now he is back to the seminary.

J: You’ve given me more than I asked for,…

D: [laughing]

J: …now I know who Sanctuary is but that’s fine. Now I want to ask, did you do an intern year when you were a student?

D: Yes.

J: And was it for one year?

D: Yes.

J: How was that? Tell me about that experience.

D: YooHoo!! The experience was very good. But I was so frustrated when given the parish. One: I was highly pregnant, two: I was given a parish which was in the foothills and there
Pastor Interview: “Doreen”

was no transport, I had to travel for so many hours without transport. And my first day
when I get there it was the first day when the new pastor comes in the parish. We were
both new in that parish and people were undermining him because he was being upgraded
from being an evangelist to be a pastor.

J: Had he been to the seminary?
D: Yes, he had been to the seminary but as an evangelist.

J: Oh, so he was---
D: But he was being upgraded some time back ago…

J: Ah.
D: When the L.E.C. had the problem of pastors so they had to upgrade some of the evangelists.
J: So you were supervised by a pastor who had never been seminary trained in the theological
school.
D: Yes.
J: I see.
D: So, I was in trouble if I’m going to get whatever I have to be given. But let me tell you, it
was fine. Because he knew what people are saying, he’s not qualified, and he was really
trying his best to help me. And he allowed me to get into everything I would like to know.
He allowed me to stay, he didn’t like me to stay out in the outstation. You know, I was the
first student who stayed in the outstations. I asked him that I want to be at the outstations.
And when I get the report, when Ntate, the director was visiting my parish, he said,
“Where is the student?” he said, “Oh, she stays out in the outstation,” and he was very
shocked. And he said, “She didn’t write to me. She didn’t visit the seminary. It’s because
she’s up there?” he said, “Yes, yes, she’s always out. She stays for some weeks at the
villages and I see her very happy.” And, you know, the problem of I had a little girl
because I just stayed for a month and I had a baby girl and I had to travel with that baby
girl. All over I can go. I used to have her and the person was taking care for the child.
And I enjoyed it very much. I enjoyed it. I tried to learn how to ride a horse but I was not
sure at that time because I have to travel so long and I have to learn how to ride a horse.
But I was so, it was very nice. It was very nice. Because I’m from the town, my place is
the town itself I had to interact with different people from what I know where I grow. It
was very different and food, the stuff that people were eating over there, it was very
different what I knew and I had to learn so much from them. Some of them I was even
shocked to be told ‘this is a woman, this is her husband’ and I was sometimes angry ‘how
can this lady be married to this guy who is taking care of sheeps, he is a herdboy, how can
these people get married?’ Then I started learning so really I enjoyed my internship.

J: So, would you say that it’s an important part of the theological curriculum?
D: Yes, yes, to me, really, it’s very good, it’s very good. But nowadays things have changed.

J: How?
D: This year students have changed. Students were going out to the parishes they used to be
taken like [unclear], you know, [unclear]. We are told to care very much, very much that
they don’t feel, maybe the hard problems they met. They don’t feel the problems because
always the pastor is taking care, is taking care. At that time pastors didn’t take care of us.
They just said, “Go, go, you go and do things by your own self.” So that when you come
back, you will say, “Yes, this is good.” Here you have to change methods - you do it this
way. But these ones ka kete they are, we cared very much for them. That’s why when
they go out from the seminary, they are always furious to people because they haven’t
learned some things.
J: I see.
D: Yes.

J: And why is it like classes these days – is it – well, let me just ask this: have you as a pastor supervised an intern before?
D: Yes—here?

J: Yeah, have you ever had interns?
D: Yes.

J: And when they come, does the seminary give you training or does the seminary tell you what it would like you to do when you have the intern?
D: Yes, they tell us what they want us to do.

J: I see. How do they tell you, do you meet with the director or are you sent a letter or how is it done?
D: He comes to the consistory and he give us the letter, the terms of references that he would like us to reach at least some of the things he would like to see the student doing.

J: I see.
D: He, hm.

J: OK. So--
D: And some of them strictly they want us to look after their behaviour.

J: The behaviour?
D: The behaviour of them around the parish.

J: I see. What--
D: Because some students do take liquor.

J: Liquor.
D: Mm, hm.

J: I see.
D: Mm, hm.

J: Now, in Buka ea Melao,…
D: Mm, hm.

J: …it talks about drunkenness…
D: Mm, hm.

J: …are L.E.C. pastors allowed to drink anything?
D: No.

J: It’s expected that an L.E.C. pastor will never drink alcohol.
D: Yes.

J: Except for selallo.

D: Mm, hm.

J: I see.

D: Mm, hm.

J: OK.

D: Mm, hm. So ka nete, when I was in the fourth year it was very nice. It was completely different from what I knew before. I was staying where – when I had to go to Maseru, I had to wake up at three o’clock and to take a bus at five o’clock am.

J: Whew!

D: And if it goes, it goes. Nothing around.

J: Mm.

D: So I enjoyed that and I experiences so many things around there and I met so many people and I was able to reach different places and hard situations so I enjoyed it very much.

J: When you returned to Morija for your fifth year, did the lecturers use the internship experience in their classes? Did they make their classes so that you could talk about what you learned in your internship experience?

D: Yes, especially with the Pastoral Theology, the one who was taking care of that. It was only the class that was taking care of that, what we learned and sometimes the lecturer for Pastoral Theology will also tell you some things that he heard about you but sometimes they were secretly. Really he will call you in the office and tell you you have mistake and this mistake and this. And sometimes, and the consistory will write the reports…

J: Mm, hm.

D: The pastor will write the report, and if you want to know your report, you can go and ask the director to give you the report but I haven’t read mine.

J: You haven’t?

D: No, I didn’t want to know.

J: Hm!

D: I didn’t want to know.

J: Why not?!

D: No, the director sometimes will catch you, you know sometimes you say, “Yes, I knew my faults, I knew my faults and you used to tell me my fault before I go to the parish” he told me.

J: Mm.

D: So I knew maybe one of my faults I did it.

J: I see, so you didn’t want…

D: Yes.

J: …to read about it. [laughing]

D: Yes.

J: Now, you’ve mentioned the faults, the director mentioning them, and the report maybe would mention some faults.
D: Uh, huh.

J: Do you think the reports and the director, did they ever tell you when you were doing things well also?

D: Yes, yes, Ntate.

J: OK.

D: If you did things well, if you have been cooperative, if you have been selfish and self-centred, it will say so.

J: I see.

D: Mm, hm. And it’s very helpful for the church and sometimes you will think at the executive committee before giving you your own parish, it can take that, can take that report and read and learn more about you before it gives you the parish because sometimes it doesn’t care about the reports so you just take, “Jeff you go to Masitise, you go to Thaba-Bosiu, you go to Leribe.” If they could have read the report, they will see that that’s going to be bad.

J: I see.

D: Although the director is called when they are going to transfer this new student but sometimes he will be under pressure and he will say, “It’s fine, it’s fine.”

J: What kind of pressure?

D: Pressure maybe from the executive committee because when we are about to leave the seminary, you will see people from the executive committee trying to be friendly to us, to lure us, and to make friendship, friendship with us because they want, maybe they want to do something to the director. They want us to understand that the director is bad, he’s harmful somehow. So then maybe they’ll say, “The director doesn’t like you,” just because maybe you are not coming to school, at the school so they will try to make friends of them so that he will be under pressure to say you are like this and this and this and this. And that has made a big problem for some of the pastors.

J: Mmm.

D: They have been given parishes and they don’t walk hand in hand with the people around them.

J: I see, and sometimes it’s because the executive committee has failed to read the reports…

D: Yes.

J: …and listen to the director.

D: Yes.

J: OK, so during your time at the seminary, there were at least some members of the executive committee who did not like the director.

D: Yes.

J: I see.

D: We had a bad issue during our fifth year.

J: What kind of issue?

D: Some of the students really had been writing like about, badly about the director and unfortunately, they thought it was from our class. Unfortunately it was not from our class. So it was big issue. It was bad.

J: Mmm.
D: It was bad, really bad. And some of the pastors were coming into the seminary at night to just gossip and research from students and it was really a harassment.

J: Wow. Do you know what the letter said?

D: Yes!

J: What did it say?

D: Hoo, may I please not tell you?

J: That’s fine, Doreen.

D: Yes.

J: I’ll try and find from some other person.

D: Yes, yes.

J: OK.

D: Yes, I won’t.

J: Alright, so that was a very difficult time.

D: Yes, because we are about to leave the seminary…

J: Mmm.

D: …and people were saying we are the one who wrote the letter.

J: Ah.

D: And we had a problem. It was the director, really. He believed that the letter was from our class. But we had to call him, our class, to convince him that he won’t get that letter from our class.

J: Mm.

D: And he said, “But from which class?” He said, “You will know.” And really we knew.

J: Mm.

D: We had to sleep in the Sanhedrin those days.

J: Ah, so there was a lot of questioning and all those things.

D: Yes, we had to sleep in the Sanhedrin…

J: [laugh]

D: …and we’re out for the presbytery meetings…

J: Mm.

D: …at that time we’re out for the presbytery meetings and when we are back we found the issue bursting and we are called. Some of us we are called two by two because, like they know your friend, you are called with your friend.

J: Ah.

D: And they say, “You know this letter. This is your writing.”

J: Oh, they would accuse you and see what you would say.

D: Yes, “I don’t know what is this.”

J: Ah.

D: “You know it.”

J: Who is it, the prefects would say it?
D: Yes, the prefects.
J: Was the director there also?
D: No.
J: I see, it’s always the prefects…
D: Yes.
J: …who do the work of the questioning…
D: Yes.
J: …and the accusing.
D: Yes.
J: But certainly, it must be the director has asked them to do this work.
D: Yes. They actually knew the right person.
J: I see.
D: Mm, hm.
J: So the prefects must be very important to the director.
D: Yes, yes, I think they – yes. Because many things that he don’t know, he doesn’t know, he got them from there.
J: Mm.
D: Mm.
J: OK.
D: Even since that, he didn’t want to know, he will know from the prefects.
J: Mm, hm.
D: Mm.
J: But he---
D: Even some things that are hidden to him…
J: Yeah.
D: …he will know from the prefects.
J: I see.
D: Mm.
J: So they’re useful because he can find out things even when they’re hidden.
D: Mm.
J: I see.
D: And sometimes, sometimes they are useful because some people are doing bad things when in the seminary, bad, bad things in the seminary. And the prefects sometimes try to call them and to tell them, “This is bad. You can’t do this in the seminary.” But some people try to be silly. But you know what the director used to do at our time? If he hear that there are something bad in the seminary and prefects had been trying to tell people not to do it, and those people are getting to be silly, he will look at it himself and he will catch it.
J: Mm, hm.
D: Mm, hm.
J: I see.

D: He used to do that.

J: I see. Now, you mentioned that, that at this time, there was this letter then there were pastors who would come to ask questions…

D: Mm, hm.

J: Do you think that it made it difficult for the director to do his job well…

D: Yes.

J: …because he felt like he was under this pressure that you mentioned?

D: Mm, hm. Mm, hm. Yes, he couldn’t do his work well because some people were going and were pulling the carpet.

J: Mm.

D: They were pulling the carpet.

J: Has that changed?

D: And you know there were some, we were called to other people that we don’t know. We will be called in the late hours that you go to someone’s home, there is a feast for you because they wanted to know a lot of things in the seminary. And sometimes you will refuse, you know?

J: Yeah.

D: Even my class, we refused to that feast and that person is hating us up until now.

J: Wow, so they would offer you food so that you would tell them bad things about the seminary.

D: Mm.

J: Whew.

D: And we didn’t go, you know?

J: Yeah.

D: We decided no, we don’t go. And even, we had been even called during the weekend. Maybe he thought we said we are busy.

D: Mm, hm.

D: And we are called by the weekend and we told the one who was giving us the message, “Go and tell that person ‘We rather eat intestines of the hen rather than come to his home.’”

J: Wow, so these were very serious.

D: Yes, it was very serious because they wanted to expel the director from the seminary and they wanted to say, “We got the information from the students.”

J: Ah.

D: Whereas we are not part of those meetings and those things but they wanted to expel him and they wanted the information from students. Although maybe he had some problems with us but we liked him very much.

J: Mm. Now I know that you’re not at the seminary now but do you think that there are still these difficulties between some members of the executive committee and the director?

D: Yes, because now we have one of the students who didn’t finish their course at the seminary because they had been used by the executive committee of that time.
Pastor Interview: “Doreen”

J: I see.

D: Mm. And they follow those students when they are out in the internships. They follow them. They use them as they like so that the director will - so you will say something and sometimes he doesn’t say anything.

J: So, politics are really a part of your seminary education.

D: Mm.


D: A lot. A lot. Once you get to the seminary, you have to get to be known by other pastors outside the seminary.

J: Yeah.

D: And they’ll be trying to use students in the seminary for their own issues.

J: Mm.

D: Mm. Especially to fight the director.

J: I see.

D: They used to use – and to fight other lecturers. Because all of them, they are from the seminary and now that they’re outside, they would like to get into the seminary through students. They will – if I hate someone who was lecturing in the seminary at that time and he is still there, I would like to fight him with students, using students.

J: Why do you think they do this?

D: I don’t know, really. I’m not sure. But what I know, what I always think, I think they, it’s not because they hate the director. But maybe they [pause] It’s not because they hate him but they fear him.

J: They fear him?

D: Yes, they fear him in a sense that some of them would like to be the directors but they’re not, they’re not well-equipped like he is because all the students, although sometimes he is very ready to ask, “No, no, no,” but he sometimes attempts to be a father. He used to be a father to us. But some of them would like just come to the seminary and just show students that he’s there, he’s got a lot of letters and he’s just on his Master’s, Doctorate, whatever. Although he won’t have that fatherly thing.

J: I see.

D: Mm.

J: So when you say they fear him,…

D: Or it’s because, or it’s because during ’87, he was not out of the strike.

J: Mm, hm.

D: And he was part of the executive committee. He was vice president.

J: Mm.

D: And he had to say, “No, no” to them so they still want to fight against him, back against him.

J: I see.

D: Mm, hm.

J: So all these kinds of arguments are very old that go back almost twenty years at least.

D: Yes.
J: I see. And it even affects students at the seminary. It’s not just for pastors, it affects students as well.

D: Yes.

J: I see. I’d like to move on and ask a few more questions. Is that OK?

D: Yes.

J: One of the questions is: have you made use of the English language much since you’ve been pastor? Has it been good for you to be able to speak English?

D: Yes, and I think it’s one thing that we need. It’s one thing that we need to meet with people to speak always English to meet with people speaking English because after I left the seminary, you stay in the parish for so long, just meet the parishioners and they don’t know English, some of them don’t know English and sometimes when I’m taking to the course, I’ve got a problem, “Oh, I have to recall my English.”

J: I see.

D: So I think, I think the church has to do something with pastors from the seminary. I don’t think it’s always that they should take a pastor from the seminary and to the parish and stay to the parish about ten years. And then they started thinking to take them back to school. And I think it must be maybe an allowance of three years, five years, at the parish and back to school.

J: So you think pastors should continue their education after the seminary.

D: Yes, yes, Ntate, a lot, a lot. Because, you know, we meet with other pastors. So many churches are trying to teach their pastors, so many churches. You see when we meet other churches, you will find pastors with degree upwards, many of them degree upwards. But our church, all of us in diploma.

J: What do you think makes it that way for the L.E.C.?

D: Jealousy.

J: Jealousy.

D: Yes. And the L.E.C., always it’s bad because it always keeps people on promises.

J: On promises.

D: Promises.

J: So---

D: And that promise is making hatred between pastors.

J: Let---

D: This promise this year that you are going to school.

J: Uh, huh.

D: And have been in the service for more than ten years and I know I’m brilliant than you are. Then you come from the seminary after five years after I have left the seminary and when you get to the parish, they say, “We are taking this one to the school. Yes, he has been promised before.” And that is making a big conflict between pastors.

J: When people promise you these things, or promise pastors these things, is it so that you will vote for them…

D: Yes.

J: …and promote them…
Pastor Interview: “Doreen”

D: Yes.
J: …and these kinds of things?
D: Yes.
J: And then after you do it you find that the promises were empty.
D: Yes.
J: I see.
D: Uh, huh.
J: OK. I want to move on and talk a little bit about Basotho culture.
D: OK.
J: And I want to ask you when you were in seminary, in your classes, were you able to talk about how elements of Christianity and elements that are Sesotho things team together and what does it mean?
D: Yes.
J: Yeah.
D: Yeah, we used to have our, we used to have assignments especially from Pastoral Theology, assignments about Sesotho things and religious things like balimo. You also had an essay about balimo - a research, we did a research. Different someone to this place, someone to this place and come back with the knowledge that Basotho can give us – what do they think balimo is. We went again with this black robe when someone has passed away…
J: Yes.
D: …we went around and learned more how Basotho feel about it, what is the understanding, what does it relate to the Bible. We did it.
J: I see, and it was in your Pastoral Theology course.
D: Yes.
J: Now I’m guessing that that was the director’s course at that time.
D: Yes.
J: I see, so his course really tried to help you to think about theology and culture.
D: Yes. And to make us understand some of the Basotho things not as bad as people are saying about them.
J: Mm.
D: And to show that when we get to the parishes, we will be able to work hand in hand with them because some of the people when we are in the seminary, we know that the circumcision school is a bad, bad, bad, bad thing because you haven’t learned anything about it. But if you learn more about the circumcision school, when we get to the parish, we are able to talk to a person who is making circumcision school. And sometimes he will turn to be a Christian, yes.
J: Now--
D: If you have got a good approach to that.
J: Yeah.
D: Mm, hm.
J: The constitution of the church…
Pastor Interview: "Doreen"

D: Mm, hm.

J: …says ‘we do not accept, in any way, circumcision.’

D: Mm, hm.

J: Do you understand the theological reason why that is so?

D: Um, you know what I believe, it’s the way for circumcision was that it was Satanism at that
time, ka nete. Because some of the things that was done at the circumcision really it was
not good.

J: Some things – one, of course, there’s a lot of secrecy.

D: Mm, hm.

J: And--

D: Secrecy and the animals were not killed like you killed in the gun, or…, and you have to be
taking one of the parts, it's alive and you take out the parts. Those things, ka nete, I didn’t
like it.

J: I see.

D: Mm, hm.

J: And I’ve heard also some times there was fear that the circumcision schools were involved
in these medicine murders.

D: Mm, hm.

J: When human beings were even taken…

D: Mm, hm.

J: …the parts, for…

D: Yes.

J: OK.

D: That time was time of lireto.

J: Uh, huh, yeah.

D: Time of lireto when people were killed and they need some of the parts of people…

J: Yeah.

D: …to make their circumcision schools strong and no one must come there and kill other
children so, ka nete, the church was fighting for that.

J: I see, so maybe it wasn’t just about lebollo but it was what happened at the mophato.

D: What happened at the mophato, e.

J: OK.

D: E.

J: Alright. Now you’ve come to the parish and have you found that your parishioners are
actively practicing Basotho cultural traditions?

D: Not that much, ka nete.

J: Not that much?

D: Yes, especially we…, no, little, a little. So many people do understand that these things are
not Godly. We have our own God and we are, we don’t consider anyone being a part of
God. We have one God.
J: So when you say that, it sounds like you’re talking about balimo.
D: Yes.
J: OK.
D: Some of them don’t even make balimo’s feast, they don’t make it.
J: But are there some parishioners who have mekete ea balimo?
D: Yes.
J: OK.
D: They do, but they will hide themselves.
J: Hide themselves!
D: They will not even want me to know.
J: I see, maybe they’ll tell you it’s a teboho, or something?
D: Yes, teboho, but if you say, “But I will call you,” they will make their things early in the morning.
J: Mm.
D: Early in the morning they will do those things. And when I come they will say, “Oh, ’M’e Moruti, we were just saying ‘we thank God we have different.’” But last of last, by December, I had one of my parishioners and they have been the children of the pastor, although the pastor’s passed away, and the wife, they made the mokete oa balimo at their home and they didn’t want me to know. You know, I didn’t know.
J: Mm.
D: They came and told my husband.
J: Oh.
D: Because he has been a friend of one of the child. Then they just invite him secretly. And they told him, “You must not tell ’M’e Moruti about this.” But lately I have to call and search for him then he said, “Oh, I’m here. We had something.” And then they told me what it was. I said, “Why did you not call me?” They said, “A, a, moruti, you don’t call baruti for such feasts.”
J: Ah, ha.
D: “We have other things that we are going to call you for that, not that one.”
J: Mm.
D: Because I said, “Why?” “We know the church won’t allow you to be there.” I said, “I wanted to be there because I wanted to hear what you are doing.” They said, “No, no, no, no.”
J: [laughing]
D: It was not good.
J: Mm.
D: So, ka nete, so many people are not practicing. Even the circumcision school here, it’s rare.
J: I see.
Pastor Interview: “Doreen"

D: It’s rare that we have it. Rare, rare, rare, rare. We don’t have many people making circumcision school.

J: Your foreign lecturers, your expatriate lecturers at seminary,…

D: Mm, hm.

J: …did they try to learn about Basotho culture and customs?

D: At my time?

J: Yeah.

D: Just one, one of them, one.

J: One. OK.

D: That one knows a lot about Basotho, a lot, a lot, you know?

J: Mm.

D: A lot than you do.

J: [laugh]

D: He learned a lot from other missionaries. He learned a lot.

J: And was that helpful, that he learned a lot?

D: Yes,

J: OK.

D: He helped us very much. He helped us. He wouldn’t say, “It’s bad that you are Basotho.” He said, “It’s good that you are Basotho,” but some of the things, really, are not good.

J: Mm.

D: And he was not even hesitating to get in a quarrel to us.

J: Mm.

D: He can sit down into a quarrel and say, “No, this is our culture,” and say, “Yes, it is your culture but it’s bad.”

J: Mm.

D: Because he learned more. And we had Ntate Brutsch, late Ntate Brutsch…

J: Mm, hm.

D: …was very good in our culture, very good, very good.

J: I see.

D: Was very good in our culture.

J: And Ntate Brutsch was at the museum for many years, right?

D: Yes.

J: OK.

D: Yes, he was very good in our culture and he knew our places. He knew different things that were practiced by Basotho at those places and, yes, he was fine. He was fine. He was helping us very much at the seminary.

J: I see.

D: And he sometimes end up saying that, “This is you not the school.”
J: Mm, hm. OK. When you were at seminary, do you feel like you were well-prepared to deal with issues of poverty?

D: No.

J: No.

D: No.

J: Now that you’ve come to the parish, does it seem like issues of poverty are important?

D: Yes, and it’s a big problem, you know?

J: Yeah.

D: People are not working. Many have been expelled from the mines. A lot of them are at home and they don’t have things to eat. They have nothing to wear. At least now we have free education but although children have to be clothed something but no clothes, no food, no money and life is money.

J: Mm.

D: People need money to live.

J: Yeah.

D: Ka nete, people don’t have money.

J: Would you like it if the seminary could provide some courses or some help for pastors now…

D: Yes.

J: …to deal with issues of poverty?

D: Yes, so that when they get to the parishes, they will be able to help people, to help the community next to the church.

J: Uh, huh.

D: To find themselves eating, clothing, and other things.

J: How--

D: And when we get to the villages, we found many orphans, many widows. They have nothing to eat, nothing to wear. And some of the orphans, they don’t even have their own homes because people were caring of them, they have been taking their estate.

J: Mm.

D: Mm.

J: And when you were at the seminary, were there courses and discussion about HIV and AIDS?

D: There was so little.

J: So little.

D: Yes, we didn’t know how to - what HIV is. It was so little at that time, ka nete.

J: I see.

D: It was so little. And it’s wise that we’re having the courses. I’m very proud, very proud, because when you get to the parishes, ka nete, we meet a lot of HIV problems, a lot of them, a lot of them, from the sickness. People are dying. They are leaving orphans. They are leaving orphans estate. People taking all those things and, as the pastor, you have to intervene. You have to intervene strongly. You have to intervene so that these children will feel that the church is something good.
Pastor Interview: "Doreen"

J: Mm.

D: If the church will stand and say, “No, it’s my estate,” I think it’s why we have this church.

J: I see.

D: So people are – the school has to claim a lot about HIV and AIDS and all the issues coordinating with it.

J: OK.

D: But, ka nete, we’ve got a big problem here. We try to make support groups but the problem is we don’t have funds to help these orphans around here.

J: Yeah.

D: Mm, hm.

J: OK. Well, Doreen, I’d like to ask you a couple more questions. One is as you look at the L.E.C. today, and you’re a pastor, what are the biggest challenges that are facing the L.E.C. and facing you as a pastor of the L.E.C.?

D: The biggest challenge of L.E.C. is taking care of its pastors. That is a big challenge. It doesn’t care as much as it has to for its pastors.

J: Its pastors.

D: Yes.

J: I see.

D: Because it’s going to lose a lot even though – even if pastors cannot go, but they’re not happy. They just stay because they’re called and they’re ashamed of people, ashamed of their parents, relatives. But, besides that, I think many of the pastors would leave the L.E.C..

J: When you say ‘shame’ - if they left, their parents would say, “You’ve done a shameful thing”?

D: Yes.

J: I see.

D: Yes, because sometimes the pastor stays in the parish for five months without nothing, for a year, for two years without nothing, without nothing.

J: No money, no payment?

D: No money, no payment, nothing. And some of the pastors have been taken to the difficult parishes where the people are not working, where there is nothing, where there is nothing but they would like that pastor to have something from that people. And really pastors are in a big problem. They are unable to cheat their children. They can teach them, but, you know, you will be asking, asking, asking from people, from parishioners, “Will you please help me with my child? Will you please help me with my child? She has to do Standard 10. She has to do Form E.” And sometimes you will find yourself people – in the mouth of people – people talking about you because you are always begging.

J: Mmm.

D: And that is bad.

J: Yeah.

D: That is not good anymore. That’s a problem for the L.E.C.. And it’s a big challenge to us as pastors in the parishes. People looking back, they think, they think ‘if I go to the pastor I will get something.’ But when they get to the pastors, they are the one to give to the
Pastor Interview: “Doreen”

Pastors. And I always see L.E.C. happy for that and that is bad – to say, “You are there for parishioners. They have to take care of you.” Yes, they have to but they must not be bound. They have to make it from their hearts.

J: Mm.

D: To know that this is our pastor, he’s taking care of us and we have to give something.

J: Mm.

D: So it’s bad that sometimes pastors will stand in the pulpit and say, “Galatians 6:6.” That is bad. The one who is giving you the word of God, you have to give back to him.

J: Mm, hm.

D: That is bad. That is very bad. It’s bad, ka nete. So, you see pastors no more preaching the word of God. We are preaching money.

J: Mm.

D: We are preaching money because we need money so that we can eat, we and our children. It’s a bad thing. And the other challenge to L.E.C., it has to educate its pastors because to equip pastors is to equip the whole congregation. When you have an equipped pastor, you have a good congregation because the pastor will teach the congregation. But if you let the pastor just stay there and go around the villages, that’s only thing he knows. He will be like those person. There will be no change. You think pastors bring changes to the villages, to the congregation, to the community and if the community will find that we are the same standard as your pastor, they don’t feel any change from you. And they don’t find you vulnerable to them because you are the same as they are.

J: Mm, hm.

D: You know things they know. You don’t know more than they would like to, they were thinking to. They just see someone in the same standard. And I think if pastors can be taught a lot, as much as the L.E.C. can, it will have, sometimes you find it will have their pastors being used by the government and that is a good thing. That is a good thing. Because you will have the church with the government together. You know, many pastors from different churches are hired by the government, not only because of their knowledge but they’re pastors who know this, there are pastors who knows this.

J: I see.

D: Mm, hm. And that is good.

J: Mm.

D: But L.E.C. doesn’t have one. The problem is the L.E.C. it has someone who is, who has a good knowledge, who can be had by government, they will expel him.

J: Expel him from the L.E.C..

D: Yeah, because we are earning something. Because we are earning something, that’s what I’m saying we have a problem of jealousy…

J: Mmm.

D: …in our church we have got a problem of jealousy.

J: So, so pastors or executive committee or where is the jealousy – all through the L.E.C.?

D: All through the L.E.C., ka nete.

J: So people don’t want to see the other one succeed.

D: Mm, hm.
J: They want to see the other one fail.

D: Yes.

J: Yeah.

D: And another challenge of L.E.C. is it doesn’t act too much about HIV and AIDS. It goes slowly. It goes slowly, slowly, slowly. The Assemblies of God is too far, but the L.E.C. has got a beautiful, beautiful, a beautiful - what? What is this, the booklet of …

J: Leano - policy.

D: Yes, we’ve got a beautiful policy but it doesn’t work, you know, we go slowly, slowly, slowly. And I think one of the things is because they don’t know who to use, who to, and if they will say, “Let us use that one,” jealousy will come out.

J: Mmm.

D: Mm.

J: And, meanwhile, people are dying.

D: People are dying. And L.E.C. is there preaching needing money. L.E.C. is preaching money. L.E.C. wants those people to give to God but they’re dying.

J: Yeah.

D: L.E.C. doesn’t want to stand up and say, “We don’t want AIDS. We are fighting AIDS.” And it doesn’t also, it doesn’t preach, it doesn’t act, people are dying. People are dying. Some of them are dying because they are hungry. Some of them are dying because they are worried. No one’s taking to help them. So L.E.C. has to pull its socks towards HIV and AIDS. It’s a pandemic. Yes, but L.E.C. seems to go slowly, slowly and poverty also.

D: We have got a lot of fields, you know, we have a got a lot of fields for the church but they are useless because baruti can’t plough them. We need money to be ploughed and baruti doesn’t have money. So sometimes ask someone to help him. You only get food for yourself. You don’t have something for the poor people. You don’t have any food for the orphans. So I think if L.E.C. can have something, something that will help orphans. Maybe we have five fields, maybe six fields. You use three, three for orphans or for poor people. I don’t think it’s wise that we have food to eat from other countries while L.E.C. has got a lot, a lot. It’s better if the L.E.C. will say, “We are going to plough all of our fields around the parishes and we are going to sell all of those food to the government so that the government will be able to give to the poor people.”

J: Mm.

D: It can make money. So it goes slowly. Another challenge is the L.E.C. has got beautiful places like my place, like other parishes, like all parishes. Really they have – they are in a beautiful view of attraction of tourists. But the L.E.C. doesn’t care about those places.

J: And where does the money from the budget go then, if the L.E.C. isn’t doing this and isn’t doing that, where does this money go to?

D: I don’t know.

J: You don’t know.
D: Yes. They will say, “It’s so little.” Yes, we understand it is so little but we have these complexes. We don’t know what the money from the complexes is doing.

J: I see.

D: Because it doesn’t help these people. If they were not paying pastors, they should have given to the, all these poor people something or orphans, to orphans. If the L.E.C. can help about four orphanage homes, maybe in the south, in the middle of Lesotho, in the north, in the mountain areas, maybe in the mountain areas, I think it will be wise.

J: Yeah.

D: It will be fine. That they collected them together and they will give the community work. Some of the people are going to work there, then they will try to reduce poverty because if you are working you are going to have something.

J: Mm.

D: And they’re going to care for orphans. But L.E.C. is going so slow.

J: So there are many challenges.

D: E, Ntate, many, many, many.

J: Well, Doreen, thank you. This will end our interview unless there’s anything else you feel like you need to say.

D: No, I think I’m fine.

J: Alright, thank you very much for your time. I’m going to turn the recorder off now and I will be, as I said, my wife will type this up and I will find you again and ask you to approve it for me, alright?

D: Thank you very much, Jeff.

J: Alright.
J: I’m here with Mohau who’s a pastor of the L.E.C. to do an interview about theological education. Mohau, I’ve asked you if you’re willing to be a part of this interview for the PhD programme at the University of KwaZulu-Natal. I’m doing research on theological education at Morija Theological Seminary. Are you willing to participate in this interview?

M: Yes.

J: I’d like to ask you if you could speak more loudly so that we can hear you on the recorder. Is it OK for me to record this conversation?

M: Yeah, it’s fine.

J: OK. Now, Mohau, I will never give anyone your actual name. I will only use the name Mohau that you have shared with me. Also the recording will never be shared with anyone except the person who types the transcripts. Is it OK if I allow my wife, Susan, to type the transcripts from this conversation?

M: Yeah, it’s OK.

J: OK. Do you understand that I’m not offering you any money for this or any gifts or anything?

M: Yeah, I understand that [laugh].

J: [laugh] OK. Also I may be using the things that you say to me today, Mohau, in my thesis paper, in academic journal articles, or even a book or academic presentations. Is that OK?

M: Yeah, it’s OK.

J: OK. Once we’ve completed the interview, either myself or my wife will be typing everything that we’ve said and I will return to you and ask you to approve what’s been written, OK?

M: OK.

J: Alright. If at any time during this interview you want to stop or you want me to turn off the recorder, I will do so. Alright?

M: OK.

J: Alright, Mohau, can we begin?

M: Yeah, we can.

J: OK. One of the things that I’m wondering about with regard to theological education is what kind of experience people had while they were at seminary. So, just to make sure we know some things, first I’d like to ask did you attend Morija Theological Seminary?

M: Yeah, I did.

J: And did you stay there on campus while you were a student?

M: Yeah, I stayed there.


J: OK, so sometime in those six years was your graduation date, Mohau. Alright. Thank you. When you first arrived at seminary as a TS1, did you find life on campus to be what you had expected it to be.
M: [pause] No, life was in a way that – to me it was unacceptable.
J: Unacceptable?
M: Yeah.
J: Why do you say that?
M: It’s because from home to the seminary I thought that the place where I will be going I will find it as it is a holy place whereby people love each other and many other things which one can expect other people to be to each other.
J: And you did not find the holy place?
M: [laugh] I didn’t.
J: What kinds of things did you find that lead you to say it was not holy?
M: It’s because people there were not loving each other and [pause] people were harsh to others and sometimes they fight each other.
J: I see. Now those things happen in other places too, don’t they? Or was the seminary just like your village that you came from?
M: It wasn’t like my village. My village was better than the seminary.
J: Even bet—so people at the seminary were more harsh and fought each other more than in your village.
M: Yeah.
J: Did that surprise you?
M: It surprised me.
J: Hm. Why do you think that was the way things were at the seminary?
M: [pause] I don’t know why.
J: Hm.
M: I don’t know. But I think when people live together, people from different places, with different ideas and different lifestyles as I can say, you know, everyone is expecting to be [pause] everyone is expecting to be the one to be listened good. Everyone should listen to him or to her.
J: I see.
M: Or his or her ideas can always be acceptable. And they wanted to be respected. I don’t know what can I say? They want to be respected.
J: Did you feel respected at semin--?
M: And they wanted to be feared, I think.
J: And feared.
M: They want to be feared.
J: I see. Now, when you say ‘they’, do you mean the other seminary students?
M: Yes, the other theologians.
J: And what do you mean by ‘feared’?
M: [long pause] [sigh] I don’t know what can I say? You know, they want to be respected. I don’t know how can I explain that.
J: Well, let me ask when you said ‘respect’, in Sesotho I though thompho. Is that what you were thinking? But when you said ‘fear’, I though tsapho or tsabo.
M: Yes, but [laugh] yeah, I – it means such words.
J: OK, so you’re thinking of both. People wanted thlompho and they also wanted you to have tsabo…
M: At the same time.
J: I see.
M: Yes.
J: I see. Now, did people respect you? Do you feel like you were respected?
M: [pause] No, people wanted me to fear them.
J: I see.
M: And at the same time I wanted to be, to be respected. I want to be respected.
J: Did you want people to fear you?
M: Not to fear me but to respect me.
J: I see.
M: But they were not respecting me because they thought, at that time I was, I was young, too young and I will not be able - I couldn’t have a standpoint when I come up with ideas.
J: And how about the lecturers and the director? How did they treat the students?
M: The students were treated fairly but here and there they were, they were treated unfairly because of the other students.
J: Why do you say that?
M: You know [pause] I can’t express myself right now. [laugh] Ntate Jeff, I don’t know what can I say.
J: Well, there were times when it seemed like students were treated unfairly…
M: Yes.
J: …by lecturers or the director, but it was because of the other students.
M: Yeah.
J: Which other students? Just any other students?
M: There were students who were related to the director. I don’t know what can I say. They were, they had, I don’t know what can I call that. What I, a relationship or a friendship or I don’t know what was it.
J: I see. And--
M: But they had the [pause] you know, [pause] what can I say, Ntate Jeff?
J: Well, let me try – I think you’re having a hard time finding words in English to tell me? Or is it that you don’t know what you want to say?
M: I don’t know what I want to say.
J: Well, can I ask some other questions to see if we can understand?
M: Yeah.
J: OK. You said that some students had this relationship with the director. You’re not sure if relationship is a good word, but…
M: Yeah.
J: …so these are the students who sometimes caused the director to be unfair to other students?

M: Yeah.

J: OK. Did they do it – do you mean it’s that the director liked these students more than the other ones and that’s what was unfair? Or do you mean that, did they tell the director things that might not be true and that caused the unfairness? Or something else?

M: It was so. They told the director [pause] the untrue stories…

J: I see. And then what would the director do?

M: … about other theologians and then the director, I think the director did not – that is why I am saying that I can’t say – the director, there was a relationship between the director and those theologians. But I don’t know. It’s like the director discovered that he could be able to use that student to know the backgrounds of other theologians in the campus.

J: I see. So do you think he, the director, wanted it that way? He wanted the students to come and tell him about other students?

M: Yes, everything, everything which was happening in the campus.

J: I see. How did you feel about that?

M: Pardon?

J: How did you feel about that?

M: I didn’t accept that because one could infer that he or she can continue with her or his studies in the seminary once he heard that someone said false ideas about him or herself to the director.

J: Now, Mohau, yourself were you ever in trouble with the director?

M: Yeah, I’ve been in trouble.

J: You have.

M: Yeah.

J: And other students also were in trouble sometimes?

M: Yeah, and other students, I heard some stories.

J: What would happen when you got in trouble with the director? What would he say to you or do or what happened when this happened to students, not just you, any student?

M: He spoke harshly and sometimes he even told us that or told me that he will never trust me anymore. Even though the story which he has heard from the other theologians was not true. But when it comes to me, he just told me that I did this and that and he doesn’t allow me to come up with ideas or my feelings about what happened.

J: I see. And I don’t want to talk about this much, but was there for you and other students a punishment or were you asked to do anything?

M: There was no punishment but I was told to write the letter that showed that I did that even though I deny that I didn’t do something like that.

J: Mm, hm. So did you write such a letter?

M: Yeah, I did.

J: And what’s this letter called?

M: That letter?

J: Uh, huh.
M: I don’t know what can I say, Ntate. It was called the letter of …
J: OK, so lengollo la soa… ?
M: soabo.
J: Soabo
M: Yeah, soabo.
J: OK. Forgiveness?
M: Uh, huh.
J: OK.
M: Was it a letter of forgiveness?
J: Or apology or confession even?
M: A letter of apology.
J: Yeah. I see. I see. And you wrote it, Mohau, even though you had to lie.
M: Yeah [laughing] I have to write it.
J: Why? Why couldn’t you write in the letter “I am accused of this but I did not do it”?
M: [laugh] I thought that I will be expelled.
J: I see. Why did you think that?
M: It’s because the director was always against me.
J: Mm, hm. So you knew that you had to just confess.
M: Yeah, because I wanted to continue with my studies.
J: I see. And what happened--
M: Nothing else but if not so I could have told him the truth.
J: Mm. OK. Well, I want to ask more about other things. Did they have prefects when you were in school?
M: Yeah.
J: How was that? Was it good to have prefects?
M: [sigh] Yeah, well, when I first came to the seminary who were chosen as prefects at that time were very good people but I discovered that they work out the certain issues and they come up with conclusions. But later, I never trusted the later prefects.
J: Why not?
M: It’s because they were, they were kind of people who like to work on other people’s behaviour. They were looking for what other people were doing in the campus. I don’t know whether I can be right when I say they were looking for other people’s behaviour. What other people did even out of the campus and they wanted to work out such issues.
J: What did the prefects do if they saw somebody behaving against the rules?
M: They called him or her and then they work on what they discovered. Then through their discoveries, they then told the director about that person’s behaviour. Then the director will make sure that they work on that issue.
J: Well, don’t you think we need to have rules?
M: Yeah, we need to have rules.
J: So, were the prefects doing a good job of just making sure that everyone obeys the rules?
M: Pardon?
J: Were the prefects doing a good job of making sure that people obey the rules?
M: Yeah, they were doing a very good job. But the rules which I am talking about are not the written rules.
J: There are unwritten rules?
M: [laugh] There are unwritten rules.
J: Hm. How do you know them?
M: Pardon?
J: How do you know them if they’re not written?
M: It’s because I never saw them written.
J: Hm. But did someone speak them to you?
M: Pardon?
J: Did someone tell you the rules?
M: The unwritten ones?
J: Yes.
M: No, I heard people working on issues which related to unwritten rules.
J: Mm.
M: They were unwritten rules because they can even talk about someone’s behaviour, someone’s behaviour, a different behaviour from that one which appears in the school regulations.
J: Can you give me an example?
M: [pause]
J: Ke kopa mohlala
M: [laugh]
M: Just like, there is an unwritten rule which I heard. I heard the prefect working one unwritten rule like this … [laugh] they can be unwritten. No, I never read about that rule.
J: Which rule?
M: People to wear this and that.
J: I see. So prefects said that there was a rule about what you can wear.
M: Yeah.
J: And you never saw that rule written.
M: Yeah, I think so.
J: OK. Where did the prefects get this rule? Did they make it up for themselves?
M: Yeah, I think so.
J: If you thought it was unfair, Mohau, could you and your colleagues go to the director and say, “The prefects have made an unfair rule”? 
M: No, you can’t do that. You can’t do it. You will be in trouble.
J: Why?
M: [laugh] It’s because we at that time we feared the director.

J: You feared him?

M: Yeah.

J: I see. ‘At that time.’ Do you mean when you were beginning seminary or all through seminary?

M: While I was proceeding with the seminary studies.

J: OK, so each time. TS 1, 2, 3, 4, 5 you feared the director.

M: Yeah.

J: And the other students – do you think they also feared the director?

M: They feared the director. That is why they told him untrue stories about others.

J: I don’t understand. If I fear you, why would I tell you untrue stories about others?

M: Because you want me to love you.

J: Oh, so it seemed like the director would love you more if you told stories about the other students.

M: Yeah.

J: I see. OK. Well, how about worship at the seminary? Did you find the chapel services to be helpful for you spiritually?

M: No, it doesn’t help spiritually.

J: Why not?

M: It’s like when we went to the chapel, we went for a practice, not for a worship, for a worship practice not the real worship like being moved by the Spirit the Holy Spirit. We are not moved by the Spirit there because it’s just a practice to us.

J: I see.

M: When you were in there, you were always afraid that - you pray God that you shouldn’t make any mistake and you don’t want to make any mistake.

J: Why? What will happen if you make a mistake?

M: You will be in trouble.

J: Trouble?

M: You will be taken before the prefects or, and the director.

J: And what kind of mistake do you mean? Do you mean if we’re going to read from Matthew and I accidentally say, “Re tla bala from Luka”?

M: Yeah.

J: Is that the kind of mistake?

M: Yeah.

J: If I just say the wrong word?

M: Yeah, and when you can’t read properly.

J: When you can’t read properly.

M: Yeah.

J: OK.
Even when praying, you have to practice the words.

You do. So are the supposed to come from your heart?

[laughing] No, you have to practice.

I see.

Yeah.

And then, let’s say that I am a student, and I make a mistake in chapel. What will happen when I make my mistake?

When you make a mistake in chapel?

Yes. At that moment.

When I first came to the seminary, you were taken to the director or to the prefects or, then you will be marked in the Homiletics class. But later people would just say out words in the chapel if you make a mistake. Or they will start laughing.

And was the director in chapel when this happened?

Yeah, he was in the chapel.

Did he prevent the students from laughing and saying out words?

No, he can’t prevent them because Really no, because he just like, like seeing it. When he is seeing it in chapel – or, no, not seeing it but when you are conducting the chapel, then you will make a mistake like – no, let me talk about the one who reads the Bible – if you read the Bible then you can’t say the…you can’t, … just like when you say ‘we are reading from the gospel according to Matthew’, you were expected to say ‘we shall read from the gospel according to Matthew’ then you make a mistake by saying ‘we shall read from the gospel according to the Acts of’ then you make such a mistake, then they will close their Bibles in a harsh way. I don’t know what can I say.

Why do they do this? Has someone taught them to do this?

It’s because in our Homiletics class, then the other theologians say that that should be done in the chapel. Then the theologians will agree with each other together with the director.

I see. OK. So, the homiletics students and the director agreed that this is what you will do if a student reads improperly.

Yes.

I see. How did that make you feel?

To me it was a horrible thing especially when there were visitors in the chapel.

What kind of visitors?

The people from the outside like the other pastors, the other old pastors and…

Ah, I see.

…because they were not expecting such behaviour in the chapel.

Do you think this kind of behaviour happened when they went to seminary?

Who?

The older pastors.

No, it was not happening. It happened later. When I first came to the seminary, it was not happening. It happened later.

Hm. Why do you think it began?
M: [laugh] I don’t remember. We have…
J: I see.
M: But it began when people started making many mistakes in the chapel especially when
reading and praying. You know, if you pray a very long prayer, they will say you are no
longer praying but you are preaching.
J: I see. OK. So, if you didn’t really feel the Spirit in chapel, were there other times when
you could be together with students and pray and really feel the Spirit?
M: No, we don’t have time for that. Time for that is only when you are alone in your
bedroom.
J: I see. OK. Now I want to ask you about pastoral care. When you were a student, Mohau,
and let’s say maybe you had a problem at home or with a relationship or a personal
problem. Was there somebody who you could go to who would give you pastoral care and
who would keep things confidential?
M: Yeah, there was someone [pause] I had someone whom I went to when I had problems but
it was – it ended in 1998 when that person, when he finished in the seminary, I no longer
trust anyone.
J: I see. Was this--
M: Except the lecturers.
J: The lecturers.
M: Yeah.
J: OK. So this other person was a student?
M: Yeah.
J: I see. OK. But you felt like you could go to the lecturers and they would keep secrets and
they would help you?
M: Yeah.
J: OK. Alright. How about the classes that you took? Did the lecturers seem well-prepared
and well-presented?
M: [pause] [laugh] Yes, they were well-prepared.
J: [laughing] You’re saying ‘yes they were’ but now I see you’re looking down and you’re
kind of laughing a little bit. Why do you laugh when you say that?
M: They were prepared. You know, the old pastor, Ntate Ncholu, Ntate Ncholu.
J: Mm, hm.
M: I never thought that he prepared himself.
J: I see. And, in fact, he was very close to retirement…
M: Yeah.
M: Yes.
J: So you must have had him when he was fairly old, I think.
M: Yeah.
J: OK. But the other lecturers seemed to be well-prepared?
M: Yeah, they seemed to be well-prepared.
J: OK. Can I ask again that when you speak, you speak more loudly so that…I can type well.

M: OK.

J: OK. And in classes, did the lecturers encourage you and the other students to ask questions?

M: Yeah, we were encouraged to ask questions and to come up with ideas.

J: I see. Good. And did you find that helpful?

M: Yeah, it was helpful except that sometimes we were unable to come up with ideas, yet we have ideas. Because we were, for me, I was sometimes afraid that maybe I will not say out something that was acceptable.

J: I see. And do you mean acceptable to the other students or acceptable to the lecturer?

M: To the other students and to the lecturer.

J: I see. What would happen if you said something that was not acceptable?

M: Especially if I said something that’s unacceptable to the theologians, I knew that if it was about the executive committee or someone else, then such a person or such people will know.

J: So if you talked about members of the executive committee, there were others of your colleagues who would then go and tell those people?

M: Yeah.

J: I see. I see.

M: Even the lecturers. Sometimes I never trust them. Just like Ntate Ncholu, he could have given us, maybe he will say that we should have to work on corruption in the church. Then, after we have written about the corruption existing within the church, then Ntate Ncholu would take our papers to one of the executive members and show him how we have written about their behaviour.

J: And he’d take your paper and your name would be on it also?

M: Yeah, and he will told us, thereafter he will told us that he has given one of the executive members the papers.

J: Mm. Did he tell you why he did that?

M: Yeah, he told us that he wanted him or her to know that, to know that there is the corruption existing within the members of the executive.

J: I see. I see. Now, Mohau, you’ve been a pastor for some time now. Do you think there’s corruption in the L.E.C.?

M: [laughing] Yeah, there is.

J: There is. OK. Well, this is not research about corruption. It’s really research about the seminary so I’m going to ask some other questions about the seminary. When you look back at the classes you took, now that you are a pastor, were the classes helpful to you?

M: Yes, they were very helpful.

J: Are there any that were not very helpful?
M: They were all helpful but my idea is that, my idea concerning the lectures is that - it’s like, to me it’s like I can go back to school again and learn more and more about what I learned before.

J: I see. OK. Did the lecturers seem to have a good idea about how church life is in the L.E.C.? Did they have a good understanding of parish life?

M: Yeah, they have a good understanding about the parish life.

J: Mohau, when you were in seminary, did you go for an intern year?

M: What?

J: An internship? Did you have one year when you went away to stay in a parish?

M: Yeah, I had it.

J: OK. Tell me about that. Was that a good experience?

M: Yeah, it was a good experience. It was a good experience. [laugh]

J: What made it good?

M: [pause] It was because it is whereby one studied pastoral care and counselling especially pastoral care. Because one studies on how people live, their lifestyle and many other things.

J: Did the pastor at your intern church help you to learn about pastoral care and help you to learn about church things?

M: I don’t know whether she helped me but I think she helped me because she never taught me anything, she just gave me work to do every day and she never showed me on how to do this or that.

J: Then how did you know if you were doing it correctly?

M: [laugh] I didn’t know but I could have heard from the people that I did it well.

J: I see.

M: But I didn’t know.

J: So the pastor never told you ‘yes, you’ve done well’ or ‘no, you have not done well’?

M: No, I went there alone.

J: You went there alone?

M: Yeah.

J: Oh, there was no pastor with you?

M: There was a pastor but she sent me there…

J: Like to the…

M: To the funeral service.

J: I see. OK.

M: Yeah.

J: So did you also go to funeral services that the pastor performed so you could watch how the pastor did it?

M: No.

J: No?!

M: No, I never watched her.
J: So that makes me really wonder how would you know how to do it properly. Had you been taught at the seminary how to do it properly?

M: I’m never taught…

J: I see.

M: …in the seminary.

J: Hm. So, in the internship, it was a good experience you said.

M: Yeah.

J: But it sounds like you just learned by doing it yourself?

M: Yeah.

J: I see. Hm. Do you think students should have an intern year?

M: Yeah, they should have it.

J: Alright.

M: They should have it. You know, at that time, one discovered the power of temptation.

J: What kind of temptation?

M: [laugh] I don’t know, maybe it’s something else but it’s my view that the power of temptation.

J: Now when you’re saying ‘temptation’, you’re speaking softly. Can you speak so that the machine can hear you?

M: [laugh]

J: But also, what kind of temptation? What kinds of things could tempt an intern?

M: At that time, one doesn’t have anything. One doesn’t have enough money. One doesn’t have anything for herself. I don’t have food to eat. I don’t have anything.

J: The--

M: But I am expecting, or the pastor whom I went for the intern to, is the one who is responsible for your needs. Then the people would be told that they should take care of you. At that time, just like an unmarried lady like me, you know, there would be many people who come with different things. With different needs. Then they will be men and women maybe the men would come with papa that means meiliemeal or they would come with clothes or – what can I say? – come with food, groceries. Then they would always come to you with such things. But sometimes some of those people would propose love to you because they are giving you such things.

J: Church members?

M: Church members.

J: I see. [sigh] So that must have been very difficult for you.

M: Yeah, it was difficult.

J: Hm. And it sounds like you needed the things that they brought you because the church was not providing those things for you.

M: Yes.

J: Wow. And yet, members of the church proposed love to you, as you say.

M: Yeah, especially when you are unmarried like me.

J: I see.
M: I don’t know to the married people.

J: So, in the future, if we could make sure that the churches provide well for the students, that might prevent this. Do you think?

M: I think so.

J: OK.

M: Exactly like now, with the same as like now. I am single and sometimes I don’t get the, I don’t get my – what can I say? – my allowance from the church. Then the life becomes difficult. It becomes difficult because sometimes I am even helped by the parishioners.

J: And is it like when you were an intern? Are any of them proposing love?

M: Yeah, I think so.

J: Why don’t you get the allowance?

M: Pardon?

J: Why don’t you receive the allowance?

M: It is because sometimes, you know, I am expected to give the church a certain amount of money just like now I have to give to the church over R3000. If I didn’t collect that amount of money, then I won’t be given my allowance.

J: How can you live? Just by receiving from the parishioners?

M: Just by receiving from the parishioners or from my colleagues, from my parents.

J: How do you feel about that?

M: Terrible. Yes, it’s a miserable life.

J: Now that you’ve become a pastor, Mohau, are you happy to be serving the church?

M: I am happy.

J: Even though you just said ‘it’s a miserable life.’

M: [laughing] Yes, a miserable life. But I’m happy with that. But unfortunately, I can see that sometimes that is why the pastors go when they are dealing with pastoral care, then they don’t just do that because they wanted to see other people, to see the sick, to take care of the sick and to take care of the orphans and the old. But sometimes, I discovered, that it’s because pastors were just collecting the money.

J: I see.

M: To make sure month-end they have enough money to give to the church.

J: Because if they don’t, they will receive nothing.

M: They will receive nothing.

J: I see. I want to ask, Mohau, a little bit about Basotho culture. When you were in seminary, did the lecturers talk about the different elements of Basotho culture and the church?

M: Can you make an example?

J: Yeah, I’m thinking of Sesotho things like sethepu, bohali, balimo, lebollo, things like that.

M: I never learned a lot about such things.

J: I see. And how do you feel about that? Do you – is that fine or would you have liked to have learned about such things?

M: Pardon?
J: Do you think you should have talked about those things in seminary?

M: I think so.

J: You do think so. Why?

M: [pause] [sigh] Because it is in the seminary I could have learned more from the others. Because some of those things I don’t know myself but I think I could have got the good ideas from the others who knows better about such things.

J: Now are many of those things being practiced in your parish?

M: Yeah, they are being practiced.

J: And does the church welcome those things?

M: It doesn’t. Just like lebollo, circumcision school, we can say it’s not acceptable in this church but unfortunately it is accepted at some places like the parish of Ketane. Everyone is being circumcised there.

J: Hm.

M: Everyone went for the circumcision school. Then, the pastor there, told me that we shouldn’t be amazed one day, if we could be told that he was also taken there because everybody there went for the circumcision school.

J: Hm. And the constitution of the church, Buka ea Melau, says we don’t agree with lebollo.

M: Yeah.

J: So, you as a pastor, do you know why the constitution says this? What is the reason that lebollo is not accepted by the church?

M: According to the constitution?

J: Yes.

M: It’s according to the constitution because when people come from the circumcision school, they don’t do good things. They insult each other and fight each other. Sometimes they rape the young girls.

J: Hm.

M: Sometimes they don’t even respect their parents when they are from the circumcision school.

J: Some Basotho tell me that, in the old times, circumcision school was the place to learn respect.

M: Yeah, and the – they learn respect and how to do their work.

J: And yet you’ve just said very disrespectful things – insulting each other, fighting with each other, and raping young girls – that doesn’t seem respectful.

M: Yeah.

J: I see. So there are some problems with these mephato.

M: Yeah.

J: OK.

M: There are some problems.

J: Well, I want to just ask about a few more things. One is: when you were in seminary, Mohau, did the classes teach you about and help you to work with issues of poverty?

M: Yeah, just a little.
Pastor Interview: “Mohau”

J: Just a little.

M: Yeah.

J: OK. Is there poverty in your parish?

M: Yeah, there is.

J: Do feel well-equipped to work with the people who are so poor?

M: [sigh] Yeah, I feel well-equipped. But, you know, the problems here, the problem here is that, even though we can eradicate poverty, the problem that we encounter is that we can use a piece of land that we have to plough even the field but the problem is that we don’t have enough money for the tractor and the seeds.

J: Is it the church’s field?

M: Yeah, it’s the church’s field.

J: I see, but there’s no money for tractor or seeds.

M: Yeah.

J: Would you need a tractor?

M: Ntate?

J: Is there another way to plough?

M: Another way of ploughing is to use the cattle.

J: Cattle. OK. Well, would you like it if the seminary were to offer more courses about how to deal with poverty?

M: Yeah, I would like that.

J: Would you attend such courses?

M: Yeah, I would attend. I would attend such courses.

J: How about HIV and AIDS? When you were at seminary, Mohau, were there classes about HIV and AIDS?

M: In the seminary?

J: Yes.

M: No, we just, we just speak a little about the pandemic.

J: Where did you speak about it? Did the lecturers speak about it?

M: Yeah, they speak about it especially when we talk of pastoral care and counselling.

J: Do you feel like you got enough training about HIV and AIDS or would you have liked more training?

M: I don’t have enough training. I would like to attend…

J: Now, since you’ve been in your parish, Mohau, have you noticed that HIV and AIDS are a problem?

M: Pardon?

J: Is HIV and AIDS a problem in your parish?

M: Yeah, it’s a problem.

J: I see. So if we at the seminary or in the L.E.C. could find a way to provide you with more training, you would appreciate that.

M: Yeah, I would appreciate that.
OK. Well, I just want to ask a couple more things and here’s what they are: one is, as you think about your seminary education, what could make the seminary better or what needs to be improved?

In the seminary?

Yes.

[long pause] I think there should be more lecturers in the seminary.

Why?

Because you will find that you alone, maybe you are just offering three to four lectures to the students. Sometimes they will not understand in the same way throughout those lectures. Sometimes they will understand when you teach them one lecture or two of the lectures.

I see. What else could be improved in the seminary?

I think the theologians, the school or the church should make sure the theologians are not running short of money.

OK. Anything else?

I don’t have anything else.

OK. And can you tell me anything that you really appreciated about seminary? What was good about seminary?

What was good about the seminary? The lecturers, I like the lecturers. They were all essential to me. All the lecturers were very essential to me.

OK.

I discovered that later when I am doing my TS5 but at the beginning, I didn’t understand more about what was going on at that time.

I see.

But when I was doing my TS5, I discovered then that I can start learning.

What happened? Did you change or did the lecturers change or why in the fifth year?!

What happened?

I don’t know but it’s true I discovered. I don’t know what happened.

Hm. [There is a knock at the door, and a brief interruption.]

This is the second piece with Mohau. Mohau, I’ve got just one final question and that is: when you think about ministry, what does it mean to you to be a minister?

To be a minister, it means that you have to bring people to God through preaching and teaching. I don’t know is that enough?

OK, well, if it’s enough for you, [laughing] it’s enough. OK. Excellent. Well, Mohau, thank you very much for speaking with me today. As I said, I will, myself or ’M’e Susan, will type these transcripts and try to return them to you for you to read and this recording will never be shared with another person. Nor will your name. And I really appreciate and if you ever have any questions about this research or want to talk more, just call me. You have my numbers and we can do that. I’m going to turn the recorder off now, OK?

OK. I could have said more.

You could have?

Yeah.
J: Is there anything else you want to say? What else would you like to say before we finish?

M: I would like to say that I wish I can go back to the seminary and attend the classes even now.

J: Really?

M: I’m not satisfied [laugh] with my learning in the seminary. And another thing is that when you stay here in the rural place, you are not even visited by the people like Ntate Jeff.

J: Mmm.

M: You are always visited by the old women and the old men. –chasing the young women and the young men. You don’t have time to read. There is a lot of work. Sometimes you will find that when you first come to the parish, then you will find that that parish doesn’t have books, it doesn’t have anything and another problem is that people are no longer interested in attending the church because they are against the former pastor and you will have to go from place to place looking for people and preaching or proclaiming the good news to them. That is all.

J: So even though sometimes it was hard to be at the seminary, you said earlier it was hard,…

M: It was hard at first.

J: Yeah.

M: But now I have learned more from the seminary and I can accept everything.

J: Mm.

M: Yeah.

J: Because here it’s even harder.

M: No, it’s not harder.

J: No?

M: Yeah.

J: OK.

M: It’s not harder because it has been harder in the seminary.

J: Oh, the seminary was harder than the parish.

M: Yes, than the parish.

J: I see.

M: There are difficult things that are arising in the parish. But I am able to accept them.

J: I see.

M: Because I have accepted difficult things like, more difficult things than the ones that I accepted here.

J: Alright. Thank you, Mohau. Anything else?

M: Nothing.

J: Nothing else.

M: Yeah.

J: OK. I’m going--

M: I’m just saying that I want to go back to school.

J: Alright--
M: The seminary. [laughing]

J: How about to some other school? Maybe further your education to go to university? Would you want to do such a thing?

M: Yeah, I need to further or to go to the seminary.

J: [laugh]

M: I will be satisfied even if I can attend a class for five minutes and then come back.

J: OK. So I’m going to stop now.
J: I’m here with, Ntate, can you give me a name that’s not your name to use for this interview?
L: [long pause] Lieta.
J: Lieta.
L: E.
J: Alright. [pause] Shoes?
L: Shoes.
J: [laughing] Ntate Shoes, alright.
L: You can say “shoes.” [laughing]
J: Ntate Lieta, thank you very much. Ntate Lieta, you are a pastor in the Lesotho Evangelical Church, is that so?
L: Yes, I am.
J: Thank you. As I shared with you earlier, we will not be using your actual name. We will only be referring to you as Ntate Lieta.
L: Yes, I said you’re welcome.
J: Thank you.
L: Yeah.
J: This interview is part of my research for the degree of Doctor of Philosophy at the University of KwaZulu-Natal.
L: Yes.
J: The research is on theological education in the Lesotho Evangelical Church. I’ve shared with you that we will not use your name during this interview and that, at the end of this time, I would like to be able to allow my wife, ’M’e Susan, to listen to this digital recording and to type a transcript of the things that we’ve said. Will you give me permission to ask ’M’e Susan to be involved in that way?
L: You are welcome, sir.
J: Alright. I will not share your name with her but she might recognize your voice, in which case I’ve asked her if she recognizes voices please to keep to herself…
L: OK.
J: …so that – I’m not telling anyone in the L.E.C. who I’ve interviewed and who I haven’t.
L: Thank you.
J: If you choose to say that you’ve been interviewed, that’s your decision.
L: Yeah, thank you. You’re welcome, sir.
J: Alright, thank you. Once the transcript has been typed, I will bring it to you and ask you to read it and then approve it, for final approval.
L: OK.
J: Do you understand that things that we say during this interview will be used in my doctoral thesis? It might be used in other publications or lectures or even books that I might publish in the future.
L: I don’t have a problem on that, sir.
J: Great. Thank you, Ntate Lieta. And also I’m not offering you any money or gifts in exchange for this interview.
L: Yes, that’s what I’ve read from here.
J: Alright.
L: I agree on that.
J: Alright.
L: Yes.
J: Thank you very much. Now if at any time you want to stop the interview or you want me to turn off this digital recorder, just say so and I will do so.
L: OK, I will tell you.
J: Alright.
L: Yes.
J: Excellent. So are we ready to begin?
L: I’m ready, sir.
J: Alright, wonderful. Well, Ntate Lieta, as I shared with you before, this is about theological education so the first question I want to ask, just to be sure, is: did you attend Morija Theological Seminary?
L: Yes, I did.
J: OK.
L: Yes.
J: And did you graduate from the seminary – and I don’t want the year.
L: Yeah, I did.
J: OK, you graduated. And did you live on campus while you were there?
L: Yes, I was living in the campus.
J: OK. Ntate Lieta, if you can remember when you first arrived at seminary, did you find life at the seminary to be what you had expected before you arrived?
L: No, Ntate, it wasn’t. You know what, when [laugh] I first received the call, if I can put it in that way,…
J: Yeah.
L: … I thought that the seminary is something that is a holy place but when I first get there, unh-uh, it wasn’t like that. That is the people that I found there, I don’t know if I’m mistaken to say that, they appear not to be Christians because some of the things that they did were – what? – different from what I had been expecting. I thought I’m going to get a holy people there but it wasn’t like that, Ntate. For an example, there were – some of the people that I attended school with and some that I found there jealous to some of the things that other people do successfully. Maybe you will ask me those things that happened to be of that kind [pause] - what? – yes, there were jealousy among my colleagues for the first time when I get there. And the way that they were doing things, really it wasn’t show that that is a Christian institution because others will invite their gay friends and sleep around with them. That is the example that I can mention here.
J: Mm.
L: In the quarters there, where we were staying, yes.
J: I see.
L: So that thing itself showed that some of us were not really Christian, Ntate.
Pastor Interview: “Lieta”

J: Mm.
L: Yeah, that is the example that I can give.
J: OK.
L: Yes, sir.
J: So you’ve mentioned you expected it to be a holy place…
L: That’s what I’ve been expecting…
J: Yeah.
L: …to find.
J: …and that you found instead some jealousy and what you’ve called ‘unChristian’ behaviour.
L: That’s correct.
J: OK.
L: Yeah.
J: And other things – were other expectations that you had that were or were not met?
L: Uh, what I have – people were pretending, Ntate. We were, people were pretending. Actually, [pause] in the chapel you can find us singing very nicely. Those who were supposed to do the practical preaching maybe in the level of seminary until we get to the Scott Hospital, they were doing it but when we get out of the classes, they were finding things that we are doing that were against those good things that we are doing at school.
J: Mm.
L: Yeah. So that’s why I’m saying good things that I was expecting, some of them did happen like we were reading Bibles, singing, doing Bible studies but at the end of the day we didn’t do accordingly to what we have received from the college, yes, sir.
J: Why do you think that is?
L: [pause] Can you repeat your question, Ntate, and explain it?
J: Yes, you said that you spoke one way while you were in your classes and chapel…
L: Yeah.
J: …and then the students acted yet another way. Why is that? What made them act in such ways?
L: Oh, yes, I, maybe I, you know, correct me if I’m not understanding you or you can stop me, so, what I think, Ntate, is some of us just went to the seminary because there is nowhere where we can go. Maybe to other institutions. Because – I don’t know how to put this – in those days when I was at school, there was – people that were admitted at school were the J.C. and the people in the matriculation level having C.O.S.C. or G.C.E.…”

[Note: Lieta marked the next two responses*: “I think here this part should be taken out – is not clear.” I asked Lieta if I could listen and take a second look to see if I thought it could be clarified. He agreed. The responses, while not the clearest expressions, do seem to relate a sense of what he said, so they have been left in the transcript.]

L: *So you’ll find doing that when we come out to the academic institution outside, they cannot accept us to attend the courses there. So, to my understanding is that because there is this kind of idea that we are Christians, some of us when we feel that there is the – what? – a call maybe for ministers who join the theological school. We just went there without
Because I think some of us do not have call to be ministers so that is why some of us did do those bad things while we were at school.

J: I see.

L: *So I think that was the problem of which I think the church helped to, to, to give itself time before they can – the school, the theological school must take time before it can admit students at the theological school, yeah. I think that is the problem.

J: I see.

L: Yeah, because some of us just went to the seminary not really feeling or having the call.

J: I see.

L: Yes. Because we, some of us, we were desperate when we went there. I think that was the problem.

J: I see.

L: Yeah, because some of us just went to the seminary not really feeling or having the call.

J: I see.

L: Yeah. Because we, some of us, we were desperate when we went there. I think that was the problem.

J: I see.

L: Yeah.

J: Because you know at the end, at least you will have a job and a house and some things.

L: And be the boss.

J: Oh, and be the boss?

L: Yeah, and being the boss of the parishioners.

J: Oooh, I see.

L: Or being the manager of schools.

J: Uh, huh.

L: Yeah, that is the problem. Because you can realize this when you get back after finishing the courses in the seminary, getting back to the parishes, you’ll find us still continuing those bad behaviours.

J: Mm.

L: Yeah, you’ll find us drinking alcohol, find us womanizing, so all bad things that cannot be expected to be found in baruti.

J: I see.

L: Kind of that life, yes.

J: And you’re saying this has to do with maybe those who do those things don’t really have a call.

L: Yes, I think so.

J: Yeah.

L: Because I think the call is something that doesn’t stop in one point. It’s continuing.

J: Mm, hm.

L: That means every now and then you hear God calling you. That means at the end you might stop doing those bad things. So some of them, we are really hopeless that, Ntate, I’m not just [unclear] myself in this point that young baruti very clever but I don’t think they’re going to be, we are going to be [laugh] - what? - [pause] more proactive to the church, if I can say it, Ntate. I don’t know what word can I say? But I don’t think we are going to put this church in a place whereby it can be one of the church maybe in the future, yeah.

J: OK.

L: Yeah.
J: Is there anything else you’d like to share about campus life when you were on seminary campus? How did you find campus life? You’ve mentioned some things, are there other things?

L: The campus life is very – it’s very good. Very good – it has got two, two faces. It has good things and bad things, yeah. You know what, in the seminary the rules and whatever are very strict. That people there are not free.

J: Mm.

L: They/we are not free and I think that thing itself, it makes us not to, to, to, to be open-minded to some of the things. That is some of us left school hiding their characters because of the regulations and law that are there, you know, that are controlling the student at Koapeng.

J: Mm.

L: Yeah. Life is – sometimes there are good things like we do have plots whereby we plant vegetables. That means that is helpful. It’s going to be helpful when we make it to the parishes whereby we get our living from the soil, yeah. So that kind of thing of ploughing helps us a lot when we get to the parishes. Yes, that’s what I can say. Except that we are [long pause] - Actually the life is – You can lead me in question, Ntate, I’m getting…

J: [laugh]

L: Yeah.

J: [laughing] OK.

L: Yeah.

J: Well, you mentioned that you’re not free because of the rules and regulations.

L: Yeah.

J: What kinds of rules and regulations are you talking about?

L: That students were not allowed to drink beer. Students are not allowed to have opposite sexes during the night in their dorms.

J: Mm, hm.

L: That we [long pause] that we should go to the chapel, even if one does not feel like going to, so if you are not going to the chapel, that means you are going to be called to the office and answer for that.

J: I see.

L: No matter what makes you not go to the chapel. But every now and then you are going to be called for just minor things that I think are not important.

J: OK, but let me be sure…

L: Yes.

J: …the first two things that you said…

L: Yeah.

J: …seem to me to be reasonable for young pastors, not to have opposite sex in your room at night…

L: Mm, hm.

J: …and I’m guessing, to have relations with them,…

L: Yeah.
Pastor Interview: “Lieta”

J: …and not to drink. The L.E.C. seems to be a denomination that doesn’t drink beer so are those reasonable, did you expect rules like that at the seminary or did you find even those rules are a little harsh for you as adults?

L: I think they are a little harsh because they cannot know me because of the rules that are kept there.

J: Mm.

L: They cannot know me because I can hide that and I am going to find that when I get to the parish, I still continue the behaviour that I have been practicing, hiding, yeah.

J: I see.

L: Yeah, there are things that I don’t think we have to be so much tricked because you have to know each person’s character, yeah. I think our rules and regulations should be – what? – rules that we can be exposed, yeah.

J: Did you have an opportunity to make choices when you were at seminary?

L: Of what studies?

J: Of studies but also of what you would do, what rules you would follow, what kinds of things you would drink, what kinds of people you would spend time with?

L: Can you repeat your question again, sir?

J: Yeah, I’m just asking about choices. You said that it seemed like you didn’t have freedom.

L: Yeah.

J: And so did you feel like your choices were limited?

L: Our choices were limited.

J: OK.

L: Like I want to – I was having a girlfriend before I go to Koapeng. They will give me a time of when to come back when I feel I need time to be with my girlfriend, you know, yeah. There was a limited time that was given that when I come to Maseru, at a certain time I should be back at Koapeng.

J: Mm.

L: Yeah, so that thing I don’t think is important.

J: I see.

L: Yeah. As long as I’m committed to my work, I think that thing, as I said, it will help to reveal our inner feelings and characters, yeah.

J: I see.

L: Yes.

J: That way, if we’re not forcing you to do certain things, we will just see by the choices you make what kind of man you are.

L: That’s what I agree, Ntate.

J: I see.

L: Yeah.

J: OK.

L: The forces are, these rules are just forced to us that sometimes other people do hide.

J: Mm.
Pastor Interview: “Lieta”

L: Yeah. Even while they are in the seminary. You will find us coming late or during the
night we just get out of the campus, do our things, yeah. Because we are not allowed
during the day to do whatever we wanted to do, yes.

J: Now, Ntate Lieta, when you were at seminary who made these rules?
L: I found them there, Ntate, I don’t know because there were no amendments that were made.
J: OK, so the rules were there.

L: I remember one time there were this kind of electing a prefect, yeah. So there was one guy
whom I remember that I stood against him being it because the law or rules says a person
must, if there are two prefects, if this one went out for maybe going out for the last – maybe
if this one finishes his studies, and the other one maybe is in the second year, he’s going to
remain there and he’s not elected, the second one he will not be re-elected if this one leaves.
So this one by his virtue he is taking the position.

J: Oh, I see, you don’t get a chance to vote for him, he just stays in the office.
L: By his virtue because he is the only one that was left.
J: I See.
L: Yeah. So I remember one time standing against that, saying it is not good because we don’t
like this man here. He’s oppressing us.
J: Mm.
L: Yeah, that was on my last year when I stood against that and I appeared to be a wrong
person because I did feel that it would be wrong to allow this man to come and rule over us,
yeah.
J: I see.
L: Yeah.
J: So who made that rule that this person had to stay until…
L: As I said, we found that rule being there, yeah.
J: So when you were against the rule, who did you appeal to? Did you appeal to the other
prefects or did you appeal to the director, to whom could you speak?
L: We only stood against the rules/law, we made other students to stood against the law until
we were called because we were seen to be the ones who were leading that kind of thinking
and put it in the mind of other students. But at last that kind of strike, I wanted to call it a
strike, yeah…
J: OK.
L: …it was heard in the director’s ears, yes.
J: Mm, hm.
L: Yes, sir.
J: And so you were called by whom, by the director?
L: The director called us.
J: And what did he have to say?
L: He wasn’t harsh because he asked me why didn’t I tell him in advance that it was not good
to let that particular chap to be there by his virtue, yes. So at last we were allowed to do as
we wanted to but it was after strike.
J: I see. And what happened? Was this man removed from the office?
Pastor Interview: “Lieta”

L: He was removed from the office and we were allowed to elect other members to be part of the prefect council.

J: I see.

L: Yes, sir.

J: And overall, do you think, without that problem, do you think the prefect council worked well, was it a good system of governance during your time?

L: [laughing] As for me, I don’t want to say it was bad but it was enforcing too much - what? – rules over the people. As for me, I wasn’t having any problem because I happened to listen to whatever they said, that means I wasn’t having a problem but to other guys, it was a problem. They were crying of many things - that they were called even when they are, when they have done something that is not that much big to be called for.

J: And who called them, the prefects called them?

L: The prefect.

J: I see.

L: Yeah. The prefects call us when there is something that is not good. Like maybe taking peaches from the trees, those funny things.

J: Mm.

L: Yeah, that we had taken peaches from the trees and eat them. Like not going to the chapel. Actually there were many things that were, I don’t think were important like eating peaches. Yeah, we used to be called to the council and we were disciplined if I can call it like that, yes.

J: Do you think the director knew that you were being disciplined for these kinds of things?

L: Actually everything is reported.

J: Everything.

L: Everything is reported every morning, even in the evening when the director is there, everything is reported to him.

J: By the prefects.

L: By the prefects.

J: Did other people report things to him as well or the prefects?

L: No. [pause] it is only if one has something that he wants to say to the director, he can go to the office, his office was open.

J: Yeah.

L: Yeah, he can let you come and say your feelings. But most of the things were taken to the director by the prefects.

J: I see.

L: Yes, sir.

J: So he knew that these small things were things that you were being disciplined for.

L: Yes, he knew.

J: Yeah.

L: He knew.

J: And what do you think – do you think he approved of this style of governance?
[pause] Yeah, because I think, I want to be honest in this, because I think some of the things are not taken by the prefects. Someone can go to the director and the director will go straight to the prefects and tell them to go out and search for what he heard from somewhere.

J: Aah.

L: Maybe the gossips that he had heard from outside.

J: I see.

L: Yes, sir.

J: OK.

L: Yeah.

J: So in that way, he participated in making the school not as free as it was.

L: Yeah…

J: As it could be.

L: Yes, yes.

J: I see.

L: Yeah.

J: OK.

L: Because he’s somebody who is very, the director is very difficult.

J: Now, as you’re saying that, you’ve clenched your fist.

L: Yeah.

J: [laugh] We can’t see it on the device but…

L: Yeah.

J: How difficult? What do you mean by that?

[pauser] During our time, Ntate it wasn’t, as I’ve said, I’ve mentioned some of the things here, that you would see him standing up, standing up making the prefects to, maybe to enforce something on you like, if you didn’t do something and trying to say, “I’m sorry for what I’ve done.” Until he saw that you were really saying that, he cannot let you go, never, he won’t let you go. So he would force the prefects to suck out everything you have been maybe taking part in.

J: Oh, I see, so they’ll be really watching you closely.

L: Yes.

J: I see.

L: Yeah.

J: And…

L: Sometimes he can even call you to the office if he’s not satisfied, he will send you back to the prefects so to pick up some of the things that they thought you were taking part in.

J: Mm.

L: Yes, sir.

J: And how did you feel about that?
Pastor Interview: “Lieta”

L: [pause] [sigh] I think the director’s got too many work to do. That is my understanding. He would have left this kind of government into the hands of the prefects so that sometimes they can even make their own decisions to some of the things. But for maybe for difficult things that are not easily solved, they can go and report to him. But I don’t think he’s, he can be the one who is doing that. He can get another person to be in charge, maybe one of the lecturers, yeah, to do work with the students and then that one report to the board of governors of the school, not the director, director only.

J: I see.

L: Yeah.

J: So, during your time though, it looked like the director was doing all of the governance and it was taking too much of his time? Is that what you were saying?

L: No, not taking too much of his time but, even to these small things like, you know, maybe misbehaviour, that everything that we do as students he wanted to hear. I don’t think it’s good for him to do that.

J: I see.

L: Yeah. – he’s a big boss, if I can use that word. So I don’t think he must be involved in minor things that students are doing, yeah. There might be someone appointed, that is my understanding, maybe from the lecturers, and that one be the coordinator of the students and the governing board or the teachers, lecturers, if I can say it, Ntate, yeah.

J: So, and I want to move on, but you learned to know the director during your time there – do you think he would accept such a situation or do you think he wants to learn about all of the small things that go on?

L: No, I don’t think he will, it appeared that he wanted to know everything.

J: Mm.

L: Yeah. Actually, but what I wanted to point, Ntate, is sometimes serious cases like prostitution, if I can call it, he can be told and he can call me personally advising me or counselling with me on one of the things that I’ve done.

J: I see, and so you think that would be a good role for the director, for serious cases.

L: For serious cases, he can attend serious cases. For minor things, there are lecturers that can be called to attend such things, yeah.

J: Now, during your time at the seminary, were the lecturers involved in these kinds of things?

L: No, I don’t think so. No, I don’t think so really because most of the time everything was taken to the director.

J: I see.

L: Yeah.

J: Well, I’d like to ask a little bit about the worshipping life at the seminary. You mentioned chapel.

L: Yeah.
J: You even mentioned that you were required to go to chapel.

L: Yes.

J: How was chapel, did you find it spiritually uplifting to attend chapel at Morija Theological Seminary?

L: [pause] [laugh] Unfortunately, I don’t know other models [pause] but I think our position, the position of the seminary’s a little, it was a little bit lower, if it can be compared to other seminaries. You know what, Ntate, we do have good materials in our library but the way we were doing the service was poor in the chapel for the first years, for the first years, is that we were doing was to do liturgical worship. We do the reading and singing, yeah. I don’t think that is enough because we are not given time, you know, to sit around maybe discuss what the text says to us as students we are not given that chance. So I think it wasn’t enough, yeah actually for the uplifting of our spiritual health while we were in the seminary, no it wasn’t because it was only reading that was read just like that. It has nothing to do with our spiritual growth. I want to put it like this, Ntate.

J: OK.

L: So I don’t know what’s happening at the moment but, when I look back, that thing was not spiritually healthy, yes.

J: Alright.

L: Yeah, we were just doing it just like that, yes, sir.

J: Now, when you were a leader in chapel, I’m assuming sometimes you were a part of the leadership team…

L: Yes.

J: …and you led, did you feel confident about leading in the chapel services and how, I mean, did people talk about your leadership and the leadership of other students?

L: Ntate?

J: Here’s what I’m asking you: recently I’ve been going to chapel…

L: Yes, sir.

J: …and I see that when someone reads that the other students are watching them and sometimes even…

L: What is going on there…

J: Yeah, and sometimes even they will make comments.

L: Of how I read.

J: Yeah, while we’re in chapel. Did that happen when you were at seminary?

L: Yes, it did happen.

J: How did that make you feel?

L: So, you heard me, Ntate, when I said it wasn’t lively in the following way – uh, it was too much strict that when you are preparing to go to the chapel you were, you wanted to be so much that, you wanted to be formal and to do things accordingly on what the chapel has to look like. I don’t know if you understand me, Ntate.

J: I think I do. When I go to chapel, I watch some of this.

L: Yes.
J: When we have selallo, they step and step and look at each other and fold the cloth just so and when the door is closed, it makes no noise whatsoever. Are these the kinds of things that you’re…

L: That formality I don’t have a problem with them.

J: Yeah.

L: That is the formality, it has no problem. But I think because the service itself is, we are watched and know that we are going to be criticized of what you have been doing doesn’t give us freedom of maybe even feeling that we are part of the service. That’s what I’m saying.

J: I see.

L: Yeah.

J: So who might criticize you?

L: Other students, maybe my poor reading, some will say not nice words when they criticize you so, actually, that thing itself it makes you feel somehow that you are, you know, chained in that.

J: Mm.

L: Yes, sir.

J: When could they criticize – would they criticize you during the service?

L: After the service.

J: After.

L: Yeah, after the service.

J: In the classroom or just come up to you and say, “Hey, man, you didn’t read well today.” or something?

L: Sometimes in the classroom or in my room.

J: I see.

L: Yes, they will come and tell me, yeah.

J: Were you encouraged to criticize each other in this way?

L: Yeah, that is how we were encouraged. But the model, to understand me very well, Ntate, the model of criticizing I don’t have a problem with. The way that we were, it’s as if we were stereotyped that we should do things like that.

J: Mm.

L: Yeah, not becoming part because that strict make us not to feel being part of the – because we are afraid. I don’t know if you understand me, Ntate. That we are, because even the director can call you to the office if you did something in a funny way.

J: Mm.

L: Yeah.

J: And what might he say to you if you did something in a funny way?

L: Yeah, sometimes he will say [laugh] words of – what? – you know, trying to make you that you did something that is not good, yeah. I don’t know how – I don’t have good words to say that, yes.

J: Would he encourage you and show you the right way to do things?

L: Yes, he will. He used to, he used to tell which is the correct way of doing things, yeah.
Pastor Interview: “Lieta”

J: OK.

L: But I think it is too strict.

J: Too strict.

L: Yeah, and the thing that I wanted to point here, Ntate, is we just read, we do not have time to talk about the Word. Yeah, that is the problem at theological school.

J: Are there sermons in chapel?

L: In the third year for the theological student.

J: Yeah.

L: And the third years in the biblical school, yes, there is.

J: Alright.

L: Yeah.

J: I’d like to ask about some other things. When you were at the seminary, did you feel there was someone you could go to for pastoral care? If you needed pastoral care, was there someone in the seminary community you could go to who would keep confidences and be pastoral towards you?

L: Mm, mm [negative] we didn’t have that chance. No, no-no. I don’t know, maybe because it wasn’t, it wasn’t introduced to us that we should have someone whom we can say my feelings to, yeah.

J: Was there anyone that you felt like you could go to if you needed to?

L: No, no, Ntate.

J: OK.

L: No.

J: Ntate Lieta, would you have like there to be someone, you know, for students to go to if they needed confidential pastoral care?

L: I think that is important. That should be practiced in the theological school if it is not practiced at the moment.

J: OK.

L: Yes, it must be. Because we have got different problems. Some might have a problem in the family. That’s why, Ntate, some of the students are expelled from the school due to prostitution kind of thing.

J: You said prostitution earlier. I want to make sure I understand you.

L: Yes.

J: When I hear ‘prostitution,’ as an American, I think of sex for money.

L: Oooh. Wow.

J: So I want to know when you say ‘prostitution,’ do mean sex with someone you’re not married to?


J: OK, so…

L: Yes, so tell me how, yes.

J: So sexual relations with someone who is not your husband or wife.

L: Yes. That’s what I’m talking about.
J: OK, just to be clear because in my country, that word…
L: Oh.
J: …means for money. Someone pays you…
L: [laugh] Thank you, thank you.
J: [laugh] OK.
L: Thank you.
J: Alright, so, there were these problems and some people…
L: This problem…
J: Yeah.
L: …of which I think doesn’t start from up here. It starts from little bit by bit. So if there is someone, maybe, let’s take for an example, my wife is beginning to complain of me. If there is someone she knew that she would go to, things will be wiped off even before they can get worse.
J: I see.
L: Yes, Ntate.
J: But it seems there wasn’t really someone like that when you were at the seminary.
L: No, no, there wasn’t somebody like that. And I encourage that somebody should be there. Students should be told that ‘here are the lecturers, you can go to everyone whom you think can keep your privacy.’
J: Mm.
L: Yeah, we should be led to know that.
J: So, when you were there, you weren’t encouraged to go to the lecturers?
L: No, we were not allowed, we were not told to.
J: You were not told to.
L: Yeah, we can go on our own.
J: I see.
L: Yeah.
J: And you think it might be better…
L: And sometimes even hiding that I’m going to Ntate Jeff’s maybe house.
J: Hiding?! Why would you hide?
L: Because other students will complain that I’m making friendship with Jeff. I’m making friendship with a certain lecturer so that’s the problem.
J: To whom would they complain, just to you or each other?
L: Among themselves.
J: I see.
L: Yeah, among themselves that I’m making friendship with lecturers I think I’m somebody clever or whatever.
J: So there was a real separation between lecturers and students.
L: It was. In my time, it was.
Pastor Interview: “Lieta”

J: I see.

L: Yeah. We only, really I want to be honest in this, that we only met with our lecturers, I don’t know if it was only myself, Ntate Jeff, we only met with our lecturers in the classrooms. For those who are leading the hymns, we can meet them in the hymnology classes, yes.

J: Do you think it would have been helpful if you got to know the lecturers better when you were at seminary?

L: I’m quite sure, Ntate, that it’s going to be helpful. As I told you, as I said to you, if a small quarrel begins in the family, misunderstanding between the spouses, one can know which way to go, yes. And maybe you will get a good advice. That is my understanding, Ntate Moruti.

J: OK.

L: Yeah.

J: Thank you, Ntate. Let’s talk a little bit about the lecturers and the classes.

L: Yes.

J: One: did you find that the lecturers that you had when you were at the seminary were well-qualified in their fields of study?

L: [pause] [laugh] I remember one whom I think he was not competent. He is still a lecturer. He is still but he is a parish minister. I don’t think he’s competent because there were things that we do doubt because he will just give notes and say little explanation to some of the things. So, actually, we did have little lecturers, there were few of them, yeah. Actually we did have few of them, yeah.

J: Did you have Basotho lecturers and expatriate lecturers?

L: We have got, there were few from abroad.

J: OK.

L: In my time, they were few. There was one guy from America, another one from Germany.

J: OK.

L: Yeah, there were only two.

J: Alright, and the rest were Basotho.

L: The rest were Basotho, the director, Rev. Kometsi, Rev. Ncholu, Rev. Moreke, Rev. Mohapeloa. I think there were only seven.

J: OK.

L: Yeah.

J: Alright.

L: There were few and they were doing a lot of work. And Rev. Lentsoenyane, too.

J: Mm.

L: Yeah, who was, who was very strict, not having friendship with anybody, that one.

J: Really?

L: Yeah.

J: I see.

L: He was very strict.
J: Alright. Now as you think back on the courses you took, were there any courses that you would say were especially helpful to you?

L: Oh, there was a guy from America. I think I like him. He did help me a lot. And he opened my mind every time when I am in his class. [laugh] No, it was excellent.

J: What did he teach? What course?

L: Uh, he teach, uh, [pause] Rev. Dr., let me get the pen, maybe I will remember when I put down the name.

J: I’m trying to think of the years you were there. Was Paul Frelick there during that time?

L: Paul Frelick.

J: Oh, this is the one?

L: Yeah.

J: OK.

L: Paul Frelick. Actually we did – the one that I like most was liberal – what? -

J: Liberation theology?

L: Yes.

J: Yeah. OK.

L: Yeah. He was very good because he opened my mind to some of the things, yeah.

J: OK.

L: Yeah, because he was trying to bring different theories concerning that liberation theology, yeah. So he opened my mind, so I still remember him. Ntate Kometsi was very good in Greek. That was for his first time, Ntate, there was that lecturer before him, Michel…

J: Bernard.

L: Bernard. He was very strict, yeah. But Rev. Kometsi came so I, yes I did enjoy the Greek.

J: OK, so Greek and Liberation Theology.

L: Yeah.

J: Any other classes that were good and that helped you now that you’ve become a pastor?

L: What else? Yes, actually whatever Ntate, that one from America…

J: Frelick.

L: Yeah, actually, I do forget the subject. Most of the subjects that he took with me were very excellent. Yeah, I did enjoy his class very much because I used to get A+ something…

J: Ah.

L: Yeah, that was, I was doing very well in that.

J: That’s good…

L: Yeah.

J: …that you were engaging.

L: Yeah. Even Dr. Mosene’s classes I did enjoy Pastoral Theology. I did very well in Pastoral Theology. I used to get good marks on it.

J: And now that you’ve become a pastor, do the things that you learned in Pastoral Theology seem to be helping you?
L: Very much, they are helping me very much. Yeah, very much because you try to balance
   things. They help me when I balance things.

J: Uh, huh.

L: Yeah, like when I do research, when I am to preach, the Greek that I took with Rev.
   Kometsi help me to do exegesis to some of the things so that means they are balancing,
   yeah.

J: OK.

L: Yeah.

J: Well, I'd like to ask did you do an internship year, a practical year in the parish while you
   were at the seminary?

L: I did.

J: So you went to a parish. Did you have a good internship? What was that like?

L: As for me it was horrible. I don’t want to remember those.

J: Oh, no.

L: Yeah. It wasn’t very nice really.

J: Forgive me, but if you’re willing to talk a little bit about it, what was terrible about it?

L: The pastor that was my teacher, I want to call him like that one…

J: Yeah.

L: Yeah, that was training me, helping me, was afraid of me because, as a new student
   minister, I want to say that, as a new student pastor, trying to bring what we have learned
   from the seminary to the parishioners made him to feel [laugh] to feel like I’m taking
   everything, yeah, because people will happen to love me, yeah. When I preach, I thought I
   was touching their heart. During the meetings, when I answered the questions, you know,
   people will feel, you know, relieved to some of the things so that thing itself made this bad
   relationship with my trainer.

J: Mm, hm.

L: Yes, Ntate, he didn’t like me because people happen to make me their pastor.

J: I see.

L: Yeah.

J: OK.

L: Yeah.

J: Did you feel as if the seminary had prepared your trainer well to have a student?

L: I don’t know if, do you think they are doing that, Rev. Dr.?

J: [laughing] I’m asking you.

L: [laughing] I don’t think these people are trained, no, no-no.

J: OK.

L: We are just taken out to pastors of which I don’t think they are trained. I can tell you that,
   Ntate, when I get to the parish everything was new in the desk, in my desk, everything was
   new. I did not know anything about office work, yeah. Actually, I did make things on my
   own, yeah. There was nothing that he gave me except hatred.

J: Mm.
So I’m not afraid of that and I knew for the last time it wasn’t very nice because even part of the congregation [laugh] end up realizing that we are not in good relationship with moruti. So it wasn’t good, Ntate.

Yeah, he hate us even my wife, he hate every one of us. Yeah, he didn’t like us, really.

And even with that difficulty, were you able to learn some things during your internship year?

Yes, I want to say, I want to thank him because he made me a strong man to think on my own.

Yeah, he made me a strong man because I did everything on my own and he gave a bad report about me.

Yeah. So, actually, when I remember of him, I sometimes feel like crying because he didn’t treat me like a person. I was like just a piece of meat, Ntate.

I’m very sorry to hear that.

Yeah, it wasn’t very good, really. Even other students will laugh at me…

Yeah, when they met me.

Because they knew you were struggling so.

Yeah. I did, even in the classroom. Dr. Moseme can tell you, even my colleagues can tell you.

I did, very well in the seminary, very well.

Now you’ve mentioned that, for instance, Dr. Moseme could tell me that you did well.

I did.

During the internship, when you realized things were going so badly, could you have contacted the director and asked him for help?

I went to him, lucky enough, he listened to me…

… and he advised me that I should go back and try to be – in our culture one should be submissive to [laugh] to their bosses or to your master – so I went back but it wasn’t easy, Ntate, because it seems he didn’t do any action of stripping my helper.
Pastor Interview: "Lieta"

J: I see, so his advice to you was just ‘deal with it until it’s over.’
L: Yeah, until it’s over. It’s only one year.
J: Mm, hm.
L: And I made it.
J: I see.
L: Yeah. I remember one time when we came to the synodal sitting. He hired a car, to show
he was not interest to go with me, and they gave me money so that I can go by bus not
using the same car that they were using.
J: Mm.
L: Yeah. On our way back, the owner of the vehicle, on our way back, he just stopped the taxi
that I was riding on and told me that I should come back. Ntate wasn’t happy.
J: Mm.
L: Yeah, he wasn’t happy to see me with them, yeah.
J: Very difficult.
L: It wasn’t easy, Ntate. Really, it wasn’t easy.
J: Now even though this was difficult for you, do you think the idea of an intern year is a good
idea for our theological seminary?
L: I think it is important because some of our colleagues are given good practice, good help by
their trainees when they are out there, yeah. As for others, really [laugh] it’s bad. It’s as if
the board and the central committee can train the pastors before they can give them the
student from theological school. That they should be given a certain course of how to treat
those people. That is my feeling, Ntate.
J: OK, thank your for that.
L: Yes, sir.
J: I’d like to ask a little bit about Basotho cultural traditions.
L: You are welcome, sir.
J: One is were Basotho cultural traditions discussed at the seminary in classes and amongst the
students and lecturers?
L: No, I don’t think that happened in our time, no.
J: OK.
L: And that, let me say this, and that made it a problem when you get to the parishes.
J: Mm.
L: Because we found this problem of Basotho culture which became a burden to us baruti
when we do challenge some of the things of which we do not know sometimes. Because
other people are very young, are not exposed to Basotho culture so when we get out into the
parishes, it makes us struggle when we have to solve some of the problem. Because, Ntate,
most of Basotho people, because we are called Christians, even though we are not. So
when we get to the parish there, you find that they are leading kind of life that it’s not
Christian kind of living.
J: Now, you said some of you were young and therefore you were not exposed to these
cultural traditions but I want to ask that weren’t you young Basotho? And so didn’t you see
these things as you were growing up in villages and in your families?
L: We see them but they are not explained to us.

J: I see.

L: That is the problem, Ntate. We see them happening, Ntate Jeff, you cannot agree if I tell you that even baruti do sacrifices of balimo. They do sacrifices of drinks to balimo. They do kill or slaughter fowls or animals for balimo. I’m talking about baruti. That means we are ignorant towards our culture. We take it as culture not – our culture is mixed with religion. It’s kind of worship. That is the problem, that we get into the seminary and go out of the seminary having that kind of thinking of which I think if our culture is taught in the seminary can, you know, white-wash our brain and our thinking.

J: So it would be helpful if we could speak about culture and theology and discuss them in seminary?

L: Yes, of course, sir.

J: OK.

L: Yes, of course, I think this is important or else our church will never go anywhere.

J: And do the people of your parish and parishes that you’ve served do they actively participate in Basotho cultural traditions?

L: Very much.

J: And, of course, I mean, I’m think of…

L: I’ve got, I’ve got, let me say this…

J: OK.

L: At the moment I think I don’t have more than ten people whom are really Christian, Ntate. I’m sorry to say that to you.

J: So you’re suggesting that if you participate in Basotho cultural traditions, you’re not a Christian.

L: If you are not doing what?

J: It sounds like you’re saying only ten are Christian and the rest do Basotho cultural things. Is that what you’re saying to me?

L: They are practicing…

J: Yeah.

L: …their culture…

J: Right.

L: …with the other hand they are holding Christianity of which some of the things are not going together.

J: OK, that’s what I want to get at. Some of the things can go together fine, can’t they?

L: Yes, but there are things that are not going together.

J: OK, and you mentioned…

L: Like giving sacrifice to – killing an animal, sacrifice of beer, killing animals, that’s what you find Christians doing, Ntate.

J: I see.

L: And they are doing it with pleasure.

J: Mm.
L: Yeah. When they have good harvest, you will see them making big mekete. I don’t know if you understand me, Ntate.

J: Yes.

L: It’s the way of worshiping.

J: Yes.

L: I’m not afraid to say that.

J: OK.

L: Yes, sir.

J: So there are many mekete ea balimo going on in your area.

L: Even tomorrow morning.

J: Ah.

L: If you go to my place, you will find my Christians, or churchgoers, doing that.

J: And when they do that, is Ntate Moruti invited?

L: [sigh] Fortunately, they did not, they are no more inviting me because I told them that they should invite me to a Christian feast, not a – that kind of feast, Ntate.

J: I see.

L: Yes.

J: Alright.

L: Yeah.

J: OK, well I’d like to ask a little bit about the issue of poverty. Do you experience poverty in your community? Are there people experiencing poverty where your parish is?

L: [laughing] Yes, of course, sir. And this is the sad situation, Ntate. There are among Basotho, there are those ones who are very poor, who do not have food in the family, who do not have anything to wear. I’m speaking through experience. I know those people, yeah. And the church has, I don’t think we are having something except we do it from our own heart. That, as a minister, ‘let me help’ just because that person is suffering.

J: Do you think that when you were at seminary, did you receive training to help you deal with poverty in your communities?

L: [sigh] I don’t think. No, sir. No, no, no, no. I say we do it out of our – from bottom of our hearts, not being trained.

J: Mm.

L: Yeah. We just give one day help sometimes because if I am trained, I can think of different projects of which I can help needy people.

J: Mm.

L: Yes.

J: So, Ntate Lieta, do you think it would be good if the seminary began to train pastors to help deal with poverty and development?

L: That’s what I’m suggesting that should happen soon, soon, yes.

J: If we could offer courses for baruti also and invite you to come back, would you be interested in those courses?

L: More than interested.
Pastor Interview: “Lieta”

J: OK.

L: Yeah, I think that will be helpful, yeah. Even, can it be the last course that should be, because I don’t think it’s going to be long course, it can be the last course that is given when the students are to leave the theological school. They must receive it so that they can be well-equipped, yeah. As for our case, I don’t think we are well-equipped with different things, Ntate. I don’t think we are well-equipped. I’m sorry. We are just doing things out of our sense of knowledges sometimes, out of meeting with other people, yeah, hearing Ntate Jeff saying this, I can pick that up and then go and apply it into my parish.

J: Mm.

L: Yes.

J: OK.

L: Yes, sir.

J: How about HIV and AIDS?

L: Great problem. You are talking about a great problem, Ntate.

J: Were they discussed when you were at seminary?

L: [sigh] I was shivering. There was guy by the name of – one of our lecturers, the German, or the Swiss, can you remember it?

J: Stefan Fischer?

L: Stefan Fischer. Stefan Fischer took us to KwaZulu-Natal after our graduations, after we have closed. Yes, he took us to Natal as sort of professional refreshment. So we stayed in one of the missions there KwaZiza-Bantu mission. Yeah, it was the mission of the Germans. So there is a clinic health centre or a hospital in one of the, in one part of the KwaZiza-Bantu mission. For my first time, seeing HIV patients, that was in my last year. But you cannot agree with me when I say, “For my first time I am seeing people having HIV and AIDS.” Being told in that hospital and I was shivering because we were not allowed or being exposed to that kind of knowledge, Ntate.

J: Mm.

L: Yeah, that means we didn’t receive any – what? – training on the problem of AIDS. That was on my last year.

J: Mm, hm.

L: Going to the parish but not knowing anything of what this AIDS is, yeah.

J: So if it had not been for Ntate Fischer’s trip, you wouldn’t have had any exposure at all.

L: Yes, of course.

J: Mm.

L: Yes. And on that particular day, I feel I like something because immediately after seeing those peoples, I feel like I could go back to one of the institutions and have a social work training.

J: Ahhh.

L: Yeah.

J: So you felt that you were lacking that?

L: Yes.

J: OK.
L: I'm lacking that.

J: Yeah.

L: Yeah. And that is my idea that one time because I don’t think it is there. Ministers, our L.E.C. ministers are not trained in social work of any way, no, I don’t think so.

J: Do you think that would be helpful for us to...

L: Very much, very much. We have got marriage problems, Ntate. We have got these HIV problems. No one, I don’t think there is anyone that is trained for that. Yeah, I remember one pastor, Rev. Morojele, he was the one doing that marriage counselling. As for AIDS and other things, no, I don’t think there is someone. Maybe you can correct me. I don’t know, Ntate.

J: Some things have changed now but I think during your time, you’re right, that that was the only case.

L: Yeah.

J: Well, if the seminary could help to provide more information for pastors about HIV and AIDS, would you welcome that?

L: I think we need that kind of training, Ntate. It’s going to be more important for us...

J: OK.

L: …as ministers.

J: Thank you, Ntate.

L: Yes, Ntate.

J: Well, Ntate Lieta, I just have a few more questions. Thank you so much for spending this time with me. One question is: when you think about the idea of ministry, what does it mean to you? What is ministry?

L: [pause] Let me put it in this way, [pause] [laugh] in the first place, it sounds like we are given authority maybe to [pause] that was the idea that I think it is among us, yeah. Or let me go straight to the question, I think ministry is [pause] that we should do – what? - we should be servant that’s what I think - that we are called to be servant of other people like Jesus has done. We have to serve other people. But in our church I don’t think we are doing that. We are just, we are over that, yeah.

J: Did the seminary teach you to be a servant?

L: Servanthood? [laugh] Mn, mn [negative]. Maybe I am mistaken. I don’t remember that being – let me be honest, I don’t, if I am not forget, yeah, but I think ministry, that means we should, we should be servants, servants of different people doing different – what? – things - yes, yes, Ntate. It’s like that.

J: OK.

L: Yeah.

J: Thank you, Ntate. What do you think is the biggest struggle or challenge facing the L.E.C. today?

L: At the moment [laugh] [pause] the most challenge that we have met as a church is this one of HIV and AIDS of which I think our church will have to stand up and take action because AIDS is killing, it’s beginning to kill us and it’s killing us day in and out. So I think church should face this problem and try to equip itself so that it can defeat this problem, Ntate. HIV is a problem. Poverty is another problem. Basotho, you know what, Basotho are very lazy. That for the rest of our life, since I am born, let’s say since I was born, I happen to know that we do get donations from abroad, from America, from Irish, but you don’t see
any development happening in our country. Most of the people, actually those people from outside, even here are getting help, they are helped by food instead of making their own food. They have got large land, enough land to raise our own food but Basotho are not able to raise enough food. That means we lack something in that and if we can have baruti that are trained on agricultural basis, I think that one would be another input that is going to be important to our church. It seems we are only focusing on one thing, training ministers in the Word of God, not – and leaving other things. I don’t know if you understand me, Ntate. That is the problem that I think our church is facing at the moment and the other thing is – how do you call this? – there is this leadership that we are having, uh, it’s more, for last years it seems our leader, if I am putting it in a correct way, you correct me, Ntate, to some of the things, we are having this president of our priests that we are having now. He happened to be the chief over everybody if he was. He is the chief so he’s commanding things not wanting to listen to other people so that is the problem that we are having. That old people do not want to listen to young people with good ideas that might be listened to and be corrected if we needed to be corrected. So older people do look down upon us as if we are not ministers. So that makes it a problem to our church that we do grow up, yes, Ntate, that is the third problem that I see in our church. That the problem is of our leaders, the leadership style is the problem that it is – I don’t have the good word - it is oppressive. It is not giving people the chance to think and to say out their feelings. That is the problem. And our church is not developing, Ntate. For forty years after we have got independence from the French people, I think our church could be so big spiritually and materially but instead of that you see it going down. That every now and then you hear of that is overdraft in the banks and things like that. That is the problem that I see in our church. Yeah, there is no transparency in most of the things that are done. Yes, Ntate. We do have good institutions like Scott Hospital but one cannot say he sees clearly how Scott is operating. We do have Printing Works. Everything is so private that the church does not actually know what is happening behind there. That is the problem. Yes, Ntate.

J: And my last question is what do you think could help to make the seminary a better place?

L: [pause] [sigh] I think Dr. Moseme is getting old, Ntate. The director is getting old and he stayed there for a long time. If he can – if the executive committee can change him, and put someone who has, who has got the open mind, who is educated, I think our school can change. Two: we don’t have enough lecturers. Thirdly, I think we need to have – what do you call? – we need to have alliance with other higher institution maybe abroad. I don’t think this diploma is, because we do have doctors lecturing in our seminary, but the seminary still provides diploma of which I don’t think it is adequate.

J: So you’d like to see us offer a degree programme.

L: That’s what I’m trying to say, yes, sir.

J: OK.

L: That I think if we can, if the seminary can offer degree programmes, that would be good and to have contact with other seminaries so that – immediately when one has finished at Koapeng, he can go straight to other university without any problem. So I don’t know what is the standard of our seminary at the moment. Actually, I don’t know anything. Yeah, but I think if we can work in collaboration with other theological institution, we can improve our seminary and even have many lecturers because I think most of them are overloaded to some of the things. Yeah, that is my understanding.

J: OK.

L: My thinking.

J: Ntate Lieta, thank you very much. Is there anything else you’d like to say on these topics before we finish?
L: What I can say, Ntate, [sigh] actually you didn’t tell me what you were going to ask me. Maybe to some of the things that you wanted me to say I didn’t say exactly what you have been expecting from me but to me it was a challenge that when you breathe out your questions, you open my mind to see the weakness of our – because there are things that I think did not happen to me while I was at the seminary and since I left the seminary, I didn’t have a refresher course. That means I am dull. I think our seminary could provide refresher courses to ministers. So while I was talking with you here, I was having this kind of thinking that this would be good if our seminary would provide refresher courses that even gives certificates to parish ministers so that they can be uplifted. Yeah, I think that would be most important to our church and our theological seminary because I don’t think our seminary do think about us that, in a sense, send ministers out of which need to be followed after. No, I don’t think. I don’t think we are – our theological seminary’s taking care of us even when we are out. So if refresher course can be introduced, I think that would be very important and, Ntate, I want to say thank you very much that you give me this chance of being interviewed in this kind of way.

J: Well, thank you very much, Ntate Lieta. It was good to hear your thoughts.

L: Thank you, Ntate.

J: And I hope – I will put them together with all of the other folks and we can get a good report on theological education.

L: But tell me, at the moment does the theological school do provide I think accounting too, business, yes, because we do, there is money that is collected from parishioners. I think if we are just given a basic of accounting, basic accounting can be important to ministers because they are going to have money when they get back to the parishes. Just to help because people take us to be jack of all trades, if I can say it, so you find us, you find that when you get to the parishes, there are things that you do not know. As I said, when I left theological school, I didn’t know anything about AIDS. I used to hear it from the radios not in the point of theological understanding. So it was everything new to me. But I had to go out and buy books so that I can, you know, able to answer some of their questions when I get out there, yes. So I think if you offer this basic accounting, even typing, these computer courses. I don’t know if the theological school’s providing those things. I think they are more important to be introduced to our school.

J: And now we are offering those. In fact, ’M’e Susan teaches computer courses.

L: Oh! Great. That’s great. That’s great. That means our theological school is getting grown up. Thank you, Ntate Jeff.

J: Alright, Ntate Lieta. Thank you so much.

L: Yes.

J: I’m going to turn the recording device off now, OK?

L: No, you are welcome, sir. Thank you.

J: Alright. Thank you.
J: I'm here with 'M'e Carol who is a pastor in the L.E.C. for an interview on theological education. 'M'e Carol, thank you for agreeing to be interviewed today. I want to remind you that you have signed the information and consent form, and that this interview is for research that I am doing for the PhD degree at the University of KwaZulu-Natal about theological education in the L.E.C. Do you understand?

C: Yes, Ntate.

J: Do you agree to be interviewed about this?

C: Yes, Ntate.

J: 'M'e Carol, also I want to remind you that I'm recording this interview and I've asked your permission to use this digital device. Is it OK for me to record this interview?

C: Yes, Ntate.

J: And as we discussed, only myself or my wife, 'M'e Susan, who will type this interview, will hear this unless I call you and ask for your written permission. Otherwise I will never share this with other people. Is that OK?

C: Yes, Ntate.

J: Alright. Of course the name Carol that we're using is not your true name and I will never tell anyone who you actually are. I've asked you to sign this form though so that in case the ethics committee at the University of KwaZulu-Natal needs to see that I truly did conduct this interview, I can show them. Is that alright?

C: Yes, Ntate.

J: OK. I may use this information in my PhD thesis and in articles or maybe books or other publications or presentations and I'm not offering you any money or gifts in exchange for this interview. Is that alright, 'M'e Carol?

C: Yes, Ntate.

J: Alright. After I get this interview home, it will be typed and I will bring the typed transcript back to you so you can read it and then decide if you agree that it's truly what we said today. Is that alright?

C: Yes, Ntate.

J: OK. If there’s any time during this interview that you want me to stop the interview or turn off the recording device, just let me know and I will do so. And also, of course you know, 'M'e Moruti, you’re volunteering for the interview. I cannot force you to be interviewed today.

C: Yes, Ntate.

J: Alright. Thank you. So, let’s begin. First of all, 'M'e Carol, is it OK if I call you 'M'e Carol or should I call you Rev. Carol?

C: Rev. Carol. [laughing]

J: Alright, Rev. Carol. Rev. Carol, did you attend Morija Theological Seminary?

C: Yes, Ntate.

J: And when you were a student there, did you live on campus?

C: [pause] Yeah, I think some, I know.

J: Yeah, did you live at MTS, at Koapeng?

C: Yes, Ntate.
J: OK. And I don’t want you to tell me the year that you graduated but were you a student in
the 80s or the 90s or 2000s – which years were you a student, the 90s or the 80s?

C: Maybe it was the 80s to the 90s.

J: I see, OK, the 80s to the 90s, thank you. Now I’d like to ask you when you first arrived at
the seminary, did you find the school to be what you had expected it to be?

C: No. [laughing]

J: No. Why not – what were you expecting and how was life on campus?

C: It was a little bit different from what I thought. I thought that things can be, I think, easier
because – or life can be a little bit easier because I thought that we were all Christians but it
was not so easy. It was hard.

J: What made it hard?

C: I think maybe we were from different cultures and that, I think that made it hard because
one was brought up this way and the other this way and when we met together, it was a
little bit confusion.

J: I see. Now when you say ‘different cultures,’ do you mean the way that people were
brought up only or, I mean, were you all Basotho?

C: We were all Basotho, or there were two from [pause] from… from…

J: Were they from Botswana?

C: Transkei.

J: Oh, Transkei.

C: Yes.

J: OK.

C: They were only two students but all those students were, the others, were the Basotho but it
was not easy.

J: Mm.

C: Yeah.

J: What kinds of things made it hard?

C: I think our everyday life, our schooling was not so easy. I can say in the seminary there is
something - we have prefects sometimes they forget that they are still students and they I
think the way they do things is the way - maybe they are given too much of the authority.

J: I see. Can you give an example of that?

C: Sometimes you can see that if someone is a student like me, he forgets that he has to do the
same thing I have to do in the seminary, but he uses his power over me too, too much
power.

J: I see. Where do the prefects get their power?

C: I think it’s from the authority.

J: The authority – so what is the authority?

C: Maybe the director.

J: OK. And did you as students elect the prefects?

C: Yes, Ntate.
J: OK. And if you didn’t like the way that they were treating you, in the next year could you choose to not elect them and elect new prefects?
C: [laughing] It was not easy.
J: You’re laughing. Why do you say it was not easy?
C: [laughing] You see, I think in the church there is a bad way of people, you know they do what we call canvassing always. And that makes it a little bit hard for everybody to choose for himself or herself.
J: So the prefects, once they became prefects, were canvassing so that they could be re-elected.
C: Yes.
J: I see. And how did they do this canvassing?
C: Maybe through other students.
J: And did they just try to convince the other students or did they offer them gifts or threaten them – how is this canvassing done?
C: I think they tried to convince them.
J: I see, and so it made it difficult for a new person to be elected.
C: Yes, Ntate.
J: OK. Did the rules that the prefects had make sense to you and were they clearly written rules that you could see?
C: They were written rules but I think the amendments were not written.
J: Amendments.
C: Yes.
J: So sometimes there would be amendments to the rules that you had not seen because they were not written?
C: Yes, Ntate.
J: I see. And where did these amendments come from?
C: Maybe [laughing] I couldn’t guess. I couldn’t understand, Ntate Jeff.
J: Rev. Carol, you couldn’t understand my question or you couldn’t understand where the amendments came from?
C: Where they came from.
J: I see.
C: Yes, Ntate.
J: OK. Alright. Well, do you think it was good to have prefects at the seminary?
C: [pause] It is good but sometimes it’s hard.
J: Mm.
C: Yes, Ntate.
J: And if the prefects were treating you in a hard manner, was the director aware of this?
C: Not always.
J: I see, so the prefects did some things that the director didn’t know about.
C: Yes, Ntate, I think so.
J: Why do you think that?
C: I just can - [small laugh] maybe I cannot describe that but from the deepest of my understandings, sometimes I always thought that some things the director doesn’t know.
J: OK.
C: Because maybe sometimes I can go to the director straight to him and tell him everything about, maybe about myself, or anything that was happening. I did see that he understand that the different way the prefects were treating it.
J: Hm. Now when that happened, do you think the director would go to the prefects sometimes and tell them to change the way that they were behaving?
C: I don’t think so.
J: OK. Alright. How about – you said that you could go to the director sometimes and tell him how you were feeling – could you go to other lecturers also and tell them about things?
C: Yes, Ntate.
J: I see. Now when you think about the campus life at MTS, would you say that you felt a strong sense of Christian community there?
C: No.
J: No, why not?
C: It’s a difficult place. It’s a very difficult place.
J: Difficult because of the studies, because of your living conditions, or difficult because of how the people interact?
C: Living conditions and the way people acted sometimes.
J: What kinds of things did people do to make it difficult?
C: [much laughing] I think that what I said that we came from different cultures…
J: Mm, hm.
C: …still the Basotho, not those from Transkei, still the Basotho, we were from different cultures and that made it very impossible for us to live together.
J: Can you give an example?
C: It, Ntate Jeff, it was [laughing]
J: [laughing] When you laugh I think you have examples but you’re not sharing them with me.
C: [laughing]
J: Can you think of an example, Rev. Carol?
C: Yes, I have it. Maybe [laughing] it seemed that we were not so deep in Christianity, I thought so. The way I thought before going to the seminary.
J: I see. So how did you think that people who were deep in Christianity would behave?
C: I just think that they can easily, they can, you know, Ntate Jeff, I can do you wrong, you can do me wrong but tomorrow we have to turn another page, forget about those quarrels and what, and so on. But, in that place, it’s not so easy.
J: I see, so people weren’t turning another page. They weren’t forgiving as easily.
C: Yes.
J: I see. Well, did the director and the lecturers try to encourage students to be forgiving and to live together happily?
C: Yes, he tried but you can see that even when we were out in the field, you can see that some pastors are still hating each other for – that comes from the seminary.

J: Hm.

C: Yes, Ntate.

J: So you’ve mentioned that you think that different cultures cause that…

C: Yes, Ntate.

J: …is there anything else that caused it?

C: Ach, I don’t think so.

J: OK.

C: Maybe there is but I can just not mention this time.

J: Because I’m wondering since you were mostly Basotho,…

C: Yes.

J: …you shared many things in common…

C: Yes.

J: …your language and the kinds of food that you like to eat and the kinds of songs and litsomo that you knew and your membership in the L.E.C. so I find it interesting that you say that you really had different cultures.

C: It was maybe the way we were brought up.

J: Mm.

C: Yeah.

J: I see. Were you able to freely share with students at the seminary? Could you share information and ideas and share your work together?

C: It was not easy because sometimes that caused hatred.

J: Hatred even?

C: Yes, Ntate.

J: I see. And is that the same hatred that continued even when some people became pastors?

C: Yes, Ntate.

J: I see. Do you have some friends that you went to school with that you still value as friends?

C: Yes, Ntate.

J: OK. Well, I’d like to ask about the chapel services. Were there chapel services when you were a student?

C: The chapel…?

J: Yes, did you have worship service…

C: Yes.

J: …when you were a student?

C: Every morning.

J: And were they spiritually uplifting services?

C: I don’t think so.

J: Why not?
Pastor Interview: “Carol”

C: [laughing]

J: You’re laughing again. [laugh] Why do you say they were not spiritually uplifting?

C: Because, Ntate Jeff, you see it was practice only, I think it was only practice – only making
the liturgy. There was no sermon but I don’t blame it for that. Ach, I didn’t see it uplifting
spiritually.

J: I see.

C: Yes, Ntate.

J: And so you were practicing the liturgy.

C: Yes, Ntate.

J: Was this for a particular class that you were taking?

C: Yes, Ntate.

J: I see. And was that the homiletics class or the liturgy class or something like that?

C: Homiletics.

J: OK. And, if I remember, that was being taught by the director himself at that time, is that
so?

C: Yes, Ntate.

J: OK, and so when you went, when the whole school went to worship together, really it was
just a practice for the liturgy.

C: Yes, Ntate.

J: And then was that practice evaluated?

C: Yes, Ntate?

J: How?

C: [laughing]

J: [laugh] Oh, more laughing. Rev. Carol, what kind of evaluation happened?

C: [laughing] Maybe after that sermon in the morning, we go to the class. Maybe the class
was, I think it was on Tuesday, and we had to correct every student who had to take part in
the sermon. Every day, every day a student who is taking part.

J: I see. And did you correct them and the director corrected them?

C: We and the director.

J: Did you ever do it during the worship service?

C: No.

J: I see, you did it during the class.

C: Yes, during the class. But that time, you see, we take points when it was – when the
service.

J: Oh, so you were focusing on the things that they did wrong?

C: Yes, Ntate.

J: Did you also focus on the things that they did right?

C: Yes, Ntate.

J: I see, so I can see if you were focusing on what people were doing right and wrong, you
wouldn’t have time to pray to God or to be spiritually uplifted.
C: Yes, Ntate. [laughing]

J: I see. You’re laughing. Well, when you corrected the students in class, did you do it with love and kindness?

C: Some. Some were doing it with love and kindness but some it was not easy.

J: I see.

C: Yes, Ntate.

J: And then what would the lecturer say when some were not treating each other with love and kindness?

C: The director was still treating us with love and kindness but we students, we had not that. You see, some students didn’t like to be corrected but they still wanted to correct others.

J: I see.

C: Yes, Ntate.

J: OK. And so if the worship services weren’t spiritually uplifting, where did you find time or place during your five years at seminary to pray to God and to worship, to really worship God?

C: In our homes.

J: I see, in your homes. With other students or by yourselves?

C: By ourselves.

J: I see. Did you ever gather with other students to pray and sing?

C: Sometimes in singing we gathered together.

J: I see. OK.

C: But not always in praying.

J: OK. So praying mostly happened by yourself in your homes.

C: Yes, Ntate.

J: And not in chapel services.

C: Yes, Ntate.

J: OK. Well, I’d like to ask a little bit about the classes you took when you were at the seminary. As you look back now at the courses that you took, do you think they’ve been helpful to you as a pastor?

C: Yes, Ntate, they have.

J: Can you give an example of a course that was especially helpful?

C: Maybe, I think most, but it’s mostly Homiletics.

J: Homiletics. OK. And so have you used much of what you learned in Homiletics since you’ve become a pastor, Rev. Carol?

C: Ntate?

J: The information you used in Homiletics class, have you used it as a pastor?

C: Yes, Ntate.

J: OK. And were there any other classes that you found especially helpful?

C: Maybe Systematic Theology class.

J: OK. And were there any classes...
C: Church History.

J: Church History, mm, hm. Were there any classes that you did not find helpful?

C: Ah, [laughing] it was French class.

J: French class.

C: I hated it.

J: You hated it. Was French difficult to learn?

C: No, it’s very easy.

J: Yeah? But you just didn’t enjoy the class?

C: [laughing] Yeah.

J: And now that you’ve become a pastor, have you needed to know French for anything?

C: No.

J: No. OK. [laughing] Are there any other courses that were not very helpful?

J: Well, Rev. Carol, did you find that the lecturers were well-qualified in their fields of study?

C: To me they were well-qualified, maybe [laughing]

J: Maybe?

C: Yeah. [laughing]

J: Why do you say ‘maybe’?

C: It’s because I didn’t have anything and I found them still qualified. Maybe someone could come and say, “Ah, this Rev. Moreke is somehow a little bit [laugh] less-qualified maybe.” but to me they were, they were good and qualified.

J: I see. And you said that because you didn’t have anything – do you mean because you didn’t know their fields of study very well so whatever they told you, you had to accept?

C: [laughing]

J: Is that what you mean or no?

C: I just mean that the information they had to give me, I still kept on asking them sometimes and mostly I still asked them some questions maybe to understand whether it’s true or false and somehow when, I think, Rev. Bernard I always argued with him. [laughing]

J: [laughing] What did you argue with him about?

C: [laughing] Maybe sometimes I didn’t understand things he, or the information he was always giving to us.

J: I see. OK. So you’ve mentioned Rev. Bernard, did you have other expatriate lecturers? Or were the other lecturers all Basotho?


J: Wow, so many expatriates.

C: Yes.

J: I see. Were there many Basotho lecturers at that time?

C: Yes, it was Rev. Moseme, Rev. Moreke, Rev. Lentsoenyane, and who?

J: Was Rev. Thebe teaching at that time?
Pastor Interview: “Carol”

C: No.
J: No. OK. Ncholu?
C: Yes, and Rev. Ncholu.
J: OK. Alright. I’d also like to ask, did you have a practical year? An internship?
C: Yes, Ntate.
J: And how did you find that – was that a good experience for you?
C: In my practical?
J: Yes.
C: Yes, it was a good experience. I was at, in the parish of …
J: Please don’t tell me the parish…
C: OK.
J: …because then someone might know who you are.
C: OK.
J: But do you find that the pastor who was at that parish was helpful to you and taught you many things?
C: Yes, Ntate.
J: Oh, good. And do you think that that’s a good experience that all students should have when they go to seminary?
C: Yes.
J: When you came back for your final year after your practical year, in classes did the lecturers talk about your practical year so that you could use that information in the classroom?
C: Yes, Ntate.
J: I see. What kinds of ways did they do that?
C: I came with my report, I had to report in my homiletics class.
J: I see. Did you also give the report to the other lecturers so that they could know how your experience had been?
C: No.
J: No – why not?
C: I think they didn’t want too much of it. They just wanted this and that but homiletic class we did that report maybe it was a part of class.
J: I see. Alright. And was it helpful to report on that and then talk about that during your last year?
C: Yes, Ntate, it was very much helpful.
J: OK. Well, I want to ask about three more subjects and the first one is Basotho cultural traditions. When you were at seminary, did you talk in the classes and on campus about Basotho cultural traditions?
C: Yes, Ntate.
J: What kinds of things did you talk about?
C: Maybe sometimes we were called, these people these maybe traditional healers they were called to the seminary and they had to tell us about what they were practicing.
J: I see, and you got to ask them questions also.
C: Yes, Ntate.
J: Did you find that helpful?
C: Yes, it was very much helpful.
J: And who was the lecturer in whose class this happened?
C: Ntate Moseme.
J: I see. And then did Ntate Moseme have some things to say about these traditions also?
C: He said that we are going to meet these people in the field and we have to know that we are going to work amongst them and we have to know what they are practicing.
J: I see.
C: Maybe it’s against our church services and, truly speaking, they are against our church services, those traditional healers.
J: I see, but he wanted you to understand what they were doing very well and to get to know them.
C: Yes, Ntate.
J: OK. And how about other kinds of traditional practices – were they discussed as well?
C: [pause] Maybe…
J: So some of the things that traditional healers do – does that include lebollo?
C: Yes, they also go to lebollo.
J: OK. So did you discuss that at seminary?
C: Not too much.
J: Not too much. OK. And how about balimo, did you discuss balimo?
C: Yes, Ntate.
J: Because that’s part of the traditional healer’s work as well.
C: Yes, Ntate.
J: I see. OK. And now that you’ve arrived at the parish and you’ve served some parishes now, do find that the people in the villages where you’ve lived have been actively practicing Basotho cultural traditions?
C: Yes, Ntate, and they like them very much.
J: Mm, and does that go well with your faith and with the Christianity that you teach in your church?
C: No. [laughing]
J: You don’t think so?
C: No. [laughing]
J: Did the seminary help you to be able to put together Christianity and Basotho cultural traditions in a way that makes sense to you?
C: I think it needs much more time but time was a little bit squeezed.
J: A little squeezed, even though you had five years, didn’t you at the seminary?
C: Yes. [laughing]
J: [laughing] That sounds like a long time to me, but still time was squeezed. OK. So you think the seminary maybe could do a better job of helping people understand the Basotho cultural traditions and Christianity and how they can work together?

C: Yes, Ntate.

J: I see. Alright. I’d like to ask also about poverty. Is there poverty here at your parish?

C: Yes, Ntate.

J: And would you say that it’s a problem that you’ve faced when you’ve been a pastor in the L.E.C. – that you’ve been living with people who have experienced poverty?

C: Yes, Ntate.

J: Did the seminary offer any courses or information to help you to deal with poverty?

C: No, I don’t even think so.

J: Do you wish that the seminary had provided you with some courses and information about that?

C: About…?

J: About helping people who are living in poverty and helping them to deal with it and working on programs and those sorts of things.

C: No, it didn’t.

J: It didn’t. Would you like the seminary to teach those courses?

C: Yes, Ntate.

J: If the seminary began courses like that and invited you back for let’s say a month or two weeks or something, would you be excited to attend a course like that?

C: Yes, Ntate.

J: Alright. How about HIV and AIDS? Were HIV and AIDS talked about when you were at the seminary?

C: No.

J: No, at that time there was nothing like – oh, I think there was Rev. Chisanga. He tried to speak about these AIDS programs.

C: Yes.

J: I see. Alright.

C: Yes.

J: And how about the other lecturers and the director, did they speak about AIDS programs?

C: No.

J: No, I see. And, of course, that was during the late 80s and early 90s and the first known case of AIDS in Lesotho was 1986 so this was the beginning of the AIDS pandemic here in Lesotho.

C: Yes.

J: But outside the seminary were other people speaking about it? Had you heard about HIV and AIDS from other places?

C: Yes, Ntate.

J: I see. But not at the seminary.

C: Yea—no, Ntate.

J: Have you seen that HIV and AIDS are a problem in the parishes that you’ve served?

C: It’s a big problem, Ntate.
Interview: "Carol"

J: Do you feel like you’re well-equipped to deal with the issues related to HIV and AIDS?
C: Not so well. [laughing]
J: Not so well. You’re laughing again, Rev. Carol. Well, what could the church or the seminary do to help to prepare students and even to prepare ordained pastors like yourself to deal better with HIV and AIDS?
C: I think they have to just give us some workshops maybe seminars, holding of seminars.
J: OK. And do you have a copy of the L.E.C. HIV and AIDS policy?
C: No, Ntate.
J: Alright, so, in fact, maybe I can find a copy and send it to you because I think that’s important.
C: Yes, Ntate.
J: Well, I’d like to ask a few more things. One is when you think about ministry, and maybe you received my questionnaire and filled it, but I’d also like to ask, just in your own words, what does ministry mean to you? What does it mean to be a minister in the L.E.C.?
C: Being a minister maybe is a broad thing but maybe ministry is just taking Jesus’ ministry and broadening it to the world.
J: And what were some aspects of Jesus’ ministry that you’re broadening to the world?
C: Love, people should love each other. Live with peace. Know about God. Know about Christian life.
J: Now, Rev. Carol, when you were at seminary, did you learn love and learn to live in peace?
C: Yes, but it was hard, it was very hard.
J: Yes.
C: But I tried.
J: You tried, I see. And did you learn it because other people were living in peace with you and other people were showing you love?
C: It was not easy. Maybe some were showing love to me but it was not so easy. You have to learn to love others before they can love you and show them that you love them.
J: I see. Have you been able to do that in your work as a pastor?
C: Yes, Ntate, I am trying. I am still trying and I am trying very hard because I see that if I cannot learn to love others, there’s no life without love.
J: Mm. OK. Rev. Carol, when you look at the L.E.C., what are the challenges that you think are facing the L.E.C. today?
C: Maybe, I think the L.E.C. has got so many problems and there are big challenges facing this church. First of all, maybe lay people should be trained also. There should be some workshops for them, seminars. Sometimes I can see that a person is a Christian but he doesn’t even understand the verses that he has to use when he’s going out to the Christians because they are doing work with us and they have to learn to know some things maybe not too much but they have to know some things but you can find that they know very little of what they have to do in Christianity and they have to help us mostly in the parishes. I think they have to be – there something should be done to improve their knowledge.
J: OK. You said there were so many challenges. Are there other challenges for the L.E.C. that you’d like to discuss?
C: Maybe another challenge is poverty. You can find that some Christians are truly poor and they have nothing, nothing at all.

J: Do you feel like the L.E.C. is working to address this?

C: [sigh] I don’t think so.

J: Hm. And are there any other challenges that are facing the L.E.C. today?

C: Maybe that is poverty and lack of knowledge, I think maybe [laugh] I have forgotten some but I know that there are so many things.

J: OK. Now, finally I’d like to ask you what could the seminary do better prepare students for the pastorate? How could the seminary become a better school even than it is today?

C: [pause] May you please repeat the question again?

J: Yes, what could the seminary do to better prepare students for the pastorate? How could the seminary improve itself to be even a better school than it is now?

C: I think it’s not easy because the church has no money. But I think there’s very much to do in the seminary. I think learning now should be, should be improved in the seminary. Maybe courses are still OK or there should be some that should be included but there must be too much of the improvement because I can say that what I learned from the seminary I find that the pastor who I had – I was in the parish – still got that learning I got there in the seminary and he, I think he was there maybe in 1950s. I think there’s too much of the improvement that should be done in the seminary.

J: Oh, I see, so you’re…

C: …of education there.

J: Yeah.

C: To improve the standard…

J: So are you saying that it seems like the standard didn’t improve between the 50s and the 80s and 90s? That it was the same for the man in the parish and it was the same for you…

C: Yes.

J: …30 years later.

C: Yes, Ntate.

J: I see. OK. Alright. Well, is there anything else you’d like to share about your theological education or about the seminary before we end our interview?

C: Maybe…it’s…what?… but I think now there’s some changes. When I was in the seminary, I had to be a librarian and still a student. You know, it was too much to do for me because every student when he or she was going to the library, I have to go with him or her – leave everything I was doing, maybe I am in my home doing some work. I have to leave that for the library. Even when he was going to phone because they were using that phone in the library at that time. I don’t know now. It was very much to do.

J: I see, so there was no librarian?

C: There was no librarian, Ntate.

J: OK. Anything else, Rev. Carol?

C: I can say that there’s a little of the improvement because I know that now there’s a librarian in the seminary. And what again--? Oh, now they are doing Hebrew. We had no Hebrew teacher at that time. We were doing Greek, French, and these other subjects.
J: OK. Well, Rev. Carol, thank you very much for sharing in this interview. If you don’t have any other things to say, then this will be the end of our interview and I’ll turn off the recording device. Is that OK?

C: Yes, Ntate. Maybe I think I can think of some others when you have gone. I’ll try to write them to you.

J: OK, Yeah, if you write them, then I’ll just include them under Rev. Carol’s transcript…

C: Yes.

J: …as an addition.

C: Yes, Ntate.

J: Alright. Alright, I’m going to turn the device off now. Thank you very much.

C: Thank you, Ntate Jeff.
J: I’m here with Rev. Koluoa for a pastor interview on theological education in the L.E.C. Ntate Koluoa, I’ve shared with you that this is research for the PhD degree at the University of KwaZulu-Natal and that it’s about theological education in the L.E.C. Do you understand that?

K: I do.

J: And also, Ntate Koluoa, I’ve asked to be able to use this recording device to record the words that we say together. Is it OK for me to record what we say?

K: OK.

J: Also I’d like to ask that my wife, Susan, be allowed to type all of the words that we say together to create a transcript. I will not tell her your actual name but only that you are Rev. Koluoa, and then when the transcript is typed, I’ll return it to you for you to read and for you to sign to agree to its contents. At that time, I will also bring you a copy for you to keep. Is that OK?

K: It is.

J: I’m not offering you any money or gifts or anything in exchange for this interview. Is that clear, Ntate?

K: [laughing] I am clear with that.

J: [laughing] OK. Also I will use the words that we share together along with the words from other interviews for my thesis at the University of KwaZulu-Natal, and for presentations to academic bodies, in publications in journals and also for presentations to the L.E.C. executive committee and board of directors of the seminary. Is that OK?

K: OK, Ntate.

J: Alright. If, at any time, you want to stop this interview, or you want me to turn off the recording device, let me know and I will do so, OK.

K: OK, Ntate.

J: Alright. And I’d like to ask you to speak clearly and fairly loudly but not too loudly so the recording can pick us up. Alright.

K: Ntate.

J: So, Ntate Koluoa, I’d like to ask you first: did you attend Morija Theological Seminary and did you stay on campus there when you were a student?

K: Yes, Ntate.

J: Now, I don’t want you to tell me the very year that you graduated but I would like to give you some choices of some five-year periods. If your graduation year is inside of the choice I give you, let me know. Did you graduate between 1985 and 1990? Or between 1991 and 1995? Or 1996 and 2000? Or between 2001 and 2006?

K: May you say it again?


K: OK, Ntate, between 1990 and 95.

J: OK, alright. Well, I’d like to ask first: well, are you ordained?

K: I am ordained.

J: Alright. So, when you first arrived at seminary to begin your work, did you find the school to be what you had expected it to be?
K: [pause] I don’t know what to say because it was my first time to be there. Then I wasn’t orientated of what would be my expectation being on that school so anyway, I didn’t expect anything from me.

J: Oh.

K: But I just went there bearing in mind that I’m going to school.

J: Mm, hm.

K: But my expectation were on the students, e. I thought that I was going into a special place and I’m going to meet with some special peoples, people who are being prepared to serve God. Then I thought that I would meet some people who really understand why are they being there, e. More especially that their life is changed, e. They know how to associate with one another. It was my expectation but on the other side of the education, I didn’t expect anything.

J: I see.

K: Yes.

J: So, when you say ‘special people’, you’ve mentioned a couple of things, that they were there to be educated for the church, what else can you say about how you expected that the students would be special people and how the seminary would be a special place?

K: OK. To study to be a future minister to me it sounds more than that. I thought that this person might be influenced of something which need to be more developed. In the sense that he becomes more than a person then his qualities changed and his behaviour changed and all sorts of things changed to him then he appeared to be a new person altogether.

J: I see.

K: It is how I thought.

J: And what did you find when you arrived at the seminary?

K: I found a different. I found that the people are always people.

J: Mm.

K: E.

J: So the people that you found at seminary were just like the people that you found…

K: E.

J: …in your own village.

K: They were just like the people I left them at home. But even though we continued together, I didn’t see anything which indicate that there is a little bit change here and there.

J: So, during your time at the seminary, there weren’t many signs that you were becoming special people.

K: No. No. No.

J: How do you feel about that? Do you think that there should have been signs that you were becoming special people?

K: I thought so. As I have said that now, we were going to a special place. Then we pretend to be the special people. The education we get there, it should have indicated that it is pointing us somewhere.

J: Did it indicate that?

K: No. No, I don’t think of anything that I felt that I am somehow changed.
Pastor Interview: “Koluoa”

J: Well, I want to get back to that because I’m going to ask several questions about different aspects of life at the seminary.

K: Mm, hm.

J: And so I’d like to ask you about some of these other questions first and see if you can share with those, with me about those.

K: OK.

J: When you were at the seminary and living there, did you find that there was a strong feeling of Christian community?

K: No.

J: No.

K: No.

J: Why do you say that?

K: I’m saying this because there wasn’t any change showing that we are beginning a new life, e. The life which is being under the guidance of God. Yes, I remember during my time we found two students being there. They were not pulling together at all. And among the staffs, it was a divide and rule to the students. Some are being taken as important. Some are being taken as useless.

J: Mmmm.

K: Then those who are being taken as important, most of the time, they came the friend of the lecturers. And they came to conspire, this one, with their lecturers. And the lecturers assure them, “Aach, you are the only student in this seminary.”

J: Mm.

K: Then that makes us to be driven apart, e. Some think that now we are more important, some are less important. Being that assured, it is how I found the life in the seminary during my stay.

J: Mm.

K: Then that, even if you can work hard, if your name doesn’t appear in the list, you will be treated as if you are the stranger because your name doesn’t appear in the list. Even among the staff there was division. They were not pulling together.

J: When you say ‘the list’, do you mean that there’s a real list or is it the list of some single person? What do you mean by being on the list?

K: Oh, OK. I am meaning that if you are not being favoured.

J: Favoured.

K: E.

J: Now, earlier you said that you saw the faculty using ‘divide and rule.’

K: Yes.

J: And so, obviously, what you mean is that the favouritism divided the students.

K: Mm.

J: Were all the faculty participating in this or just some or was it... I guess I want to understand, was this happening with everyone?

K: Not with every lecturer but some of them. But as they were few, e, on that time, e, to us they were the majority.
J: Mm. OK.
K: Mm.
J: And did this only happen with the lecturers, well, and the director is also a lecturer but did the director participate in this kind of thing as well?
K: Yeah, the director, by that time, I think he participated.
J: OK.
K: E.
J: In this divide and rule.
K: Yes. Yes.
J: OK.
K: Because I was among the ones who were doing French. Then we were three in number. We were about to be sent to the field and we were asked to write, toward the end of that year. Then we went to the director then we asked him, “Would you please extend our time? As we are just going to the field, we think that now we won’t be able to carry on with our studies.” Then he said to us openly, “One of you is going to write this year.”
J: And the other don’t have to.
K: We were three.
J: Uh, huh.
K: Two of us confronted the director.
J: Mm, hm.
K: Then we showed him our problem.
J: Mm, hm.
K: E. Then he said to us, “No.” He said, “No, one of you is going to write this toward the end of this year.”
J: And you believe that he made this choice based on the student he liked most.
K: Yes.
J: And the student who agreed with him most maybe.
K: Yes.
J: I see.
K: E.
J: OK.
K: Then, from that day, we stopped to continue with French lesson. Two of us.
J: Hm. But the other person had to continue.
K: E, but that didn’t surprise the director. He didn’t even come to us. Even the lecturer of French.
J: So you were just able to make your own decision to stop.
K: Yes.
J: That’s interesting. Now, you also saw other lecturers make other kinds of favouritism remarks so the director was doing it and others were also doing it.
K: Mm.
Pastor Interview: “Koluo”

J: And how about the director and other lecturers, were sometimes they against each other and seeming not to agree with each other about things?

K: The lecturers, there was a problem among themselves because I still remember that one day we had a meeting with the director and with his staffs.

J: When you say ‘his staffs’, do you mean all of the lecturers?

K: Yes.

J: OK.

K: E. Where one of the lecturers complained with the students. He was complaining with us.

J: He was agreeing with you.

K: No.

J: Oh, he was complaining about you.

K: E, he was complaining with us.

J: OK.

K: That we don’t obey him.

J: I see.

K: E.

J: Alright. Do you think that the director’s idea of convening a meeting was a good one?

K: Though he complained the meeting there where we have gone to find the solution of the problem, e.

J: Did you find the solution?

K: I don’t think so but we shared the ideas.

J: I see.

K: E.

J: Alright. Do you think that the director’s idea of convening a meeting was a good one?

K: Yes, it was a good, it was, e.

J: OK.

K: Because if, thereby, you are leading the people, you will see that now they are not pulling together, you have to take initiative in order to unite them.

J: Mm.

K: E. For the sake of making the work successful.

J: It’s interesting that you say that he did this thing to unite the students which sounds like it was to unite them.

K: Mm.

J: But you can also say in the same conversation he also practiced divide and rule. So there were some uniting things and some dividing things at the same time. Is that so?

K: [laughing] Yes, what prepared for that meeting, it was the complaint from one of the lecturers, e, that the students are no longer obeying him because of the influence from the other lecturers.

J: Oh, I see, so because of the division that was going on.

K: Yes.
J: Now was the director one of the other lecturers that this one was complaining about?
K: No.
J: I see.
K: No.
J: OK.
K: No, he wasn’t.
J: I see.
K: Mm.
J: Well, I’d like to talk a little bit more life on campus. I’d like to ask you about the system of campus government. Did you have prefects when you were a student?
K: Yes, we elected the prefects.
J: You elected them. How do you feel about having prefects? Did they do a good job and what was their job and how did that work?
K: Among ourselves, if I have said in the beginning that I expected something very special, we didn’t have enough information. Then, as a result, you can’t say, “This is wrong. This is right.”
J: What do you mean by ‘enough information’?
K: OK. We have gone there to learn and to study, mm. Then, before that, we should have been briefed, e.
J: I see.
K: E.
J: So what you’re saying is you didn’t know what was expected of you so you never found out what was appropriate or inappropriate...
K: Yes.
J: …until it was too late.
K: Yes.
J: Until then someone says, “Ah, hah, now you’ve done wrong.”
K: Yes.
J: I see.
K: Mm.
J: Did you find that there were some rules at the seminary that were different from the kinds of rules you were used to in your local church or in your local village?
K: There were but not especially to us, e. Those who have families there were no strict rules toward them.
J: Mm.
K: E. The strict rules were especially on the bachelors.
J: The bachelors had strict rules.
K: E.
J: OK.
K: Because they had to stay in the campus because everything is within their vicinity. They have been supplied with everything that they shouldn’t roam up and down and say that they are going to the shops and provide something they are coming, they are just coming to use, no. But to us, we were just let to go to and through in order to…

J: I see.

K: E.

J: Alright. And do you think the prefects did a good job?

K: Yeah, during my time he did the good job because he was re-elected.

J: Oh, and you’re thinking of one specific person.

K: Mm.

J: OK.

K: Mm.

J: Who was a member of your class.

K: Yes, he was a member of my class.

J: I see.

K: Mm.

J: Alright.

K: He was elected.

J: And what was the job of the prefects? What were they supposed to do?

K: [pause] Was it being defined? [pause] I cannot really remember because it wasn’t defined. Then most of the time, it was of late I think, when they used to meet with the director and the one who had gone wrong. But I didn’t really know what were they discussing there but their jobs used to organize everything to be in a proper way. Because once you make something wrong, you will be called and the director would come and they’d say he wants to discuss.

J: I see.

K: But their job description really, it wasn’t defined.

J: Mm. But you’ve mentioned two things – to organize things in the proper way, and then also when someone has done something wrong, to meet with them and the director.

K: Mm, hm. Mm, hm.

J: OK.

K: Mm, hm. It was part of their job.

J: So when something had happened that broke the rules or something, the prefects would then inform the director.

K: Sometimes, sometimes. But sometimes it was the director who will take the initiative of calling the prefect.

J: Oh, I see.

K: E. And he would sometimes ask him, oh, to call him there.

J: Mm.

K: E.

J: Why wouldn’t the director just call that person himself?
Pastor Interview: “Koluoa”

K: I don’t know the reason.

J: Mm.

K: E. But I think that now, as the prefect has been given that job, it was the job for him to have seen that now that person has not complied with the rules.

J: Even though the prefect hadn’t seen it; the director’s the one who saw it.

K: Mm.

J: OK.

K: Mm.

J: OK.

K: Most of the time, the director was the one who took initiative, not the prefect.

J: So really the prefects were like the workers for the director to do the things that he asked them to do?

K: Yes.

J: I see.

K: Mm.

J: OK. Did you feel like there was an atmosphere of trust in the campus community? Could you trust one another?

K: [sigh] No. No, as I have said that there was a divide and rule among us, you know.

J: OK, so this divide and rule caused there to be lack of trust.

K: Mm.

J: I see.

K: Some were closer to the lecturers and some were far…

J: Mm.

K: …apart.

J: Now I’d like to ask about worship services at the seminary. Did you attend chapel services when you were at the seminary?

K: We did.

J: And did you find those chapel services to be spiritually meaningful? Did they uplift your spirit?

K: They weren’t meaningful spiritually.

J: They were.

K: They weren’t.

J: Oh, they weren’t.

K: Yes.

J: Oh, OK, they were not.

K: Mm.

J: Why do you say that?

K: It is because we were doing the same thing.

J: The same thing over and over again, you mean?
Pastor Interview: “Koluaa”

K: Mm.
J: I see.
K: It was a repetition.
J: Hm.
K: Mm. Even the verses we have been read there are – you just come here to sit down and to listen to those other who are just leading us. I never felt anything which might bring a sort of change.
J: So, if that was the case,…
K: Mm, hm.
J: …why didn’t you say to your colleagues, “Hey, let’s bring some change and let’s do the chapel in a new way and bring a spirit”?
K: OK. Everywhere there are rules.
J: Everywhere there are rules, yes.
K: E.
J: You mean everywhere in the world or everywhere in the seminary?
K: Everywhere in the world there are the rules.
J: OK.
K: E. You are asked to comply with them.
J: And so there were rules about how worship could be…
K: Yes.
J: …at the seminary.
K: E.
J: What kinds of rules where they?
K: It was the set-up of the school.
J: I see.
K: Then, anyway, we can’t challenge it.
J: Mm.
K: E.
J: How did you learn about these rules?
K: I think that now on our arrival, we met with the board and the lecturers and then we were being exposed of how are we expected to conduct ourselves.
J: And at that time they told you, “This is how we will worship and no other way”?
K: No, we were not being told that but the point which was being emphasized that now we have come to that place and the board is our overseer. Then we are expected to behave like this and this and this and this.
J: Mm.
K: So, as we were new, then we have gone there to learn some new things. You can’t see the difference.
J: I see.
K: E.

J: Just whatever they’re showing you, you figure that must be the thing I’m supposed to do?

K: E.

J: I see. I see.

K: You can’t see the difference at all.

J: Mm.

K: E.

J: And this style of worship, of doing the same thing over and over, was any specific lecturer or group or body responsible for that? Was there someone who helped to guide the students as they worked at the worship services?

K: Nobody.

J: OK, the students just continued to do it.

K: Mm, hm.

J: And no lecturers or anyone ever commented about the services.

K: It seems as if it was being planned so that we conduct our services in that way.

J: OK.

K: Mm.

J: So it just continued year after year.

K: I remember one time I asked one of the evangelists, “Is it not enough for us because we come here daily but we never developed? At this service, it’s not useful for us. Is it not strong for us to stop coming here?”

J: Mm.

K: E. Because we are getting nothing out of this.

J: You never develop.

K: Never develop.

J: I see.

K: E. We don’t gain anything. Is it not enough for us to stop? Then he just laughed at me.

J: Why do you think he laughed?

K: He didn’t understand what I was saying.

J: I see.

K: Yes.

J: Now, if you were hoping that worship service would help you to develop, could you have just gotten some of your colleagues and had your own worship service, maybe on Saturdays or in your spare time? You know, to pray together and sing together to develop spiritually.

K: Pardon?

J: Since you wanted to develop,…

K: Mm, hm.

J: …from worship,…
Pastor Interview: “Koluoa”

405 K: Mm, hm.
406 J: …could you have just selected some friends and colleagues and said, “You know, let’s
together have our own worship service, maybe on a Saturday afternoon or something,
where we can pray openly and freely and develop with one another spiritually.” Could you
have done that?
410 K: No.
411 J: Why not?
412 K: [laugh]
413 J: You’re laughing, why?
414 K: You are asking a good question.
415 J: Thank you.
416 K: E. As I have said that we have gone there to learn, e. Then we didn’t have enough
information. We were not being informed but we were not being even briefed of what we
would be – what are the expectations of the school. Then as you see how the things are
being planned, you think that now this is the only way that we’re supposed to do things.
420 J: Mm.
421 K: E.
422 J: OK, so I think I hear you saying that you really wouldn’t have even thought to do such a
thing because you felt that the rules are given to you and these are the only things you
should do.
425 K: Mm, hm.
426 J: So you really didn’t take it upon yourselves to look outside of the rules because you knew
the rules were all that there is.
428 K: Yes.
429 J: Is that so?
430 K: Mm.
431 J: I see.
432 K: Mm.
433 J: What do you think? Had you thought outside and decided to do something like that, do
you think it would have been OK?
435 K: I would.
436 J: Do you think anyone would have challenged you?
437 K: I don’t think so.
438 J: I see.
439 K: Mm.
440 J: I see. But, so, did you have freedom to make your own mind up about the things that you
wanted to do as students?
442 K: I don’t quite remember.
443 J: You don’t remember.
444 K: Mm.
445 J: OK.
Pastor Interview: “Koluoa”

K: We just come there and listen what we would be ordered to do. We never come together and have a decision, I don’t think, but even a single day we never have that chance.

J: Oh, I see.

K: The students…

J: Mm.

K: …no.

J: So who made the decisions for you?

K: We don’t know.

J: You don’t know.

K: E.

J: When decisions were made, who informed you of the decisions? The prefects?

K: The prefects.

J: I see.

K: Mm.

J: And you don’t know where they came from.

K: Yes, the prefects.

J: OK. Alright, I’d like to ask you a little bit about the classes that you took. As you look back at the classes you took while you were at the seminary, Ntate Koluoa, were they helpful to you? Now that you’ve become a pastor, do you believe that the things you learned at the seminary have been helpful to you?

K: Some of them. Some, not all of them.

J: Can you give me an example maybe of some of the things that have been helpful? And then an example of some things that were not helpful.

K: OK.

J: I’m continuing with Rev. Koluoa and this is the second part of our conversation together. Ntate Koluoa, you had mentioned that some of the classes that you took were helpful as you became a pastor and others not so much. And I was asking maybe could you give an example of classes that were very helpful to you and then maybe an example of some that really haven’t helped you since you’ve been a pastor.

K: Mm, hm. Christian Education it wasn’t helpful to me at all.

J: Why not?

K: It was taught in the way it was very, very complicated. Maybe the lecturer by himself didn’t understand how to impart his knowledge to us.

J: I see.

K: To me it was a boring subject.

J: [laughing] Boring subject. OK. Now, since you’ve been a pastor, have you been involved in leading Bible studies or teaching classes or anything like that?

K: Not yet.

J: Not yet.

K: Mm.

J: OK.
Pastor Interview: “Kolua”

K: Not yet.

J: And can you give me an example of a class that has been very helpful to you since you’ve been a pastor?

K: Ummm, philosophy.

J: Philosophy.

K: Mm, hm.

J: I see.

K: Philosophy it made me to have some strong thoughts and to see things differently. In a sense it makes me to analyze the thing, e. To make the difference of each usefulness or uselessfulness. So, somehow I liked it. It really contributed a lot to me. We haven’t had a chance of doing many subjects. We didn’t do dogmatics.

J: You didn’t do dogmatics.

K: Yes.

J: Did you do anything maybe called systematic theology?

K: We did systematic theology but we were unable to differentiate it between philosophy formally.

J: I see, so you did it as a part of philosophy?

K: Mm.

J: I see.

K: Mm.

J: Alright. So, with regard to a class about the specific doctrines of the Christian church, you really didn’t have a class.

K: We didn’t.

J: I see.

K: Mm.

J: Alright. Well, I’d like to ask you about the lecturers that you had. Did they seem to be well-qualified in their fields of study?

K: [laugh] We don’t know because we didn’t ever ask them of their qualification.

J: [laughing] I see. OK. So you don’t know what their specific qualifications were.

K: Yes.

J: But you did attend their classes. Did they seem to know their information very well and to be able to present it well?

K: That is a good question. Mm. Some of them, mm. But some, they just, they were just being there to while the time. The seminary by itself it just kept us busy with those people. They weren’t contributing anything which might improve us.

J: Hm. Do you think the other students also felt the way that you feel about that?

K: They never discuss with us.

J: I see.

K: E.

J: So this is just your opinion.
Pastor Interview: “Koluoa”

K: Yes, but sometimes we used to discuss aach, this one, aach, we don’t see well or what are we just doing?

J: I see.

K: E. More especially on Christian education.

J: Mm.

K: Even in New Testament studies I – it appears as if the school hadn’t any concrete plan.

J: It appears as if the school hadn’t any concrete plan.

K: Yes.

J: I see, so it didn’t feel like there was a progression of a curriculum to develop you.

K: Yes. I don’t think now there was a curriculum at all.

J: You don’t think there was a curriculum at all.

K: I don’t think so.

J: I see.

K: Mm.

J: So that must have made it very difficult for you to know what you were supposed to be progressing towards.

K: Yes.

J: Mm.

K: Because we were taught New Testament. As the time goes on, the lecturer went off. Then came the new lecturer. They were totally different.

J: So you took New Testament more than one time?

K: Yes.

J: Really? And the separate lecturers gave you different kinds of information.

K: Mm.

J: For the same kind, the New Testament class.

K: For the same… - yes.

J: Hm. Why do you think you were sent to New Testament class when you had already had a New Testament class?

K: Pardon?

J: Why do you think you were asked to attend a New Testament class for a second time?

K: Oh, I haven’t – I think to understand myself to what I have been saying. I said we were with the New Testament teacher.

J: Yes.

K: E. Then he get off.

J: Right, he left?

K: E, he left.

J: OK.

K: Then came a new teacher.

J: I see. In the same year?
Pastor Interview: “Koluoa”

K: In the same year.

J: Oh, I see.

K: E.

J: OK.

K: They were totally different.

J: Aaaah. Alright. So the board or the director or somebody seems not to be coordinating the information that you were to learn but rather just let whatever lecturer do whatever lecturer wants to do.

K: Yes. As I have said that now, it seems that there wasn’t any progressive curriculum.

J: No progressive curriculum. I see. Alright. Now, did you have Basotho lecturers and expatriate lecturers?

K: We had.

J: And--

K: But Basotho were two, were only two.

J: Only two Basotho lecturers in the time you were there.

K: Mm.

J: Does that include the director?

K: Yes.

J: OK, so the director and one Mosotho lecturer.

K: E, and one Mosotho lecturer. What was he teaching us?

J: Now the time period that you--

K: But he still don’t comes to school. He was old, old, old.

J: Even at that time? I guess I would like to – was this Ntate Ncholu?

K: No.

J: OK, even older.

K: Yes.

J: Oh.

K: He was older than Ntate Ncholu, it was Ntate Matsapha.

J: Ah, OK.

K: E. He was from [place name unclear].

J: So, because he came so seldom, in many ways it as if there was only one Mosotho lecturer, the director himself.

K: Yes.

J: I see.

K: Yes.

J: Alright. Now, the expatriate lecturers, when they came did they see to understand what it was like to be a pastor in the L.E.C. and did they seem to work hard to understand Basotho cultural traditions?

K: Some of them. Some. Some of them saw that we were good for nothing.
J: You as the students…
K: Mm.
J: …good for nothing.
K: Mm.
J: Why do you say that? Did they tell you that or do you just get that feeling?
K: They had that feeling.
J: Mm.
K: E. Maybe they saw that we didn’t cope with their studies maybe.
J: I see.
K: Some expected us to know the things which we have not been taught.
J: OK. I’d like to ask a little bit about the internship. Did you have an intern year where you went and stayed in a parish for one year?
K: Mm.
J: Tell me about that. Was that a good experience for you?
K: It was a bad experience.
J: A bad experience.
K: Mm.
J: What made it a bad experience?
K: I was sent to someone who was of less important.
J: What do you mean by that ‘who was of less important’?
K: OK. That somebody he was busy with his own business. He didn’t pay much attention to the church activities.
J: Oh, and also--
K: Then, as a result, I studied nothing out from him.
J: Mm.
K: I even asked the director, “Why did you choose to send me to that someone?”
J: What did he say?
K: “Even though you know his characters.”
J: Uh, huh. How did the director reply?
K: He said nothing.
J: He just sat there and looked at you.
K: Yeah, he said nothing.
J: Nothing.
K: Mm.
J: Mm. Do you think that the school chose the pastors very carefully to make sure that the students went to only the best pastors who could teach them well?
K: Aach, they don’t make any careful choice.
J: No careful choice.
K: No. [laugh] Not at all, you just go there because it is part of the school programme.

J: I see.

K: Mm.

J: Does the school provide any training to the pastors so that they know how to teach the students during the intern?

K: No, no, no.

J: Did they provide you with any training or information about what you will do during your intern year?

K: No.

J: I see.

K: Mm.

J: So, do you think that the intern programme is a good programme?

K: It’s the waste of time.

J: It’s a waste of time.

K: Mm.

J: What if it could be improved so that we had pastors who really took care of the students’ learning and there were goals and everything? Do you think it could be helpful?

K: Yes, I think it can be helpful in that way but there are so many things need to be improved. The curriculum by itself, I don’t know if ever there is any curriculum in that school. There should be a concrete curriculum. This would allow each and every one to know what is being expected. Even that would enable the lecturers to know the focus of the school. But if you do whatever you like to go to do, it is the waste of time because there is no progressive education. As it appears that whatever one want to do, he just go there to do - what? – I don’t even know if ever the school take any initiative of orientating the lecturers so that they could be made to know what are we expected to cover, e, during these five years. One of the things is that in L.E.C., it seems as if there is no one who is responsible because the board is there and the lecturers are there, the executive committee is there. The executive committee, it comes. It is the latest body which come at the end, “So now we have trained the students. Here they are. You might allocate them.” “Oh, we just appreciate them. OK, let us welcome them. Oh, we send you to this parish. We are sending you.” I don’t think now there is communication between the board and the executive, e. In order to know - oh, executive, even though we are just given these men, no, this and this and this and this and this, e. But, the school will just carry on with this one.

J: ‘With this one,’ you’ve pointed. What do you mean ‘this one’?

K: I’m saying that it should be a follow-up from this school.

J: Oh, I see.

K: E.

J: The school should follow-up…

K: E.
Pastor Interview: “Koluoa”

J: …on the progress that the student makes even when he or she becomes a pastor.

K: E.

J: I see.

K: Because before the students have been here ordained, they are on probation.

J: Mm, hm.

K: E.

J: OK.

K: Then we even fail the probation.

J: Mmm.

K: We fail it.

J: We as the L.E.C….

K: Yes.

J: …fail it.

K: E.

J: OK. I see. So there needs to be more communication between the different bodies responsible for the development of our pastors.

K: Of course.

J: I see.

K: If we have expectation. If we don’t have them now, the things will just go on as they are.

J: So do you think now we don’t have expectations?

K: I don’t see that now we have expectation. There is no vision at all.

J: No vision at all.

K: Yes.

J: Hm.

K: That is why the things are changing from bad to worst.

J: And you think one way to improve that would be this communication that you mentioned.

K: It need to be improved.

J: OK. What else could improve things?

K: Follow-up. Follow-up of the school.

J: OK.

K: Mm. Because once you are being out of school, you are by yourself. No one come to you and ask, “What are you doing here?” No one. You will meet with the baruti commission when they just go there to exam you. They will just go there and they will just ask you some few questions. Some of them are not even being clear of what they’re supposed to be doing. They just go there because they are being elected.

J: Do you think the members of the baruti commission know what is being taught at the seminary.

K: No.

J: And do you think that they know what is expected of pastors in the L.E.C.?
Pastor Interview: "Koluoa"

K: No.

J: OK.

K: But they are the one who are being instructed that job.

J: Uh, huh.

K: How can one be examined by the teacher who has not taught that somebody?

J: I see. OK. Thank you, Ntate Koluoa. I’d like to move on to a couple more things if it’s still OK.

K: OK, Ntate.

J: I’d like to ask about Basotho cultural traditions. When you were at seminary, were there classes that helped you to look at the culture of the Basotho and how it connects to the L.E.C. and so that you could think about it theologically?

K: [pause] We were just given an assignment to – yes, it was just an assignment. We were not – there wasn’t any subject introduced. It was an assignment of how Basotho worship and how can that be incorporated into the scripture. We were just asked to make our own decision, not being taught, e.

J: And today, as you serve as a pastor, do you find that there are questions about how the Bible and Christian theology and some Basotho cultural traditions connect with each other?

K: Yes.

J: Are you well-able to deal with those questions and to work with your people around those issues?

K: I am.

J: OK. So, in some way during seminary you were able to get some skills to help you to do that.

K: I don’t think so.

J: You’re nodding ‘yes’, OK. Alright. Well, I want to make one suggestions. Earlier you said that philosophy really helped you to think about issues. Maybe some of that philosophy that you enjoy so much helps you to think about how these issues come together. Do you think that’s possible?

K: Yes.

J: OK.

K: Mm.

J: Alright. So, in some ways, you seem to be someone who enjoys thinking about bigger issues and how they fit together any maybe that’s one skill that you bring, I don’t know.

K: Yes.

J: OK.

K: Mm.

J: Alright. Amongst the people in your parish and the outstations, are people still practicing many of the old Basotho cultural traditions? And I’m thinking of things like praying to balimo and lebollo and paying a bohali and even sethepu – these kinds of things.
Pastor Interview: “Koluoa”

K: Yes, they are.
J: They are.
K: Mm.
J: OK.
K: They are.
J: And does that fit well into the worshiping life of your congregation as well?
K: No.
J: No. Alright. Well, I’d like to ask about a couple more things. One is: since you’ve come to serve parishes in the L.E.C., have you seen that there’s a lot of poverty in your parishes?
K: Yes.
J: And do you feel that you were prepared in seminary to help the people deal with poverty and to work constructively together?
K: Mmm, it was only the topic we were just given to make a discussion. How would we do if we are being in a poor society? What will we do? Then to have anything special in handling that, aach, I don’t remember…
J: You don’t remember.
K: …if ever we have been, our eyes have been widened in that regard.
J: Do you think it would have been helpful to have your eyes widened in that regard?
K: It wasn’t at all.
J: If you could help the seminary today, would you want the seminary to teach about how to deal with poverty and development and those kinds of things?
K: If we understand the part of life, we don’t understand the whole life, we are not helpful in that way because we are the church, e. We should be with the people wherever the people is, e. If he is in the underground we have to go with him. If he is in the mountain, we have to go with him.
J: And did the seminary prepare you well to go wherever the people are?
K: No, no, that is why I am here saying that if the church is a big thing, because if an objective is to liberate the people, and to make the human being a human, then in that way we shouldn’t make things in parts. We should know everything concerning human being.
J: OK.
K: So when you are asked to discuss, in order that you don’t come together in order to share your ideas, that is not helpful. Because you know the part. Because you did that because you wanted to pass, to pass an assignment.
J: Mm.
K: E.
J: So, in seminary you mostly did your work to pass assignments.
K: Yes.
J: You didn’t come together to discuss ideas.
K: No. No.
J: I see.
K: We just want to pass because we were told that, “Oh, if you don’t do well, you might be expelled.”

J: Who told you this?

K: I think that now it was the chairman of the board.

J: The chairman of the board.

K: E. Then we had to study hard in order to pass.

J: I see.

K: E. Not in order to pass the life but in order to pass the subject.

J: Aah, so it was never about life…

K: Yes.

J: …it was about these little subjects or these or these individual subjects…

K: Fine.

J: …and that’s why you say we don’t see the whole, we only see these little parts.

K: Yes.

J: I see. OK.

K: We are being narrow minded.

J: Narrow minded.

K: E.

J: And as you say that, I see you’re holding your hands up beside your head almost like the blinders we would put on a horse.

K: Yes.

J: OK. Alright. Well, I’d like to ask when you were in seminary, was there any information shared with you or courses about HIV and AIDS?

K: No, it wasn’t so high in that days.

J: I see.

K: Mm.

J: Alright. And if I remember--

K: We didn’t even hear about it.

J: Did you hear about it outside the seminary?

K: Yes, I was out when I hear about HIV and AIDS.

J: OK.

K: E.

J: OK, so by the time you heard about HIV you had already graduated.

K: Yes.

J: I see. OK.

K: Yes.

J: Yeah, and I think you said it was during between 1990 and 95 that you graduated?

K: Mm.
J: And we know the first case of HIV and AIDS was in 1986 in Lesotho so it had only been a few years and it hadn’t started to build yet maybe.

K: Mm, hm.

J: OK.

K: E.

J: Alright.

K: Initially it was broadcast over the radio.

J: Mm.

K: E. The broadcasters were not even clear.

J: Mm.

K: It wasn’t clear in the beginning.

J: I see.

K: E. Because they say that, “No, that is what we call HIV and AIDS. You must get transmitted. If you share the same chair with the diseased.”

J: Even the same chair?

K: E, even the same chair, even the same blanket. They were saying many things at that time.

J: OK, so we were just beginning to really understand at that time.

K: E.

J: I see.

K: E. Some of the ministers who were sent to be trained, aach, they came back with nothing.

J: Mm.

K: Mm.

J: OK. Since you’ve been a pastor, has HIV and AIDS been important in your ministry? Have you encountered HIV and AIDS?

K: Yes.

J: Would you like to see the L.E.C. and the seminary providing more information for students and for pastors about HIV and AIDS?

K: I would.

J: OK. Alright. When you think about what it means to be an ordained minister,…

K: Uh, huh.

J: …what do you think? What is it to be an ordained minister in the L.E.C.?

K: [pause] To be [pause] Ordination to L.E.C. it is nothing but it’s seen as, it is taken as a change of office. So things which you were unable to perform before ordained, you have access. To administer some of the sacraments. I think now too what I have just learned it means that to L.E.C., not more than that.

J: Not more than just being able to administer sacraments.

K: Yeah.

J: OK. How about ministry as a whole? Just what does ministry mean to you? What does it mean to be a pastor?

K: That is a difficult question to answer. [laugh]
Pastor Interview: “Koluoa”

J: [laughing] I hope you’ll try anyway.

K: I don’t know what to say, as I have said that it seems as if there is no vision in L.E.C.. That is why we come from the same school but we differ in many practices when we are in parish. It is because each and every one takes his or her own decision, e, of how he tackle out some problems or how to do his job.

J: Now I hear you saying that that happens because there’s no vision.

K: Yes.

J: But I want to challenge you one little bit.

K: Mm, hm.

J: You told me that at seminary, everyone just does what they’re told to do.

K: Mm, hm.

J: And they don’t make up their own minds about this and this.

K: Mm, hm.

J: And yet, once you reach the parish, then you begin to make up your own mind and you don’t do what you’re told to do?

K: Mm, hm.

J: Hmmm…

K: When you are in the parish you are free.

J: I see.

K: As I have said that now, ordination to us is the change of office.

J: Uh, huh.

K: E, no one come and say, “E, you are doing this and this and this and this,” this in nonsense.

J: Does the seminary prepare you well for this freedom?

K: No.

J: I see.

K: E. That is why I have said that we differ in many practices.

J: I see.

K: E.

J: So really if the vision were in the seminary and the seboka and the executive committee and the commission of baruti, then we would know the vision running all through our life together.

K: We would do the same thing.

J: I see.

K: E. When you meet me here, if ever you meet with another one in Sehonghong, you will find the same people doing same thing. Different people doing same thing.

J: So could I suggest that this idea of vision is like the church’s mission? We wouldn’t have a vision for our mission together.

K: Mm, hm.

J: And it sounds like you’re saying you don’t think the L.E.C. has that.

K: It doesn’t at all.
J: OK.

K: E, it hasn’t.

J: Well, Ntate, these are the things that I wanted to ask. Two more things… One is just a curiosity. I’ve never been to an ordination in the L.E.C..

K: Oh.

J: Yeah, there have been several since I’ve been here but I have not been able to make it. But I’ve seen pictures and I’ve seen the baruti stretching their hands toward the candidate but never touching. At ordinations, do you actually put your hands on the person or do you just point at the person?

K: No, we just point at him.

J: Huh, but you still call it ‘peo ea matsoho’.

K: Mm.

J: Even though there’s no ‘peo.’

K: Yes.

J: Right? Ho bea is to actually touch or place.

K: It is.

J: I see, so it’s, maybe it’s tsupo ea matsoho.’ [laughing]

K: Yes, it’s tsupo

J: [laughing] E. OK.

K: E.

J: I just wanted to know because I saw the pictures but I had never seen.

K: Mm.

J: So no hands are laid on the ordinands.

K: No.

J: OK.

K: No.

J: Does one person like maybe the president or the – does anybody lay their hands…

K: No.

J: Never.

K: Mm.

J: That’s interesting.

K: We just pointed at him.

J: I see.

K: Mm.

J: Huh. How does that make you feel? Do you think that that’s a good practice?

K: [laughing]

J: [laugh] And I’m just asking because I saw the picture in the Leselinyana.

K: [laugh] I don’t see the difference.

J: OK. You don’t think it matters.
K: E. We have been doing like that.
J: Uh, huh.
K: We are not being even taught why are we doing this.
J: OK.
K: Yeah, we call it ‘the laying of hands’ then we do that.
J: I see.
K: E.
J: Alright. OK. Well, I’d just like to ask if you have any specific things you’d like to say about how seminary education could be improved or if there’s anything else from this interview that you would like to say here at the end.
K: Oh, one of the most things that need to be improved – the church should have the mission statement.
J: OK.
K: E. It should have the mission statement. I think that will be very, very helpful to it. This will be the solution of these many problems.
J: If the church has a mission statement…
K: Mm, hm.
J: …and then follows it.
K: Yes.
J: OK.
K: Mm.
J: Alright.
K: Because everything would be clearly explained why are we doing this. As you have asked me, “Why are you doing that?” I cannot even give you answer because we are being welcomed in the church then we find the church doing that.
J: I see.
K: E. There was no time for us to be taught ‘we do this because of this and this, we do this because of this and this, we do this because of this and this’. No. We are just doing it because it is practicable.
J: And by practicable, do you mean that it works well? Or do you mean it’s what you found people already doing?
K: I find what people – it has been doing.
J: I see.
K: E.
J: OK.
K: I think now the mission statement is the solution of many problems in L.E.C.. Because they will understand, it will be clear to each and every one ‘Why am I doing this?’ E, ‘Why am I doing this?’ ‘Why am I doing this?’ ‘Why am I doing this?’
J: Well, Rev. Koluoa, I want to ask you, this is the last thing, if you could make the mission statement for the L.E.C., what would it sound like? Could you just tell – I know I’m asking you with no notice, you haven’t prepared – but what would you put in a mission statement for the L.E.C.?
Pastor Interview: “Koluoa”

K: [pause] The church is the church. It has got its own founder. Then each and every one has to subdue himself or herself under His power, e. The church should work hand in hand with its founder, Jesus Christ. We have to pay attention of what He has ordered His church to carry out. Because sometimes we don’t even know how did Jesus answer these problems. But we claim ourselves to be the church, what kind of the church? We shouldn’t be rebellious with Jesus Christ. We should work hand in hand with Him, to obey Him. I think in that way, our vision would be fulfilled, e.

J: Alright.

K: That is why we created so many problems, so many problems. Many problems arising in the L.E.C. are cast upon the ministers. Why are we so failing? Why are we so failing? Why are we leading these people here? Why can’t we be sure they have scripture? There is a lack of something somewhere. We lack something which is very, very important. e. And which will make us to be more than human. There are sooo many problems if you look at them, they are the signs of our weakness. I think now if our mission statement can be framed in such a way that we give the Word of God in it, e. Then we just want to do everything as Jesus has ordered His church to carry out. It is of late [laugh] when I, oh, in seminary we were asked to read the Bible from the beginning up to the end.

J: Mm.

K: I didn’t do that.

J: You didn’t do it.

K: I didn’t do that.

J: Oh. [laugh]

K: It is because it was too difficult to me. Some things are very difficult to me. But of late, I just thought ‘we were asked to read the Bible.’ I even encouraged the congregation to do so. Then I started to read it. I noticed, oh, there are so many things that the church is not aware of but they are in the scripture. It isn’t aware of them altogether. Because we lack that content.

J: You lack that content.

K: Mm.

J: I see.

K: Mm, lack it altogether.

J: Uh, huh.

K: Mm. If ever we have that stuff, our problem have been solved.

J: Mm.

K: E. The way we are giving the sermon, ah, sometimes I’m not good. Because we do not understand that.

J: Now, when you were taught preaching, in the seminary, were you taught how to do good exegesis and to understand that – and we’re pointing at the Bible, aren’t we, Ntate?

K: Mm.

J: Is that how you were taught to preach?

K: No.

J: What were you taught to do?
K: [laugh] What can I say? We were given some verses and then after that you make the
written down sermon, you go to preach it and after that you will come together and sit
down and try to criticize you.

J: To criticize you.

K: E.

J: In a helpful way?

K: No. Not on the level of the scripture.

J: On the level of what, like how your voice was and whether you repeated words twice?

K: Yes.

J: I see.

K: Not on the level of the scripture.

J: I see.

K: E.

J: So--

K: Because I can still remember well that I delivered a sermon at Scott sometimes. Then I say
to the patient, “You are lucky because you have been told of your problem. But we are
still sick but we don’t know where the problem lies because no one has told us ‘your
problem is this and this and this and this and your sickness is from this and this and this.’”
Then I even said, “We are sick because the end has not yet come.” Meaning that the
kingdom of God has not yet come with all its promise. They said, “You’re saying
nonsense. The kingdom of God has come.” But I said, “E, I do understand it has come, e,
but it’s been sown. We are responsible to make it grow, e. So in order to get the reap of
[unclear], you said nothing [unclear].” Then I kept on asking myself, “Where have I gone
wrong? Why do these people say this?” We never base our criticism on the scripture in
order to understand clearly if ever we have said something wrong about God.

J: Mm.

K: E.

J: So did your preaching instructor try to encourage the class to talk about the scripture? To
say--

K: No.

J: -- “No, we have to understand scripture correctly in order to preach.”?

K: No, we can’t even make any assurance from the scripture.

J: Oh, he or she didn’t allow you to make assurance from the scripture.

K: Yes.

J: I see. Hm. Alright.

K: How can you preach without immersing yourself in the Bible? The reverence should be
taught from the Bible.

J: The reverends should…

K: E.

J: …and yet in your seminary preaching class, that’s not how it was.

K: Oh, it wasn’t.

J: It wasn’t.
K: It’s just being based on human level.

J: Just on the human level.

K: Mm, hm.

J: OK.

K: Mm.

J: Whew, Ntate, we’ve talked about so much. I want to thank you very much for this time and I think we can end our interview now if it’s OK with you?

K: OK, Ntate.

J: Alright and, Ntate Koluo, thank you again and I’m going to turn off the recording now.
J: I’m here with Ntate Pene, a pastor in the L.E.C. church for an interview about theological education. Ntate Pene, I’ve asked you for this interview and shared with you that it is for the work for the PhD degree at the University of KwaZulu-Natal. Is that correct?

P: Yes, it is.

J: And I’ve shared with you that this interview is about theological education in the L.E.C. and that we’re going to be recording it using this digital device. Is that OK with you?

P: Yes, I’m fine with it.

J: Alright. Ntate, I’m going to, after we finish our interview, give this digital recording to my wife, 'M’e Susan, to type the transcripts that I will then return to you for your approval. Is it OK for 'M’e Susan to hear this conversation?

P: Yes, only if she is the only one to hear this conversation.

J: In fact, that is true and even I will only give her the name Ntate Pene and she’s promised that she will not reveal if she guesses anybody’s names as well. [laugh]

P: [laughing] OK, fine.

J: I’m not offering you any money or any gifts or anything in exchange for this interview. Is that OK, Ntate?

P: You know, I’m fine with it.

J: Alright. And also, I may use the things that we say together in my PhD thesis, in academic proposals and presentations and publications and maybe even in articles and books and presentations. Is that OK?

P: No, I’m fine with it.

J: Alright. If at any time you want to stop the interview or you would like me to turn off the recording device, let me know and we will do so, alright?

P: I’m fine, I’m OK.


P: Yes.

J: Ntate, you are a pastor in the Lesotho Evangelical Church?

P: Yes.

J: And did you attend Morija Theological Seminary?

P: Yes, I did.


J: OK. And now are you ordained or unordained?

P: I’m an unordained pastor.

J: OK. Alright. Thank you, Ntate. Now I’d like to ask you Ntate Pene, if you can remember when you first arrived at MTS to begin your theological education, did you find the campus life to be what you expected?

P: No, not at all.

J: Not at all. Why do you say that?
Pastor Interview: “Pene”

P: In the first place, I thought a seminary is the holy place where I would find holy people. But when I am get to know and be used to it I find a different place totally. The behaviour of the students, the behaviour especially of the students was the one which was quite different from my expectations.

J: Mm. How did you think holy people would behave?

P: Let me say I had an understanding that the people, the students in the seminary, I could not associate them with unacceptable things. I thought they are the mature people. But that was a different case altogether.

J: So you found them even doing some unacceptable things.

P: Yes.

J: Alright. And were there any other things that were not what you expected about the seminary?

P: Yes, in as far as my academic studies were concerned. Some of the things I was really not expecting. I found the seminary running short of the lecturers and I find that most of the time, I’m idling so that’s one of the things which made myself uncomfortable.

J: I see. Alright. How about the general atmosphere? Did it feel like a Christian community when you were at the seminary?

P: Partly, so to speak.

J: Partly.

P: Yeah, because sometimes, I think the fact that we had some praying groups, we had a time to attend the chapel is what made me feel at the seminary – otherwise, other things were not acceptable.

J: OK. I’d like to ask about the chapel service because you mentioned it. Did you find the services in the chapel spiritually uplifting?

P: Yes.

J: Yes.

P: Yes.

J: What about them were spiritually uplifting for you?

P: I happen to find the hymns full of theological issues that motivates, that counsels and can even reprimand someone from his doings.

J: OK.

P: Yes.

J: Alright. So, over your time at the seminary, the worship and the hymns especially helped to kind of lift your spirit.

P: Yes.

J: Alright.

P: Yes.

J: Now with regard to seminary life, you said people were doing some--- go ahead.

P: As much as it also has some issues which I feel they degrade my level of – what? – holiness or understanding of theology.

J: As much as what had that?
P: Like, for instance, like the issue of some people doing things which I was not expecting them would do, you see. I remember some times there was a lot of quarrel between the director and a certain lecturer and they can sometimes have a bone to pick with one another. All that stuff which I was not expecting to be happening between my instructors.

J: I see.

P: Yes.

J: Alright. And did this happen in front of the students or you just were aware of it because you heard stories?

P: As soon as I have had an opportunity to be involved in the students board council, some of the things were happening when we have a committee with our instructors and other staff.

J: I see.

P: Yes.

J: Alright.

P: Not necessarily within – there are some issues which were quite disclosed between the student body, by the student body I mean the student representative council, and the instructors and also the director of the seminary.

J: Now, when you say the ‘student representative council’, is that the same as the council of prefects?

P: Yes, yes.

J: OK.

P: Yes, yes, representative council.

J: Alright, so during your time you had opportunity to serve on that council at some point.

P: Yes.

J: OK.

P: I did.

J: What was the job of the council of prefects? Were you ever told what your job description was?

P: Not at all. In actual fact, it’s my opinion I found the student prefect body as a weapon for the director to attack those misbehaving students directly. I would say he would be using the student representative body if – always, let me say, Ntate Jeff, always I had a feeling that the director has all the power to attack the student who is misbehaving. So some students would be somehow dangerous and you would find that when you look at him, he’s using the student prefects body sometimes to make the decision upon the certain students so that he can fire.

J: I see.

P: Yes.

J: When you say a student’s dangerous, what do you mean – dangerous to whom?

P: Sometimes you would find here is someone who is misbehaving…

J: Mm, hm.

P: …and then the director has tried several times to correct that person. But that person can be somehow, you know, dangerous. There are some people who are dangerous. Danger in the sense that anyone who is clearly involved in his firing, he will be endanger his life – maybe by shooting him, or….
Pastor Interview: “Pene”

J: Oh, my goodness! Real danger.

P: Yes, that is the real danger because we’ve had such type of students who, at that time I was quite uncomfortable myself to say, “I’m working things … bringing to such people.

J: Uh, huh.

P: Yeah, because that would endanger my life as a member of the prefect body.

J: I see. But you said the director used the prefects as a weapon.

P: Yes, sometimes, yes.

J: OK. And as prefects, and I don’t know if you were a prefect for all of your time, and I don’t want to know because that might help us to know who Ntate Pene is, but did the prefects get to choose and make their own rules or were they directed in what they were supposed to do?

P: I would say they partly they’re allowed, partly they are not.

J: Mm, hm.

P: Yes.

J: OK.

P: Yes, let me put it in that way.

J: You called the council of prefects the ‘student representative body.’

P: Yes, I said that.

J: Did you feel, when you were a prefect, that you were truly representing the students or were you representing the director?

P: When you are elected you will find that you have got a thing that you are representing the school, the student body, but at the long run you will find yourself that you are working the interest of the director.

J: I see.

P: Yes.

J: And do you think the interest of the director and the interest of the student body are the same?

P: Partly the same, partly not.

J: OK.

P: Yes, sometimes I would have the feeling that maybe when we have different opinions, maybe from the director and from the student body, there are some cases where the director would takes his powers maybe to suppress things from the student body. Sometimes I would find, no, to my opinion, for these cases he had acted in a right way. To other case I would feel somehow – what? – let me say I would seem somehow, I would see him being a tyrant so to speak.

J: Tyrant.

P: Tyrant.

J: Tyrant, OK, yeah. That’s tyrant.

P: Someone’s dictatorship.

J: A dictatorship.

P: Yes.
J: OK. Do you think that was helpful to the seminary?

P: Not quite. [laugh]

J: [laugh] Not quite.

P: Yes.

J: OK.

P: Sometimes it would, that behaviour sometimes is good, sometimes is not.

J: Mm, hm.

P: It depends upon the situation.

J: I see.

P: Yes.

J: Alright. Now how about the other lecturers, were they involved in campus life and in these kinds of decisions?

P: To my opinion, the lecturers there, I don’t know if I’m wrong or right but, I got the feeling that they can’t really express themselves. Whatever they are speaking, if it is against what the director is thinking of, it cannot be implemented, that is what I am thinking of.

J: OK.

P: Yes.

J: Alright.

P: I don’t know if I am right, I don’t know if I am wrong but I have got that feeling, yes.

J: When you were at seminary, did it feel like you could trust the director and the lecturers and the other students? Was there a strong sense of trust?

P: In the beginning, Ntate Jeff, I had that trust in my lecturers but there is some point which happened along the way during my stay in the seminary which I really don’t confide in them.

J: Mm, hm.

P: Yes.

J: And how about other students and even the director himself?

P: The director himself I can’t say – I partly trust him as much as I may not trust him. Let me put it, let me say as much – what I am saying this applies to the student, there are some students whom I would say I trust and whom I would say I don’t trust them as much as there are lecturers who I would say I trust these lecturers, I don’t trust other lecturers. Depending myself on the actions that have happened along my stay in the…

J: OK, so there were some actions from each of those kinds of people…

P: Yes.

J: …that caused you not to trust them.

P: Yes.

J: But there were other times when you thought maybe you could trust them.

P: Yes.

J: OK. Well, I’d like to talk a little bit about pastoral care. When you were a student, Ntate Pene, and you felt that you had a problem or a concern in your personal life, was there somebody you could go to who could give you confidential pastoral care?
Pastor Interview: “Pene”

P: Yes, usually, I usually, in the beginning, I used to confide in the director. Yes, to tell him my personal problems and I know I would receive counseling. And also from other lecturers.

J: Mm, hm.

P: Yes.

J: ‘In the beginning’ you said, and then what happened?

P: Yes, the implication is now in the end, when I am about to leave the seminary, that trust has gone away.

J: Hmm. OK. What caused it to go away?

P: [laughing] So many things, Ntate. You know, like as I said, I have been involved in the student prefect body. There are many things which have happened in there. But, moreover, let me say moreover, all these things which I would say have let me down because I thought I know everything behind what was happening. It was the issue when we were, when we have to be suspended from the school because of some examinations issues and all that. You know, I know you know that stuff.

J: OK, oh, so you were part of that class that had an examination trouble.

P: Yes.

J: OK.

P: Yes.

J: Alright.

P: But, you know at the end what happened and some person or other people may think I am supporting my side. Not necessarily because I am supporting my side but because I know exactly what was happening. I don’t think the punishment that we get was worth it. What we get. But there was something behind. Especially because since I was also involved in that class, and the way our issue was tackled, even from the board members, I was not pleased because when someone asked me and I have to deliver my opinion, he or she should not try to tyrannize over me. I should be listened, I should be given the hearing.

J: Mm, hm.

P: Yes. If you don’t like me, hear what I’m saying. But you want me to accept what you are saying. I think somehow oppressed. You have to convince me through negotiations that I am wrong, yes.

J: OK. Well, I’d like to ask a little more about some things on campus and mostly I want to ask about the courses that you took.

P: Yes.

J: The courses that you took at seminary, now that you’ve become a pastor, do you find that they’re helpful to you?

P: Sometimes they are not, sometimes they are. I understand that the seminary is still need to be upgraded here and there. Honest speaking, I sometimes feel the first two to three years of my stay in the seminary didn’t benefit me so much as I would expect because there were no lecturers. Sometimes I remember when we have to repeat a course three times and sometimes I say, “I’m not going to do it for the third time.”

J: The same course?

P: The same course you see. So this is an example that I am giving.

J: Yeah.
Pastor Interview: “Pene”

P: Yes.

J: Why did that happen?

P: I understand it is because we are lacking lecturers.

J: So would the same lecturer give you the same course over and over or would you get it when a new lecturer came--

P: When a new lecturer came. Sometimes the lecturer would come and give us the same thing and that’s sometimes... One of the things which I didn’t like in the seminary was that when I was doing the first year, we were compelled to do French. And I didn’t, to myself, it was a course I was not really, liking to do it at all. I didn’t find it useful to me. [laugh] I just had the feeling that there are no lecturers and here is somebody who can teach French. Let’s take him and put him inside the seminary and teach French so that we cannot [unclear] and all that stuff.

J: I see.

P: Yes.

J: Alright. So you mean that litho tsa konsistori ea hau don’t speak French?

P: I beg your pardon.

J: [laughing] Litho tsa konsistori ea hau, they don’t speak French.

P: No, they don’t.

J: [laughing] OK, so there’s really no need for French in the L.E.C. at this time.

P: Yes, there’s no need for the French.

J: I see.

P: Because you can’t even use it when we are doing our theological researches.

J: Mm.

P: You can’t speak it anywhere.

J: Mm, hm.

P: Yes, so…

J: So do think that the administration of the seminary had a well-planned curriculum?

P: I can’t say it’s not well-planned. Let me say it might be well-planned but the implication of it – the implementation of it…

J: Ah, implementation.

P: Yes.

J: OK.

P: Yes, the implementation might be the problem.

J: Mm.

P: Yes, if it’s well-planned, then I would say the implementation is wrong.

J: OK. But if they were implementing correctly the plan they have, then it’s not a good plan.

P: Then it’s not a good plan, yes.

J: OK. Alright.

P: Yes.

J: So you mentioned the French wasn’t really helpful to you.
Pastor Interview: “Pene”

J: Can you give an example of a course that has been very helpful to you?

P: Helpful to me?

J: Yeah.

P: Church History was a helpful course. World Religion. What else? Pastoral Counselling and many others that I can’t remember but I was not good in biblical languages myself. So sometimes I found myself, I had a problem with Hebrew and Greek.

J: Mm, hm.

P: Yes, so sometimes I wished these were optional courses.

J: I see.

P: I would just leave them.

J: Mm.

P: Yes.

J: OK. Were there ever optional courses or did every student have to take every course that was offered?

P: No optional courses.

J: No optional courses, OK. Now the lecturers that you did have, did they seem to be well-qualified in their fields of study?

P: Yes, I would say they were well-qualified but they were, they didn’t have enough time to attend us.

J: Mm.

P: Yes. For instance, we had a – most of our lecturers they are pastors running their own parishes.

J: Mm, hm.

P: And you will find, I don’t know whether I am right to say the church or the seminary could not provide them with transport to come to us at the right time. Yes, sometimes they wouldn’t attend class because they said that transport and all that stuff so that also caused our learning to deteriorate.

J: Mm, hm.

P: Yes.

J: Why do you think there was a shortage of lecturers?

P: I really can’t say why, I don’t know. I think it’s, I can say it’s also, but I can’t really say why.

J: OK.

P: Maybe not enough preparations to arrange that we should have this, I think this issue is for the management.

J: Mm, hm.

P: The managerial one, yes.

J: I see. OK. Did you have an internship or a practical year when you were at the seminary where you went and served in another church?

P: Yes, I did.
Pastor Interview: “Pene”

J: OK. And don’t tell me where you went but was that a good experience for you?
P: Yes, it was a good experience because I began to know what the church is at all angles. Because at first, I was just a member of the church, I went to the seminary right from the school. I was not an active member of the church so-saying so I just have been in the seminary. It was my first time to go and learn and do real work in the church. So it was a very profitable year for me because I began to know the church at all angles. By ‘all angles’ I mean to know the administrative structure of the church, to know who are leading us and what type of the people are leading us. To know what is the church, what are the parishioners, how do they behave and how can I approach them. That’s what I mean, yes.

J: Mm, OK. Were you happy about the angles that you saw?
P: Yes, I am happy because I knew what L.E.C. is all about.

J: Mm, hm.
P: Yes.

J: And did you find good things?
P: As much as I find bad things.

J: OK, so it’s a mix, OK.
P: Yes.

J: So do you think that the seminary should continue to send students for this one year internship?
P: Yes, it should, really, it should.

J: OK. Is there anything about that experience that could be improved?
P: About my experience being in the…

J: Yeah, or how could the seminary do a better job with the programme of having field education?
P: I should try by all means. The church should see to it that it finds lecturers because I understand that today we as the pastors we are facing educated parishioners and if we are not equipped enough then it makes it difficult to deal with such people in the church when you get into the parishes, yes. So it means that the church or the seminary has to see to it that produces well-cultivated pastors through the theological education, yes.

J: Do you think today the seminary is producing well-cultivated pastors?
P: I would say partly or not because I know, I don’t know nowadays but I know most of my stay in the seminary I was lacking lecturers.

J: Mm, hm.
P: I was lacking so many courses which I would say they were vital to my pastorship, yes.

J: OK. I’d like to ask a little bit about Basotho cultural traditions.
P: Yes.

J: When you were at seminary, did the lecturers talk to you about and lecture about theological issues that might be related to issues that are Sesotho kinds of things?
P: Yes. Yes.

J: And did you find that helpful?
P: Yes, it was helpful because I think what is important is to know the basis of our church. To know the church doctrines, I think this is the most important thing. Then when you
know, when one is well-acquainted with the church doctrines, he will be able to integrate
the church doctrines with some cultural issues of Basotho and would say, “No, this culture,
this culture is not going in accordance with this doctrine.” Then you will be able to
approach your parishioners and try to educate them that this culture is not complying with
or is not in agreement with our doctrine.

J: Mm.
P: Yes.

J: And do you find that here in your parish, Ntate Pene, people are participating in many of
these various Basotho cultural traditions?
P: Yes, they are. They are still practicing these various Basotho traditions which sometimes it
makes us a bit difficult. We have to approach it in a gentle way, try to let them understand,
you know, this is not in accordance to the habits of our church, yes, or the doctrines of our
church.

J: Did you have, well, you must have had expatriate lecturers while you were at seminary.
Lecturers from other countries?
P: Yes.

J: Did they seem to learn about Sesotho things when they came?
P: Yes, but since I have been in the seminary, I have had two lecturers who were expatriate
and you were the third one.

J: Mm, hm.
P: Yes. The first one, when I was doing my second year, he left the country not in a good
manner, so to speak, because he was in clashes with the director maybe and he had to leave
but I don’t think he learned anything from Basotho culture. I don’t think so, the way he
was, yes. Since he was my instructor I didn’t see any interest of him learning Sesotho
things, no, really, no.

J: OK.
P: Yes.

J: Alright.
P: Yes. And the second one, that one, he came over for a few months and he didn’t really
stay.

J: I see.
P: Yes. So I can’t really say so much about him.

J: OK. Alright. I’d like to ask a little bit about poverty. Have you found that there are poor
people when you reach the parish?
P: Terrible poor.

J: Terrible poor.
P: Yes, terrible poor. This is one of the things which we are really facing, you know, we are
really facing. Some people are really poor I can tell you. Some people are stabbed by
starvation.

J: Yeah.
P: Yes.

J: Do you think that you were prepared at seminary to help to deal with poverty and to help
people who are poor?
Pastor Interview: "Pene"

P: No, no, we are not. We are only equipped how to get tithes from such people. And when you find such poor people, it just makes you feel stuck where you can start when you say such poor people who does not even have what to eat in the house and then you will say he or she should tithe.

J: Mm, hm. So do you wish that you had been prepared to deal with and to help support and develop communities with regard to poverty?

P: Yes.

J: If the seminary or the L.E.C. could develop for pastors like you, Ntate Pene, would you want to attend these programmes to help learn development skills and address poverty?

P: Yes, I would, I would. Here in my parish I’m going to start working with them to see that at least in their home they have some vegetables, you know. There are those agricultural methods that we have to teach people that at least they should not buy vegetables, they should not buy maize and all that stuff, yes.

J: OK.

P: Go and just – a production just on the consumer level, yes, because most of people can’t even produce anything so I understand that people need to be educated about some means to free themselves from this poverty.

J: And how about HIV and AIDS? Is there a problem of HIV and AIDS here in your parish?

P: Great problem. People are praying. People are dying at an escalating rate, yes. We have to attend so many funerals and all that stuff. We are still trying to educate them. I know the L.E.C. is implementing a policy that we should talk about issues but at the moment, the people are really dying.

J: Mm.

P: Yes.

J: When you were in seminary, did you have instruction about HIV and AIDS?

P: Yes, I did.

J: OK.

P: And also that helps me a lot.

J: What was that like?

P: Like how do we counsel people and how can we try to assist orphans of this and how can we talk to the audience or to the parishioners to understand that there is a need for going to test and all that stuff, yes.

J: And how often did you have this instruction at the seminary?

P: Not that much quite.

J: Mm. Not that much, OK. But the pieces that you did have you think were helpful.

P: Yes, they were helpful.

J: OK. Alright.

P: Yes.

J: And was it during your time at the seminary that some bo-’m’e came from Scott Hospital to do this?

P: Yes, yes.

J: OK.
Pastor Interview: “Pene”

J: OK, alright, so I have spoken to them about that so I think I know about that programme.

P: Yes.

J: Ntate Pene, as you look back at your seminary education and you think about how it’s prepared you, what are some kinds of things that you think could be improved about the seminary?

P: About the seminary?

J: Yes.

P: That could be improved.

J: Mm, hm.

P: I think one: as I said, the first thing I would say the curriculum should address all angles of life of the parishioners. As we are now talking about poverty but we have not been equipped with the means to assist our people in such areas, yes. Students – the seminary should see to it that there are enough lecturers in the seminary. Yes, I think those are the main issues.

J: Mm, hm.

P: Yes, enough lecturers at different areas of theological education so as to produce well-equipped pastors.

J: Why don’t we have more Basotho lecturers?

P: [laugh] I think it’s because, I don’t know if I am right or wrong, but I can say that our church does not want to send pastors to further their studies. It takes a long time. I don’t know if at the present moment we have any pastor going on with studies.

J: Mm. Yeah, we don’t have any right now who have left their pastoral work to study.

P: Yes.

J: I think, as you know, our Executive Secretary…

P: Yes.

J: …is working to finish his doctorate at UNISA.

P: Uh, huh. I only know that.

J: But still he’s not left his post.

P: Yes.

J: He still does his work.

P: Yes.

J: So, why do you think the church doesn’t want to send them away? Is it because it takes so long?

P: It might be it takes so long, it might be – let me tell you very interesting something, since I left the seminary, I have asked different pastors, “Hey, you know, I’d like to further my studies. How would the church help me to further my studies?” And then they said to me, you know, it was surprising from different pastors I got the same answer, they say, “No, never speak about going to school because you will not be ordained and you will never go to school.”

J: Oh, really?

P: Yes, this is what I got.
Pastor Interview: “Pene”

J: Hm.

P: Yes. And these are the pastors really at the high ranks…

J: Mm.

P: …or the people from, we would say – they have a long service in this church and they have a good understanding and they tell me the real thing.

J: Mm, hm.

P: Yes. They said, “Just keep quiet and do your work there.”

J: Mm.

P: They I asked myself, “Till when, when should I wait, till when? What if I am not ordained?” Because there are some pastors who are not ordained for some certain reasons. It means I will not go to school there.

J: Mm, I see.

P: Yes.

J: So even if you want to go to school, you’ve been advised not to ask.

P: Not to ask, just keep quiet.

J: Because that will harm your chances if you ask.

P: Exactly.

J: [laugh] So, you’re free to do whatever you want as long as you do everything you’re told.

P: Exactly.

J: [laugh]

P: In this church you are free when you are like that.

J: I see. Is that true freedom?

P: It isn’t.

J: It isn’t.

P: Yeah, it isn’t true freedom.

J: Alright, but at least you’re free from people being angry with you and scolding you.

P: Yes.

J: OK.

P: Yes.

J: I see.

P: But is that freedom also, it is not a freedom, I think, because now when I leave a certain stage of not being free, then I have entered into another stage, you see. I am now a pastor who cannot further his studies in his current stage. I don’t know when if I will, yes. [laugh] Some people have that ambition just to go on with their education but if there are some blocks behind them, it makes it impossible.
J: Now you mentioned that you asked the pastors how could you find help from the church.

P: Yes.

J: What if you found your own help? What if you – could you then choose to continue your studies?

P: I will tell you something here after this tape. Then they said to me, “If you find your own way, know that you will be dismissed from the church.”

J: Oh, so the church doesn’t want you to choose for yourself and find your own way.

P: Yes. You will be dismissed from the church. And once you are dismissed, then it means you are gone with your pastorship.

J: Why do you think it’s that way? Why doesn’t the church want you to further your studies and help yourself and these things?

P: I really don’t know, Ntate Jeff. I think there’s something wrong along the people in the top rank there.

J: Mm.

P: Yes, there is something wrong there which needs to be corrected.

J: I see.

P: Yes.

J: OK.

P: This is what I am thinking of.

J: Alright.

P: Yes.

J: Well, Ntate Pene, what are the greatest challenges facing the L.E.C. today?

P: I have an understanding that the greatest challenge that the L.E.C. is facing is that it might be torn apart. Because there’s a struggle of power in this church. So it’s just, to me it’s just a matter of time who just tolerate one another, yes. This is what I am thinking. That is the great challenge, we need people who will unify the church.

J: Mm, hm.

P: Yes.

J: And today we don’t have people who unify the church.

P: So far, so good in the L.E.C..

J: Now I’m going to ask you to do something and you might not want to do it.

P: Yes.

J: Who is the struggle between? Who are these people who are struggling for power?

P: You know, the executive, within the executive ranks of the church.

J: Uh, huh.

P: Yes.

J: OK.

P: Yes.

J: I see, so inside the executive committee.
P: Also inside, also, you know, [laugh] Ntate Jeff, inside the church, outside, executive, these high ranks.

J: High ranks.

P: They are fighting for the power...

J: Uh, huh.

P: ...in the church.

J: OK.

P: Yes.

J: Is the seminary involved in that?

P: Yes, it is.

J: OK.

P: Yes.

J: Alright. And all of this fighting for power doesn’t unify the church.

P: To my opinion, it doesn’t unify the church.

J: OK.

P: Yes.

J: Alright.

P: And I understand that – I don’t know if I am wrong, Ntate Jeff, but I have an understanding that any community, whether in the church or not, in order to function well, it has to have educated people, you know, because it’s only through educated people that we can [unclear]. So if you don’t have such people who are equipped in those areas, then how can we grow the church in these days of modernity?

J: K, I understand. Are there any other challenges that you would like to list for the L.E.C.?

P: Other challenges is that, because of these conflicts within the church, I have the feeling that most of the parishioners, so to speak, they are gradually leaving the church and joining other churches.

J: Gradually leaving the church.

P: Yes.

J: And entering other churches.

P: Entering other churches.

J: OK.

P: Yes.

J: Mm.

P: This is what is also facing them. For, as I am saying, for instance, I am given a target to meet, yes. And in the area where I am living, my survey gives me that about 30% is only the working people. Seventy percent is non-working class. And with that target I am given to achieve this year, if I fail, then it means it’s going to be difficult for me, you see, to function in the church. So with about 30% working people, then 70% non-working class, it means more load will be to [laugh] these working class.
Pastor Interview: “Pene”

J: Mm, hm.
P: So it makes really a difficult job to deal with. But then, the real issue is that our church, you know, if these conflicts, if transparency and accountability is seen in the church, I think things will become okay, yes.

J: OK. Ntate Pene, can you define for me or describe for me what ministry means? What is ministry, the Christian ministry?
P: Ministry, my understanding, is to deliver the Word of God to people, yes.

J: OK.
P: And to provide pastorship to them. To go, to seek people and all those people who are, who have difficult problems in life. This is what I think it is, yes. But then I think it is also important that you, the one who is carrying out the ministry, is it possible for you to do that ministry? I don’t know if you understand me.

J: I’m not sure. Does it – are you saying are you well-equipped to do the ministry? are the things that you need provided for you?
P: Yes, for instance, once, you know, if I am independent, I feel I would carry my ministry more effectively. If I am independent than when I am under the cover of the church.

J: Oh, so you think part of the structure of the church is preventing you from doing a good job as a minister.
P: Yes. Yes.

J: What kinds of things do you---
P: For instance, there is a, you know, we are not paid in the church. We are not paid.

J: You’re not paid?
P: Yes. It’s just that we are given a token, so to speak.

J: A token. This is the stipend.
P: Yes.

J: And do you receive it each month, Ntate Pene?
P: No.

J: No.
P: It depends upon if I have sent my, what I have been - I’m given a certain amount to send to the central fund. If I don’t meet that, then I am not paid.

J: And this is mostly from that kabelo amount, right?
P: Yes.

J: And then the other offerings are separate from the kabelo.
P: Yes.

J: OK.
P: Yes.

J: Mm. OK, so that’s one thing that makes it very difficult for you to be an effective minister.
P: Yes.

J: OK.
Pastor Interview: “Pene”

P: I think it’s also important for the church to, you know, how do I put it? – placement of pastors at different areas. They know the topography of our country. They know this pastor is talented in here and this pastor is talented in here. So that they can make their life easy and enjoy the work, yes.

J: Do you think pastors are placed according to their talents and gifts?

P: No, I think they are – it’s vice versa.

J: They’re placed where they’re not going to be able to use their gifts.

P: Exactly.

J: Why?

P: I don’t know.

J: OK.

P: That one I don’t know, ka ‘nete, myself.

J: Mm.

P: So placement, I think they should also look at the placement.

J: Mm, hm.

P: Yes, they should know what type of pastor is he. Will he fit for this area?

J: Mm.

P: Will he enjoy it? Only, because I think the first – you know, Ntate Jeff, as you are saying about the ministry, [laugh] I understand that one has to take the ministry to the people and regardless of conditions in that place. But sometimes for the life of that pastor, it also has to be ‘look how he’s going to live.’ I think so, yes.

J: OK. Well, Ntate Pene, we’ve talked about many---

P: You know, sometimes myself, I don’t have a difficult with dealing with my pastoral issues or to do my pastoral work here.

J: Mm, hm.

P: But sometimes I feel bottled-up.

J: Mm, hm.

P: Yes.

J: And you think that has something to do with how the church does placement and how the church is structured and how power is controlled and all of those things.

P: Yes, exactly.

J: OK.

P: Yes.

J: OK. Well, is there anything else you’d like to say before we finish? I’ve asked many of the questions that I wanted to ask about theological education and is there anything else about theological education in the L.E.C. that you’d like to share before we finish?

P: I think we have touched all different angles that we have thought about. I really don’t have anything to say at the moment.

J: OK.

P: Yes.
J: Well, Ntate Pene, thank you very much. I’m going to turn off the recorder now and then once the transcript has been typed in a few weeks, I’ll come back and share that with you, OK?

P: Thank you, Ntate Jeff.

J: Alright, thank you.
J: This is June 12th, 2006 and I’m here with Rev. Mojaki Kometsi, the Executive Secretary of the Lesotho Evangelical Church. Ntate Kometsi, this is an interview about theological education in the L.E.C. Do I have your permission to speak with you for about an hour or so?

K: Definitely, Jeff, yes, you are.

J: Alright. May I record our conversation on this digital recording device?

K: Yes, yes, of course.

J: And, as you saw on the consent form, you understand that this is a part of my research for the PhD degree at the University of KwaZulu-Natal, is that so?

K: I do, I do.

J: Alright. And I’m not offering you any gifts or money in exchange for this interview.

K: Yes, yes.

J: Also, I may use quotations from this interview and your name, Mojaki Kometsi, as Executive Secretary for my thesis, for articles submitted for publication, or other academic presentations and publications. Is that understood?

K: That is understood, yes.

J: Alright. I will be typing a transcript of this, in fact, I’d like to ask my wife, Susan, to type it. Is that OK?

K: That’s OK.

J: Once the transcript is typed, I’ll bring it to you so you can read it and if you see that there’s something that I’ve typed inaccurately, you can correct it at that time.

K: That’s OK.

J: Alright, let us proceed. First of all, thank you for your time. I know as a church leader your time is precious so I appreciate this.

K: Yeah.

J: Well, I want to ask you about your impressions about theological education in the L.E.C. You’re unique to the denomination, I think. You’re one of the very few people who is a graduate of the seminary, a former pastor, a lecturer, a former lecturer, and the Executive Secretary. So you’ve had much involvement with that. I’d like to ask you: what’s your overall vision for education, theological education, in the L.E.C.? What do you hope theological education can be and what’s your vision for it?

K: [sigh] This is a very, very broad question. I don’t know whether I will – mm – that exactly what I will say is what you want. I look at theological education in the L.E.C. as something that – it has started long time ago. One would hope that, since it is the first church in this country and also the first church that began theological education – which have gone far away now, I think we have a very big, you know, a very good background of the theological education in this church. But we have been moving very slow, so much that churches that came even later in this country are quite ahead of us. Of course I have to mention at this point that for a long, long time the Lesotho Evangelical Church has been fully dependent on theological education, especially for trainers, on expatriates and we should have trained our native Basotho people long time ago. We have very few people now who are Basotho, so that we cannot be dependent in that way, on the expatriates. We have a very good background, we have good resources, and we have trained quite a lot of baruti, if not all, most of, baruti, ministers of this church, are trained at Morija Theological Seminary. And I think now it’s just a little over two decades that the seminary staff has been directed by a Mosotho, not an expatriate and we have gone this good way so far.
What is lacking, among other things, because there are a lot of things one can say about this, what is lacking is that the church, together with the seminary, has been trying to upgrade theological education and the best way to upgrade theological education is to put the only seminary that we have in the, maybe, the international standard, maybe to have links, connection with other theological institutions here and even abroad and also to have connections with other institutions of tertiary education like university. We used to have a partnership with the University of Lesotho, the National University of Lesotho, but for other reasons that are even not worth mentioning here, that link, it’s no more. So I think that is one of the things that is lacking. We cannot say we know what standard we are, not unless we put us to the standard of the other institutions of higher level. So I think that is one of the challenges that is facing the church now, that we need to be accredited, yeah.

J: I see. Do you see forces at work in the L.E.C. to move towards this accreditation?

K: I’m very, very optimistic about that, yeah, because, after all, the seminary, it’s entirely, entirely controlled by the executive committee. The board is there to give way and to advise and to make other decisions but that is the only school that is directed and controlled by the executive committee. So if the executive committee’s optimistic and working very hard to, you know, to develop, to upgrade, it depends on the executive committee. I’m very optimistic that we are heading towards the success of the seminary, that will really upgrade baruti so far.

J: Now, the executive committee, I know, is in charge of all of the various ministries of the L.E.C., which makes it a very busy committee.

K: Yes, yes.

J: Is it likely that the executive committee will table discussions about this matter, or is it more likely that someone could make a proposal to the executive committee to accredit the seminary and then it would be discussed?

K: Both sides, I think it is possible because we cannot say if someone who, maybe even legitimately, presents a proposal or, yeah, to the executive committee, that can be denied. I know when some, couple of years ago, maybe about five years ago, when I was one of the faculty members at Morija Theological Seminary, we had some very good suggestions and we had even drawn our recommendations down - possible means to upgrade the seminary that were tabled before the executive committee. I know the executive committee, I cannot say the executive committee denied all that, it’s only that there’s a problem that there was too much on the table of the executive committee – so much that, until now, that very important matter has not been dealt with. So I’m very, very sure that whether the faculty members or the board members or even individuals who have, you know, good will for the seminary, can have suggestions for the seminary that can be looked and not just – I know this is – even the present executive committee, of which I’m not a member but working with on a daily basis, I know they have very good hopes for the seminary.

J: When you talk about the upgrading of the seminary and accrediting of the seminary, do you mean such that it might offer a Bachelor’s degree or do you mean in some other manner?

K: Yeah, I mean that. I mean upgrading may be, the first step of upgrading may be to have connections with other universities or seminaries so much that we can even have external examiners. So that we, you know, we put ourself on the scale, of the level of education, theological education that we are offering to the people. And also, that will also give way to upgrading, you know, in terms of offering a higher degree than the one we are offering now.

J: You mentioned earlier the relationship with NUL, and you mentioned, I think rightly and helpfully that it’s not worth talking about why that ended or didn’t end. So I’d like to ask
you instead what things do you think need to be put in place so that we can begin to have relationships like this possibly with other universities here in southern Africa?

K: [sigh] Yeah, that is a difficult question to answer. I think, first of all, because people who are at the seminary, who are currently running the seminary, you know, like the seminary board and the faculty working together with them, kind of, you know, advise the executive committee, advise the executive committee in matters of, you know, improving maybe even the infrastructure of the seminary, to find resources how to improve the infrastructure, also to improve the level of tuition meaning to have, you know, qualified instructors maybe to the standard of the church, qualified instructors so that whatever they, you know, they recommend before the church, now the church can take a step, can take a step to invite, yeah, to invite faculties from outside so that we sit down together and see what we are lacking, what they can be of help. Maybe even what they are lacking then we can help. I think then we can sit down and – because we cannot just work together and not knowing, you know, from within, not knowing what other seminaries are offering – what we, if you want to climb the mountain, it’s best to discuss first with someone who have tried to climb a mountain or who have succeeded to climb a mountain and talk about the ups and downs of climbing a mountain, you see?

J: Mm, hm.

K: Yeah, not unless we talk or we sit down with other faculties, you know, from different institutions, we cannot know what we need in order to upgrade the seminary.

J: Now, in your opinion as somebody who works with the executive committee, one step might be for the board then to be proactive in making some sort of recommendation…

K: I think that is the best way to do that, yes, yeah.

J: Alright. You mentioned earlier that really one of the issues has been that the seminary has been dependent on expatriate lectures and, of course, I am one.

K: You are one.

J: And that we really haven’t had enough Basotho in the L.E.C. at the right level of education to teach at the seminary. I guess I’d like to ask you, in your opinion, what are some forces that have prevented that and what are some forces that might help to encourage that so that someday the seminary might be able to be fully staffed by Basotho?

K: When you say ‘what are some forces that have, you know, prevented that’ for a long time, I’m not quite sure because when I was a mere Christian until when I entered the seminary, and while I was a full pastor myself and lecturing at the seminary, I used to hear that churches, our sister churches and, you know, international organizations, they used to offer us scholarships so that we can train our own ministers. And if such sources are dried, there is no where how we can do because I know it is very expensive, you know, to get a scholarship for one student to go abroad. I used to hear that and I haven’t come to the point where I can say, “I’m definitely sure that some of the major institutions or, you know, partner institutions that we have abroad are willing,” but I think that is possible. I also, I also have suspected, just as a person, I may be wrong, I may be wrong. I also have suspected that the leadership of the church for a long time ago has not been very, very strong towards maybe convincing our, you know, the international partners so they can help us. How much we need to have our own Basotho to be trained so much that we cannot be dependent on the expatriates. But I think they haven’t been so much strong on that.

J: OK, so I don’t want to put any words in your mouth. It sounds like what you said is: one is finances – there have to be outside sources because it’s very expensive. That may be one force. And the second thing you’re saying is really there needs to be a strong desire on the part of the leadership in order to make that happen.

K: Exactly.
J: OK. Moving forward, what kinds of things do you think might help for us to begin to train more L.E.C. pastors so that they can teach at the seminary at the Masters level or even at the Doctoral level?

K: On the part of the resources, I also believe that, even though we are a poor church and living in a poor country, but I also believe that the church as a whole, meaning at the grass roots level, has to be conscientized to know that it is our responsibility to train our own leadership. As the church, I am saying, you know, the parish because when I’m talking about the church, we mean where people live which build up a church. There have to be cogentized to know that we are responsible, we don’t have to fully depend on the outside, you know, resources or being financed fully because, you know what, we don’t have money, we don’t have resources, but I’m telling you if we like this church, and we can sit down and strategize and plan what we can do, we can have some resources. Maybe in two-three years’ time, the church, with its own resources, can train one or two ministers. That’s where we have to begin. That’s where we have to begin.

J: Mm. Now, I just want to double check something with you…

K: Yes.

J: …I think, from my investigations, I’ve discovered that there’s only one ordained pastor in the entire L.E.C. who has a doctoral level education. Is that so?

K: That is so. That is so.

J: And it, as far as I know, even if I look back 40 or 50 years, there’s no other, and we’re talking about the director of the seminary.

K: Exactly.

J: And you, of course, are working on a doctoral thesis. You would only be the second moruti in the L.E.C.…

K: If I succeed, yeah.

J: …if you succeed…

K: I’ll be the second, yeah.

J: …with your DTh.

K: Yes.

J: And yet, Morija has been called selibeng sa thuto for many, many years and yet the L.E.C. was one of the very first organizations in southern Africa to have a normal school, through the PEMS, to have an evangelist training school, through the PEMS, and to have a seminary. Is that also so, I believe it’s one of the very first.

K: Yes.

J: So, it’s, I think, it’s not that there aren’t the resources intellectually. I think you and I both know we have some pastors who are very brilliant pastors…

K: I know, yes.

J: …so would you agree with me that it is possible intellectually for the L.E.C. to provide its own instructors for the seminary?

K: It is possible, Jeff, yes.

J: Now, you mentioned really as a goal for the church to have more Basotho instructors and not be dependent upon expatriates but do you feel, as a former lecturer and as a current Executive Secretary, that expatriates add something to the program at MTS?
K: Definitely, definitely, I won’t think even if I know, I’ve just said that we don’t have to be
dependent on the expatriate, you know, lecturers but we need them. We cannot stand on
our own. Even if it was not for the reason that we cannot fulfill every faculty, you see?

J: Mm, hm.

K: If it is not only for the reason that we cannot fulfill every faculty with Basotho lecturers, but
we need people from outside with their experiences, with their good ideas so that we can
exchange ideas and to look at things – this is the reason why even wealth organizations,
you know, enjoy that they don’t stand as an island because to stand as an island you cannot
even be able to face the challenges, you know, the other institutions in the world are facing,
you know, to, you know, that is networking, exchanging ideas, that is the way of sharing,
you know, mutually sharing the gifts and sharing ideas and that is the only way we can
grow. So we need expatriates even if we are fully, you know, even by the time when we
will say, “OK, we are go— we don’t need them only because we are lacking here and there.
We need them for, you know, for the sharing purposes.”

J: Mm, hm.

K: Yes.

J: Thank you, Ntate. My research has been focusing on six different areas and I’d like to just
briefly ask you about each of those areas.

K: Yes.

J: They are campus life and the general course of study at the seminary,…

K: Yeah.

J: There are the applicability of the curriculum once the pastors make it to the parish. Field
education. Basotho cultural traditions. Poverty. And HIV and AIDS.

K: Mm.

J: So I’ll ask first one question that’s been coming up around the campus life and general
course of study has to do with the worship life at the seminary. And I’m just going to ask
you for, again, your vision. What do you think the worship life at a seminary should be and
how should it play a role in a seminary curriculum? Or should it?

K: Yeah, as far as I have viewed the worship life of the seminary,…

J: Yeah, and I’m mostly asking you for what you hope that it can be or what a positive
worship life at a seminary would be. But feel free to…

K: Yeah. One thing that, when one enters the seminary just from the village, from the local
church, you know with our, you know, our different, you know, traditions of worship, one
would think that when one enters the seminary, that a certain power of inspiration, an
inspiration that is directed to someone who is going to be the leader in the church, has to be
instinct. I’m not saying that the worship life in the seminary is so weak that is doesn’t give,
you know, direction but I think what I’m saying is this is what one was hoping and even
when I first entered the seminary myself, that is what was in my mind – that the worship
life at the seminary should give direction and inspiration that if I’m just a student living in
the seminary, and my worship life has been affected in such a way that I feel that after
graduation from the seminary, I’m going to be a leader. It has to be a creative type that the
Holy Spirit or the gifts of the Holy Spirit will inspire us to be creative even more, even
training us so that when, now we are leading our own churches, whether local churches or
maybe at other levels so that the Holy Spirit has been working with us that we become so
creative, you know, because you know what, the traditions of the church sometimes you do
one thing…

J: Mm, hm.
K: ...maybe you are using the liturgy book, using the liturgy book, you read the Bible, you sing the hymns, the hymns do not change, they have been sung for a long time ago, more than hundred years the same hymns, you do the liturgy, you repeat it every Sunday so much that it doesn’t give you meaning, it doesn’t inspire, you don’t even get the message from that, so I believe that the liturgy have been made and that’s where we’ve got to start. You know the liturgy, you know how to do, but they amend, they amend to, they amend just an example, so that we can be as creative as we can. So that we can even introduce new things, new ways of worship, new ways of worship that even inspire people because when you are a leader, you are involved with many levels, you know, of education, of inspiration in the church that you are leading. I think that’s– we’ve got to look forward for.

J: One more thing about campus life and then we’ll move on to the other five areas. And that is, just in your personal view, what sort of atmosphere amongst the students and faculty and administration would you like to see in the seminary, ideally? And I’m not really asking you to comment on what we have or haven’t seen but what kind of atmosphere do you think a seminary should have between the students, faculty, and administration?

K: First of all there must be a sense of respect among all adults, we are talking about students, we are talking about the faculty, and maybe the higher level like the board, we are talking about – OK, there should be the sense of mutual respect but there should be freedom of life because at the seminary, that’s the place where we are exploring life, we are exploring how the Christian life can, you know, Christian life can work or we can experience Christian life living together as a community but at different levels, you know, and that, you know, hierarchy where there are students, there are those who are just workers at the seminary, the faculty, and the board. I’m saying that sometimes the seminary life can be made so difficult for students, you know, difficult even to approach the board members or the faculty members. I think that it shouldn’t be like that. It should be that when we are praying together, we must pray together as a community because as Christians when we are praying together, worshiping together, there is no one who is above the others in that level. But when we come to class we know who are the leaders, the faculty are instructors and they are instructing us so we must show them that respect but when we are just outside classes and living at the campus, we also have to know our boundaries but have that freedom that we are a community, we are like a family, yeah, because what we practice and the type of life we live at the seminary, it’s what we are going to demonstrate when we go out of the seminary then become leaders of churches, of our local churches. So that when you are a leader, you are a pastor, young babies, young children, the youth group, Bo’M’abana, all people of all levels, of all ages, all, you know, ages, must approach you saying that you are the leader but you are a human being, you are approachable and you are welcoming, respectful, all that must be accommodated. I don’t know whether I am trying to explain myself and that idea.

J: No, I think I’m hearing you very clearly.

K: Yeah.

J: Thank you, Ntate. Now how about the field education program at the seminary. We have one year practical during the fourth year for our theological students now. And I guess I’d just like to ask you do you feel like that’s a good program and what are the areas of that program that you think are good or that could be improved?

K: That is a very good program, let me, yeah, just concerned. It is a very good program, though sometimes I think we were thinking about maybe the duration, you know, of the seminary years should be increased by one year, because of other reasons like sometimes we see the level of education in Lesotho is not just going up, it’s decreasing somehow but that is another side of it. But the field program is a very good one. I think it should be improved. Earlier on, as far as I know, until recently when some new elements were put into it, it was that after three years of theological training, one would be sent outside to go
to, you know, to go into practice, be assigned to go to a certain pastor in a congregation in a particular consistory to deal with, so that you are engaged for a full twelve month in a practical pastoring of a parish. As far as I have learned, the time that a student is away from the seminary – the seminary begins, because there is hard work at the seminary, you know, the seminary, there is some sort of disconnection. There is no follow-up even though a student is doing that year, doing the practical work of moruti but there is no follow-up that the instructors are following-up, you know, or offering assignments that may even be practical because I think the shape of the curriculum can be that, if I am doing Old Testament Theology like I was teaching Old Testament Studies, when students go out for practical purposes, I should follow them up and give them assignments that they will, you know, be applicable in a practical way. So that when they come back, they come back with a report or they’ll write a paper based on the practical side of the subject that I’ve given them. But I know recently that there was, for a long time there has been only major course which is Pastoral Theology that students were involved that for a year they have an assignment but the rest of the other, you know, subjects students would just forget and come and resume when one comes back to the seminary. I think that has to be strengthened.

J: OK. The courses at the seminary now, do you feel that they are applicable to true life in the L.E.C. – when a student leaves the seminary, having had the courses that he or she has had, do you think they do a good job of preparing the students for the work of a pastor?

K: Yeah, the courses that we have now, I think, though we still have, you know, we are lacking, we have some other courses, some other courses which we should be offering at the seminary but, unfortunately, we are not offering because of the, such problems that we have but the courses that we are offering here at the seminary are good to train ministers for their future work at the seminary – at the parishes. But in particular, I didn’t know whether you had something in mind that some of the courses were not being relevant to the work of each minister being trained but I think when, for example, I was offering Biblical Languages Grammar and Biblical Languages Hebrew and Greek, also offering Old Testament. Those are basic and fundamental, you know, those theological studies because, in practice, a minister has to understand the Bible because the Bible has to be interpreted in words and in action. So, to understand the Bible, it needs to go back to the original languages and also to penetrate into the theology of the language itself and also even other, you know, subjects like the doctrine of the church, that is very important. Like the history of the church, I mean church history and the L.E.C. history and many others. I don’t think there are any subjects which I think is just a waste of time, that cannot be applicable, you know, yeah.

J: OK, thank you. I’d like to ask about Basotho cultural traditions. And I’d like to ask, well, I’ll just say, first of all, that I know that in the constitution of the L.E.C., there are some very specific Basotho cultural traditions that are mentioned. And that even in the president’s recent speech at seboka, he mentioned some traditions and, for instance, lebollo,…

K: Yeah.

J: …and he said really that he hopes that our church will not have any part of these things. In fact, I think he said that they smell of heathenism. So what I’d like to ask you is: as we’re training students at the theological seminary, what are ways that you would think the seminary should or should not prepare students to address theological issues that might have to do with Basotho culture and Christian tradition?

K: Yeah, that’s very difficult but I know practically for a long time there has been that controversy within the church up to the level of seboka. How do we embrace these traditional traditions how to embrace them or we accommodate them in the Christian religion because many people, many people, as I have heard and I have read, were thinking
that, were thinking that, when the first missionaries came here, they came from the western
civilization, they were Christian but they came with the Bible, with Christianity but they
came together with their western traditions and cultures. So much that instead of giving
themselves time to understand such, you know, Basotho cultures, they just condemned
most of the cultures so much that when Sesotho were receiving the word, the gospel, they
thought that their traditions were heathenism, were, no, like you have described them. I
remember in one of the speeches that the president had delivered, if it was not in seboka but
it was somewhere else, that it’s high time that the church can go back and try to study,
make a thorough study, about our traditions, compare the traditions with the Bible, with
Christianity and such, so much that when we talk about lebollo, we know exactly, so that
we can translate lebollo, understand what is the, the, the - what? the meaning and the
significance of lebollo as such.

J: Mm.

K: Yeah, because if we just condemn because we didn’t have this, we condemn it because it
has to do with balimo, if there is elements of balimo in lebollo, because balimo, you know,
the Bible rejects balimo 100%, yeah, so that we should not be dependent on balimo. So,

J: K’eng Chobeliso?

K: Chobeliso in Lesotho it’s normal. There was a time in Lesotho when a boy wanted to ho
peoa metsi, when a boy of marriageable age wanted to get married and it is impossible,
traditionally it is very shameful to suggest, say to the parents that ‘I want a wife. I want, I
want, yeah.’ So he would demonstrate in a cultural way, you know, to ra ho puoa metsi
and now the parents will know, that demonstration, what it means, now they will find a
wife then negotiate with the parents of the girl of, you know, that they like. But there was a
time when boys could not even demonstrate or make any sign to the parents that he wants
to marry. Just go without consent, or without the knowledge of the parents, take a wife,
bring, take a girl at night, that’s just bring it and say, ―I have taken a wife.‖

J: This is the chobeliso.

K: This is chobeliso.

J: In fact, recently a man came to me and said that his brother had done that…

K: Yeah.

J: …and now his family had to go and make negotiations because they had gone and taken
this girl.

K: But in fact, proper chobeliso is not that two lovers, a boy and a girl, a boy and a girl who
agree but who also agree not to inform the parents or to involve the parents in that action.
That is not proper chobeliso. Proper chobeliso was that boys or a boy who want to take a
wife then would invite his friends or his peers to go and take a girl by force.

J: I see.

K: That is chobeliso. And when the constitution was denying and rejecting, it was denying
that part that chobeliso, not necessarily when two people agree.

J: I see.

K: Yeah.

J: Not just elopement but a forced marriage.

K: Yeah, that’s what we call chobeliso.
J: I see. So, do you think that the seminary can or should be a place where these kinds of cultural and theological issues are openly discussed and researched?

K: Exactly, I think that is the place. Of course, I also believe that maybe it’s because now we, there are other fields of education that really we don’t have time or we lack instructors, you know, to deal with, but I know when I was a student, when I was a student there that was one of the things that we do. The seminary or that particular field would take responsibility to invite, you know, people who are in the communities or, yeah, in the communities who are leaders in lebollo, who are leaders in this, traditional, traditional healers and so forth – all the things that the church has been quite, you know, divorced for some time, yeah, for religious reasons. Then they will be invited at the seminary. We sit down, they explain all the things, we ask questions, and now we try to explore these things and bring them together so that – because these are the things that we need, you know. These are the things that we need when we are leaders in the church.

J: Now, as far as I know, that’s no longer happening at the seminary. Do you have any idea how it ended or what happened?

K: Mmm, I really have no idea.

J: OK.

K: I only remember that there was a time during my first years of seminary as a lecturer I remember one incident there was a time when the seminary invited someone who was a priest of the Catholic church who was notorious for healing spiritually, healing people and wherever he was, people were gathering, you know, those people who go to church and those don’t go to church, and now what the seminary did was, in order not to, you know, to know exactly what is happening when he’s healing, the spiritual healing that he will lay hands on people, people with various, you know, problems in life then he will pray for the, heal them, even the lame would walk, yeah, the lame would walk, the deaf will hear and the blind see, yeah, that was a time around 1995, you know, yeah, when I first entered the seminary 95-96 and I don’t know whether that is still going because that priest is having the church in Lesotho but somewhere else but has been out of my ---. But I know that that time that man was invited to go to the seminary just to talk to the students, mm-hm. But because, you know, a famous person in that regard like that one wherever he is people just go sit and know he is, he was coming to the seminary but all people from the village and, you know, all the neighborhood of Morija would gather at the seminary as though now there is that particular event that people are coming here. Unfortunately the director of the seminary had to cancel that meeting because it was not intended, you know, to gather people from outside, it was meant for the seminary, yeah, students so that they can sit down with this man, he explain to them what he’s doing, where and what, why his power of healing comes and now the incident has to take place somewhere else. Also, I know because I was instructor, I know that we received a message from the executive committee that that should not happen there even though the purpose of the seminary was not that man should go demonstrate and to heal the way he was healing the students, it was for the purpose of training, like, you know when you are a student you have to explore everything so there was not anything or any stone that you can leave unturned we have to understand everything because at the final analysis or at the end of the day, you are a leader you have to explain all things to the people.

J: So it may be that that incident serves us an example of how we’ve stopped to have outside people…

K: Maybe, maybe.

J: …and you mentioned one element that I just want to see if you’ll confirm and that is that there might have been a difference of opinion between the faculty and the director and the executive committee on the other side.
K: And the executive committee on the other side.

J: OK.

K: Yeah.

J: Alright. Well, Ntate, our time is very short. I appreciate this so much. I want to ask one last question.

K: Yeah.

J: And it has to do – I’m going to combine poverty and HIV and AIDS, two huge things.

K: Yeah.

J: What do you think should be the role of the seminary in preparing leaders and being a voice of the L.E.C. with regard to poverty and HIV and AIDS?

K: There is, what I have heard and have been involved, I think, for some time, though I didn’t have time to do that because of other major and various responsibilities, that the seminary, first of all, had been involved with training students in theology, preparing, what the seminary to begin with, the seminary drawing a curriculum that would incorporate education on HIV and AIDS so that students should know what they are doing, so that students use the Bible because if the Bible’s well applicable so the Bible can be demonstrated and be put to practice so that the curriculum of the seminary should incorporate AIDS education so we use the Bible, we use all other subjects that we incorporate AIDS education. I think that’s where we got to begin. Because as far as, you know, AIDS is all about, AIDS, it’s about people being affected and infected by AIDS or it means plagued so much because of poverty so ministers who have had a thorough education and know how to address the problem or the issue of AIDS to the people they can know how to address the problem of AIDS with poverty so much that their leadership, you know, after leaving the seminary, that their leadership should deal, more or less, with applying the knowledge that they have to the people – how to approach the people so that the people should avoid, you know, should avoid HIV and AIDS or people should not say now, you know, AIDS has been linked so much with sexuality or with sex so much that training of people should really minimize… if ministers know exactly what AIDS is and how to link it with poverty, now their sermons, how they live with people, can be, can apply or can be and also can address the problem of AIDS and HIV.

J: OK. Alright, Ntate, thank you very much. Unfortunately, our time…

K: Yeah…

J: …has come to an end. Thank you so much for sharing this. I’m going to turn off the recording device now but, again, I want to thank you very much for your help and your wisdom.

K: Thank you, too, Jeff.
This is June 14th, 2006 and I’m here with Rev. Mokhahnle who is the president of the committee of seboka and therefore of the Lesotho Evangelical Church for an interview about theological education. Rev. Mokhahnle, you know I’ve asked you to participate in this interview as a part of my PhD studies at the University of KwaZulu-Natal and that it’s about theological education in the L.E.C.. Are you willing to be interviewed?

M: I’m willing.

J: Thank you, Ntate. Also I would like to record everything that we’re saying on this digital recorder that is running right now. Is it alright with you if we record it?

M: No problem.

J: And the things that we say together, then, will be typed into a transcript. I’d like my wife, Susan, to be able to do that. Is it OK with you if she does it?

M: Fine.

J: And once the transcript’s complete, I’ll bring it back to you and you can look it over and if you feel it in some way misrepresents our conversation, you can make corrections.

M: It’s no problem.

J: Alright. And I then will use the things that we say together for my report to the L.E.C., for my thesis, and then perhaps other academic articles, publications, or presentations. Is that alright?

M: Since all the things we are going to say are true.

J: Alright. Yes. [laughing] Thank you, Mr. President. And I’m not offering you any gifts or money in exchange for this interview. Is that clear?

M: I’m not looking forward to that.

J: Alright. Thank you very much. If, at any time, you want to stop and instruct me to turn off the recorder, please do so and I will do it immediately.

M: You are welcome.

J: Alright. Thank you. Now, Ntate, since you are in a very unique position as both the president of the denomination, now in your third term, I believe, and you are a former pastor of churches and a graduate of the institution that we’re talking about mostly, Morija Theological Seminary, it’s very important that we understand you vision and hope for theological education in the L.E.C.. So I guess I’d like to start with that. Can you just share with me a little bit about what’s your vision for how we educate our pastors in the L.E.C. and what that means to the church?

M: Yes, you know, Jeff, this is not only my concern, it is also the concern of the synod, that our seminary needs to be upgraded. It is one of the oldest seminaries, if not the only seminary, in southern Africa that his still standing. But we are still, we are still, you know, backwards. And many seminaries in South Africa were closed. This one is still there. Even those that are in the country I’m sure that the one that is still remaining is that one of the Catholics. But I think there is something that is blocking our way forward concerning the education or the upgrading of our seminary. I don’t understand what that is. The executive committee a few years ago went to Bloemfontein. We visited the University of Free State. And the intention of the visit was to build relations between our seminary and the University of Free State. We were looking forward to this at the University of Free State that, you know, to assist us maybe with ministers, not ministers, but professors, not only that but also that we should have free access, our students could move freely between our seminary and the university. We went as far as agreeing, you know, with these people at the university that we can even go as far as exchanging professors. Those at the
theological seminary should go and teach at Bloemfontein and those at Bloemfontein should visit our seminary. And the students, no matter what class they are, those people were willing to admit them and upgrade them and help them. I don’t understand what happened. I had a group of people with me when we visited, I led a group of members of the executive committee. I had even invited some who were not in the executive committee, even the director of the seminary was included in my delegation to Bloemfontein. I don’t understand why it is not like that. What came into my mind was that this would even help us, you know, to have these external examinations which would, you know, help in upgrading the seminary. Previously, before I came into the office of the presidency, the executive committee had invited WARC, World Alliance of Reformed Churches, to assist, to make researches and assist in upgrading the seminary. Those people left the report for us but I don’t know what is happening. I don’t know what is happening. We are still left with this five years diploma education, I don’t understand what it means but it is like that. We, together with this other group would like to see the seminary upgraded.

J: And when you say ‘upgraded,’ just to be sure, you really mean that it will offer an internationally recognized Bachelor’s Degree…

M: This is what we are looking forward to.

J: Alright.

M: And we would like to see, you know, since it is that kind of school in Morija, our church being the oldest, we can even turn it into a university, we stand a very good chance of turning that seminary into a university.

J: Mm.

M: We have enough buildings, even though other people do not see it that way, if we have Thabeng, we have Scott Hospital, we have Mopato oa Morija, we have the seminary itself, we have the girls’ high school. We have enough. We have our brothers and sisters all over the world who can come and help us once we establish that.

J: Mm. Yeah. And, Ntate, even though we agreed that we would not speak Sesotho during this interview, it is interesting that Morija once was called selibeng sa thuto, and now, as you say, our seminary seems to be falling behind. So I agree with you. Now you mentioned that you weren’t sure why it was that we’re not moving forward and I’d like you to think about that a little more if you could.

M: Yes, you know, what I don’t understand, since you know our church, we have the staff at Koapeng, we have teachers, professors at the seminary. We have the board and above the board we have the executive committee. We have to work hard and see where the bottleneck is. I was expecting that the staff itself would move, would come up with ideas and push the board. And the board would come up and push the executive committee. But I don’t see that happening. Maybe the staff is not looking forward to that. Because we don’t hear them, you know, pushing this thing, you know, talking about this thing, you know, and once they tell them that, I’m sure even the board will feel the pressure and then it will pressurize the executive committee.

J: Now, I will share with you that, in my ongoing research, that I have questionnaires filled out by members of the teaching staff and also by members of the teaching staff who are also pastors. All of them have suggested they want the school to be upgraded. They want external examiners. They want a Bachelor’s Degree to be offered and they want upgrading. So I’m wondering, it’s probably not from the faculty. Now I do not have information yet from the director of the seminary.

M: But, do you know, another good thing is if the staff would like the school upgraded, why does that not come up to the executive? The board, then, is in between.
J: Mm, hm.

M: The board – maybe there is something wrong somewhere.

J: I see. It could be. And, of course, now you know the staff, we do not have direct access to the board of the seminary. We’re represented only by the secretary of the board who is the director of the seminary.

M: If you dislike that it means that we also have to sit down and review the regulations and the – for the seminary.

J: It may be.

M: There is something wrong there.

J: Of course, we could write a letter.

M: Please, and the letter should be written to the board.

J: Mm.

M: If you dislike that it means that we also have to sit down and review the regulations and the – for the seminary.

J: It may be.

M: There is something wrong there.

J: Of course, we could write a letter.

M: Please, and the letter should be written to the board.

J: Mm.

M: And the board should come up to the executive committee.

J: Now…

M: You have to be proper like that.

J: If it’s part of your vision to upgrade the seminary, and you mentioned that the staff could push the board and the board could push the executive committee, is it possible for the pushing to move in the other direction? Since you mentioned that the synod also seems to be in favour of this.

M: I’m sure it is. I’m sure it is. It is possible, you know, and I think we have to do it like that.

J: Mm. I see.

M: Yes.

J: Alright. Now, as you look at the pastors that have been coming into the church over the last ten or so years that you’ve been in this office, where do you see their strengths and qualifications based on their education and where do you see some areas where you hope that they can improve as we continue to educate pastors?

M: I think we do have good ministers, Ntate. But I think we’re still lacking – one thing we have to look at is that the times have changed and people that come out of the seminary are young people. And they need a lot of training in addressing the public. There’s a lot of work that has to be done. Sometimes you will notice that there’s a big gap of age between them and the people that they have to be, to lead. And sometimes they fall in a trap of thinking that to close the gap, the age gap, between them and the congregation is to be rude to the people. That is the main problem, to be harsh to the people. They think by so doing that the people will be afraid of them or they will respect them. It does not work like that. So, I’m sure we have to work hard and change their way of thinking, you know what I’m trying to say, they need a lot of training concerning that. Yes. And, besides that, as I am saying, time have changed. We also have to be aware that the people that these people are coming to lead are more educated than them. So we have to equip our people. They should be, they should always appear to be ahead of their congregations. But if they are at the back and these people are ahead of them, I’m sure that their work is not going to be easy, it’s going to be, it’s always going to be very difficult for them. So we have to quickly upgrade the seminary.

J: Now, in the meantime, and I hear you saying ‘quickly’, but in the meantime, there are some pastors who are seminary graduates and hold this five year diploma who seem to be very intellectually gifted, in my opinion, and, of course, you know I know…
M: Yes.

J: … just about every moruti in the L.E.C.. There are some institutions, both abroad and here in southern Africa, who would offer scholarships for some of our pastors to go and earn Master’s Degrees in specialized areas of ministry. Do you think that the L.E.C. should encourage pastors to continue their education?

M: If I could put my hands on that, I would be more than happy. If there is one thing I would like to see for our ministers, it’s for them to be educated.

J: Mm.

M: And if there’s someone somewhere who is willing to assist, I’m looking for that assistance.

J: OK. And so, if you could receive letters or words from various institutions, then immediately we could put our pastors into programs…

M: Of course.

J: That would be wonderful.

M: Of course. We did that with, in the past four years, we did that, we trained about four ministers with the assistance from international organizations abroad, so we are looking forward to that assistance. You know, it is very expensive to pay for the scholarship of ministers who really need to be assisted in that.

J: Mm.

M: Yes.

J: OK. You mentioned that sometimes these young pastors come into the denomination and, because they see this age gap, that they choose to be harsh to try to demand respect instead of earning respect. What kind of atmosphere do you think we could create at the seminary that would help that to change? When people are at the seminary, how should they feel? How should the life be?

M: I think we’ve go to increase our strength in a psychological approach, yes. I’m sure that if they could be assisted and helped in polishing their methods of approach. It is not always going to be easy to demand respect, yes. We have to work for that.

J: Now, at the seminary, we participate daily in chapel services and I would just like to ask you if you could imagine how you would like to have chapel services? What would you like the students to get from the chapel services?

M: That is where our weakness is. I said that to the executive committee sometimes that we should be thinking of having a chaplaincy at Koapeng, someone should be good to look after the spiritual life of the ministers. And that should be that person’s responsibility. Who will be there and officiate the chapel – when they go, when that time for chaplain comes, people should know they are going to be spiritually massaged, you know.

J: Mm.

M: That is where our weakness is.

J: So you feel that that spiritual massaging isn’t really happening now?

M: I don’t think so.

J: Yeah.

M: I don’t think so. Even in my time it didn’t happen. So because of that lack you notice that there is then going to be a lot of fightings between, a lot of hatred between the students. And we need someone who will stand between that. They should be taught that, to live peacefully, to accept one’s weaknesses, you know, yes.
J: Do you think that the staff at the seminary should encourage the students and let them know when they're doing things well?

M: You know, these people when they go to the seminary we assume that they are responsible people. One thing they have to be assisted is that they should be given freedom of thought, yes. Let them think. Let them act, then, politely. They should be assisted, you know, but take their freedom, it is then when you are going to say, “OK this one is like this. This one is like this.” If you are going to be oppressive to them, you are not helping them.

J: I see. Alright.

M: They will become what you are. They are not going to come out as being truly themselves but they will be representing whoever was lecturing to them.

J: I see…

M: They will duplicate whoever they are.

J: So if we create an oppressive atmosphere there, they will create oppressive atmospheres…

M: Because this is what they spent five years developing.

J: Yes, I see that. I’m thinking about what some folks have reported to me as I’ve been going around and doing these interviews and one of the things some people have mentioned is that over the years we’ve really needed to have expatriate lecturers at the seminary – there haven’t been enough Basotho lecturers who have the right qualifications to fill the right positions. Do you think that’s a concern, and if so, what can be done about that in the short term?

M: It is a big concern to us and this is why I am saying if we could be assisted with scholarship, we would like to see, to be involved in the training of our ministers. Not that they are going to be trained to teach at the seminary, but we have a number of them, you know, whenever there’s a problem, you know, that we are going to look somewhere and then fill out that need. So, it is a concern.

J: Mm.

M: Yes.

J: You know, the fourth year of the seminary curriculum is for field education and the pastors go out into various churches…

M: Yes.

J: …to work with pastors. I’d just like to ask you as one who has been working on the executive committee for so long, how do you feel that that works, is that a good program and where could we improve it?

M: You know, concerning that internship of ministers, it also depends to whom the student is sent. I don’t know what the school looks at when it sends students to the parishes. So, I think that would be good if, I’m not saying that they are sent to weak ministers or what, but we should know what we want when we send people out.

J: Does the executive committee have a say in where the students go?

M: Since I am the president, I was never involved in that.

J: So really that happens at the level of the board of the seminary.

M: Yes.

J: OK. And I hear you saying, though, that you think it would be important that the board have certain criteria to decide which ministers are training our future ministers…
M: Yes.

J: …and one of the things that I would like to suggest, and I’d like to get your feedback on, is that if we don’t have such a thing now, we really should have a training program for these supervisors so that they know what we expect of them when the students arrive, what learnings we want them to provide, the manner of communication with the student so that it’s all…

M: An orientation for – yes! there should be an orientation for those people who will be trainers of these students.

J: And I’m still researching that. Unfortunately, there are many aspects that the faculty, we’re not in the know on so many things.

M: I don’t know if the staff would come up with that, it’s an important thing.

J: Yeah, I think that that might be…

M: Yes.

J: Well, Ntate, I mentioned to you last week when we made this appointment that I had also read in your speech to the seboka that you had raised concerns that you’ve raised before about how the church relates to the cultural traditions of the people of Lesotho. And one of the issues that you mentioned in your speech was that of lebollo and so I’d like to ask you what role should the seminary play in helping students to understand theologically how the Christian tradition of the L.E.C. relates to the Sesotho traditions of the wider culture?

M: You know, firstly, I think we have to make research, find out why did the missionaries oppose lebollo. We should know those bad things that made them, you know, hate lebollo. And then we should, after that we should, because maybe they suspected that there were some hidden practices that were involved. So we have to know those things. If they could be corrected, they should be corrected. We should not, what I was trying to say was that we should not stand on the other side and oppose, throw stones to that thing without taking time to know what it is – what are those bad things that are involved in lebollo or other things before we oppose it. I do suspect that there are those things that need to be corrected.

J: So would it be possible that as the theological institution of this church, that the seminary could be a place where the research could begin?

M: Of course. Of course. I do think that this thing has to start there. It’s part of their education.

J: Mm.

M: Yes.

J: Are there other areas of traditional Basotho culture that you think that the pastors serving our churches might have difficulties with as they work everyday with their people in their theological needs?

M: Yes, there are, you know, Basotho, some of the Basotho still strongly believe in their ancestors and they still do some rituals, you know, to show their respect to their ancestors. When I was in the parish I always said to my consistory that if I am invited to those people who are doing that, you know, to ancestors, I’ll go and whenever they, before they start working I would stand up and say, “No, we open the service with prayer.” Because it is our responsibility to see to that - Christ is involved wherever we are. We are representatives of Christ so wherever we are we should live that out. Before these people, even before they eat their food, I would stand up and say, “Before you do that let’s pray for the food.” We should Christianize that thing.
J: I see. So, not only to condemn but rather to be with our people and to bring the influence of Christ.

M: We are not called to condemn. We are called to call those people to Christ. They don’t know. If we know, we should call them to the light. This is what I was trying to say.

J: I see. OK.

M: Because, you know, Jeff, this has created a big gap between us and these people who are practicing this and lebollo and other things. The church is looked upon as an enemy of these people and we look at these people as our enemy. No, because they will even tell you that lebollo is in the Bible. It shows that people need to be taught. They need to be taught so we are afraid of going to them, instead of going to them we throw stones at them. There’s no difference between us and the Jews. The Jews, instead of taking God to other nations, they kept him to themselves. Up until the time when they failed even to recognize the presence of Christ among them. If the church is not careful it is going to end up like that.

J: I see. Yeah. Now, at the seminary, for the last couple of years, we’ve run into some difficulties where we haven’t had the right instructors for the right positions. And this past year, we’ve had difficulty with a Hebrew instructor. And we all know it’s because he was elected to be the executive secretary for the church. What do you think we might do to begin to fill those positions in a better way and what resources do you think there are here in southern Africa for us to do that?

M: It’s a difficult question, Ntate Moore. But I don’t even understand why it happened because the seboka, I thought that seboka are the first people to know that we don’t have enough professors at the seminary. And instead of, you know, helping the seminary to have more people, they are the ones who took the people out of the seminary. I don’t know why it happened. And I think they will always do it. I think that we’ve got to start thinking about that, you know, yes.

J: I see. OK. And as that time continues though, for instance, that this one individual is working for the seboka, what are some options for us to find someone to provide Hebrew instruction?

M: It is going to take time because this man is full-time here. He has no chance of, you know, doing part-time somewhere. He is full-time here and has a lot of work to do here.

J: Would it be appropriate for the L.E.C. or for the seminary to approach one of the Hebrew instructors at NUL and ask that person to work for us part-time? Are there funds for that and is that possible?

M: Well, I’m sure that is appropriate. But the difficult thing is the last question about the funds. As you know, theologians are very expensive people, yes. We first have to raise funds and then find someone who would help us. We do need an instructor to put there. We need that instructor. And without funds we are not going to be able to support that person.

J: How is the seminary funded?

M: It is funded by the synod. It is budgeted, it is included in the budget.

J: So as we look forward to upgrades, as you suggested earlier, will it be possible for the synod to provide greater funds as the years go on?

M: We shall have to talk to sister churches who are going to be involved, the assistance from sister churches. We will include many people, even the international organizations. We have to tell the world that we now want to be looked upon like this.

J: I see.
M: Yes. We should first understand that we are not, we are not a church by ourselves. We are the church of Christ together with the church of Christ in the whole world.

J: I’d like to ask about two things that I think we realize here in Lesotho a great deal. One is poverty. How do you think the seminary could prepare pastors to deal with all of the issues of poverty that they face when they arrive in the parish because we have so many poor people here in Lesotho?

M: The seminary has to understand that Christ came so that all should have life in abundance. All should have life in abundance. And the seminary should understand that Lesotho Evangelical Church is blessed with land. We have, we do have a big land where we could – where the land could be used, you know, to – as a demonstration field to help and teach the people the good use of our soil, you know.

J: Mm, hm.

M: So, I’m sure the students should be equipped with enough knowledge of helping the people as they go outside. Their work does not end with preaching. They should also, you know, physically help people. This is one way of assisting, of helping our poor people.

J: So you as president, would you be supportive of courses at the seminary that help the students to learn new agricultural methods and ways to use the land that the church has?

M: Sure, I would.

J: I see.

M: Because I love that part of, you know..well uh... [sigh] It depends on – but I am willing, willing to help. It is not good that we are, Lesotho is what it is. We have our people, we have soil like any other country. But we are looking at our soil being eroded, you know. We are waiting for someone to tell us to stop it or to prevent soil erosion for us. Our mountains are naked as they are – it is not anyone’s responsibility, it is our responsibility to cover the nakedness of our earth. And the good use of, you know people are moving from the mountains and they are building houses and they are building industries where they should be using that place for growing food, you know. They are using it for building houses. We also, they also need to be taught the proper use of soil.

J: And the other thing is HIV and AIDS. One: what does the L.E.C. expect from the seminary with regard to HIV and AIDS? and two: what do you hope can happen at the seminary in the future with regard to that issue?

M: Let me commend you for taking that as your responsibility because you have helped us and our ministers in opening their eyes in some ways concerning the pandemic. And I think the seminary has to look upon this as a lesson itself, as a course itself. As a full program that needs to be approached, you know, separately from other subjects. And I’m sure it needs a full-time person working for that thing. Because like that I think the students when they go out, they will be of great use to the people.

J: Do you think that all of the instructors should be well-trained in the areas of HIV and AIDS so they can include that information as they present their other topics?

M: I’m sure AIDS needs to be theologized if it is not yet. We need to include it wherever we are. I don’t think you can, we don’t have a chance of avoiding it wherever we are, in whatever subject you are talking about it has to be included and it would be good if our instructors are, have a good knowledge of HIV and AIDS and they have enough tools, you know, it will be very good.

J: Ntate, when students graduate from the seminary, as we had six from our TS program this year graduate, and they move into the pastorate when they’re assigned to their parishes, in your opinion, what is the main work that a pastor has – what can these students look forward to – what will be their main responsibilities?
M: I had a chance of sitting down with them and talking about what they should expect when they get out. It was a kind of orientation. Even the executive committee on the 30th of this month will be meeting with them even before they send them out. I was telling my standing committee yesterday that we have to have enough time of, you know, helping these people, telling them what they should expect and what the church expects of them when they get out of the seminary. These people they go out as a salt, you know, they go out not only to preach in words but their deeds, their way of living, their way of talking, everything, everything, they are what people should expect. They are an example of what people should expect from a man of Christ. So we expect them, Ntate, to be good examples. Their family life, their relations with other people, their way of talking, their way of doing things, you know, their whole life should make the work of the church easy.

J: And as they go out to do this work of the pastor, being salt to the churches, what definition would you give to ministry or even the ordained ministry? How would you define those terms?

M: We are ambassadors of Christ, yes. We are not of ourselves. We should really represent Christ in bad and good. So we should remain as ambassadors of Christ. We should be aware of what we let come into our ears. Should be careful of what you hear, should be careful of what you say, you should have a very strong control over your tongue, you should be careful of the way of your thinking, you know, be a true ambassador, be a true representative of Christ. That is a minister.

J: Now as you look forward to the life of the seminary as it prepares pastors, and theological education throughout the L.E.C., are there any key ideas or hopes that you have in addition to what you’ve already said about upgrading the academic level at the seminary — are there any other projects or visions that you think would be really helpful for the church?

M: One good thing that would help our seminary, for our instructors to help the church build a culture of learning amongst our ministers. You know, as people we are very lazy to learn. So that is one thing to have, we need to spend much time building a culture of learning. They should not take learning to end when they leave the seminary. Wherever they go, that should be a culture, part of their life. I am having this book, where ever you’re going to see me, I don’t have enough knowledge. I should compare my way of thinking with other people’s way of thinking. So much of my time is spent on learning. When I get home I, there is no other time, when I sit down there is a book in front of me. So I’m sure we should spend much time on that. The use of the library, they should like using the library.

J: I read in an article from Leselinyana la Lesotho a few months ago, I believe it was some remarks that you had made at the ordination of Ntate Motumi, is that so?

M: Yes.

J: And the article suggested that in your remarks you had distinguished between being a pastor only of “lengolo,” of the certificate, I think…

M: Yes.

J: …and being a pastor, I believe it was, “oa pitso,” of the call.

M: Yes.

J: Can you talk a little more about what the difference is?

M: We do have such people. You can see them, Ntate. We do have people who are ministers of the Word because they couldn’t be employed anywhere, they failed everywhere. The only chance that we had was to be a minister. It means the ministry varies. And those people are ministers only to get the salaries.

J: I see.
M: But there are those ministers who are truly ministers. Their involvement with the day to day life of the people will tell you that this is a minister. His respect for the pulpit, he respects even what he says to the people when he gets to the pulpit. He prepares himself. So there’s a big difference. We do have problems in our church, conflicts among the ministers because we have these two distinctions of ministers. Those who are ministers and those who are ministers because they have certificates.

J: What could the seminary do to help it so that we have more people who really and truly believe in their call?

M: It also depends on the instructors. They are the people who are immediately standing in front of the students. And the students, they copy from what they are, yes. The time these students spend in listening to the instructors is enough to change their way of thinking, yes – their personality. So much is left with the instructors.

J: You mentioned some seemed only to have come into the ministry for the salary. Unfortunately, in my conversations with so many pastors, and even my conversation with Ntate Molemoi in the administrator’s office, it seems that we have many pastors who haven’t received their stipend for many months. Do you think that that prevents some people from entering the seminary when they see that some pastors aren’t paid but maybe two or three times in one year?

M: You know, Ntate, I come from a parish myself. I started a parish myself in the mountains. And when I got to that parish there were conflicts and people were not sending money to Morija. As a new minister, I had to spend time, you know, without a salary but I took it to be my responsibility to teach these people. When I left that parish it was one of the best. And I went to another parish at Maphutseng. It was an old, it was the missionary’s parish started in 1847. The buildings were falling. I had, I spent two years at Maphutseng and in that two years I built a church. I built, I did not go out looking for funds. Those people came out with their funds and then we built a church. And then we were even able to pay all that they were owing at Morija. I think we have – if you make these people happy, they will, you will not go out crying that you didn’t get your salary.

J: So, are you satisfied with the way that the pastors are paid with the system that we have in place now?

M: I am not happy. I am always complaining to the administrator’s office that what they give to us is far below the inflation, far below the inflation. It’s disgraceful but much has to be done and that has to be done by us. We have got to teach these people they should know that they are the church themselves. They should know that I am just, I am one of them, I mean, a Christian like them who is lucky to be in the leadership. I am not better than them, as ministers we are not the church but they are the church. And the church will be what they want it to be. The church will not be different from the way – the life of the church will not be different from the life of – from their life. So it will be what they are.

J: Another thing that I’ve asked many pastors about, and also parishioners, is whether or not pastors are leading Bible studies in the local parishes.

M: We are not doing that.

J: That’s also what I am finding.

M: Yes, we are not doing that – even at the synod level…

J: Yeah.

M: …I am complaining about that. I’m always complaining about that. It is not there and that is our weakness.

J: Why do you think it’s happening in that way, that a church would not be opening the Bible together?
M: Are the instructors teaching the students to do that at the seminary? Because if these people are taught that Bible study is part of their syllabus, I’m sure they will practice it when they get out.

J: Yeah. And that may be a problem, in fact, two of us, myself and another lecturer who is also an expatriate, Ntate Hooker, have spent the entire year encouraging our students to study the Bible together. But now we’ve heard through the prefects that a group did begin to study the Bible and now they’ve been stopped. They were told that they are not allowed to study the Bible or to pray together at the seminary because it was unauthorized. How do you feel about such a thing – if it is true?

M: Well, I think the students should be encouraged to study the Bible. They should, even to use it, even to understand, you know, Bible studies would even help them, you know, to reflect, you see. So if they don’t do the Bible study, Ntate, I don’t think they will be of great help to the people.

J: Well, is there anything else you’d like to add as we end our time together? One: I’d like to just say thank you very much but secondly, as you think about theological education in the L.E.C., and this ongoing work that we’re doing, is there anything else that you’d like to add that could be helpful?

M: I don’t have much to add but, you know, Ntate, as I said, we, even our laity, needs to be assisted. We need to have a strong layman’s commission that would even help, you know, the laity to understand the church better than they do. Their involvement in the church, we still have work – we are lacking in that, we are – the seminary’s only concerned with the ministers. Ministers, well it is good but it means that a great number of the people are left behind. So it means that even our, the seminary has to do something, you know, to help these ministers to come out and do workshops when they come out, train these people. They should be equipped, you know, to assist the consistories to run the churches, the parishes properly. They should – we should understand that as a church we are the voice of the voiceless. We should be there where ever people are there. We should be there when they are happy. We should also be there when they are not happy. We should be there when they are hungry and when they are not. We should be there when they are sick, that is our responsibility. We should not only be concerned with part of the people. We should be involved in the day to day life of the people. We should, as a church, be seen, we should be seen, you know, as of great help to the politicians. Because if the church would separate itself from politics as such, we should not be part of party politics but we should not separate ourselves because there is going to be a great danger if we do that. We should understand relations between the church and the state. And I like it here in Lesotho because whenever they have their lipitso their gatherings, they invite ministers to open the meetings with a prayer. Whenever I want to meet with the Prime Minister, I just phone the office and go and talk to him. That is good and our ministers should be assisted, you know, their level of thinking should also be empowered, yes. We should be assisted to understand that we are not only preachers of the Word who mouth the words. We should preach the Word. We should be looked as the true representatives of Christ. OK, Ntate, thank you very much for the interview. It was not easy. It was challenging because, as a leader of the church, people are looking at me – they don’t know the seboka, they know Mokhahlane and when there are problems they want to hear what Mokhahlane is saying so it’s challenging. It’s challenging – it even makes me to think much.

J: Mm. Thank you very much, Ntate Mokhahlane.

M: You’re welcome.

J: Alright, I’m going to turn the device off now.
This is June 20th, 2006 and I’m here with Professor Sebatane, the chairperson of the board of Morija Theological Seminary to talk about theological education. Professor Sebatane, thank you very much to agreeing to participate in this interview. I want to remind you that, as we discussed earlier and as you saw in the consent form, that this is an interview for the PhD program at the University of KwaZulu-Natal and that it’s about theological education at Morija Theological Seminary and that you’ve been asked for this interview because of your important position as chairperson of the board of Morija Theological Seminary. Is it alright if I record this digitally?

S: Sure.

J: Alright.

S: OK.

J: I’d like to also share with you that my intention then is to use the transcripts from this interview, along with transcripts from other interviews, for my PhD thesis, for presentations to the L.E.C. and other bodies, for possible academic presentations and publications. Is that alright?

S: That’s OK.

J: And that before that transcript is released to me, that I’m going to ask my wife, Susan, to type it and I will bring it back to you for your approval. Is that alright?

S: That’s OK.

J: Also I’d like to remind you that I’m not offering you any gifts or payment for this interview. Is that alright?

S: That’s fine [laughing]

J: OK [laughing] Well, at any time if you want me to stop the recording or end the interview, please just let me know and I will do so, alright?

S: OK. Fine.

J: OK, can we begin?

S: We can begin.

J: Well, again, thank you very much for this time. I’d like to ask a very broad question at first to get us started and that is, as the chairperson of the board at Morija Theological Seminary, what are some elements of your vision for theological education in the Lesotho Evangelical Church? What’s important to you as we think about training pastors for the future?

S: I think critical element really of my vision is production of pastors who are going to be able to administer the church of today. I think that, to me, that is critical because it is very obvious that our society is changing, the church, the conditions under which the church operates, the whole context is changing with modernization and so forth, globalisation. It’s changing from the way it used to be in the past so, for me, it is very, very important that we train pastors that are going to be relevant to the members of the church of today. I think that is very, very critical to me – critical to the members, critical to the society, the circumstances under which they’re going to work because they have changed. If I can give an example, right now the number of emerging issues in our society, the issue, for example, of HIV and AIDS, poverty, environment in which we live now. And the church must be with it, in other words, it must be relevant in the sense of producing people, leaders who are going to be able to lead members of the church in this kind of context. I think that, to me, that is critical, critical.
J: Now as you think about the church of today and this ever-changing context and its specific issues, some of which you named, HIV and AIDS, poverty, the environment, what strategies might we employ at the seminary to help to enable these future pastors to be ‘with it?’

S: Right, I basically would have to look at, to have a real look at the way we train our pastors. First of all, the seminary is just a location, a location where it is convenient to have all these students together but our training approaches must enable them to be able to experience what they’re going to meet in future. I think that is very, very critical. It shouldn’t just be theoretical thinking, you must also be able to observe what is going on. We must also try to bring in people from the society, people who are conversant with this context, to come and talk to students. Students must also be able to visit places to see what is going on, so for example, institutions that deal with HIV and AIDS, go and visit those and see what exactly is it. When we talk about the environment, it’s all over, I mean we see what devastation is being done to the country environmentally and this has got implications on the life of the people so different from the way when I grew up. Things have changed definitely. In other words, these are issues that touch on everyday life so all I’m saying is that it is very, very important that we gear our training such that when the students complete the seminary, they have, they are in a position, they don’t just have the theory, but they have actually observed what is happening and we have instilled in them the importance of addressing these issues when they deal with the church issues, right, that’s right.

J: Now, of course, you are an academic educator, and you’re also a member of an L.E.C. parish and so when you talk about these things, I wonder are you looking from your position as an academic and as an educator, and are you also looking from your position as a member of an L.E.C. parish who will have pastors in the future and who has a pastor today?

S: I think both, both, all those aspects. I am an educator who also happens to be a member of the L.E.C. church and I’m also a teacher, educator as I have said so as the chairman of the, I’m the chairman of the board of an educational institution, that definitely, my background as an educator has something to do with, you know, it definitely does. So some of the ideas that I have emanate from the fact that I am also an educator. So I observe things from that point, from the professional point of view and from the point of view of being an educator, teacher trainer, OK, as well as also from the point of view of being a member of the L.E.C. church and belonging to a congregation, it’s not a parish it’s a congregation in this particular case, and I deal with pastors in that sense as a member of the church.

J: When pastors have come into the church over the past many years, and you’ve been a member of a congregation and perhaps other congregations, have you felt a sense that they have in the past been able to be ‘with it,’ as you said earlier, to appreciate the context and what are some specific ways in which their knowledge of the increasing context might help congregations and parishes?

S: Mm. See, unfortunately the congregation of which I have been a member is a little bit different in the sense that, you know, it’s an institutional one, at the university, and it’s been [sigh]— before I came to the university as a student, I attended a Catholic school for five years so [laugh] so my recollection of the ordinary parish thing is way back when, you know, before I went to high school.

J: I see. Alright.

S: Yes.

J: That’s clear.

S: [laughing]
J: And I agree, I would say that probably the congregation that you’re a part of here at NUL is different in so many ways from almost every other congregation in the L.E.C..

S: Yes.

J: It’s very unique.

S: Yes.

J: It’s been served by expatriates, it’s been served by lecturers,…

S: Yes.

J: …it’s been served now by a Mosotho…

S: Yes.

J: …second Mosotho but, yes.

S: Yes.

J: Alright. OK. I’d like to ask you as you think about this place that’s convenient for us to train pastors, you mentioned the campus, as you think about life there on the campus and the educational program, can you give me a sense of the kind of atmosphere that you hope can be created there so that this kind of education that you’re discussing can happen fruitfully?

S: Mm. [sigh] Yes, [laugh] the [pause] I think the kind of atmosphere that we have there it’s too restrictive, it’s not – I don’t know whether I should use the word ‘conservative’ – but basically I think that’s what – I have talked to some of the pastors that have gone through there and it looks like things are still done the same way they were done decades ago. You know, so I think, just like I said, we have to revisit our training strategies/techniques. I think those must go hand-in-hand with the kind of environment that is there, you know. The – first of all, to me, we have to train, to instil in these students, first of all, a sense of responsibility. From the word ‘go.’ Somehow the restrictive rules and regulations there must be relaxed a little bit so that if, so that students can begin to develop in themselves that sense of responsibility, knowing what they’re going to be. They’re going to be very important people in society, in the church. And, you know, when I hear about some of the things going on there - I said I should be honest, right? - I think of some of the things that used to happen when I went to high school in the Catholic church. Now this Catholic school, this was a school that was run by religious brothers, you know, so some of the things were very, very strict way of that, you know, they were running. But the products of the schools are not necessarily more moral afterwards because we were never given the chance to develop that, you know, we were always watched. What you want to do, you have to go – if you want to walk to the post office, you have to go to the principal and get the thing, the permit and so forth. Somebody will be watching you and all those kinds of things which I don’t think were necessarily very helpful because some of us when we got out of there were very wild because… yes [laughing] So I guess what I am trying to say is that the environment, the way the thing is managed, the institution is managed must also allow for the kind of atmosphere that I was talking about in terms of students being able to go and some people coming and, you know, it should be more - less restrictive, I think so.

J: OK. Now, as you’re describing a less restrictive atmosphere, could you imagine the seminary being a place whose atmosphere were as non-restrictive as this university?

S: No, not necessarily [laughing]

J: OK.

S: No, definitely not. I think, yeah, something in between because here it’s just too, too [laughing] for – there is too much freedom here, I think, for a seminary but it must be less restrictive but within bounds, mainly because we know we are training, you know we are
training pastors there and everything must be within the bounds of religious – of God’s
principles, if I may put it that way.

J: Alright, so…

S: You can’t, I mean, you can’t just, for example, students can’t just go to the village and
start drinking or things like that, yes.

J: OK, so there would be some expectations at the seminary around issues of drinking,
maybe drug use, those kinds of things that we might not really enforce very much here at
NUL…

S: Yes.

J: …but at the seminary, because we’re a religious organization, you would expect a little
more.

S: Exactly.

J: I see.

S: Yes.

J: OK.

S: Yes.

J: And you said early on in your remarks about this issue that responsibility was an important
ingredient in that. It sounds to me like you’re suggesting that the more options and
choices we give the people who are being trained, the more they’ll be able to practice
responsibility so that they’re able to handle it well when they become pastors. Is that a fair
recount?

S: That is exactly what I mean because my understanding is that when these pastors go out
into the – they are, you are not going to have somebody looking over their shoulders.
They are supposed to be the leaders, religious leaders, within their communities and that
sense of responsibility has to be there, you know. They are given that responsibility of
running parishes and so forth and they are also community leaders in their own right, you
see. You cannot expect them to have that – those characteristics, that repertoire of
behaviour just like that. They have to be developed, they have to be developed and I think
it should start at the school, at the seminary, I think, so that also, what I think I am saying
by implication is that I know I have seen, I have seen the syllabus but there must also be, I
think, a lot of element of practical things that they are expected to see when they get there,
when they get into their communities, their parishes, practical things that are there, you
know, shouldn’t hide anything, I mean, if right now we know, when I was talking earlier
on about some of the changes in our society, right now there is this element of, the issue of
solving problems through courts. I mean even in today at Seboping, I think, this was
whole thing you read in newspapers is all kinds of things – people are taking each other to
court. We are not able to solve problems and this is how – what is happening now. It
must – those are the practical things that these pastors, potential pastors, are going to face
when they go into the village. That is definitely there. There are problems with regard to
the relationship between the pastor and the chief and then the other structures of the civil
societies, government now you have got these local government things and all those, the
pastor finds himself in the middle of all these because these are Christians, his own
members of the congregation who are, there are all these complex going on within so I
think it’s a lot of ground for these students to be trained in those things to say ‘now these
are the things that actually happen and these are your responsibilities.’ Some of these
things the church may not even be able to anticipate. Some of the problems that you are
going to meet because you have all kinds of people but then if you have that sense of
responsibility, of being able to tackle problems, that skill, I think it’s going to help a lot.
J: So it sounds as if you’re envisioning a model that will bring in many other people who will serve as instructors and as facilitators and really it sounds as if to expect ordained pastors to be all of those instructors would be impossible because we don’t have the kinds of skills and knowledge and experience.

S: Indeed. Definitely we don’t, we don’t. So it will be important then to bring in people with the experiences in these things. Even in, sometimes say chiefs, bring in what? to say ‘OK, you as a chief,’ you could bring in say, chief of Matsieng, the principle chief who is nearby. ‘What are some of the experiences you have had with dealing with pastors and how would you advise these young people who are aspiring to be pastors – what do you expect, you as a principle chief. What are some of the problems that you meet and so forth? How can they be solved?’ and things like those. This is just an example. I think that would be very – rather than some other such - they find themselves meeting these problems when they go into the - I remember in my parish at my home, some of the things that I hear there – most of these pastors that we produce are young people, as you know, and there are all kinds of characters in the villages. [phone ringing] Some of them are people who are [phone ringing] very, very difficult – make it [phone ringing] – excuse me…

J: This is June 20th, this is part 2 with Professor Sebatane and you were talking a little bit about the ways in which we could bring information from other sources. You mentioned chiefs, you mentioned the importance of the fact that problem solving sometimes happens in courts and a number of other things and I’d like to move on from there to ask about some other things and we may revisit some of this later. As you think about campus life at Morija Theological Seminary, do you think that chapel services and worship services are and/or should be an important part of life at the seminary?

S: Mm. Oh, definitely, I think so. I definitely think so because they are part, they should be, yes, I think so.

J: And as you envision chapel services there, do you think they should be spiritually uplifting for the students?

S: Yes, yes, definitely, I think they should be, otherwise, you know, I think they should be because that’s the crux of the matter and this is to be a test for these students to see whether really this is what they want, I mean, this is, yes…

J: Now, when you say ‘this will be a test for the students,’ do you mean the seminary experience or the chapel services themselves, so what do you mean will be a test for the students to see if this is what they will really want?

S: Right, because the chapel services and all those are, to me as a layman, to me, sound like they are the core, part of the core business of the pastor and so I believe that those services, the students, they must be uplifting for the students and the students must feel that ‘yes, this is what I like, this is what I am going to do with the rest of my life.’ So this, I think that’s why I think it’s extremely important for them to say this, it’s how I’m going to run – all these other things, to me, I was saying all these other things centre around this service, I mean, look at liturgy for example. To me, that’s, you know, the engine for the service, for the church service and I think it must be important. I looked at the – when we went, we were going to be introduced to the students, it was just before the graduation and the board was introduced to the students there and I watched about how they were running the thing, you know, just for the morning prayer. I was very much interested to see how they were conducting themselves, you know, that sort of thing, to me, it’s important to see how they go about it. Oh, yes, it will be like the liturgy, they will know it. I suppose they will know it by heart by the time they leave there. But the understanding that it is important for the liturgy and for the, yes…
J: OK. As we look at the structure of the seminary, we, of course, have instructors and
lecturers there and I’d like to ask, again, as the board chairperson, what’s your vision for
the qualifications for instructors and the kinds of characteristics you’d like to see in those
who are teaching our future pastors?

S: Mm. This is an important question and I must say the exercise that we asked for recently
to see about the course outlines from the lecturers, that was very, you know, it was an
important eye-opener for me, you know. Because otherwise we are just, we, you know, as
the board, we say, “OK, we know that there are instructors and so forth, but again, as an
educator, and also a teacher trainer and so forth, I was extremely interested to see what
was reflected there. Of course, it doesn’t tell me much about the instructors themselves
but what they have written there. One thing that I observed was the diversity of the, of the
what? – of the quality of the course outlines. It was quite wide. Some of them were very
elaborate, which – and very educated, to me, some of the course outlines, which I thought
- well, it will be even, I mean, I like that, the fact that, you know, I was impressed with
those that were very elaborate because if we should come to a point where we want to
evaluate what we are doing, it’s so easy, even for somebody coming from outside, even
somebody who is doing research like you, whether you are part of the institution or not, it
is very, very helpful. Now, on the other extreme, there were some which were very
sketchy and which assumed a lot, that people know what you are talking about. I am not
going to say the names, but very, very, very sketchy. You don’t really know, I mean, even
me, for a layman, I think it should be possible to get an idea of what is going on even in
the depth of what is taught, even if it’s not your field, so somehow, you see, one tends to
relate the detail – the extent of the quality of the course outlines to the quality of the
teacher who is teaching those. You can’t help that. I mean, if you are not able to put
down on paper explicitly what you teach, the impression you give me is that – with a
question mark about how do you deliver, you know, so there is that element. But, otherwise, there’s no - there hasn’t been any other way in which one can assess the quality
of the, you know, it’s very difficult to – the quality of the instructors. But we hope that,
before the term of this current board we’ll be in a position to go deeper into some of these
quality things. I think this is where we are driving at. The quality and the relevance of
the instructions that are delivered there. This is where I see, I feel that the board’s interests
are going towards.

J: One of the ways that quality and relevance are maintained in university systems, as you
well know, Professor, is that we have an ongoing process of peer evaluation, research and
continuing education. Those are three things that really, in my observation, are not in
place at Morija Theological Seminary. Do you think those might be ways that we can
work towards quality and relevance, even at the seminary?

S: Oh, for sure. Oh, definitely. Yes, I honestly think so. I think that should be the case.
There must be some way of assessing lecturers – to also determine whether they’re really
‘with it’ – whether they develop research is one way of – publication, you know, reading,
showing that you do read. So, definitely, I think that’s one way of going about it. I
remember also in the previous board, we wanted to see if the what? – the mission and
vision of the institution and so forth and things like those and we didn’t go far in looking
at those but I think we have to have regular revisit about those. Where do we want to go, I
mean, if we have got the curriculum and things like those, we need to regularly have a
look at them, have a look at our mission. Again, related to what I was saying earlier on, to
make sure that we are, you know, one with the context changes that are taking place. But,
I don’t know how this is going to be to do things like those because of the structure, again,
because everything is, most of the stuff is with the executive committee. There are certain
things which we can do as a board but most of the things relate to the executive
committee. Whatever changes can go, we can make recommendations but I think that is…
I think the success of the changes will also depend a lot on the vision of the executive
committee – how they see things and the extent to which the committee is prepared to change and, you know, bring innovations. I think that is very, very important. If I may bring in the [sigh] – some of the things that I’ve heard, for example. You were there, I think, when we met with the staff. I think one of the critical things that people talked about was that, during that meeting, was the question of improving one’s lot in the sense of going for further studies, doing PhDs and so forth.

J: Right.

S: You know, you heard what people were saying. To me, that’s one way which we can improve. People do research, if they want to do their Master’s, they want to do their PhD, yes, let them do it. What’s the problem? You know, we shouldn’t be, we shouldn’t be – it’s like we’re afraid that they will become rebels or something, I don’t know. Something there which I haven’t been able to fathom. To me, I would say, as much as possible, let people go for further studies. Let people do research and publish also, you know. That’s how they improve a lot, if that institution is a learning institution, it has to be vibrant, it has to be academically, you have to have your lecturers, you know, study, learn, and then the research they’re doing they can use for teaching purposes. That is one important thing. If you look at what Rev. Moshoeshoe is trying to work on, that thing of litšomo, I’m sure there’s going to be a wealth of information which he can use for teaching purposes rather than just use textbooks. So I think that is one important area – encourage people to do like what you are doing, to do research and publish stuff. Improve what it is – I am a researcher myself. I know the importance of talking in my classes – talking about what the findings, you know, research findings, is so important. It makes a lot of sense. It makes teaching interesting and I think it also makes things relevant to the students.

J: As you think about people who are involved in the seminary system going on for a Master’s, and PhD, etc., that brings to mind a question that I have and that is do you think it’s currently sufficient that we do a five-year program and that it results in a diploma, or are there other models that the board and the executive committee might consider for theological education?

S: Mm. Yes, you know, [laugh] that is important, you know, five years and then you come up with a diploma, you know, it’s – the question is why? Why just a diploma after five years? Yeah. Is it because of admission procedures, I mean, we admit – I will come to that issue of admission. I think that is important. That these students that we admit are so low that they can only be able to obtain a certificate or a diploma after five years? Or is there something about the curriculum we offer, yes, that what is required for the students to acquire within these five years can only amount to a diploma and nothing else, nothing beyond that? I don’t know but personally, I think it’s, it’s, it’s [laugh] something must be done about that. I think after five years they must get something beyond a diploma or I think it must be restructured somehow such that, maybe say three years, I am just thinking off the cuff, after three years they get a diploma and then they can get another three years doing something like a Bachelor’s degree or something like that. I honestly think that it’s high time we offered degree programs. Basically, I think that is something that we can be part of – I don’t know how.

J: In your experience, has that been discussed in the board?

S: No.

J: No.

S: I’ve been, this is the second board I am a member of. I don’t remember discussing that. There was a little bit about, we talked about enhancing the programs, the quality and content of the programs, but not necessarily the end product, what is going to be – no, I don’t think it has been like that. I don’t know what the experience is of people who have gone through there and went to do their Master’s have been. People like Ntate
Moshoeshoe and others – how they found, you know, the course to be – I don’t know. Also, if people have gone to do a Master’s after Morija, in other words, they did their Master’s with a diploma not Bachelor’s degree, what does that tell us? And if they have no problems, it means, therefore, that maybe the standards there is, you know, could be equated to a degree. I don’t know, I honestly don’t know but there is that – if our people are able to do that, Ntate Kometsi, I don’t know whether he did Master’s, maybe ’M’e Fotho, she did Master’s or did she do B.A.?

J: Yeah, I think she moved through the Bachelor’s and the B.A. Honours and then moved to Master’s so she’s had a number of educations…

S: She has, she has.

J: …but I believe that you’re correct with Ntate Moshoeshoe and Ntate Kometsi, for example, that they left the country with their diploma…

S: Diploma.

J: …and were admitted provisionally in an international Master’s program. Ntate Kometsi at CTS in Indianapolis and Ntate Moshoeshoe at Eden in St. Louis.

S: Mm, hm.

J: Both in the USA.

S: Mm, hm.

J: So, you’re right, there are those examples, and it would be an interesting research question…

S: Yes.

J: Is it that those are unique and qualified individuals or is it possible that we’re preparing them in an adequate way…

S: Right.

J: …to move on and could we then restructure our program to acknowledge the way that we’re preparing?

S: Exactly.

J: Yeah.

S: Yes.

J: But as you say, this is conjecture on our part sitting here. We would need to do the research to find out.

S: Absolutely, to find out, yes. To find out because it’s, it’s – I don’t know what is happening here with the seminary here – what they get at the end of it. Because they take quite a long time, don’t they?

J: Yeah, it’s my understanding, and I’ll be clarifying this later this month, but that, by the time you’ve completed the Major seminary portion that you’re awarded a degree through Rome.

S: Aaahh.

J: So that the graduates from St. Augustine’s Major Seminary do hold a…

S: Degree.

J: … university degree, yes.

S: I see, so it is very interesting, very interesting. And you have, of course, you have got also some of the lecturers are lecturers here [National University of Lesotho] who are teaching
degree programs who also teach there. With us there – I wonder how many, how many of
the lecturers have got degree, Master’s, you know, or even in…

J: Yes, I think that most of our lecturers at MTS have a Master’s Degree…

S: Have Master’s Degree.

J: …that in some way relates to theology, religious education,…

S: Right.

J: …or something. ’M’e Susan, who teaches English and computers, has a Bachelor’s
degree…

S: OK.

J: …and I believe that Ntate Setlaba has a Bachelor’s degree.

S: Yes, Bachelor’s degree.

J: But I’m almost certain that if we look at Ntate Thebe, Ntate Moreke, Ntate Nthabane, ’M’e
Fotho, Ntate Moshoeshoe, Ntate Hooker, they each have a Master’s degree.

S: Yeah.

J: And then Ntate Moseme and myself have a Doctor of Ministry degree.

S: OK, Doctorate.

J: Yeah.

S: Which means actually, basically, this staff is qualified to teach degree level. So, to me,
I’m saying, as far as I’m concerned, if we are going to improve the quality of education,
and we agree that there is need for staff themselves to improve, I mean to, yes, I don’t see
why we should not then launch degree programs. In fact, one can even foresee a situation
where we are saying, “OK, now, we have five years, up to three or four years, what is
covered there they can get their diploma and then we add on to that, I mean, it shouldn’t
be, yes. The crux is – when I talked about the society also changing, it’s also in terms of
education, yes, it’s also in terms of education. We should be in a position to produce
people there with degree, with degree program.

J: I’d like to return, if possible, to two things that you’ve mentioned in this recent part of the
interview. One is that you served on the former board…

S: Yes.

J: …administration, and the second is this issue of admissions.

S: Yes.

J: First I’d like to ask, in your recollection as a member of the board that served over the last
about four years, I guess, before this current board, what would you list as that board’s
accomplishments or goals and how can you tell me about the atmosphere or the culture of
the board – how does the board see itself?

S: Hm. [sigh] You know, basically I saw the board as doing routine work.

J: Routine work. What kinds of routine work?

S: Routine work – looking at, how shall I say?, directing the normal things of the college, of
the seminary. Admissions coming, we would look at them, we would look at the
candidates being sent by their presbyteries and so forth. They go through the thing, we
approve of them, like “they’re OK” “these ones are supposed to go now – the seminary
wants to place them in these institutions, in these parishes – will that be OK?” and, you
know, regular things like those. I have to say personally I longed for issues of, more
issues – innovations, improvement of what is going on there. I didn’t…
J: You didn’t see those. OK.
S: …who knows that or maybe with – there’s whole lot of, I think that, with regard to the fact, it’s very difficult. And then the question of, the question of outside assistance. OK, like maybe some donations from outside for specific things, for the school. It’s true there is that, but it’s not clear-cut. If somebody, some check your church in the United States they say, “OK we want to give so much money for people to – to the seminary, to the institution, to go and buy books for example or to get a vehicle so that students can be, you know, can go for projects, visit schools or something like that. There’s still a lot of things that need to be untangled with that. So I found that very frustrating, I think, and also I must say that all the members of the board were, also expressed a lot of frustration with that, that kind of situation. But what I was saying was that I think the board could have done more to introduce some of the changes. So, to me, I felt like ‘oh, well, I mean, I’m here, I am a member of the board and things go the way they usually go, you know.” It’s – you could feel that members of the board felt that there was a need to introduce some changes, but somehow we didn’t seem to be able to actually do it.

J: Mm.
S: I don’t know why.
J: What has the board’s participation in the admissions process been specifically?
S: OK. It’s been really to say, “OK, here we have got this candidate coming from the parish of Thaba-Bosiu, of course, as you know, he has to be approved by his presbytery and then the parish, and then…” so we say, “He comes.” So a lot of weight is given on the recommendation of his parish and consistory. So ours is just to look at them and say, “OK, now OK, do they qualify in terms of do they have COSC and do they have enough credits in this and that as per regulations,” and then to say, “Yeah, OK, it’s alright.”

J: At the time of the admission decision, will the board have met the students?
S: They do, they do, students do come. We interview them. Well, we meet them.
J: You meet them.
S: [laughing]
J: OK.
S: We meet them to say, “OK, tell us…,” to come and talk to us one by one to say, “OK, what? Do you think you have got a calling?” and, you know, regular things like that. “OK, what would be your main thing” or “What is your most popular verse in the Bible?” things like those and just to see so that they also know us but that is not meant really to serve as a selection process necessarily, therefore I’d even identify it and then basically, I mean, it’s just a way of meeting them and socializing.

J: So would you say that the admissions process for the school is rigorous or comprehensive?
S: Mm. I don’t think it’s rigorous. Comprehensive to an extent, to the extent that there is a procedure that has to be followed. Like I said, the consistory and presbytery of got a lot of sway in terms of who comes. So, they go through that process, their names are sent to the institution, and then to say, “OK.” When it comes to that, then do they, do they qualify academically, in terms of having COSC, and that’s about it. Then it comes to, goes to the thing and then to the board. So, to that extent, I think the system can be improved, really. There are certain characteristics that the presbytery and the consistory look at. I’m not familiar with them but I’m sure they must be a loyal member of the church, you must have good behaviour within the church, and things like that. But, reading between the lines, it’s not always, there isn’t always an agreement about, among those who select, you know. There are all those local politics going on in there. To me, yes, that’s the role that is done by the local church and the parishes. The, I think, when it comes to the institution itself,
there must be more, it must be more rigorous. But, I think conventionally it’s been left. A lot of weight is given in to the… as opposed to the school, yes.

J: And then just one more question on that – in your experience watching several classes be admitted at the seminary, do you see a lot of candidates admitted who could have also been admitted here at NUL or at UKZN or at UC and other places?

S: [sigh] Hm.

J: You see what I’m asking – are we admitting a different batch of individuals than the universities would admit?

S: Yes, I think we are. They are different in terms of meeting the academic rigor because here, for example, we want kids with the first class or second class, minimum second class. And then certain credits in some subjects – English language and mathematics and so forth. We are not, at the college, I think that we are not that rigorous. I think, yes. We are much more – our admissions, our admissions requirements are less rigorous that for coming here [National University of Lesotho].

J: OK. I’d like to ask a little bit about the field education program, which is the fourth year when we send students to parishes to work together with pastors. One: what has the board’s participation been in that program, in your experience? And, two: are you aware that there are, or whether there are, procedures and regulations for the training and selection of the pastors who will be teaching our students?

S: Mm, I mean, those to whom the students will be attached – is that…?

J: Yes.

S: Yes. Yes, but it’s [laugh] usually the board is not that much involved in that exercise. We are told about where the attachments have been made. And then just to give a stamp of approval, really, basically.

J: I see. I’m assuming that when you say you’re told, you’re told by the director who acts as the secretary to the board.

S: The impression I get is that it comes from the director.

J: And, in your understanding, does the selection then come from the office of the director or, you mentioned the issue of ‘we don’t have the power,’ does it come from above the board, from the executive committee?

S: The impression I get is that it comes from the director.

J: And, as the chairperson of the board, do you think that the faculty members, the lecturers, participate in the selection of the pastors to which the students will be attached?

S: I think they should.

J: OK, whether or not they do…[laugh]
S: I don’t know, yeah. [laughing]

J: Alright.

524S: I think they should but one gets the impression that it’s – I don’t know. You know, this is so important, these questions are also helping me because [laughing] we should be in a position to say, “OK, who decides?” But the impression I have always had is that it’s done by the director. I don’t know how – the extent to which the staff, the teaching - I know that one thing for sure that I know is that the assessment of students, those who are doing the final thing to - the, I think the staff, the teaching staff, are involved because there is a write-up about each one of them. To say, “OK, this student, we think he’s, you know, qualifies to be, to go and be a pastor,” something like that. It’s something that is really, that clearly the teaching staff has had an input, and then those come to us to say, “OK, now this is, this is what the institution thinks about this particular student,” what about the board? The board now say, “OK, fine, this is fine,” and then we can, then the board passes the names to the komiti ea seboka, yes. But this other one, about the allocation, it’s interesting.

J: Well, I’m also learning during this interview…

S: Yes. [laughing]

J: …because, as a staff member, we’ve always been told by the director that he has no control over where they go but only the board could decide where the students are sent for field education and that we must wait until the board tells him where we can send the students. So we also have had no input. He’s told us that the board will tell us where we can send people. --- This is June 20th, this is part three after an interruption, sorry.

S: OK, yeah, this is, this is interesting because, no, it’s not, we don’t, the board doesn’t allocate, doesn’t assign. We are told, we are told, yeah, where they have been assigned to.

J: I see. Alright.

S: Hmm.

J: So it seems as if we’ve both had an eye-opening here as we’re sitting talking.

S: Yes.

J: OK, well that helps us to understand the process, I think.

S: Yes.

J: And just quickly on field education, and again, thank you so much for all of this time. I really appreciate it. I’m not sure about criteria for the field education experience, whether or not there are goals that are set, and also integration into the wider syllabus of the seminary. Are those the kinds of things that the board has talked about or dealt with in the past?

S: No.

J: OK.

S: We just know that there is that field work thing and how it all fits together with the rest of other pieces of training.

J: Have you received written reports at the end of the field education experience?

S: No, not written reports. Uh - uh, we haven’t.

J: OK, so during your time as the board chairperson and also during the previous administration during your time as a member of the board, you don’t remember seeing written…

S: No.
J: …reports about the students.
S: About the students…
J: Either from the pastor to whom they were attached or from the director or from the student him or herself.
S: What I remember is if there’s an issue with regard to a particular student in a particular parish, then there might be a report to say, “There was some problems with this and…” and so forth. Otherwise, mm-mm, no. Yes, because that’s another interesting question, yes…
J: I also…
S: …yes, because we need to know what kind of experiences and how can we, if we don’t, how can we be even talking about instituting some improvements if we don’t know what the situation is, if we don’t know what that program, how is it helpful, how is it helpful to the students, what are some of the problems, how can we even begin to improve on it when we don’t have elaborate reports.
J: Now, this is another area of opening my eyes. In three academic years I, as a lecturer, have never seen a report but I’ve inquired and I’ve been told by the director that these reports are only for the board of directors, or rather, yeah, the board of the seminary.
S: No.
J: I see, so I’m not seeing them and also you’re not seeing them…
S: No.
J: …if they exist.
S: No. Well, if they exist, yes.
J: OK.
S: Yes. We know that they do have that year where they go there and then when they have completed – in the fifth year they graduate.
J: OK.
S: This is interesting. Mm. Mm.
J: So our conversation seems to be confirming your earlier statement that the board is involved generally in routine matters…
S: Yes.
J: …of approval of this and that and it sounds like most of those matters are just placed before you by the secretary of the board, the director of the seminary.
S: Right. I think that’s a very fair summary of this, you know, synopsis of the situation. Basically that’s what it is. Mm. It is routine kinds of things, yes. But it looks to me like the current board is prepared to institute some improvements and changes and luckily we do have also people who are, I think, three members of the board who are also in the komiti ea seboka.
J: I see, so there’s that important link to the next step…
S: Important link.
J: …of the decision making process.
S: Yes, and, in fact, in talking about some of the, some of the issues, members of the board have always said, “Uh, huh, you see, this is going to komiti ea seboka and you are here. Make sure that you – when it gets there.”
J: Alright.
S: So, at least, I have got, I’ve got more hope this time around with this one, with this – because, for example, the thing about, I’m sure you are also aware, the thing about the course outlines, that thing had never happened before. It never had. I remember talking to Ntate Moshoeshoe about it, yes, he said, “You know this is good because…” he said, “You know, I honestly don’t know who – what my colleagues are doing. I only know that they are teaching such and such a thing but I’ve never seen anything written to say – and in some cases, some of these things are closely related and it would make a lot of sense if we could corroborate and make sure that there’s no overlap or things like those. But that exercise of saying, “OK, let’s see what – in fact, for me personally as a person, I think we should take it even further than just saying, “OK, you have given us this thing,” we should take it further to say, “How can you – how do you even begin to teach when you just have this, this list of topics, you know, how do they relate to anything?” This sort of thing I was saying there’s such vast – which means there’s no requirement at the institutional level to say, “Now, we want the course outlines to at least be like this.” You see. So, I think we still have to go back to those and demand that at least, you know, they have to be, to meet certain standards because some of them are very, very poor. I’m sure you saw them. Even though we are not, it’s not our field, but, yes.

J: And, just quickly on that, I did see them because, of course, I asked if I could see the copies that you received…
S: Yes.
J: …and made copies for myself but those were never distributed to the rest of the faculty so we still don’t know…
S: Don’t know.
J: Now, Ntate Moshoeshoe and I spoke and I made photocopies of all of them and shared them with him…
S: Mm.
J: …and I offered those to my colleagues if they wanted them. But just so you know, not through the board nor through the director were we encouraged to share those outlines.
S: Mmmm.
J: So some of our colleagues still haven’t seen what their other colleagues are doing and thinking.
S: Mmmmm.
J: And I agree with you. I think it would be a wonderful step forward if we could do more collaborative work as a faculty.
S: Sure. Yes.
J: Very quickly, and again, thank you for this time. There are three issues left that I am concerned about in this research and they include Basotho culture as it relates to the L.E.C. and Christianity, poverty, and HIV and AIDS.
S: Mmmm.
J: HIV and AIDS and poverty are two of the important issues you mentioned earlier, along with the environment.
S: Sure.
J: You haven’t mentioned much Basotho cultural traditions and so I’d like to ask: what place do you see in the seminary for discussion, education, and research about the relationship
between traditional Basotho cultural traditions and the practice of Christianity in the L.E.C.?

S: Mm. Mm. You know, I can see it being integrated into the whole syllabus of the thing. This actually [laugh] is one of those areas where, you know, in education, I talked about these emerging issues like HIV and AIDS and all that. There are two schools of thought. One is that we should develop a curriculum for HIV and AIDS, for environment, for poverty elevation, for life skills, you know, you name it, gender issue. Another school of thought is that ‘no, the curriculum is already overburdened, you know, so there’s no need to exacerbate the issue. What we should do,’ and this is also what I endorse, ‘what we should do – try to incorporate these concepts into the already existing subject areas.’ In other words, I will be teaching grade 3 mathematics, grade 3, I could be talking about HIV and AIDS right there when I am teaching mathematics or even in Sesotho. If you have somebody who is HIV positive, and then also she has a child who is HIV positive, how many people in that family are HIV positive? You are teaching math, and at the same time, you are teaching about HIV. I think, so all I am saying is that even in the issues, in the same way, even in the issues about our culture, cultural aspects can be, can come in within the subjects, or whatever, that are taught at the college, at the institution about our culture. I don’t think we necessarily have to have a separate session that talks about our culture. I think they can be integrated as we teach various subjects to say, ‘How is this related, how is this related to our culture, I mean, earlier on we talked about the importance of research and if I am saying, here you have got Rev. Moshoeshoe talking about doing research on litšomo, yes, litšomo, I can see those coming in at various points or in various subjects related, I mean, being offered at the, at the, at the coll--", at the, at the...

J: Seminary.

S: At the seminary [much laughing] Yes.

J: So this cross-curricular integration that you’re talking about, and which you say you advocate, really would require serious discussion between faculty members and with the administration and with the board so that we all understand what are the specific aspects of culture and HIV and AIDS and other issues we want our students to have a solid grasp on by the time they graduate.

S: Indeed, yes. I would definitely – yes. So that everybo—at the end of the day, everyone, everybody, all the classes end up saying something about HIV and AIDS somewhere. About poverty somewhere.

J: I think it would be helpful if we were working together closely enough that we were saying the same kinds of things. It would not be helpful if in my course I said, “Well, poor people deserve to be poor’” and in Moshoeshoe’s class he was saying, “No, we should work to develop communities to help poor people.”

S: [laugh]

J: And yet another person was saying, “Well, we don’t care about poor people.”

S: [sigh] Yes, that is important. You know, there is just this study, there is just a study that was just completed that just did – there is this issue now the government wants to abolish primary school’s having leaving examinations.

J: Hm.

S: So that, and then also we have got this thing what we call basic education which, up to now, has been only up to primary education standard 7. Now they want to increase, to extend that to go to JC. In other words, ten years of basic education.

J: Funded by the government.
S: All it means is that, like for example we have now free primary education, isn’t it? What it means is that kids will go ten years without writing any public examinations. Then, at the end of ten years, which is now Junior Certificate, then they write examinations. Now there are a number of implications there. One is should now the free aspect, should free education be provided up to ten years? In other words, you have seven years plus three years of Junior Certificate. Should it be provided free? What about the syllabus? And another thing was what about the emerging issues? What should happen now, you know, like HIV and AIDS and all those? So we look at those things and I was reminded by what you said about you should know what the others are saying. Now suppose that at somewhere along when someone is doing grade 5, a teacher is talking about the causes of HIV and AIDS, or how do you combat poverty at the village level, something like that. Now, if you are saying we are integrating, we are following the integration approach, how will I know that you have dealt with that when I am actually teaching Form B somewhere? That you have already done it. So there is need for some kind of coordination of – so that we don’t repeat, we don’t repeat things. And also, an important aspect of this thing is that teachers have to be trained on how to – on the concept of integrating stuff. They have the information, enough information about HIV and AIDS to say – or they could be – they have enough information about what they’re teaching so how do you, how do you integrate so that that strategy of integrating, that’s all that they need. Otherwise they will do it. There’s no problem, I don’t think there’s any problem about it. Now, another advantage of this is that our system is examination oriented. If the students on the test know that there are not going to be any questions asked on HIV and AIDS or poverty issues in the public examinations in Standard 7 or JC, they’re not going to do anything about it. You see, because of our – so we have to take the whole thing about, orientation thing to make our system less examination oriented. But these are some of the things that we are looking at the implications of them but they also apply, they apply in the case of this institution we are talking about, Morija is part of the thing because we are talking about the same things, the poverty and so forth.

J: I had a discussion about a year ago with James Massey, who is the director of the Theological Education by Extension college in South Africa, in Johannesburg. He was telling me that when they began to offer degrees, that they participated in the Republic of South Africa’s program which moved from a more content-based structure to a more competency-based structure...

S: Competency-bases, yes.

J: …and I really hear you bringing in both those elements. You’re saying, “Our content is very important but the competency must be there.” Am I hearing you…?

S: Oh, sure, oh for sure. Oh, the competency, definitely it’s there, I mean it has to be there and it’s relevant to what we said earlier on about what kind of animal do we want to produce at the end of the day?

J: Mm.

S: I have known people who are able to do certain things, to have certain skills. Again, here, if I can digress a little bit,…

J: Yes.

S: … I try to bring in my experience in education. We just completed what is called qualifications framework for Lesotho. In fact the PS [*the Principal Secretary for education had just phoned while we were talking – JTM] when he called me here, the principal was going to talk about courses of follow-up. Qualifications framework, where we are looking at skills. At the end of the day, what can you do? Not necessarily the, only the paper qualifications. What can you do because a number of skills, abilities and so forth, which have been acquired even outside the formal school. My own father could,
you know, he could, he knew how to cut stone, build a house. He never went to school for
that. But that skill was never recognized, but it’s the skills that’s there. So this
qualifications framework is supposed to facilitate the identification and recognition of
skills regardless of how or where you obtained them. And it’s something that concerns all
types of training and training institutions. I know that the seminary was represented at
some point in some of their meetings. I know this because I was chairing the task force,
the national task force that was doing all these things. So…

J: Who represented the seminary?

S: I can look at the minutes and see who came.

J: OK. That would be…

S: Because we did it purposely with all kinds of training. We said, “The seminaries must
also be there.” So they were there. And Morija was represented also. Because we used to
go throughout the districts and we also held national conferences, workshops where we—
It’s important because, this is important because we can, you know, it makes, what it
would if we make the work that much easier even for the seminary to say, “OK, what kind
of skills, expertise, abilities do we want our pastors to have when they leave here?” So
those things about responsibilities, about all those kinds of things, we can list them. And
we can even test them before they come to see where they are, you see?

J: Mm, hm.

S: And then go ahead and train them and see whether they are able to actually, whether they
have actually acquired those skills.

J: I see.

S: So it’s a program at that stage, that has actually been already, it has been appr—that
framework has been approved by cabinet and it has to go through parliament. What they
have been trying to do now is to actually train people who are going to train various people
in various sections to develop the standards. To say, “Now these are the standards. In
order to be able to say that you are a pastor, you must be able to have, been able to beat
this standard.” I’m just saying this because, because I know that the seminaries were
there.

J: OK. Yeah, and I would be very interested in when it happened and who represented the
seminary.

S: Who represented the seminary, sure.

J: I’d like to come close to wrapping up now. One of the things that I’ve been curious about
recently is the number of different subjects that our students are required to take at the
seminary.

S: Mmmm.

J: Would you be surprised to hear that last year’s TS5 students, the ones who just graduated,
were scheduled for 23 separate subjects in one year?

S: What?!

J: Twenty-three different courses, not 23 time periods, 23 different subjects they were
required to take and write papers in and take examinations in, etc., though not all
instructors gave examinations, in one academic year.

S: Oh my goodness. Oh, no. [laughing] What?! How is that possible?

J: I was surprised myself. I realized that something seemed not to be right and I sat down
with the timetable and counted ‘alright, this is preaching, this is Hebrew, this is
hymnology, this is HIV and AIDS, this is...’ you know, and I found that they were required by the syllabus to participate in 23 different subjects.

S: Oh, my goodness.

J: Now, as a professional educator, Professor, does that sound high or low or just right to you?

S: Too high [much laughing] That’s too much in one year.

J: One year.

S: No, no, that’s too much. I mean it’s – how do they manage? How ---?

J: And that was my question, the question was either the course content must be very weak or very small, or there’s no way that the students could really show competency in each of these. Even myself, and you and I have been to graduate school and post-graduate school and everything. I don’t believe as a human being I’m capable...

S: No, that’s too much. I mean [laughing] Yes, so, like you say, chances are just it’s not really – just, the point is just, you know, how is that possible?

J: Again, I don’t know and so I just thought I would ask you, and I believe the third year students had 18 different subjects in one year that they were required. And so, it occurs to me that one of the things that we might be able to do, and that I’d like your opinion, is that we might be able to look very closely at our curriculum and how it builds and the way in which we consider learning abilities of adults, and there’s a wide field of research on that, both in Africa and the rest of the world...

S: Mm, hm.

J: …and, as you mentioned, what are those specific qualifications or competencies that we’re aiming for?

S: Yes.

J: And does our course structure enable us to accomplish that?

S: Yes. I think you are right. You are right because that is why the question of starting with the mission, vision, and all that issue of the kind of animal we want to produce—if we are not sure, we just say, “OK, we want a pastor at the end of the day, fifth year, and these are the qualities we want the, we want to offer.” Is there a link between the two? To what extent is what we’re offering really going to produce that kind of animal we are talking about?

J: So, you showed some surprise when I shared with you...

S: Yes.

J: …the 23 subjects. Does that then mean that the board doesn’t really, in your experience, approve the courses and the syllabus?

S: No, unless maybe the implication is that these have been approved some years ago and so the struggle continues.

J: I see.

S: That could be, that could be the thing. Like I said, the closest we came to looking at the subjects is these course outlines. We don’t, as far as I’m concerned, we don’t even have the timetable. I mean, we could, but we don’t, we could have seen that – so we don’t.
J: And I, of course, will later on, when I do my reporting to the board and the executive committee, I’ll share with you the entire list of each of these subjects.

S: Subjects, yes.

J: And, just so you know, as we look to the future, in my experience in the three years that I’ve taught at the seminary, what happens is, about one week before classes start, the faculty members gather and we’re asked by the director, “What would you like to teach this year?”

S: Oh.

J: And everyone just says, “Oh, I would like to teach this, I would like to teach this.” And then we fill it into the timetable.

S: What?!

J: That’s the process that I have seen at work.

S: How do you prepare in one week, in one week to prepare for the thing of – I mean, I can’t see, I’m teaching a course right now, I mean, I know I’m going to teach a course when we open in August, I’m already making preparations, I’m already trying to make sure that their books and that, I mean I can’t see how I can do that in one week and decide…

J: Now, for myself, what I’ve always done is to ask the director, “What would you like me to teach?” And he generally has said, “Well, make proposals to me.” And I’ve done that and then I’ve just gone ahead and made preparations knowing well that it may come to the faculty meeting and I may be refused or that there may not be time for what I would like to teach. So that’s what I’ve done because, of course, like you, I’m working 365 days a year to develop and redevelop my courses…

S: Right.

J: …as new research becomes available…

S: Mm, hm.

J: …as new contextual information becomes available…

S: Mmmm.

J: …so that my students can have the most up-to-date courses with the most relevant information.

S: Yes, yes.

J: So, anyway, I just thought I would share that that’s, in my experience, been the process.

S: And how is that working for the institution?

J: Well, my personal opinion, of course, is that it is not working for the institution. But, you know, that remains to be seen, I guess, as the research continues.

S: Absolutely. [laugh] Suppose you say, “I want to teach this course,” and then I say, “I want to teach the same course.” What happens?

J: Well, in fact, that happened at the beginning of last year and has happened before. But last year, a new instructor came on board, a Mosotho from the L.E.C., and was going to teach church history, which I had formerly been teaching because we didn’t have somebody. And I said then, “Well, then, of course, I won’t be teaching my church history course because the students will already have it.” At that point the director said, “Well, it will be wonderful for them to get two different perspectives on church history so why don’t we do that?” And, at that point, I just said, “Well, I don’t feel that that is helpful and that I have time so I would not like to teach that.” But, in my research, several students have said to
me, “Well, you know, we’ve had the same course sometimes two or three times in the
course of our seminary education…”

S: [laughing]

J: …often from different lecturers with different information.”

S: Ooooh! This is very, very interesting. And it goes back to what we were saying earlier
on, that you don’t duplicate stuff. Remember when I was saying Grade 5, you know,
make sure you don’t repeat the same kind of thing? What does he mean when he says two
different perspectives? If you are teaching church history, you are teaching church history.
Isn’t it?

J: Well…

S: What perspectives, you can bring different perspectives on yourself as a lecturer…

J: Yeah, it may be that there are many things for us to proceed to look at. And, as I say, this
meeting was not to decide those things…

S: Of course.

J: …but rather to get your opinions…

S: Right.

J: …but I did want to share because I’m getting…

S: Yes.

J: …the feeling as we talk that many of the things that I had been told the board takes care
of…

S: Are not…

J: …it seems the board is being told maybe the faculty is taking care of them.

S: Mmmm.

J: But it seems that somewhere those things are not happening but we didn’t know because
we don’t communicate…

S: Right.

J: …between the faculty and the board in an ongoing fashion.

S: Yes, yes, mm. That’s another, that’s an interesting – mm.

J: And one might ask, and I guess I am asking, if having the liaison between the faculty and
the board be the position of the director provides for the clearest line of communication.

S: Mmmm.

J: Or whether or not we need a clear line of communication, I don’t know.

S: Yes, yes, you know, you are right. It’s – because he’s the secretary of the board, at the
same time he is the link between the board and the --- hmm.
J: This is July 5th, 2006 and I'm here with the Rev. Dr. Abiel Matitsoane Moseme who is the
director of Morija Theological Seminary. Good morning, Ntate.
M: Ntate Moruti.
J: As you know, Ntate, I have been working on this research for the seminary for theological
education in the Lesotho Evangelical Church for over 18 months now and I would like to
interview you, if possible, using this recording device. May I interview you?
M: Please do so.
J: Alright. I just want to remind you this is for PhD programme at the University of
KwaZulu-Natal.
M: Mm, hm.
J: If, at any time, you want me to stop the interview or turn off the recorder, just let me know
and I’ll do so.
M: OK.
J: The things that we say together will by typed in a transcript. I will return the transcript to
you so you can review it and then I’ll ask you to sign if it looks like its an accurate
representation of what we’ve said together. Is that alright?
M: Mm, hm.
J: And then any of the things that we say together that are in the approved transcript I might
use in my thesis and in presentations or other academic works. Is that OK?
M: Mm, hm.
J: And, as I’ve been saying to everyone, you understand I’m not offering you any money or
gifts in exchange for this interview.
M: OK.
J: Alright. Thank you. I’d like to mention at the beginning that you just shared with me
before the interview that even though when I called the school and talked to the secretary I
shared with her that this would be about my research and an interview, you didn’t get that
information, and so…
M: Correct.
J: …if there are some things that you feel you can’s share because you really haven’t had
enough time to reflect adequately, let me know and we can either arrange another time or
maybe you can even write down the things that you’ve had time to think. Will that work
OK?
M: OK.
J: Alright. Thank you.
M: Mm, hm.
J: Ntate Moseme, how long have you been the director of the seminary?
M: Well, I’ve been the director of the seminary since March 1986.
M: But I joined the seminary as a teaching staff in June 1983.
J: June 1983.
M: Mm, hm.
J: OK. So this year has been your twentieth anniversary as the director.
M: Correct, correct.

J: Alright. And during that time, have there been times when there’s been an assistant director or somebody else also in the administration position?

M: Yeah, when I took over the directorship of the seminary, there was an expatriate colleague in the name of Rev. Bernard, his first name is actually Michel, Michel Bernard. Michel Bernard came to serve with the Lesotho Evangelical Church through the so-called Paris Evangelical Missionary Society which was replaced by – um, what is it now? – Apostolic Community, oh, what is it in full? – ECAA, it is actually Evangelical Community for Apostolic Action. It is an organization which replaced the former PEMS and Michel came to serve with us here through that organization and he was appointed an acting director in the absence of somebody who was the director of the seminary and when I took over the directorship, Michel assisted me for about five years and then he left, not only the position, but he left Lesotho for France where he came from and ever since that time, there was nobody who was directly the assistant director. All the instructors I worked with are my assistants. They do help me but they are not official assistants as Michel was.

J: OK, thank you, Ntate. So, can you describe for me what are your responsibilities as the director of the seminary?

M: Mmm, [laugh] well, my main responsibility really is to run the seminary, to see that everything concerning the seminary goes well and the major responsibility really is to see to the recruitment of students. Like now, as you know, you are a member of our faculty here, we do have what we call orientation courses which we have twice a year and it is during those times when we expect people who are searching for a seminary career to come and be with us so we could explain more about the seminary to them. Our seminary, since it’s so small, my other responsibility would be to go out and visit with parishes and presbyteries and explain more about the seminary but we don’t do that because of our financial constraints. And so this is really the main thing, to recruit students and to see to everyday running of the seminary.

J: OK. And are there written terms of reference for your position?

M: Not really. In most cases in the Lesotho Evangelical Church, you don’t find anything written down really. You have to think yourself as how to do, to fulfil your responsibility.

J: I see.

M: Yes.

J: OK. I was wondering if that were the case because I’ve been looking around for terms of reference for many different positions and I really can’t, it’s hard to find.

M: No, you can’t, you can’t.

J: I see. So does that mean that over the years that you’ve been working at this position, you’ve had to kind of work to decide what were the most important things?

M: Exactly, exactly. That is the way it’s done.

J: Now, you’ve shared that that’s how it is,…

M: Mm, hm.

J: …I’d like to ask your opinion. Does that seem well enough to you or would…

M: No.

J: …you like to have…

M: No.

J: …terms of reference?
M: No, terms of reference would be very much appreciated because you know what you’re expected to do, you know, by the authorities of the church and I know on many occasions what I do have put me in trouble because I might have done what I was not expected to do, you see. So if I had a terms of reference, then I would work within the limits of the terms of reference.

J: So, does that mean there may have been times when you found out after the fact that somebody else didn’t expect you to do something…


J: I see.

J: So as you relate to the hierarchy of the church as director,…

M: Mm, hm.

J: …how do you connect with the rest of the L.E.C. officially, with regard to the structure of the L.E.C.?

M: I really don’t know what you mean because, for me, it doesn’t seem like, as a seminary director, I really hold a special position. Being a director of the seminary in the Lesotho Evangelical Church it is like, um, just being like an ordinary pastor in a parish setting. I really don’t feature there, I don’t feature as one of the officials of the church so to speak.

J: I see. So if it’s similar to being a pastor, could we compare the board of directors of the seminary to a consistory of a parish in some ways, that this is — how do you work with the board and with the executive committee?

M: Mm, hm. Well, it is said that the board of the seminary represents the executive committee which represents the general synod of the church but in a true sense, they really work like a consistory because, even though the seminary is directly responsible to the general synod, which is represented by the executive committee of the church, but in real life, in real practice, I think they are like a consistory because they cannot even decide on who should come and teach. It is only the executive committee of the church who selects instructors for the seminary. The seminary board can only inform the executive committee about the available positions in the seminary but they cannot appoint somebody to come and teach.

J: I was thinking about that the other day…

M: Mm, hm.

J: …and I was thinking that, when I came to teach here,…

M: Mm, hm.

J: …I was never interviewed…

M: Mm, hm.

J: …by you.

M: Exactly.

J: Or by the board.

M: Exactly.

J: Or even really by the executive committee. Some Americans interviewed me and put me on an airplane and I showed up.

M: Yeah.
J: And I thought, “What if the director or the board had heard something in an interview and they thought, ‘Well, this isn’t exactly the person we would like to have for this position.’”

M: Mm. Mm.

J: Does that make it difficult for you?

M: Yes, it does. It does because we always have no choice. We are only told that we have so-and-so; he is coming to teach. And we have no say. We have no say which is really, according to me, very, very strange because I thought the seminary board would have the responsibility to recruit instructors and to interview them and to see to it that they are the right people to come and teach at the seminary. But this is not the case at all. This is not the way it works here.

J: I see. And as far as you know, has it always been that way?

M: Oh, yes, oh, yes. It has been this way. It has been like this.

J: So, do you think that’s because of the way the L.E.C. is designed that everything really flows just through that executive committee?

M: I think so. I think so because I remember one time, just to give a small example, at one time, the seminary board recruited temporarily somebody for the seminary who was a Roman Catholic by denomination and they did not inform the then executive committee of the church. And when they discovered that this professor from the university, from the National University of Lesotho, was teaching Sesotho, not theology, they were so furious, so upset, because the instructor was a Roman Catholic and they said the seminary had nothing to do with the Roman Catholics. And this is the man who teaches at the National University of Lesotho, teaches the future leaders of the nation and we thought it was right that he could come and teach on part-time basis students who are going to be church leaders but that was not approved by the church. In fact, he had to leave immediately after they discovered that he was here. So I think the executive committee always wants to have absolute power as far as the seminary’s concerned and they don’t want anybody to stand in their way. In fact, they even say this is their only school while other schools for the church they share with the government but they say this is our one and only school and we are responsible. No one else should stand in our way. So I think it is just because they want to do things like this because I don’t see why they cannot delegate and give power to the seminary board to do the work even if they don’t approve, if they think the approval, the final decision, should still be theirs. But the seminary board should really recruit and identify people because they are the people who are very close to the seminary and in collaboration with the seminary staff I’m sure that could be done in a better way. But they are out there. They’re standing – it’s like when they want to take pastors, recent graduates of the seminary for further theological training, one would expect that the first thing they would come to the seminary, come to the director, come to the board, and ask about the academic record for that particular person they want to take for further theological training but they don’t do that. They just identify the person because this person is in their good books and they take the person for further theological training without any consultation at all. So this is somehow strange, really, the way we operate and I personally don’t approve this kind of a thing because I think the seminary, even in this case, is the one who knows who should be considered for further theological training and who should be considered for what course in particular on the basis of their performance when they were students at the seminary.

J: When students complete their work at the seminary, does the seminary then send their academic records to the executive committee?

M: Of course, of course. We don’t send grades as such but we do say, because we always write a brief description concerning each student, to say this somebody has passed, has done
well, and we always, we always, and I think it begins with the teaching staff, and the
seminary board will do the same, we say, “According to our records here, this man or this
woman we recommend for further theological training,” at least after one year because
when they finish the seminary, they have to spend at least one year, we call it a
probationary year, in the field and if they do well after that one year, they get ordained.
And so after that time then we always recommend that the person could be considered for
further theological training. So that would be the time if they take the recommendation,
that would be the time for them to really say, “We want to see now the grades, the real
grades, if they don’t believe what we have said on the paper.

J: I see. Alright. I’d like to move on and ask a little bit about life here on campus and the
curriculum.

M: Mm, hm.

J: On campus we have, students are resident here…

M: That’s right.

J: …and there’s a system of prefects, I think, that’s part of the campus government.

M: That’s right.

J: Can you tell me what’s the purpose of the prefects and how do they work?

M: Mm, hm. Well, this is a long-time system which we have been using and we are still using.
The prefect system really helps a lot as far as everyday life of the seminary is concerned.
They are – we are here actually training people to be future leaders of the church. One
would say if a person has done high school, a seminary should be a place where everybody
should do everything at anytime they want. But I have come to realize myself that, since
we are training future pastors, our students are high school graduates, they are not even
college graduates, they are high school graduates, and when they get here, sometime they
do things which really cannot be approved for somebody who is going to be a future
church leader. So they still need guidance of some kind. And we thought it would work
better if other students would take responsibility and work together with the student body
to see that some of the things which really students do which we don’t really approve, they
get to talk to them as students. These prefects do a lot of things which sometimes I don’t
even know, I will only know if they can tell me that ‘something like this had happened and
we took an action and we talked with the person concerned and now things are normal.’
So it is in cases like that. Long before I arrived here, the prefect system was already in
operation but a lot of terrible things had happened. Our students would leave the campus
here, sometime at night, to go to the neighbouring villages to have beer. And for the male
students, even to have women so to speak. And a very bad name for the seminary came
from the village. And even after my arrival, I think during the first two-three years, that
was still the case. We worked very hard to try and bring things under control. Fortunately
I would speak now boldly that I think we have overcome that stage. Our problems now
which we have are very, very minor and we don’t have big problems like the ones which
used to be in the past. So most of the things really are taken care of by the prefects in the
absence of the director, in the absence of teaching staff, in the absence of the board. They
see to it that things go well and a good name of the seminary is preserved.

J: I see. Do the prefects have written guidelines that guide them in their work?

M: Uuuuh, I don’t know – have you not seen our student handbook?

J: I have.

M: OK, and you don’t read anything in that?

J: Yeah, there are a few things. Are there other guidelines as --
M: No, no.

J: --because I’ve noticed, for instance, that in the TS5 classroom, last year, there were some hand-written rules on the wall...

M: Oh.

J: …from the prefects. They were in Sesotho and they said things like ‘if you aren’t going to be in class, you must inform the class prefect,’ ‘if you want to go shopping, you must write a letter and you must request…

M: Mm, hm. Mm, hm.

J: … ‘if you want to go to a funeral of a relative, somebody must call and …

M: Or write a letter.

J: Yeah.

M: Oh, I see.

J: So I’m wondering where did the prefects find those rules and ideas?

M: Well, I think those are just their ideas like I also have already said there are no guidelines for me as the director and I think maybe they learned with experience that there should be things like that because, if they don’t have anything written down, anything that they can follow, they can also have a difficult time to deal with students, I think.

J: OK. How do the prefects relate to the wider, I mean, do they report to the director or the board or who do they report to?

M: To the director.

J: OK.

M: And the director reports to the board.

J: Do you meet regularly with the prefects?

M: Uh, not quite regularly really, maybe once a quarter. And we only meet when there are major things that we really want to talk about but the prefects write their reports at the end of every semester to say ‘this is how things went during this semester,’ and we always keep those in files and we select the things that could be passed on to the seminary board if there are any major things that the board should know.

J: I see, so the full report is not given to the board.

M: Not really, unh-unh [negative].

J: Are faculty members included in – do faculty members receive that information from the prefects as well?

M: Not really. Up till now they don’t. They don’t.

J: I’d like to ask about just the general curriculum, the syllabus of the seminary.

M: Mm, hm.

J: How has it been developed over the years and what are the guiding principles for the development of the curriculum?

M: Mmmmm. Well, I don’t know if I will be able to answer this one because, like I said, [pause] the executive committee of the church, not even the board [laugh], is really responsible as far as the curriculum is concerned. They are the ones really who dictate what should be taught and what should not be taught. In fact, when I got here, there wasn’t anything that was put together in a booklet form to say, ‘these are the courses that we expect the students to be taught on before they leave the seminary.’ So I tried to put
together, in a booklet form, such courses which I found already being taught here at the
seminary. In fact, that is only the basic courses really because we are always open, as you
may know by now, for any instructor who comes with new ideas for new courses that
could be introduced, we are always flexible and open for such ideas and for such courses
to be introduced. Always we really don’t say to the seminary board or even to the
executive committee that we have introduced such and such courses. But if we find that
such courses would be valuable to the students, we always teach them. So, as far as the
general reviewing of what the syllabus is concerned, we haven’t really done and, like I am
saying, the executive committee is always very careful as to what is being taught and who
is teaching what and they are actually the ones really who dictates.

J: I’m thinking of a couple of things…

M: Yes.

J: One is you mentioned the openness to new courses.

M: Yeah.

J: Some of my early research showed me that when students arrived here they really were
surprised at what they found the life and the curriculum…

M: Mm, hm.

J: …so asked you last year if I could teach an introduction to seminary life course…

M: Mm, hm.

J: …where we looked at bibliographical skills, study skills, campus life…

M: Right.

J: …and I want to say that I appreciated that you considered that and that you were able to
allow me to teach that course.

M: Mm, hm.

J: But at the same time,…

M: Mm, hm.

J: …it sounds like you’re saying that two things are happening at once. One is that you try to
maintain an openness and a discernment…

M: That’s right.

J: …but on the other end, at any moment really, the executive committee could say ‘this can’t
happen’ or ‘this can’t happen.’

M: Mm.

J: So that there’s some freedom at this campus level…

M: That’s right.

J: …through the director’s office…

M: Mm.

J: …but that, ultimately, the executive committee makes the real decisions about the
curriculum.

M: Right. Right. That is very correct.

J: As I’m saying it, it sounds like it might be an uncomfortable way to design a curriculum.

How do you--

M: It is. It is. It is, Ntate. It is.
J: The second thing that I was thinking about is that I read in the minutes of the faculty, about maybe 1990 or 2000,…

M: Mm, hm.

J: …and maybe you can correct me, but I remember some names present were Ntate Moseme, Ntate and ’M’e Frelick, LeGrande, Zwilling,…

M: OK, OK, LeGrande and Zwilling, yes.

J: And maybe Fischer, and that some curricular revision was attempted…

M: Mm, hm.

J: …but as I look at that curriculum revision in the minutes, I see that it really doesn’t reflect how we’re doing things today.

M: Mm.

J: What became of that? Did it never make it to the official level?

M: Yes, it did not really make up to the official level and the reason was still the same, because it would be ‘who, who are they, who are they?’ It only helped us to teach here but we could not take it any further.

J: I’m going to ask a cultural question.

M: Yes.

J: When you say ‘who are they?’, in English,…

M: [laugh]

J: …do you mean, because sometimes I hear the…

M: Mm, hm.

J: …invective in Sesotho ‘U mang?’…

M: Mm.

J: …which doesn’t ask who you are or where you come from, it asks ‘what authority do you have…

M: Exactly.

J: …to tell me…

M: This is what I mean.

J: That's what you mean.

M: That is exactly what I mean, authority.

J: Mang?

M: Exactly.

J: OK.

M: Exactly.

J: Alright.

M: Exactly.

J: Do you see a possibility for that to work in a new way in the future?

M: Yeah, I should think so. Maybe with the incoming of new people in the executive committee, things may really change, I think. It may take time because it has been like this
for a long, long time but I think with new blood coming in, things may work in a different way, I think. And I still have that feeling.

J: Of course we’re recording this and we need to be mindful of who we are, so I’m not asking you to tell…

M: Exactly.

J: …me this or that about…

M: No.

J: …people. But I’m going to ask you when you talk about new blood coming in, does that mean that you think it’s both about the way the structure’s designed…

M: Mm, hm.

J: …and also about the personalities of the people who are in the different places in the structure?

M: Exactly, the personalities also have a lot of influence on this.

J: OK.

M: Yeah.

J: Alright. I know, as an instructor here, that we have worship twice a day during the weekdays…

M: That’s right.

J: …and then on Saturday is there worship also?

M: Yeah, it’s only on Sundays that we don’t have worship.

J: OK. And, because I commute from Maseru, you know, I only make it to worship maybe six times in a year,…

M: Exactly.

J: …so I would like to ask you…

M: Mm, hm.

J: …in your opinion, what’s the function and focus of worship on campus? What do you hope will come from the students worshiping together so often and when they gather to worship?

M: Mm, hm. Well, uh, the first thing is that if we are a community, a community which is like a family, we need to stay together, pray together, do things together and that really will bring some unity amongst us. Because if we are a community of this kind, especially trying to focus on the future leadership of the church, I think prayer is really something which we put high in our lives. And the other main things that we feel like, if we are training future leaders of the church, they should really be praying people. And when they go out of the seminary, they are supposed to lead the worship and if they have not gotten enough practice and enough understanding and knowledge of what worship is all about, they will surely be unable to put that into practice when they get out there. And it will be very sad because parishioners always look up to their pastors when it comes to worship. They think they have spent years at the seminary practicing worship and they are the ones who can even guide them as far as worship is concerned. So the main thing is that really worship should be part of their lives when they are here at the seminary and that worship also should help them since they pray together, they live together here on campus, that worship should really bring some harmony and some unity amongst them as this community here.
J: OK. A couple of times when I’ve been in worship, I noticed something that didn’t feel harmonious to me…

M: Mm.

J: …as an American, I think.

M: Yes.

J: And that is a couple of times when the worship leader has announced hymns or when someone’s been reading…

M: Mm, hm.

J: …if they make an error,…

M: Mm, hm.

J: …the members of the congregation actually speak…

M: I see.

J: …they say AAAA…

M: I see.

J: …or refuse to do what the leader has asked them to do.

M: I see. Well, it’s good that you are talking about it because this is something which came from students themselves. They said we actually take advantage of practice when we lead worship and we want to minimize mistakes as much as we can and we want somebody who stands in front of us to lead us in worship, to really try to make as fewer mistakes as possible. And they said, “Since we are practicing, if somebody makes a mistake, from amongst us, of course, amongst the students themselves, we should really show our dissatisfaction because this person did not take time to really prepare himself or herself for the work that he is going to do. And by making that kind of noise or something, we are saying to the person, ‘Before you come in front of us, please take time to prepare yourself so that you make fewer mistakes than you would if you have not prepared yourself for the leadership of the worship.’”

J: I see. When it’s happened when I’ve been in chapel, it’s tended to take my mind off of God…

M: Mm.

J: …and put my mind on the interpersonal things that were going on.

M: Mm, hm.

J: How do you feel about this? Do you think it’s an important part of the worship?

M: Well, personally I have no feeling about it because it’s students themselves who say, “We want somebody to stand in front of us being prepared for the thing so that they don’t make too many mistakes. If they make too many mistakes, it seems like they have taken what they are going to do for granted. And we want them to take what they’re going to do very seriously.” So I personally don’t think I have a feeling really as far as that reaction is concerned.

J: If students make mistakes in chapel, do you ever talk to them about it?

M: Yes, yes, after chapel. Yes, after chapel. But always I say, “Yes, you have really tried well.” I still use the same words that I used to you…

J: Boiteko bo botle.

M: Yes.
J: OK.

M: Yes, I say, “Yes, you have really tried well, but…” So I tell the person what they have do. And I don’t do that in my capacity as the director. I do that in my capacity as an instructor for worship.

J: So is – I mean, there is a worship class…

M: Yeah, right.

J: …a liturgy class.

M: Right.

J: Is our on-campus worship a part of that class also?

M: No, no, not at all, not at all.

J: OK.

M: Not at all.

J: But still in your capacity as the instructor of the liturgy class, you will talk to them about errors that they make in our campus worship.

M: Yes, exactly, exactly.

J: I see. So, in a way to say, “Since I’m the one who’s teaching you how we conduct worship,…

M: Exactly.

J: I want you to know that I noticed this…

M: Uh, huh, exactly.

J: …when we were worshiping together.

M: Exactly.

J: I see.

M: Exactly.

J: Are there other elements of campus life that you think are really important or that are really challenging for you as a director as you look at our campus life together?

M: Hm. [pause] Well, I really don’t know here what you are looking at really.

J: Well, I’m really just thinking as you reflect on the campus…

M: Uh, huh.

J: …life, yeah, are there things that you’re really happy that we’re able to do by living on campus together or are there things that you find to be a challenge. And I really don’t have anything in mind, I was just thinking of you as the director if you’ve noticed things.

M: Well, what I really do appreciate is that the two schools have been brought together. I mean the Bible school and the seminary. For me, this is quite important because our Bible school, who are trained to be future evangelists of the church, are going to work together with the pastors out there. And oftentimes they work together in the same parish. For me, this is quite good because they leave the seminary knowing each other quite well, knowing their weaknesses and their strengths and I think that when they are out there in the field, they can really work together quite well because they have known each other from the seminary here. In the past there used to be a lot of misunderstandings and fights between pastors and evangelists because they met for the first time in the field and they did not really know each other from the seminary. There is also a disadvantage which is also a...
challenge which we have to deal with. The very fact that they know each other from the
seminary oftentimes it has made them not to work together harmoniously out there.
Because, let’s say for instance, we do combine them. I do combine them for the Homiletics
class and also for the Liturgy class – BS3s with TS3s and TS5s – and they work together
and this oftentimes would expose somebody, whether it’s an evangelist or a future pastor,
their weaknesses will be known and that very same knowledge will be used against
somebody out there. And this has come back to me and I was very sad and disappointed
because I thought the fact that they know each other’s weaknesses and strengths, that
would help them, you know, to complement each other but that is not the case. So one
would go about in the congregation saying, “Well, I know this pastor of yours there at the
seminary at Morija, he used to do things like this. He used to do this and that.” And the
pastor will also speak ill of the evangelist and this is really sad when it happens. We have
been talking about it here at the seminary to the senior classes who will graduate but there
will still be something of that kind when they get out in the field which is really bad. But I
think what the church has done is really good – that they are trained together here and they
should become colleagues when they are still at the seminary and they should really
continue out there in the field. So this I appreciate very much, indeed. One other thing
which really bothers me very much is the fact that because of our limitations when it
comes to finances, our Bible school students, even if they are married, they are unable to
come with their spouses. They spend these three years here at the seminary visiting their
homes only during school holidays. And it does not only end there with the personal
relationships with their spouses but it also affects their work as future evangelists because
if the spouses did not have a chance to be trained, they really don’t feel like ministry is
their work. They only think it is his thing, it is her thing, because the spouse never came
here to be trained unlike those who are trained for, to be pastors, the seminarians. With
them, they are expected to bring their spouses and to bring their children on campus once
they are admitted so that the spouses should also have their courses during those five years.
They are really being trained and being prepared for the work out there. So this is another
weakness which I think really we have as a church – that we don’t train spouses for the
Bible school students in the way we would like. That’s why sometimes at the end of three
years, we call them to be with us here for only one week and what can that be, one week is
not enough really to give them information related to their future work and responsibility
as evangelists, as spouses.

J: You mentioned that you think that has to do with financial constraints.

M: Yeah, exactly.

J: How are the finances of the seminary arranged? Is there a budget and how are the funds
procured?

M: Our budget as the seminary here comes 100% from the central fund. We prepare a budget
but of late the so-called finance committee does not even bother to consider our budget.
They just allocate funds to the seminary even before they could see what we would want to
do and that makes things very, very difficult for us. In fact, we cannot even have funds to
maintain the building which are already there. Not mentioning new projects which we
would like for the seminary. Our budget now is really aimed at giving stipends, monthly
stipends, to the seminarians and the Bible school students only. And they say it’s because
congregations out there they don’t give enough. And the church itself has no money. And
that’s why they don’t even wait to see what we are asking for, for that particular year. They
just say, “This is what we can give you and you are going to see how you use it.”

J: So even though it’s been that way, has the board of directors submitted a budget each year?

M: Yeah, each year. Each year they do.

J: And then it seems, as you say, that they find out that there’s just an allocation…
M: Exactly, exactly.

J: …of some sort.

M: Exactly.

J: I see. And I can hear in your voice that that’s difficult.

M: Very, very difficult. Very, very difficult.

J: I can imagine it would be very difficult. Well, I’d like to ask about the field education programme.

M: Uh, huh.

J: We have it in the fourth year for the theological students and how are the field education parishes selected for the students?

M: Uh, huh. Well, normally the seminary board, who is the one who does the work, they first look at the pastor because we don’t just send a student to a parish but we send them to parishes with pastors. They just say, “Yes, it’s pastor so-and-so, can we really trust him well enough to place a student in his parish or in her parish?” And they debate and finally they would agree or do not agree and they say, “No, not this one but let’s try pastor so-and-so.” Sometimes they would be happy with the pastor and not happy with the consistory because they say, “Within this year that we plan to send a student, a pastor may get a transfer to go somewhere else. Do we have a strong enough consistory to work with a student, to really give him enough and proper training as a future pastor of the church?” So these are the two things which they always look at when they place a student. There’s a pastor and also a consistory.

J: I see. Do you ever make suggestions of pastors and consistories that the board might use?

M: Yes, yes, yes, I always do that. I always do that but they always don’t agree with me. They can say, “Yes, we see your suggestion but because of ABC we don’t really have a recommend.”

J: I see. Now when the pastors and consistories have been selected…

M: Mm, hm.

J: …and contacted, and they have agreed that they will accept the student…

M: Exactly.

J: …do you give them guidelines of what the students are to learn while they’re in the parish…

M: Exactly, like now, tomorrow I’m going to Sefikeng - Sefikeng, it’s a parish where we will be placing Thabonyane. I am already from Masitise to speak with the pastor and the consistory there and tomorrow I’m going to speak with the pastor and the consistory at Sefikeng. Because these two students will be leaving at the end of the month. One is leaving on the 30th and one on the 31st. So I always visit them to let them know our expectations as the seminary as far as working with the students is concerned.

J: And do we have those in writing? Is that something that I could get a copy of?

M: Ummmmm…

J: Or do you do it verbally?

M: I really most of the time do it verbally. If I had written, it would just be a scratch paper which is not really valid.

J: So what kinds of things do you tell them. What are the important things that you want the students to get out of a year of field education?
M: Uh, huh. Uh, huh. Um, we, I think for that I do have a paper here what we would expect them to... yes I think I do have a paper here in reach outlines some of the, some of the things which I think... I don’t know where I put this. Because there for it I had written down everything which I think...

J: Well, can I ask, Ntate, that sometime in the future, if you can find the copy of that I would love to...

M: Yes.

J: ...have a photocopy.

M: Yes, of course, of course. I do have it, it’s only that I have forgotten where I have put it. OK, it’s OK, we can continue. Well, I can even find it before you go.

J: OK. Thank you very much, Ntate.

M: Mm, hm. Mm, hm.

J: Now during the course of their field education,...

M: Mm, hm.

J: …here, do they connect back to the campus in any way, the students?

M: Not really. Not really because we believe that during the internship year, they are fully responsible to the pastors and consistories where they are and they can only come back to the seminary if things do not really go well. That they should let the seminary know how they are fairing and how things are as far as the pastors and the consistories are concerned. But we always encourage that during that particular year, their attention should be at the parishes where they are and they should really work with the pastors as their instructors and work with the consistories as people who are responsible over them. And we always, we always, we don’t even visit because we don’t want them to think like ‘yes, we are here but at the same time, our responsibility is still there – we are still responsible to the seminary more than we are responsible to you at the parish.’

J: I see, so there’s – they don’t have this two-way...

M: No, no, exactly, exactly.

J: During my first year of teaching here, I remember asking you about reports when the students come back and you shared yes, the board receives reports.

M: Yeah, exactly.

J: What kind of reports does the board receive about these students?

M: The students – the consistories themselves, though of late most of them I don’t know, maybe they don’t have time to do so, the write reports concerning the students to say ‘we have had student so-and-so with us for this one academic year.’ And they always would mention how they lived together with the students. And they have observed the strengths of the students as far as the ministry’s concerned. They have also observed the weaknesses of the students and the whole intention is for the seminary to try, especially when it comes to weaknesses, to try and help the students with the weaknesses that got exposed during the internship year. So that is the kind of a report which we always get.

J: And is there a student report and a pastor report as well, or just the consistory’s?

M: Um, there are supposed to be two. There are supposed to be two – the consistory report and the pastor’s report. The consistory report would always be a general report which doesn’t really even go into the weaknesses of the students, not unless they were so obvious that the consistory would not want to skip them. But the pastor’s report, since it is a private report, which is written by one person, they will always say exactly what they think of the student
and that report the consistory always doesn’t know, it’s only written by the pastor himself or herself straight to the seminary.

J: OK. And does that go to the seminary board or to whom does that report go?

M: To the seminary board.

J: I see.

M: Yes, to the seminary board but, like I say, I think we are not strict enough because I think during the last two-three years, people don’t seem to really write these reports.

J: Mm.

M: Yes, because I remember we still don’t have reports for students who have even graduated from the seminary about two years ago.

J: Really? So some you receive reports, others you still haven’t …

M: Others don’t, yes, others don’t, yeah.

J: You mentioned that if the weaknesses and strengths can help the seminary to know how to help the students…

M: Exactly.

J: It sounds like a wonderful idea but I’ve never seen those reports so in my courses I haven’t been able to address those strengths and weaknesses.

M: Mm, hm.

J: Does the faculty ever receive the reports so that we can work together on the strengths and weaknesses?

M: No, I think the only thing is that we really don’t get them all, these reports, for a group of six we may get one or two. So it doesn’t really help much but if you would like to see them I think you are really free to do so.

J: OK.

M: Yeah, it’s only that consistories and pastors don’t seem to be interested in the writing of these reports.

J: Do you think could there be in the future maybe a form…

M: Mm, hm.

J: …that they’re required to fill and even the students…

M: Mm, hm.

J: …and, because we have several expatriate lecturers, could we ask the students and the pastors, who both know English well,…

M: Mm.

J: …could write the reports in English so that we could sit together as a faculty…

M: Mm, mm.

J: …and say, for instance, “Ah, we see this young pastor in training really had a hard time speaking in public…

M: Exactly.

J: …so let’s all in our different classes think about giving him good opportunities…

M: Mm, mm.

J: …and good instruction.”
M: Mm, and still it would also want a proper way for handling it because one other thing which we are very sensitive of is that, especially when it comes to weaknesses, we don’t want the students to know what the consistories or even the pastors have said about them because the always don’t take them as, you know, advices they are, they will always think ‘our pastors are speaking ill of us, consistories are speaking ill of us’ so if we do that, you see, that confidentiality will be somehow violated because if it’s discussed in classrooms, it may end up reaching the students themselves which may not please them.

J: Well, yeah, I was suggesting the faculty discussing it but you’re saying the students aren’t told what the pastors and consistories have said about them.

M: Oh, no, oh, no, we only tell them about positive things but if they said that ‘this student did not sleep in the house we have allocated to him, he slept in the village’ no we cannot say that because we know that we are going to make the student unhappy and, at the end of the day, there will be that bad feeling between the pastor and the student themselves. Ours will always be ‘how can we go about this so that we can help this student’ but not revealing that the information we have is from the parish where the student was.

J: I see. And so far, as I say, I’ve never seen any of these reports…

M: Mm.

J: …do my Basotho colleagues see these reports or are you as the director the one who has seen them only?

M: No, not the teaching staff, the teaching staff have not seen them at all.

J: OK.

M: Yes, and I think really the fear was still this that it may leak and, at the end of the day, the students may know that people have reported, you know, negatively on them when they were at the parish.

J: So how are the reports useful for the future of the students?

M: They are useful in the sense that at the end, the seminary board who gives the names of the students for allocation for parishes to the executive committee would mention that during the student internship year this kind of thing was observed and we do recommend that the students be dealt with in this way so that we do help them as far as their future ministry is concerned. So the whole intention really is to try and help the student.

J: OK. I see. And do the students also write reports reflecting on…

M: Yes, yes, the students also write reports concerning their experience for this one academic year at this particular parish and they also write about positive things and also about negative things concerning the pastors also and there’s no way we can share that information with pastors and consistories because the report is also regarded confidential.

J: I see. And who received those reports and reads them.

M: The reports from the parishes…

J: The students.

M: They are for my class. They are for the Pastoral Theology class and we discuss them in class.

J: I see. Alright. And could other teaching staff also have those reports?

M: Oh, definitely, definitely, yes.

J: And can they be written in English since our mode of instruction’s in English.

M: Well, I don’t know if they can be written in English because students always feel free really to express their views freely in Sesotho and I think if we make them write them in English,
they are going to leave out some of the important things only because they will not have
the right way to put them down in English.

J: So that must be a difficulty in all of our courses as well. Is it possible that when my
students give me papers in English, they really don’t express their feelings as well as they
could?

M: Yes, exactly.

J: Do you think it’s good that we do our TS courses primarily in English? I mean, I know that
in some of your classes you use Sesotho and English both and other Basotho too.

M: Exactly.

J: Do you think English is the best mode of instruction in a Sesotho seminary?

M: Yes, well, yes, I think we should still continue to teach in English more so because most of
the books in the library that our students use are in English and if you only teach them in
Sesotho, they will even be unable to read the books and also English it seems really it is an
international language. We do expect that even after graduation from the seminary the
students will attend courses and conferences and they cannot be part of such gatherings if
they don’t communicate in English, yeah.

J: I see. I’d like to ask about elements of Basotho culture.

M: Mm, hm.

J: Even in the constitution of the L.E.C., there are some places that talk about some cultural
traditions and I noticed that the president in his speech to the seboka this year…

M: Mm, hm.

J: …mentioned that, you know, the government is beginning to have this cultural committee
and he made some comments. As you look at the way we educate our seminarians,…

M: Mm, hm.

J: How is it, or is it important to think about how our Christian life and the life of the church
relate to the wider culture?

M: Well, I don’t know. I don’t know but I think since a Mosotho pastor already comes to the
seminary knowing some of the important things related to the culture, it is really up to the
pastor concerned as to how they bring together Christianity and culture. Let’s say, for
instance, to give an example, our church really does not believe in what we call departed
ancestors whereby, according to the tradition and culture, people do believe that their loved
ones don’t die. They still have touch with the living. In fact, they call them the living dead
because they still have the influence over the living. They can cause bad luck to somebody
who is still living and the church really doesn’t believe that and I also, not only because
I’m a pastor, as a Christian I don’t believe in that. But 99 ½% of my parishioners would be
believing that, you see. So it’s really my responsibility not to bring the two together but to
help my parishioners understand about death and dying. And also understand it from a
Christian point of view whereby we do believe that once somebody is dead, that person is
dead, and that person will have no influence at all over members of the family who are still
living because ABC has not been performed or been done to this person while they still
lived or after they died which is still very much alive in the minds of our people here.

When you go to Motsekua, Motsekua it’s about, it’s less than ten kilometres from here
on the way to Mafeteng. There is a lady there who is supposed to be a traditional healer.
People flock at her place from all over the region. By region I mean from all over the
neighbouring countries to come and see this lady because this lady when you get to her, I
have not been there myself, even though I would like to go, but since the lady knows me,
she may not be as open as she would be with someone else. Because this lady, when you
get there she will make you sit down, this is what I am told, and say she leaves you in
another room and she goes into the other room to talk to your departed ancestors and she
will come back after 10-15 minutes to report what the ancestors have said to her to tell you,
the patient who has come. And for me, this is just playing with people’s minds because I
personally very strongly believe that there is nothing of the sort but since the lady knows
the mentality of an African person, and she knows quite well that with an African if you
can talk about ancestors, you have touched a very soft spot and they will definitely believe
anything that you say because they think that the dead have some influence of some kind
over the living. So there are so many challenges I think that our pastors do face. That’s
why we always feel like it’s more advantageous for our students to be taught by people
who have been pastors before, who knows what’s going on out there, who could relate
what they teach here to the situation out there.

J: So it’s important for the instructors here to really address those cultural issues…

M: Yes.

J: …so students can talk about them theologically.

M: Yes, exactly, exactly.

J: Does that make it hard to welcome expatriate lecturers, many of us whom haven’t had
much cultural training about the Basotho when we arrive?

M: Mm, hm, that’s why I personally I always feel like, especially if somebody has never been
exposed to this culture, just to allow them maybe 2-3 months to be in a parish setting – the
same thing that the Hookers, the same experience that the Hookers got, just to have a feel,
just to have a taste of what kind of life future pastors will expect out there once they
graduate from the seminary. I think just that taste will make them aware that we are in a
different culture and things don’t work in the same way we are used to. This is another
culture, this is a different culture from what we are used to. So I think that kind of
exposure for me is so important.

J: I see. I’d like to ask about two more things and then just one general last question but…

M: Yes.

J: …the two things are one: poverty, I know that there’s a great deal of poverty in our
parishes.

M: Exactly.

J: What do you think can be the role of the school to help students be prepared to address and
live in the midst of the poverty that’s here in Lesotho?

M: Well, I think our most important, yes most important responsibility, is really to talk to our
future pastors about this and I have always been saying to them, “You cannot preach good
news to an empty stomach because they don’t listen to the good news that you are
preaching because their stomachs are empty.” So our first responsibility is how can we
help to alleviate this poverty amongst our people? And I personally believe in projects like
having vegetable gardens. In Lesotho almost every family has a soil, a plot of some kind
where they can raise their own vegetables, where they can raise their own crops. So, in
fact at one time, I even wanted to introduce agriculture as one of the courses for the
seminary here but that could not work [laugh] because of other things. Because my really
greatest concern is that we cannot say to people, “Well, ignore things of this world because
if you starve here, your stomach is going to be filled up there.” People need to live here.
This is the kind of theology it has been taught in this church and in this country for many
years.

J: In the past…
In the past. … ‘even though you’re starving here…

Yes.

… don’t worry your stomach will be full’…

Exactly.

And you’re saying that’s not appropriate.

No, no, no, no that is not the way it should be. In fact, I have been telling students that ‘you really should have your work clothes, go out with the parishioners, and work in the soil and help them to get food and it’s only when their stomachs are filled that they can listen to the good news that you tell them.’ So that time really has passed, of thinking of a big pie in heaven. We must have a big pie here, right now. So this poverty it’s a really great concern for us because, like I say, it affects a very large percentage of our people. In fact, pastors themselves [laugh] do starve and this is very sad because, in the case of a pastor who cannot really live by himself, they end up being used by parishioners who have the means, you see what I mean.

They really end up being used by pastors, by parishioners who have the means.

I’ve heard that, in fact, I’ll just tell you that in some of my interviews,…

Mm, hm.

…some female pastors have even said…

Mm, hm.

…consistory member have come and said, “Well, I have food for you…”

Yeah.

…you must stay with me.”

Exactly. Exactly.

So it is an important issue…

It can happen…

…for our pastors…

It is. So we must really try to fight it. And, like you already know, with pastors it’s only because pastors don’t get a salary. But the get a stipend which is even not regular, this stipend, it comes, a pastor can go sometimes for three months, six months for a whole year without getting anything at all. But the most important thing is that there is always soil for the pastor to raise something from the soil to live on.

Mm, hm.

But it is not every pastor who would like to really work with his or her hands.

So would you be happy if, in the future, at the seminary we could have farming techniques class?

Yeah, exactly!!

And classes on development, community development.

This has been my dream, yes, for a long, long time this has really been my dream for a long
J: And you mentioned earlier that there were other reasons why this couldn’t happen and we

don’t need to go into them.

M: Yeah, yeah, yes, yes.

J: Do you think it’s possible in the future?

M: Well, I think so really. Yes, I think so. I think so.

J: How about HIV and AIDS? What is the position of the seminary and is HIV and AIDS an

important issue as we train our future pastors?

M: Mm. Mm, hm.

J: What can you say about that?

M: Well, we are really putting a lot of emphasis on HIV and AIDS at the seminary and that’s

why we really even have it on our timetable, because we want our future church leaders to

be very much aware of this kind of disease which is actually stripping our people and I
don’t see how a pastor can stand before the congregation and really preach ignoring that
people are dying like flies. This must be addressed by our pastors. It must really be
addressed. There should be seminars by parishioners. They should also invite people who
are really skilled as far as teaching and talking about the disease’s concerns so they should
really come and talk to the parishioners. It is only sad because a lot of people, and I think I
have witnessed this amongst our parishioners, a lot of people still don’t believe that there is
something like HIV and AIDS. People in this culture believe very much in witchcraft and

when somebody is having AIDS, not HIV but already having AIDS, they will always
blame that on the witchcraft, that the person has been bewitched and that’s why the person
and this… – and they will start to take that patient to see traditional healers who will
confirm their belief that they have been bewitched. They have made the person to eat
something during the night when they don’t know that they have swallowed something and

that something is eating them, you know inside, eating their lungs and things like that.

J: Sejeso?

M: Sejeso, sejeso, that’s correct, sejeso sejeso, it’s something which witches give you at night,
you see…

J: Uh, huh.

M: …which you don’t even know that you have swallowed this kind of thing that is going to

eat you from the inside. So the pastors really have to work very, very hard also to fight

and to fight against this ignorance, you see, about AIDS and also help parishioners to

understand that there’s nothing like witchcraft and this is something which really needs

pastors who are determined to tackle these problems. But I must also let you know that

unfortunately some of our pastors do believe in such things. They do believe. Some come
to the seminary here already believing and they leave still with that belief. I don’t know
whether we don’t talk much against such things at the seminary or even if we do, they
believe in them that they cannot do away. You see these things here?

J: Yeah, you’re showing me some red cord hanging down.

M: Uh, huh, yes. These things are from the bodies of the students here at the seminary. They
are actually meant to, here there is a something like a Sesotho medication to protect them
against boloi and they believe very strongly that there is boloi and they go to the witch
doctors or doctors like this lady who when you get to her she opens the Bible so that even
the believers should believe that she is working under the directive of God, you see. So
she opens the Bible. And they tie these things either on the waist or anywhere else.

J: So those cords that you’re showing I’m guessing those are ones that you’ve seen and
you’ve said to the students, “Please, I don’t believe that that’s…”
M: I have not seen...
J: …can I have them?”
M: I have not seen myself but the other students saw them and they always say, “So-and-so has that kind of a thing.” And I always call them in here and when they sit down I say, “I know that you have that red rope around your waist please go into the toilet and take it out and bring it here.” And they always get surprised how I knew and I always don’t tell them. They go into the bathroom and they come back holding the cord with their hands.
J: So you tend to know things. People tend to come and tell you things.
M: Yeah.
J: I see. And, as a pastor, when you ask them to take that off, how do you think they feel, I mean, do you think that the student becomes frightened because now you’ve removed their protection?
M: Yes, but I start there to counsel them.
J: I see.
M: I start right there to counsel them. There was somebody, well, I don’t know if you know him, if he was already here, [interviewee names specific graduate of MTS]
J: Yes, yes.
M: OK.
J: Yes.
M: When he came here, this is his thing. This is his thing here.
J: I see.
M: He believed that he has been bewitched because he was constantly having, what do you call it?, this blood which comes out of the nose?
J: Nosebleeds, yeah.
M: Yes, yes, he was bleeding from the nose. Yes, he was actually constantly bleeding from the nose. He came for our orientation course and I saw this and immediately I knew that there was something. So he sat there and we talked and he said, “Yes, if I can get this off my neck, I’m going to bleed like hell.” And I said, “No, that is not true. That is just in your mind.” So we talked and talked and we prayed together. We held hands and we prayed together and he left because he was here for the orientation course and he came back and I asked him, “Do you still have that same problem which you had before coming to the orientation course?” He said, “No, for some reason it stopped.” And it stopped right from that day because he took it off his mind and he knew that he was not bewitched.
J: Mm, hm. So there are many really important kinds of cultural things going on all the time.
M: Oh, yes, oh, yes. A lot of them, a lot of them, a lot of them.
J: Well, Ntate, thank you so much for this time and this interview. My last question is really – well, I have two, I think I lied. [laugh] One is what’s your vision for the future of the seminary and the other one is, in your mind, what is ministry? Can you give me a definition or an idea of what the pastoral ministry is? So first, the vision, your vision for the future of the seminary.
M: Mm. Well, um, concerning the seminary, to start with, I really don’t know because I cannot speak much any more about what I would like to see happen because, as far as the institution is concerned, I am already in the afternoon of my life. There have been a lot of things which I would have liked to have seen happen with the seminary here but that has not been the case. I am only hoping and praying that the leadership of the church will see
the importance of the seminary because the seminary’s the only institution, as far as our
church is concerned, that supplies the church with the leadership of this church. And we
have a lot of pastors out there in the field who are capable of being sent for further
theological education to lead this seminary because, like I said, I don’t see the future of the
church without this institution here. But if this institution could really be strengthened and
the seminary board should be given enough power to really run the seminary because now
I would say that the seminary board is really like a shadow of the executive committee.
They are not really given full responsibility to do the work here. They always appoint
people who are educated and one would think that maybe the whole intention is that they
should really come and help with the upbringing of the seminary with their skills and
expertise. But that is not the case because there is nothing that they can do without
consulting with the executive committee and always, I know from experience that, the
executive committee’s decision is really the last decision as far as the institution is
concerned. I would like for future really to see more Basotho pastors especially
concerning the things that we have already talked about. It is really sad that even after five
years, when a pastor leaves here, they still go back to the same beliefs which they had
before coming to the seminary. And the parishioners always don’t see the difference of
somebody who has spent five years at the seminary, being trained and being made aware of
things like the belief in the departed ancestors, the belief in witchcraft, still going back to
believe and to do the same things which an ordinary person in the parish, you know, does.
This is really bad but I think if more Basotho pastors are involved with this training, who
already know what to expect out there, that can really be helpful. By so saying, I’m not in
any way implying that we don’t have expatriate colleagues to come and help. We are not
an island as Morija Theological Seminary and I personally would like because I think there
is so much help when we have people from outside who come and work with us and teach
with us here. We learn from them. They also learn from us and if we are a church of
Christ, we are part of his universal church and we would really like to still have that link
but all that I’m saying is that a big percentage of the instructors should be Basotho.

J: Would you like to see the seminary offer a Bachelor’s degree?

M: Oh, definitely, yes, of course, of course. And this has been our wish for many, many years
and it only did not happen and I don’t even know why. And I know a lot of people out
there in the parishes would also want. Even during this very last seboka, the seboka did
talk about it, that the seminary should really offer a degree instead of a diploma.

J: I see.

M: More so now that we are training our students for five years. Even though you and I know
that it’s because we are really trying to upgrade them because a lot of them really don’t
have the relevant qualifications and we have to spend these many years trying to bring
them to the required level of training.

J: Well, finally, as you think about this ministry for which we’re preparing students, what is
the pastoral ministry for you?

M: Mm. For me really the pastoral ministry is crying with people when they cry, laughing with
people when they laugh, it’s really getting your feet wet out there in the field. For me
pastoral ministry is not something that you can do in an office setting. It’s being with the
people out there. It’s not meeting, it’s not even meeting with people on a Sunday morning.
It’s living with people in the villages and in the places where they work. You get out there.
You be with the people. You identify with the people. Be with the people when they
mourn, when they have lost their beloved ones. You cannot console them in your office
but you go to their homes, you visit their homes, you do everything out there in the field.
For me, this is really what ministry is all about. And I think we are trying to follow in the
footsteps of the great pastor Jesus himself. He never sat in the office. He was with people,
amongst the people, working with the people, healing the people out there. And so, for me, this is really what ministry is all about.

J: Alright, Ntate Moseme, thank you very much for sitting with me and sharing with me your visions and your ideas about the seminary.

M: Oh, you’re welcome, sir.

J: Would it be possible for me to get from somebody minutes of the board of directors for the last few years? I’d like to see what the board talks about. Where could I find minutes of the board…

M: Oh, so you haven’t really have that file?

J: I borrowed from you the file of faculty minutes and I still have it to return to you.

M: I see.

J: But not the board of directors.

M: OK, OK, I will find that for you.

J: OK, thank you so much.

M: Yes, I will surely find that for you.

J: Alright I’m going to turn the tape off now because we’re finished.

M: OK.

J: Thank you very much.
Lay Focus Group: Hlotse

[Recording starts with Moshoeshoe speaking in Sesotho]

J (Jeff): I want, if you’re willing to talk, I would love if you would talk with me and I would even ask your permission to record your voices so that later when I want to remember what you have said, I can write it down and when you share, I’m also going to write a paper for the L.E.C.. I’m trying to interview lay people all over the L.E.C. and I’m going to write a paper about what lay people think about how ministers should be trained because I think it’s so important what you think. So I’m asking your permission to record your voices when you speak and I’m asking your permission to write down some things that we share today in a paper.

M (Moshoeshoe): [Sesotho translation for the people.]

Moshoeshoe takes a question from one gentleman.

He would like to know if they can express their opinions beforehand because they still have something to do outside, so I think it’s fine. Ntate wants to say something.

J: OK.

M: To have some input.

J: Yes. Good, good. So, can you ask, may I have permission to use this? [Jeff indicates the digital recording device.]

[Permission gained from each person individually.]

M: [Sesotho]

[To Jeff] Maybe I should have introduced you to the people.

J: OK.

M: [Introduction of Jeff to the people in Sesotho.]

[Answers a gentleman’s question in Sesotho.]

[to Jeff] You don’t really need the names.

J: Yeah, if you want to give your name, that’s fine or you don’t have to but he wants to talk about the seminary preparations.

M: Yes.

Gentleman speaking in Sesotho

J: Thank you, Ntate. Now I would just like to ask some general questions and hear what you have to say. So ke kopa ho u botsa lipotso tse ngata ka Morija Theological Seminary, le ho mamela, to listen, to your answers, likarabo tsa lona. [laughing] So my first question is, do you know what pastors learn at the seminary? What does the seminary teach pastors?

M: [Translation of Jeff’s question from English to Sesotho]

Woman: We don’t know, but we think they learn theology.

J: Theology, OK. Any other answers? What do you think pastors learn?

Man: We think they learn theology as prescribed on the syllabus.

J: OK. And have you ever seen the syllabus?

Man: I haven’t seen.

J: OK, but - so you’re just saying you think they’re learning what they’re supposed to learn.

Man: Yes.
J: OK, good. I hope they are sometimes. What do pastors learn? Baruti ba rutoa eng?

[Woman answering question in Sesotho]

J: Thank you, 'M’e. [to Moshoeshoe] Can you give me a little translation of that – I heard some.

M: [translating the woman’s answer] They are taught the Bible at a higher level, such to meet the needs of different members of the congregation. An example is when you come to church, you may come depressed but when you leave you should be able to have gotten something that really uplifts you.

J: Other ideas? Yes, 'M’e.

Woman: Again I think they learn administration and a good approach toward the congregation.

J: Alright, good, thank you, 'M’e. Others?

Another woman: Even the life history of the church. Where does it come from and what they are thinking. It will end up so that we can never go to the east or to the west.

J: Good, thank you. Anyone else? Yes, Ntate.

Man: In essence, that’s why I was saying ‘as prescribed in the syllabus.’ But as it is, it is to sort of, you know, try to conscientize all the congregation members wherever they are, to find and know that they have got to be following the evangelism of Jesus Christ.

J: Mm.

Man: That’s what they have got to be – they are being taught the right way, the methodology to be followed in trying to address them to us - knowing what God is and how disseminate that information to the rest of the congregation.

J: OK. Now I would like to ask, do you think--

Woman: Another thing…

J: Oh, yes, please.

Woman: …I think they learn to solve the problems that the people encounter in their lives along the way as they are going either in the church or the other things that are the secrets and that they should keep the secrets of the people, because people respect them and think that if they come with the problems, they might help.

J: Thank you, 'M’e. Anything else? [to Moshoeshoe] Can you ask them, anything else?

M: Yeah, I think 'M’e has answered part of it by saying ‘learning how to solve or to help people solve their problems,’ because I was going to ask Ntate what he thinks is included in the syllabus, because he talked about the syllabus, so I was going to say: “Ntate, when you see us before you as pastors, now what do you think is included in our syllabus?” Even though you don’t have the syllabus. You have not seen the syllabus.

Man: What I think is that, I mean, all the techniques of life, approaching life, to all the facets of the people - that have been given actually quickly the knowledge, the skills to approach, I mean, to be able to say to the various members of the congregation how to approach life in various situations. And I think this is included in the syllabus.

J: Hm. OK. Yes, Ntate.

Other Man: In other words, you can call them counsellors.
J: OK.

Other Man: Yes, of the congregation.

J: Ah, counsellors.

Other Man: Yes.

J: Thank you, Ntate. I want to ask, when pastors come to serve a parish, so what -- Ha baruti ba tla parisheng, ba tšoanela ho tseba eng? What should a pastor -- did I say that? -- a pastor should know what when they come? What should a pastor know how to do? [to Moshoeshoe] Can you do it better than I in Sesotho, please?

M: [Translation of question to Sesotho for the people]

J: And not just what do you think that somebody else thinks they should know, what would you like a pastor to be trained to do for you in your congregation?

M: [Translating into Sesotho]

Woman: [Some Sesotho] - different types of cultures and different environments [more Sesotho] A pastor must have patience and be observant.

J: Thank you, 'M'e.

Other Woman:[Speaking in Sesotho]

J: Thank you, 'M'e. Did I hear correctly -- to be able to when people have problems, to be able to help them with all of the…

M: E.

J: OK. Sesotho is a beautiful language but I’m not smart enough [laugh] for the Sesotho.

[laughing by all]

J: What else? What should pastors know? What should they know how to do?

Woman: [In Sesotho]

J: [Repeats some of her Sesotho]

Woman: [In Sesotho]

J: E, OK.

Other Woman:[In Sesotho]

J: Ah, yes, I agree. Love, and patience, and listening, yes. ’M’e.

Still Another Woman:[In Sesotho]

J: Thank you, ’M’e.

Still Another Woman: Kea leboha, Ntate.

J: Le Ntate…

Man: Ntate, like I have said, Ntate Moruti’s being equipped with all the skills of going back to the congregation and address all the problems that are existing within the society. Hence he has got to be equipped. He must be knowing the Word, I mean, Bible. He must know thoroughly the Word of God and must be able to pass it on to the people in a manner that can conscientize people wherever they are so that they know that they are to follow God all the time - meaning he has got to pass, he has got to be equipped with the method of how to do this and if he is pastor, I think, that’s all what we want him to do.

J: Mm.
Man:  To come and pass on the information to the congregation in a manner that will be able to conscientize the congregation.

J:  Thank you, Ntate.

Man:  Thank you very much.

J:  You’ve had many pastors over the years and all of them have come from Morija Theological Seminary.  When the pastors have come, do you think that they have been equipped with all of these wonderful things that you’re talking about?  Or have there been some ways in which you wish that they would have been better equipped?

Moshoeshoe, can you do that in Sesotho, please?

M:  [Translation of question in Sesotho]

Man:  [Answering question in Sesotho, including discussion of “gifts”] Ability to.

J:  Thank you, Ntate.  Others?  B-’M’e.

Woman:  We truly feel that they are well-equipped.  It’s just that their personalities overcome the weaknesses that they have.  They end up doing certain things that they were not trained to do or were supposed to have done, just because of their weaknesses.  Otherwise they are well-trained.

J:  Now I want to ask you this: how do you know that it’s their personal weaknesses?  Maybe that’s what we’ve been training them to do…

Woman:  No.

J:  How do you know the difference?

Woman:  You cannot train somebody to be weak.  [laughs]

[laughing all around]

Woman:  No, you can’t.  You cannot do that.  It’s the personality.

J:  Well, OK, the personality.  Can you give examples of some personality types?  I don’t want to know the name of a certain pastor that you saw a weakness in, but examples of these things.

M:  [Translation]  Failing to greet one of my parishioners, it’s a weakness.  It’s one of the things that sometimes happens.

Woman:  Sometimes it happens that people are not equal, and then the pastor does not treat people equally.  There are the rich people, the middle, and the low people.  Therefore he goes to an extent that he treats that group differently from other groups.  He doesn’t take the people all the same in the church.  That’s the weakness.

J:  I see.

Woman:  Sometimes he will go to my family just because I can afford, and fail to go to Ntate’s family because he is poor, he is not going to provide anything when he goes back from his place.  But from my place, I can present him or her with many things.  So he frequents my place just because he’s going to gain something.

J:  Mm.  I see.

Man:  [In Sesotho]

J:  OK.

Man:  [laughing]  [More Sesotho]

J:  So, [to Moshoeshoe] can you ask again, have the pastors been generally well-equipped?
Man: Actually, they are all equipped with everything, except that all of the people have got various needs, and they are not alike. They may be in one school - this one has got this approach, the other one, just because of this and this and this and this.

J: Mm. I’m looking at six different areas for my study and one is - what kind of coursework do we have at the seminary; but part of that also is - what kind of life do we live at the seminary. I want to ask you: How do you think the pastors in training live together at the seminary? Can you imagine what it must be like for them as they live together? These are all pastors in training.

Man: It means school, in their church, in their lessons - it’s just the same. It’s just a matter of how to approach that when you are there. If they like that, anybody is free to do whatever. I think that’s the type of life they are living there except that day to day they are doing their own learnings, that guide…

J: I see. OK. 'M’e.

Woman: Like Ntate, they live just a normal life.

J: Like people.

Man: Like, yeah, like they are people, yes, like people, yes.

J: OK.

Woman: And I should think, also which might help them to be trained as to how to solve them because in [recording unclear] when they get to the congregation they are going to encounter such things.

J: OK. Another thing that we’re asking about is if the pastors seem to be well-prepared to deal with the problems of poverty, because there are many poor people in many L.E.C. parishes. Do the pastors seem well-prepared to lead and help the parishes with regard to poverty?

Man: I think they are. The only problem is that they are also poor.

Woman: [laughter] Do you think it’s good that the pastors are also poor?

J: Of course. They are working for God, they have to be poor.

J: So you think that’s a requirement to work for God, is to be poor.

Woman: Not necessarily that, but they should not be rich. If they are rich, they are not going to be able to do their work properly.
J: Ah.

Woman: They will be self-centred. They might not come to the level of the poorest people in their congregation because they don’t feel anything. They are rich, they don’t need anything. But if they are poor, they do feel. What they can do - they can even suggest some of the projects whereby the poor people can be helped. I’ll make an example here, whereby at the end of every year we come and celebrate the day for the old people and the orphans. They are able to help because they see that people need something. They encourage us to do that.

J: Mm. Thank you, ’M’e.

Woman: You’re welcome.

J: Bo-’M’e.

Other Woman: [In Sesotho]

M: ’M’e says the same things as ’M’e, that they really need to be poor because once they feel like rich people, they may begin to think like rich people and may not be able to reach the poorest of the congregation.

Other Woman: They should be rich spiritually.

J: Spiritually rich. So, it sounds like there’s a certain way that materially rich people think…

Other Woman: Mm.

J: …and that it’s not always helpful to poor people.

Man: Yes.

J: Is that what you’re suggesting?

Man: …actually took the example of [recording unclear]

J: Mm.

Man: [recording unclear] …you’ll find how it is.

J: OK, we just want to get your opinions.

M: I was just going to say, to ask a question. Now, what do we do with a church that has rich people in it, and are they worthy Christians? Can we consider a rich person a worthy Christian? I mean can a rich person be able, feel for the poor when that person is not a pastor?

Woman: It does happen. It depends on the personality.

Man: Of the person.

J: Mm.

Woman: And it’s good that people are rich. They make a good church because there’s a lot of competition. Somebody has done this, I’m going to do better than that.

M: Yes, yes.

J: I see.

M: Yes.

J: Another question that I’ve been asking has to do with Sesotho culture. And sometimes pastors come to the church and there are many people who practice many Basotho cultural traditions but we don’t talk about them in church. And are pastors well-prepared, do you think, or should they be prepared well, to understand and…
[laughing] I lost my motoloki (translator). [Ntate Moshoeshoe has stepped out of the room] So should pastors be prepared to understand and to interpret how Christianity and Sesotho culture go together? And I’m thinking about things like lebollo (initiatory circumcision)…

[Mms and ohs from the group]

J: …and balimo (ancestors), and bohali (bride wealth), and polygamy, you know, and many other things. But do pastors seem to have a good idea of how to be with the people and to teach and to learn from the people about Sesotho culture?

Man: Well, I think, Ntate, these began the very time the first priests came into Lesotho. They found Basothos living their own type of life, polygamy and like that, and they were trying to modify it to have ultimately only one wife. It’s one of the Sesotho cultures. They had to take time before they could convince them into that thing. There is this lebollo also. It goes on. It has been on for so many years it cannot just leave overnight. It’s there and I think our pastors do get equipped whilst they are at the school, they get equipped as to how they have got to deal with the various characters, I mean the cultures, that are existing within the communities where they are going to be leading the various congregations. I’m sure they are being taught how to approach situations of that particular nature.

J: And what makes you sure that they’re being taught that?

Man: Well, because they are born as the children of this particular country and they already know, they leave their homes knowing. It’s just that they are going to be brushed when they get there. They are just going to be brushed, it’s not that they are going to be taught from the onset as to how the type of living is of their own customs.

J: OK. Like groomed, I’m guessing. Is that what it means – like ‘brushed’?

M: Yeah.

J: Alright, yeah, OK.

Man: Knowing exactly how they grow up as Basotho young boys, they look after the cattle like the rest, they get to school, they just lead the normal life.

J: Mm.

Man: Until they get there, they know very well, except that they’ve got to abide by the policy that perhaps has been adopted in the church as to how to approach lebollo, how to approach bohali, how to approach balimo and the various other traditional cultures of the Basotho.

J: OK.

Woman: What was the question?

J: [laughing] I also don’t remember.

Woman: [laughing]

J: No, the question was when pastors are trained, how does it seem that they are equipped to deal with questions of culture? And I’m especially thinking of lebollo, bohali, polygamy, balimo - because, as Ntate has said, these pastors are Basotho boys and girls and they grew up cooking the papa with their mothers and herding the cattle for their fathers, so they grew up attending mekete ea balimo and so they’re part of the culture. But are they able to help interpret that and to deal well with all of the cultural issues in the church - because the L.E.C. does have some policies that almost seem like they push culture out, you see.
Lay Focus Group: Hlotse

Woman: It’s not, I don’t think it’s their problem. It’s the problem of the church’s policy that they should not deal with such things. Sometimes they even pretend and then go and say, “Maybe it’s a thanksgiving mokete,” yet we know that it’s for balimo.

J: Yes. Is that helpful to see that some pastors pretend?

Woman: Of course. They are still the Basotho. They are still part of the culture. I don’t see anything wrong in attending such things.

J: Do you wish that they could attend them and not pretend? Just openly say, “I am a Christian and I am a Mosotho.”

Woman: I wish the policy of the church could change so that we can accommodate…

J: Mm.

Woman: …such culture because it’s part and parcel of our culture.

Other Woman: [In Sesotho]…guidance and counselling…

M: ’M’e says if the church does not – if the church accepts anybody whether initiated or not, into the ministry, and if the point is only that the pastor should teach people to abstain from such things, then the pastor must have some tactics, must know some tactics not to offend the people but to let them see the need to withdraw from such cultural practices.

J: I see.

M: If that may be…

J: I want to ask just about two more things - and I really appreciate you sharing. I want to ask about HIV and AIDS. When pastors come to serve your church, and I know you’ve had many pastors since we’ve known about HIV and AIDS, do they seem well-equipped to address the issues surrounding HIV and AIDS, and does it seem like they’re able to speak in the congregation and to deal with programmes, etc. about helping people to understand and live with HIV/AIDS?

Man: In the same way, I think, it still depends on the ability of an individual, but as AIDS and HIV, it has just been introduced, and various organizations are at the stage of formulating policies and for us, for the ministers or the pastors of L.E.C., I think since the policy has not actually been long with us, they were like any other body within the society to sort of react to what’s this HIV and AIDS problem. Like anybody, meaning now that the policy’s there, I think it’s going to be, they are now going to adhere to it and then be able to address it in a manageable manner to the congregation. But as it is, it has just come up. It’s hardly ten years that people have known about – and many people are being conscientized about that. Many people still do not accept this disease but the country is such, or the countries are up to sort of, you know, trying to approach this and making people believe that this is actually existing and must be fought for, that it must be actually fought. It must not go on existing. So now that the policy is being formulated, I think the pastors will learn it and be able to disseminate it to the various congregations.

J: Thank you, Ntate. Bo-’M’e.

Woman: [In Sesotho] [laughing]

M: [laughing] There is peace in this room.

J: Uh, huh. Others? – Can you translate the question so that the others…?

M: [Translation to Sesotho] And I think ’M’e was saying that AIDS is very difficult to talk about - especially within a congregation with different age groups. It’s not easy for a pastor to stand there and to talk about AIDS and its components.
J: Mm, hm.
M: [More Sesotho] …any one of us preaching on AIDS.
Man: [In Sesotho]
M: The policy.
Man: The policy - they are going to guide us.
M: So what Ntate, what you are really saying is this that our pastors don’t really seem to be well-equipped since the disease has just come in.
Man: Exactly. They are just like anybody. Anybody might begin to be knowing this, but now that the policy is going to be in the syllabus, I think they are now going to be equipped to have an approach, take this and everything to be addressing this. As for the problem of various groups, age groups, coupled with our culture where the young boys cannot be discussing these things with…
J: Mm, hm.
Man: That’s how it is.
Woman: I think we’ll be expecting too much from the pastors. Because even we people at grass roots level we are still not well-trained about HIV and AIDS. We have to start it from down there. The pastor is up. It should go step-by-step. People should be well-trained about it so that the pastor when he talks about it, we are aware, we are not going to say, “Hey, what is this AIDS?”
J: Should the pastor be one person who helps to train the people at the grass roots level?
Woman: I don’t think so.
J: Why not?
Woman: Mn, mn [negative] I think teachers are much more better than the pastors. Teachers.
J: Teachers.
Woman: Mm.
J: Of course, the word for pastor, moruti, is from ho ruta (to teach).
Woman: [laughing] It’s different.
J: You mean litchere in the schools, right?
Woman: E.
J: OK.
Woman: Teachers in the school.
J: And do you think HIV and AIDS is a concern for the church?
Woman: It’s a concern for the church but the church should say - it should have a good approach on how to approach it.
J: Yeah.
Woman: It’s very sensitive.
J: Yes.
Woman: It’s at early stage. Any mistake they do, the church might be blamed.
J: Aaah, OK.
Woman: But we have teachers. You see, with the kids it’s entertainment. Sex is entertainment to them.

J: Mm.

Woman: But with teachers, teachers can be able to approach students so that when they grow up, they should know these things. You know, there’s going to be a time when they will say, “We people who used to have sex unprotected were primitive.” Because they will be used to condoms.

J: Right, yes.

Woman: As time goes on – through training.

J: Mm. OK.

Other Woman: [In Sesotho] …condoms

M: Are condoms safe? Can they be trusted to prevent the spread of…

J: Ooh.

Woman: …and having children.

J: Well, I came to talk to the pastors about HIV and AIDS so I’ll answer this. [laughing] And then I have some other questions. You know, condoms have been found to be very safe, almost 99% safe, to prevent pregnancy and to prevent the spread of HIV only if they are properly used. It must be used before the man and the woman come together. The man must already have the condom. He must use it in the proper way. He must learn the way to put it on. He must wait until he is, they are finished, then to remove it. And he must use a condom every time because if only one time you don’t use a condom, then everything is – all bets are off. You could receive HIV or you could become pregnant. The other thing is this: while condoms can be very effective, there are two more very effective things. And that is if this is not your partner with whom you’re covenanted, you should not have sex with that person. And the other one is when you do have a partner, when you are married, be faithful. Have sex only with your partner. And if you know your status, if you’ve gone for confidential testing and you know that you and your partner are negative and you’re faithful to each other, that’s much better than a condom, much better.

Woman: It’s not – bo-ntate are not honest.

J: Yeah.

Woman: You’ll save yourself besides bo-ntate will go out and bring that dangerous disease to you when you have kept to yourself. Keep to yourself, run outside, and bring it.

[Some laughing and talking over one another]

Other Woman: But they are not doing it alone. We are the same.

Another Woman: E.

Other Woman: If he goes out from his family, he goes to a woman…

[ Talking over each other]

Man: It’s true like I said, this horrible disease has just been introduced into these various countries and we are trying to find all the solutions that perhaps we can have.

J: Can I ask one more question before we go, bo-’m’e, please? [laughing]

Man: I can say that bo-’m’e will always say that bo-ntate are not trusted, whereas we go out, we don’t go out to animals, we go to bo-’m’e outside, yes.
Alright. Let me move – I just have one more question and thank you so much, you’ve given me such wonderful discussion and shared. What I would like to ask is for you to imagine that you could be a lecturer at Koapeng. You could go to Morija and be a lecturer knowing what you know. You’ve been a parishioner now for many years. What do you think is important for a pastor to learn? What would you want to lecture the pastor – what would you want to teach the pastor to know that would help her or him to serve a parish well? Can you translate that for me, please, Moshoeshoe?

Can we start with you since you really want to be finished?

I don’t know what to say but I should think I will train them different approaches towards different people with different levels, different problems, different approaches to different problems including teach this HIV and AIDS. And then they should be disciplined.

By ‘disciplined,’ do you mean they should receive discipline or that they should show discipline in their own lives?

Yes, they should be disciplined, they should show discipline in their own lives.

And then overcome the weaknesses that might endanger their work.

I see.

Are you satisfied?

Are you satisfied that you have given me the answer you would like to give?

[laughing] I don’t know.

Alright, well, I am more than satisfied that you have shared. Thank you…

OK, you’re welcome

…very much. OK, ’M’e.

So she would have them to be patient, to be loving, to be caring and to be considerate about other people.

OK, thank you, ’M’e. And, ’M’e.

We have different characters so they must have the different methods of approaches.

OK.

E.

Anything else that you would teach them?

[laughing] I think, mn, mn [negative] not now.

Alright, ’M’e, thank you very much. Ntate, what would you teach?

Who me?

Yes.
Man: Basic. They've go to give, like I said, there is a syllabus. It guides from the day one.

J: But I’m asking you to add a new item to our syllabus because you have been a member of a parish for many years…

Man: For many years.

J: …and so now you’re an expert on parish life…

Man: Mm, hm.

J: …what would you add to the syllabus?

Man: Ah, Ntate, I think it will only be by empowering various persons with more skills of approach towards the congregation, towards betterment of teaching the Word of God. They have got to be – I mean, that skill’s already there but they could be equipped more and try to coordinate all the various tactics together so that the product is the best.

J: Mm.

Man: Otherwise, I haven’t seen the syllabus but I think so far this one is still OK except it has got to add HIV now because it has always not been there.

J: Yes.

Man: Whatever lessons or things you are making about AIDS now, it was not there in the organisation in the church. There was no policy yet.

J: Mm.

Man: Some other organisations do have their own policy as to how to approach AIDS and HIV but with the church there was nothing. And I think I’m making the point that the ministers now are being equipped with skills to approach this monster.

J: Alright, thank you, Ntate, very much. Thank you also, Ntate.
M: (Moshoeshoe) [Recording begins with Moshoeshoe speaking Sesotho.]

J: You see I have this [indicates digital recording device], it’s recording so our voices will be on this. I’m asking you if we can have your permission to record your voices mostly so we can remember what you say and write down. What I’m going to do is I’m going to write a report about the talk that we have to share it with the L.E.C. and to share it with people at the University of KwaZulu-Natal where I am also working on a degree. I have a Doctor of Ministry degree from the United States and now I’m working on a Doctor of Philosophy degree here in Africa and I’m asking you if you are willing to share with us some information and if you would like to tell us your name and how long you have been in this church and what you do in the church – are you a part of the Mothers’ Union or are you a part of the youth or do you share in a prayer group, etc. And if you’re willing to be a part of this interview, then to answer some questions with us. The interview, as I said, is to find out how Morija Theological Seminary is training pastors and if we can learn how lay people think Morija could and should be training its pastors and then sometimes I may ask you if I have permission, and I would like to ask you now, if I record your voices, do I have permission to save this recording and let other people hear the answers that you gave?

M: [Translation]

J: And if, anytime that you want to stop answering questions or leave, of course, you feel free and I will not be upset at all.

M: [Translation]

J: Empa, ke tsepa [hore] le tla lula mona le na. [laughing] [“But I hope you will sit here with me.”]

M: [laughing]

J: OK, so can I just ask each of your names? And so, ’M’e, lebitso la hau u mang?

E: [Woman gives name]

J: And how long have you been in this church?

E: 38 years.

J: Whew, ’M’e. [laughing] OK, kea leboha, ’M’e. Le ’M’e, lebitso la hau u mang?

T: [Woman gives name] 53 years.

J: Whew, kea leboha, ’M’e. [To next woman] ’M’e?

Woman: [Woman gives name] 35 years.

J: Kea leboha, ’M’e.

L: [Woman gives name] Four years.

J: Kea Leboha, ’M’e.

P: [Woman gives name] 36 years here.

J: Whew. ’M’e.

M: [Woman gives name] Mothers’ Union, 49 years.

J: ’M’e, kea leboha.


J: Whew.

Woman: [Woman gives name] Mothers’ Union; church for 49 years.
Lay Focus Group: Klerksdorp

J: Kea leboha, ‘M’e. [To next woman] ‘M’e?
M: [Woman gives name] Mothers’ Union, church for 50 years.
J: Kea leboha, ‘M’e.
Jeanette: [Woman gives name] Mothers’ Union, 60 years
J: ‘M’e, kea leboha. [Woman gives name] Mothers’ Union, 63 years [some women have indicated the length of time in the church, and others, perhaps, have been indicating their own ages.]
J: Whew, kea leboha, ‘M’e. Le ‘M’e.
Woman: [Woman gives name] Mothers’ Union
J: Kea leboha, ‘M’e. Bo-‘M’e, kea leboha haholo. Ke na le lipotso tse ngata [laughing] bakeng sa lona. (Thank you, Ma’am. Thank you very much ladies. I have many questions for all of you.) Do you know what pastors study when they go to Koapeng, when they go to Morija Theological Seminary to do their training, do you know the kinds of things that they study?
M: [Translation] The answer is no.
J: So, bo-‘M’e, can, as you think about the work that it takes to be a pastor, what kinds of things do you think the pastors should study when they go to Morija Theological Seminary?
M: [Translation] Good, thank you.
Woman: [In Sesotho]
J: OK, good, love, faith, and how to preach well.
M: Yes, and how--
J: So that they can take care of the congregation.
M: Yes.
J: Yes.
Different Woman: [In Sesotho] ―communication skills‖ [Sesotho]
Another Woman: Courage.
J: Kea leboha, ‘M’e. Anyone else?
M: [Repeated question in Sesotho]
Woman: O rutuoa tumelo, lerato, mamelano (―He [or she] is taught faith, love, and listening to one another.‖)
J: OK, thank you.
Other Woman: [In Sesotho]
Another Woman: [In Sesotho] Love.
J: Others? [Pause] Well, thank you for those answers. I mean, kea leboha bakeng sa likarabo tseo. I would also like to ask what jobs does a pastor have to do? In essence, ke batla ho tseba - le nahana hore baruti ba tšoanela ho etsa’ng ka kerekeng? Mosebetsi oa moruti ke’ng?
Woman: [In Sesotho]

J: Ntšoarele, ’M’e. [To Moshoeshoe] Moshoeshoe, I think she said ‘to hear and listen to the problems of the people and keeping your secrets for you.

M: Sure.

J: Is that what…?

M: [laughing] Yeah.


M: And she even said it’s very sad because we don’t.

J: I heard that also, yes.

M: [laughing]

J: Yes, she said many pastors they don’t do that.

M: Many pastors don’t.


Woman: Another thing…[Sesotho]…

J: OK. Alright.

Different Woman: Aah. OK. Alright. So, leadership and visiting with all of the congregation, preaching the Word of God, praying always, and treating everyone equally. OK.

Woman: And visiting the sick and the elderly especially.

J: Ah. OK.

Woman: The sick and the elderly.

J: Right.

Woman: Because they can’t come to church every week. Maybe, like the elderly, they used to come to church a lot when they were still young but now they are old they can’t come to church. I think the priest must now go to them.

J: Uh, huh. Yes, thank you. Others? ’M’e.

Other Woman: [In Sesotho] …sometimes…maybe once a year…

J: I think she said some people when they don’t come often the moruti should go and find out how they are…

Several people saying, “E.”

J: …and why they’re not coming to the church.

Several “Es”.

J: Whew.

M: You’re like a Mosotho.

[laughing all around]

J: [in Sesotho] A white Mosotho!

M: Yeah, and you make my job easier. [laughing]

J: Che. Kea leboha, Ntate Moruti. (“No, not really – thank you, Rev. Moshoeshoe.”)
M: E, Ntate.
J: Others? Others?
Woman: [Sesotho]
[laughing all around]
J: Ho lokile, ’M’e.
Woman: [In Sesotho]
J: Mmm. [To previous speaker] OK, some of what you have also have said.
Other Woman: And the unemployed too.
J: Ah.
Other Woman: Because there’s a high rate of unemployment so the people don’t want to come to church because they don’t have the money. Every time at church they talk about money so you feel like ‘now they are talking to me because I don’t have the money.’ So they must encourage the unemployed to come to church no matter if you have the money or not. You must just come to church. The church is not about the money, you must just come here and pray.
J: ’M’e, kea leboha.
Different Woman: [In Sesotho]
J: I think I heard a theme of field education there but I’m not sure.
M: Yes, yes, there’s a, yeah, I think the main thing, and also the main thing is, first with ’M’e is that there are people who are unemployed and there are people who are elderly living in the townships who may not be able to pay the likabelo [required annual offering, often referred to as ‘dues’] and the others. And why isn’t it the case that they can be maybe left to pay less than those who are working? And another question is, actually I think it’s not a question but a suggestion, it would be very helpful for the church if pastors would be taught or instructed in other fields of life.
J: Mm.
M: So when they come to parishes, they can work other than sit here and then members of the congregation just have to pay, give out this money, and because if the money is small then it means the pastor begins to be, have a grumpy face.
J: Mm.
Woman: [Sesotho] …Pick & Pay or anywhere…
J: OK, I think I heard here echoing the former concern…
M: Yeah.
J: …and even saying the law of the church could even be changed…
M: Yes.
J: …so that the pastor lives the life that they live.
M: Yeah.
J: Is that pretty much what she said.
M: Yes, yes, yes.
J: Oh, OK. Kea leboha, ’M’e. Others?
Is there an age limit to entry into the seminary?

So that’s her question.

Yes.

I think that the church asks that they be 21 or even 23 years old…

Yes.

…but we have lately been accepting students who are as young as 18 or 19 years old because we find that if they find their C.O.S.C., what do they call here, Form 5 or something?

E, or matric.

Or matric. When they get matric, if the seminary does not receive them, they will go somewhere else and the church will lose them. So sometimes we’ve been taking very young ones. [to Moshoeshoe] Will you tell the others?

[Translation] [Including the fact that there is an upper limit of 35 years…]

Why don’t our youth have some sort of uniform or something like that like other churches? And I would say…[to woman in Sesotho]

[In Sesotho]

It’s distant, the place where the laws are made…

Yeah.

…and then they come back and tell us to do these things…

Yes.

…and they don’t know from time to time what happens here…

Yes, Ntate, and yet when you go to some congregations in Lesotho you find a different theme from what you have been told here [in South Africa].

Ah, I see.

And I would…[Sesotho]…kereke in South Africa is not the same as kereke in Lesotho because Mosotho in South Africa…[Sesotho]…just two kilometres from Maputsoe to Ficksburg Mosotho is so different…[Sesotho]…So, my encouragement is, I think it’s important to make some inputs to the larger church to say, “Let our Christianity be, let our church be contextualized…

Mm.

…let it follow the cultures that are surrounding it. Not to have something from Morija or something from Mantsunyane having to be implemented here.

Let’s listen to what they say about that…

E, Ntate.

…and then after, I want to hear from you ladies, and then I want to ask another question, to move on. ’M’e.

She’s echoing some of the same concerns, isn’t she?
M: Yes.

J: About the distance and not hearing what we have to say and what we want, is it?

M: And also that our churches have always been known for being poorer, smaller, older…

J: L.E.C. church has?

M: Yeah.

J: I see.

M: So maybe we need to revisit that.

J: OK. ’M’e.

Woman: Can I go on?

J: Can you speak? Yeah, especially if it’s in English [laugh]

Woman: [laugh] No, I’m speaking Sesotho.

J: [waiting for some other talking going on elsewhere] Ema hanyane. Lula hanyane.

[laughing] OK, Moshoeshoe, you ready?

M: E, Ntate.

Woman: [Sesotho]…ignorance…constitution L.E.C.…especially…because…maybe…Sunday School

Another Woman: [Sesotho]

J: Mm. So be more aware of the actual law of the church…

M: Yes.

J: …and to teach it to our young people…

M: Yes.

J: …from the beginning…

M: Yes.

J: …and to even make sure that we have up-to-date copies in all of the…

M: Yes, Ntate.

J: OK. Alright. I’d like to change the subject a little bit. Back to asking about when pastors come from seminary, are they prepared and trained well, in your opinion, to do the things that they need to do. Now I know you've had many pastors over the many years you have been members of these churches, some of you only one or two but, as you think about all the different pastors that you’ve seen, and let me also say I also know that this congregation has had some interesting difficulties lately.

[laughing from some participants]

J: So I’m aware of that but I mean in general, when pastors come, do they seem to be prepared to do all of these things that you’ve mentioned. To teach faith and to preach well and to visit the people and to treat them equally and to show love and to pray – all the things that you’ve said. Do pastors seem to be well-trained to do those things when they come to you?

M: [Translating question]

Woman: [In Sesotho]
OK, I think I got that but I want you to make it clear for me because it’s important and she also made a request at the end.

E, Ntate. She said the previous pastors who have been here, have been doing it, seemed to have come, to have been prepared to do their pastoral ministry. Then she continued to say the only problem with pastors is that they, with time, they lose that, especially if they stay too much in one parish.

And I heard they stop visiting the people.

Yes. Yes. And the request is would they please not stay too much.

Five years maximum.

Yeah, so that they don’t lose that.

OK.

Yes. Yes. And the request is would they please not stay too much.

Five years maximum.

And I heard they stop visiting the people.

Others? ’M’e.

She is aligning herself with what I have been saying.

Ah, OK. Alright. Thank you. Others?

[Sesotho]

Hape, ’M’e.

She is aligning herself with what I have been saying.

Ah, OK. Alright. Thank you. Others?

[Sesotho]

[Sesotho] [laughing]

Others? Again the question is do pastors come to you prepared to do the things that you think are important for pastors to do? [(trying) Sesotho] Do you think when pastors come here, they work well as pastors? And are they taught well at Morija?

[Sesotho]

Thank you. I want to ask now if you could be a lecturer at Koapeng…Haeba le ka ba litichere tsa Koapeng, le ka ruta eng?

[Sesotho] [laughing]

U batla baruti ho tseba eng? U batla baruti ho etsa eng? So what class would you teach? What expertise would you bring and what would you want to teach them so that they know it well before they come to the seminary? Pele ho ba tla… Before they come to the church. Pele ho ba tla ho sebeletsa puteho ena?

E. [Translation]

Eng kapa eng.

Communication.

Ah. Good, communication, alright.

Lerato.

Love, OK, thank you.

…lerato…mamello… (“love, patience”)

Lerato le ‘nete. (“love, truth”) … [Sesotho] (“humbility”)

Ah, ‘nete. (truth, truthfulness)

‘Nete.
J: Ka NUL - National University of Lesotho, re re, “Nete ke Thebe.” [The motto of the National University of Lesotho is “Truth is a Shield”] Ntate.

Man: [Sesotho] (truth, love)

J: E, kea leboha, Ntate.

Woman: [Sesotho] (“What’s “transparency”?)

Someone else: [In Sesotho]... four pulse measure...three pulse measure...six pulse measure... (“how are they sung”)

M: It’s about the church should be lively including the music.

J: Yes.

M: Worship should be lively including the music so pastors should be able to teach people the music of the church and also the parishioners too, should be able to, if they have been taught, they can be able to learn different hymns in the hymn book.

J: Uh, huh.

M: [Sesotho]

J: OK, thank you, Ntate.

Woman: I think also the pastors must be taught to be sensitive to other people’s problems. Like now, in today’s life we’ve got the problem of poverty. When I’m poor I don’t want other people to know that I’m poor. If I told the priest, I want it to be between me and the priest. The issue of HIV and AIDS it’s my problem if I want to tell the priest about that, it’s my problem. He doesn’t have to tell other people about that.

J: Mm. OK.

Woman: So he has to be sensitive to other people’s problems, confidentiality.

J: Confidentiality, yes, thank you. As Ntate Moshoeshoe was finishing talking, I was thinking ‘after this lady talks, I want to ask about poverty and HIV/AIDS’ so you’ve begun already. [laugh] Thank you. So, and I do want to ask – I have three more kinds of questions. One is: Have you at this church had seminarians to come for field education? To live here for one year?

M: [Translation]

J: No, OK you haven’t had that. Would you be willing to have a student come and learn from your pastor?

[yeses all around]

J: Yes, OK. Alright. OK, one of the things that I know is true in many churches is that there are poor people who are experiencing difficulty. Does it seem like the pastors have been well-trained to help address poverty and would you like them to be able to help the church to address issues of poverty and to be pastoral with people in the midst of poverty?

M: [Translation] Did you say, “Do they seem to be prepared?”

J: Yeah, have the pastors been prepared?

M: OK.

J: And would you or how would you like them to be prepared?

M: OK. [Translation]

Woman: [Sesotho]
M: [Translating her answer] It’s impossible to say how but because we had one pastor for quite a long time and...

J: How many years?

M: Thirty-six.

J: The same pastor?

M: Yes, 36, my age.

[laughing all around]

J: [laughing] Yes, I was wearing nappies when your pastor came to you.

[laughing all around]

J: OK, but then she said, “We have a new pastor and we will see.”

M: Yeah, we are going to learn…

J: A new teaching.

M: Yeah.

J: OK.

M: Yes.

J: Alright. Good. And how about -- ’M’e.

Woman: [Sesotho]

M: The question is: Is it OK constitutionally or otherwise that the, you may be, that I am an active member of the church - paying, doing everything in the church but in one year I may not be able to pay my tithes and other things and then I die after that. Is it OK that my funeral will not be held at the church but at my home? So, I would say ‘no.’ It’s not OK. Capital NO. [more Sesotho] The church is about serving other people than serving itself and if we see [more Sesotho] when you cannot afford to pay likabelo and other things, that’s when we need to be in your service.

Other Woman: [Sesotho]

J: Again, I think I got that but you better tell me for sure.

M: Yeah, ’M’e says though it is true that the constitution doesn’t say that but, it is possible that the consistories, as I said, the consistories in different places may resort to such a practice only because people will just, many of us will just say, “Because the constitution doesn’t say we should not be buried properly, we are not going to give anything.” And the next thing the pastor doesn’t get anything because nothing can be sent to the central fund.

J: Mm.

Woman: [Sesotho]

M: Yeah, the pastor gets his salary or her salary from what the parishioners have given, so if people don’t give, the pastor starves and the consistory says, “OK, instead of our pastor starving, let’s make sure that everybody can give. And one way to do it is this.”

J: Mm.

Woman: [Sesotho]

J: I hear two sides of the same coin here. In my country we say, “You can catch more flies with honey than with vinegar.”
M: OK.

J: In essence, it means someone will come to sweetness. They don’t want to come to bitterness. And so I hear somebody saying, “The church should be sweet to me all the time because I’m a member of the church and if I can’t pay one time, the church should not stop being sweet to me.” But I hear others saying, “If you get too much sweetness, you will not fulfil your responsibilities.”

Woman: Yes.

J: So I just want to acknowledge that I’m hearing both sides of that and that we know it’s important. Many pastors are also talking about this because they wonder what to do. The church wants to be loving always and should be loving always. At the same time we wonder what do we do about this money issue? And so I hear you and I hear that there’s some division about what to do and some, even some real concern.

M: [Translating]

Other Woman: [Sesotho]

J: [Continuing in Sesotho]

[Several people going back and forth in brief Sesotho statements]

Another Woman: [Sesotho]

Still Another Woman: [Sesotho]

J: I got lost so can you…?

M: We take vows. We have some commitments to the church that we make. Commitments to the church and to God and sometimes we just let them go and at the end of the day, somebody will be accused for that. It’s either the pastor or anybody.

J: Yeah, I see. Ho na le HIV/AIDS. Ke batla ho tšeba: Le nahana eng ka baruti le HIV/AIDS? What can pastors do and how can they be taught to help you as you deal with the fact that there is HIV and AIDS in our communities?

M: [Translation]

Woman: [Sesotho]

J: OK. I think I got that but…

M: E, Ntate. I think they should be helped to better disseminate the information about HIV and AIDS because they don’t, many don’t. It is dealt with in schools and other places but at the church. So, skills to better disseminate the information about HIV and AIDS.

J: OK. ’M’e…

Woman: I think it’s enough. We must close.

[much laughing all around]

J: OK, ’M’e.

Other Woman: I think on her point, most of the people we believe in our priests. We trust them. Like when they preach to us we, if they can make maybe HIV and AIDS information part of the sermon, we can understand it better and then we’ll know that no, it’s not a bad thing because now we think that HIV and AIDS is a bad thing so we talk about it behind closed doors. But if the priest is open about it, then all the parishioners will be open about it also.
Now, did you hear what she said? She looks like she’s young like I am and some of you are older. Do you want your pastor to talk straight to you about HIV and AIDS inside the church?

Woman: [Sesotho]

J: OK, so even though you can include it in the sermon,…

Woman: Yes.

J: …to really talk deeply, maybe you should speak with the youth, and then the women, and then the men and work with them separately so they can feel free to share and learn. Did I understand?

M: Yes, Ntate.

J: OK. Thank you, ’M’e. Anyone else? Ntate, u nahana eng?

Man: [Sesotho]

J: Ah, OK. Alright, so speaking to a child is different than speaking to an old person.

M: Yeah.

J: Alright. And that’s true. I see that it’s time to be done. I want to thank you very, very much for sharing with me. As I’ve said, the things that you have said are so very important and I will be writing a paper as long as a book, hundreds of pages, including the things that you have said and if you ever want to listen to what was said, if you want to write to me, we can find a tape for you or if you want to hear it, or if you have questions I will leave my numbers because this is not secret research. So, thank you for being willing to share that and I hope you will learn more about what we find out from all of the different people that we talk to.

M: [Translation]

J: [laughing] Bo-’M’e, ke lebohile haholo-holo bakeng sa mantsoe a lona - hape bakeng sa kamohelo ea lona.

M: E, Ntate.

J: Salang hantle, Bo-’M’e.

[applause]
J: [recording not working at beginning]...As part of that research at the University of KwaZulu-Natal, I’m asking lay people in the L.E.C. how they think education is happening for the pastors at Morija Theological Seminary and what things are important to lay people for pastors to know and to learn. So really I want to find out for you what are important things for pastors to learn. And I’m asking if I can have your permission to interview you and to record the words that you say on this machine. [laugh] If you’re willing to talk to me, I would like to then take the words that you say and make a report from them. I’m going to write them down and I’m interviewing many, many lay people in the L.E.C. and many have decided that they would share with me. And any time you want to stop answering questions, you may just leave, of course, and I thank you very much. And if you would like to share your name, that’s wonderful, I would love to hear your name. If you do not want to share your name, you may refuse, of course. I don’t intend to make any money from doing this. This is to help the L.E.C. and it’s to help me with my studies for the PhD and so I’m also not giving any money, I’m just asking you to share with me your answers. But, again, I will make a report including some of the answers that you will give. And I may also sometimes write articles, and give them to journals or newspapers saying, “Oh, some people in the L.E.C. are saying these things.” If you agree, then we can begin the conversation and I will even record it. If you don’t agree or if you have any questions, please tell me. (to Moshoeshoe) So, can you…?

M: [Translation] …even if it’s not just for this parish.

J: Mm.

M: Even if it’s something that you think you see lacking in any place, you are free to say, “I think we need this and we need more of that.” [More Sesotho]

J: And good things.

M: E, Ntate. [More Sesotho]

Man: [In Sesotho]

M: [In Sesotho]

J: You need to translate what’s happening for me.

M: Oh, OK, Ntate was saying he will need to go in a, he was actually saying he wants to leave now because…

J: Work.

M: Yes, because he has some work, but I was saying maybe we will appreciate even if he says just two words about what he thinks a pastors should like. We would like to have his input even in two words.

J: Yeah.

M: E, Ntate.

J: OK.

M: E, Ntate. [In Sesotho]

J: But if he needs to go, that’s fine.

M: E, Ntate.

J: Just ask them if they agree to have the conversation and if they allow me to tape it.

M: OK.
J: And if they’ll tell me their name and how long they’ve been at the church. And if
they don’t want to give their name, that’s fine, of course.

M: OK. [Translation]

Man: [In Sesotho]


M: Kea leboha. [man leaves] [Sesotho to remaining people]

Woman: [In Sesotho]

M: She says they have accepted.

J: She has accepted.

M: She has accepted.

J: Le uena, ’M’e.

Other Woman:[laughing] E, Ntate.


Another Woman: [In Sesotho]

J: Kea leboha haholo-holo. My first question is: well, first I must remind you that Ntate
Basson he did not go to Morija Theological Seminary so I’m not really here to ask
questions just about Ntate Basson. I’m here to ask questions about what you know
about Morija Theological Seminary and what kinds of things you think are important
for pastors to know and to do.

M: [Translation]

J: So, my first question is: do you know what pastors study when they go to Morija
Theological Seminary?

M: [Translation]

Woman: [In Sesotho]

J: OK, a little bit how to preach the Word of God. [Same in Sesotho.]

Woman: E.

J: OK. ’M’e.

Other Woman:[In Sesotho]

J: OK.

Other Woman:E, Ntate.

J: I didn’t get the last part. Moshoeshoe, can you help?

M: And where they are taught about the Word of God and how to disseminate it.

J: How to disseminate it, OK. ’M’e.

Another Woman: [In Sesotho]

J: OK. Alright. I’d like to ask you what do you think – are there other things you think
pastors should learn when they are at Morija Theological Seminary?

M: [Translation] Did you say ‘should’?

J: Yes, I did.

M: [Sesotho]
Woman: [In Sesotho]

J: I’m not sure but it sounded like she said she doesn’t have a pastor from Morija…

M: Yeah, so…

J: …she doesn’t know well what…

M: Yes.

J: …what they should teach.

M: Yes.

J: OK.

[some laughing]

J: ’M’e.

Other Woman: [In Sesotho]

J: Thank you. And, ’M’e.

Another Woman: [In Sesotho]

J: OK, alright, well that’s important but I guess let’s ask: what are the things you think a pastor should know? What are the things that make a good pastor? [Translated to Sesotho himself.] Yes?

M: [Added a bit in Sesotho]

J: No, what do good pastors know and what do good pastors do?

M: OK, OK. [Translation]

[long pause]

M: [Sesotho]

J: E.

M: [Sesotho]

Man: Sorry, quick question: how long do you think you still need?

J: Thirty minutes.

Man: OK.

J: Thank you.

Woman: [Sesotho]

M: It’s when he or she knows his or her parishioners and when he or she can go and visit them even when they are no more coming to church and when they seem to be downhearted or things like that.

J: OK.

M: E, Ntate.

J: Bo-’M’e.

Other Woman:[In Sesotho]

M: [Sesotho to her]

Other Woman:[In Sesotho]

M: Oooh [laugh] She, a pastor, especially because she or he will have been trained, not only that he or she must know his or her people, but also be able to adapt himself or
herself to the situation—to the things that the people here. If the person is coming from outside
the country or from the lowlands, or any other place than this. The person should be
able to communicate well with the people here.

J: OK.
M: Not to come as a person from the lowlands, I mean to behave like I’m in Maseru
while I’m staying here.

J: Mm, hm.
M: E, Ntate.
J: ’M’e.

Woman: [In Sesotho]
J: OK. When the pastors are here working with you, do they seem to understand the
issues involved with the people, especially, there may be some poor people in this
community, there may be poverty, and how do you think pastors should work to help
address the needs of people when they are poor?
M: [Translation]
Woman: [In Sesotho]
M: It would be good if a pastor would be able to use the projects from the fields or
something like that to care for, to help care for the orphans and the sick.
J: OK. Alright. Bo-’M’e.

Other Woman: [In Sesotho]
J: OK. [laughing] Now how about HIV and AIDS? What kinds of things can a pastor
do with people to help around issues of HIV and AIDS?
M: [Translation]

[pause]
Woman: [Sesotho]
M: [Sesotho to her]
Woman: [More Sesotho]
M: ’M’e says they would expect a pastor to be able to teach about HIV and AIDS but
also to help in the care of the orphans because the number of orphans is just
increasing, great numbers.
J: ’M’e.

Other Woman: [Sesotho]
J: [laughing] Thank you, ’M’e.
[laughing all around]
Another Woman: [Sesotho]
J: OK. What she said also, but also to then help the parishioners.
M: Yes.
J: OK. I just want to ask one more question because I know your time is very
important. So, my one more question is this: if you could be a lecturer at Morija
Theological Seminary, what would you want to make sure that your students learned
before they came to be pastors? What would you want to teach a pastor to make him
or her be a really good pastor?
M: [Translation]

Woman: [Sesotho]

J: I think I got that but please…

M: Yeah. [laughing]

J: I think I heard something about the love of God for people in the midst of their pain, but I don’t know.

M: Yes, Ntate, yes. She’s saying she would like pastors to come knowing that and how can that be applicable to the people.

J: OK.

M: E, Ntate.

J: Alright. Le Bo-’M’e.

Other Woman: [Sesotho]

M: To have love, but also to have hope that God provides if we pray, if we trust all our needs to God.

J: Alright.

M: E, Ntate.

J: Le ‘M’e.

Another Woman: [Sesotho]


M: That they would have patience… [Sesotho to woman]

Another Woman: [Sesotho]

M: Patience and I think to, I don’t know, sympathy or empathy.

J: Is that what she said?

M: Yeah.

J: OK.

M: Yeah. To feel for other people.

J: OK.

M: To try to get into people’s situation to feel like they are feel—to try to understand how they are feeling.

J: Mmm.

M: E, Ntate.

J: OK.

M: So as to be part of, to try to be part of their suffering.

J: Ah, OK. So thank you, Bo-’M’e, very much. I said I only had one more question but I just thought of one more.

J: [some comments and laughing]

J: And that is this: Ntate Mosheshoe and I teach at the seminary. Is there something you want to remind us of? Do you want to tell us something about how we should do our job because we’re training people to come and serve you? So before we go, is
Lay Focus Group: Tebellong

there something you would like to tell us that we should be doing? Can you translate
that so it’s very clear?

M: [Translation]

[pause]

Woman: [Sesotho]

M: Maybe they will need to be led into understanding that the riches that should come
first is a heavenly thing or spiritual riches than to seek, to first and foremost seek
material riches.

J: Mm.

M: Maybe to be spiritually enriched, than, yeah.

J: OK. Kea leboha, 'M’e. L e Bo-'M’e.

Other Woman: [Sesotho]

M: If they would have patience and be able to be patient with different kinds of people
within the congregation. To be able to relate to each individual as individuals. And
to make, I think to make them feel like they are all welcome and accepted.

J: And loved, she said, patience and love.

M: Yes.

J: OK, alright. ’M’e?

[laughing all around]

J: Alright. Kea leboha. [laughing] [Sesotho about gratitude to them] So thank you
very, very much for speaking to us. Is there anything else you want to say?

M: [Translation]

Woman: [Sesotho]

M: ’M’e says she wants to thank you for having this conversation because most of the
time parishioners don’t really have time to talk to pastors and to express their
feelings.

J: Mmm.

M: So to really want to sit down and listen to what they say, it’s a great thing to do.

J: Kea leboha, ’M’e. Le Bo-'M’e.

Other Woman: Kea leboha, Ntate.

J: ’M’e.

Another Woman: Kea leboha, Ntate.

J: Kea leboha, Bo-'M’e. So thank you. I’m going to switch this off and we will be
writing down the answers that you gave. Can I ask you each to tell me how long have
you been a member of the church?

M: [Translation]

[comment and laughing]

Woman: [Sesotho]

J: Since you were a little child.

Woman: E.
L: OK. Alright. Le ‘M’e?

M: Since she knew the world. Since they knew the world.

J: Yes.

Another Woman: [Sesotho]…1998.

J: Aah, OK. Through marriage.

J: OK. Alright. Bo-’M’e, thank you very, very much.

The original group here at Tebellong included four women and one man. One young woman, after we explained the project, excused herself. And the man, who saw that the conversation was going to be long, also excused himself because of work. So we ended up with the three women with whom we had the conversation.
M: [Sesotho] As I said, my name is Jeff Moore and I would like to ask you if you’re willing to have a conversation with us about theological education, how we train pastors in the L.E.C. and the work that pastors do. I asked your pastor, 'M’e 'M’alikopo, if she would ask some of you if you would be willing to talk and I want to let you know that the reason that I’m doing this interview is because I would like to find out more about how we train pastors so that we can do the best job we can at Morija Theological Seminary. Also, I am currently studying for a second doctoral degree, for a PhD degree at KwaZulu-Natal University and this will actually help me in my studies as well. So I’ve been collecting information from conversations from many lay people all around the L.E.C. and have been studying the information and I will be writing a paper and I may write other articles about what I’m learning about how lay people feel about pastors and how pastors should be educated in the L.E.C.. I would like to ask you permission to talk to you and if you don’t want to talk to me then I understand and please feel free to leave anytime that you feel that you don’t want to talk anymore. I am also holding this and it’s recording the things that we’re saying and I ask you permission to allow me to record our voices so that later Ntate Moshoeshoe le na can listen and we can write down the things the things that are said and we can remember the things that you said to us. So Ntate Moshoeshoe.

M: [Translation] Would you like me to, or would you like to ask the question yourself? I had already asked...

J: Let’s go back one step.

M: OK.

J: And that is I may at one time say, “The group in Masitise did say these things.”

M: Yes.

J: But the goal is find out what everyone in the L.E.C….

M: Yes.

J: So I’m not sure if that’s what you just said.

M: E, Ntate. [Sesotho]

J: OK.

M: [Sesotho]

J: So, yeah, please, if any of you would like to later listen to this sometime, I can return to Masitise and you can listen to the words that we said. If you ever want to see the report that I write, you can contact me and I will let you have it, copies of it, and look at it. It will be at the seminary. And so I’m asking your permission to record this conversation, to talk to you and if you would be willing to give me your name and how long you’ve been in the L.E.C.. So, yeah, I’m asking for permission now.

M: [Translation]

J: Joale - Na, lea lumela?

M: [individuals saying” yes”]

J: So I’m going to ask names now.

M: E, Ntate.

J: Yeah. Kea leboha haholo-holo. ’M’e…?
Woman: Ntate.

J: Lebitso la hau u mang?

Same woman: [Gives name]

J: And how long in the L.E.C.?

Same woman: Seven years.

J: Seven years. OK. Thank you, ’M’e.

Next woman: [Sesotho]

J: Kea leboha.

Third woman: [Sesotho]

M: [Sesotho]

Third woman: [Sesotho]

M: Since birth.

J: Uh, huh, yeah.

Fourth woman: [Sesotho]

J: Kea leboha, ’M’e.

[Laughing]

Fifth woman: [Sesotho]

Sixth woman: [Sesotho]

J: ’M’e, kea leboha. So since marriage, right?

M: [Correcting Jeff] I think since birth.

J: Oh, birth. OK, but she was married in the church.

M: E, Ntate.

J: Yeah, OK.

Seventh woman: [Sesotho]

J: ’M’e, kea leboha.

Eighth woman: [Sesotho]

J: Kea leboha, ’M’e. Twenty years?

M: E, Ntate.

J: OK.

Man: [Sesotho]

Second man: [Sesotho] Four years.

J: Four years.

Second man: Yes.

J: Thank you, Ntate.

Ninth woman: I’ve been in the L.E.C. since birth.

J: Since birth, and your name ’M’e? Same question in [Sesotho]

Ninth woman: I’m not going to tell you.
OK. Thank you, ‘M’e. [many comments going on]

What do you mean when you say, “How long have you been a member of the church?” Do we mean the time of…

Time of confirmation or…

Oooh, or if you were born in this church and you can know it from early on.

E, [Sesotho]

But just let them know I wanted to know if they were brand new or if they’ve been in the church for many years, so their answers were good answers to help us.

OK. ‘M’e’s raising a, that saying sometimes I may have had a couple of years in this church but some of them may have lapsed without me being involved in church life.

[laughing]

[laughing]

’M’e, le na.

[ everybody laughing]

I’d like us to … Can we sit in a circle?

So that I can be inside and people can see each other.

E. [Sesotho]

[ some chatting while moving]

– So, I have many questions. Back to English – I would like to ask you first do you know what pastors do when they’re in the training at Morija Theological Seminary?

What are they taught?

Church…

Leadership.
M: Church leadership.

J: OK. Yes, yes, we do do that. Teach church leadership.

M: [Sesotho]

J: 'M’e.

Different woman: How to interpret the Bible.

J: Yes. [Sesotho] We also teach that biblical interpretation. [Sesotho]

M: E, Ntate.

J: What else?

Man: The approach to the members of the church.

J: Ah, OK, Yes. So, can you translate that? I was going to say how to live with believers but I…

M: [Sesotho]

J: Ah, 'M’e.

Woman: How to counsel people with different problems.

J: Yes, we also study that – how to counsel people with different problems. Can you translate that?

M: [Translation]

J: What else?

Another woman: Marriages.

J: Marriages, OK.

M: [Sesotho]

J: OK. Alright. What else?

Man: Youth.

J: Youth, OK, how to work with – [Sesotho]

M: OK, [Sesotho]

J: Other things?

Woman: [Sesotho]

J: 'M’e, hape.

Woman: [Sesotho]

J: Ke’ng?

M: To, evangelism, how to bring people into the church.

J: OK.

M: But 'M’e also says…

Woman: [Sesotho]

M: …nursing, to sort of comforting, to become literally a nurse of people’s souls.

J: Ah, OK. Thank you, 'M’e.

Woman: [Sesotho]
OK. When students go to the seminary to prepare to be pastors, how do you think they live at the seminary?

[Translation]

The holy life.

By the rules of the Bible.

OK.

The holy life.

[laughing] [Translation]

By the rules of the Bible.

How else? Do you all agree?

We think so.

You think so.

Sesotho. It’s such a life whereby they look after the sick, they are very sympathetic. That is how we think and that there is always a peaceful life among themselves and their teachers.

Mm. OK. Can you translate that, please, Moshoeshoe?

Ka sekolong sa boruti, yes, at the school.

Did I say that right?

E, Ntate.

There is, they also have to live just to be themselves, to be themselves so that the church or the school may be able to know them better and to help them with their weaknesses I think.

Kea leboha, Ntate.

[Translation]

To Moshoeshoe. Don’t show your joy, just translate?

[Translation]

I’m sorry, so I should translate into English.

[laughing]

An example of what he’s saying it’s not only a holy life but it’s also, people are people. An example is that he once attended a graduation ceremony and there
was one who had failed and he was told to go out into the caves to live in the caves because he had been given time to study so that was very rough on the person.

J: Mm.

M: And that’s when he felt, “OK, here still life can be life as life is anywhere.”

J: I see.

M: E, Ntate.

J: OK. Would anyone else like to add anything about life at the seminary? Will you translate that?

M: [Sesotho]

Woman: [Sesotho]

M: The way they preach is somehow different from how other churches do.

J: Ah.

M: Pastors from other churches.

J: So they learn a special kind of preaching she’s saying.

M: E, Ntate.


Woman: I think that it happens that sometimes a fellow here can be so emotional when he teaches the Bible, when he preaches. Maybe he’s a member of — [Sesotho unclear] — but once he gets into the training there, when he comes back he’s very quiet and very gentle when he preaches. We always wonder what makes that difference. What is done to them so that when they come back that spiritual emotions is dealt with, it’s not there.

J: Mmm.

M: [Sesotho]

Woman: [some comments in Sesotho]

J: OK. Can you ask do others want to say something about that also?

M: [Translation]

Woman: [some comments]

M: She’s making an example, an evangelist who left their parish and went to seminary and came back.

J: [Jeff translates] OK, he went away hot and he came back cold.

M: Yes.

J: Is that what she’s saying?

M: Yeah. [laughing]


Man: [Sesotho]
J: OK.

M: [Sesotho]

M: Though they may be called but there’s also this idea that they can, they know how to interpret the Bible for a wider context, for a mixed group. They just don’t call a spade a spade like maybe it is done in other churches like Pentecostals. So, he’s saying that’s one of the good things that he thinks this church is teaching.

J: OK.

M: E, Ntate.

J: OK. Anything else before we move to a new question?

Woman: The last thing is that it’s as if the L.E.C. pastors there at the theological college they learn that to talk with God is not to go about shouting outside. You just speak gently and then God is there to listen to you.

J: Mmm.

M: Translating her answer into [Sesotho]

J: One of the things that happens, as I mentioned, is that students come for internship and you are a church who has intern students. And so I would like to ask you do you think that the intern year is a good idea and what do you hope the students can learn when they’re with you for an intern year?

M: [Translation] What was the last part?

J: Do you think it’s a good idea and what do you think the students should learn while they’re here?

M: OK. [Translation]

Woman: [Sesotho]

M: It’s that they should learn that the congregation consists of different people and that when they, a method of approaching different people in different contexts. That’s one thing that they need to know.

J: OK.

Man: [Sesotho] …practically rather than using the theory only, yes, implementing them practically, uh, huh.

J: Implementing the services of the church practically.

Man: E, Ntate.

M: [Translation to Sesotho]

Woman: [Sesotho]

M: He was telling me, so I thought – [Sesotho] [laughing]

J: Now we have a circle.

[more comments and laughing]

J: Yes.

M: [Sesotho]

J: Right. I lied earlier, I understand very much Sesotho but I don’t speak well.

[comments]

J: No, and I didn’t lie, you know, but I can understand many words.
Woman: Yes, another thing, Ntate, [Sesotho] Here this internship is very good for that – to make his last choice.

J: Yeah.

Woman: The four years are done…

J: So to decide if he’s going to go ahead, I heard.

Woman: E.

J: OK. Alright. So, I think I got that, she gave it in both languages so everybody got it.

M: [Sesotho]

J: OK, that’s…

M: [Sesotho] I was just saying if it is, if someone can be able to say in both languages like ‘M’e did, it would be very, very helpful I think.

J: Yeah.

M: If they can.

J: If they can.

M: If they can.

J: If they can.

M: E, Ntate.

J: Bo-’M’e, le nahana eng?

Woman: [Sesotho]

J: [laughing] OK, kea leboha, ’M’e.

M: [couple of people speaking over each other] ’M’e says that it’s OK what they had said about field education is OK and, that’s all.

J: OK.

Woman: And there’s another idea the pastors, I mean the training ones who are on intern, should not get into… [Sesotho]

M: [Sesotho] …the fourth year interns.

Woman: [Sesotho]

J: So they shouldn’t get involved in interpersonal kinds of things with people.

Woman: E.

J: No.

Woman: Is it in the pastor what is it that the students – [Sesotho]

J: What’s she saying?

M: She’s saying when interns come the congregations are told they can’t do anything but place – there should be some--

Woman: [Sesotho]

M: [comments]
M: OK, they are told that they should not involve the interns on matters like if a consistory or lekhotlana has a hot issue, students should not respond to all those even if he or she is there, she can just listen and not give any idea.

J: Mm.

M: Or show any emotional feelings.

J: OK.

M: And 'M’e says that is good because the student will leave the parish without having been in conflict with anybody.

J: 'M’e, thank you, thank you, 'M’e. Well, let’s move on and talk about some other things. I don’t want to take too much of your time. When pastors come to you from the seminary, do they seem to have good skills to be able to do the things that pastors should do? And I’m not just asking about ‘M’e ’M’alikopo, I’m asking about all of the many pastors that you’ve had.

M: [Translation]

Woman: [Sesotho] 'M’e says yes, some of them. Some would come and you would think ‘this one should have been in the army,’ rather than being here as a pastor.

J: [laugh] OK.

Man: [Sesotho] Some are good, some are not. [Sesotho] How do you measure that, he is called, you see. [Sesotho] These people – [Sesotho] – are socially – [Sesotho]

M: He is saying when he was going to ask that question which he asked but he has a feeling that pastors are only trained about the Bible and spiritually and what does it mean to be holy, but they are not taught about social relation issues because it seems to be very difficult to relate to people sometimes.

J: What do others of you think about what Ntate has said?

M: [Translation]

Woman: [Sesotho] It’s like that - some of them. They are just pastors when they are there preaching the Word of God. Outside, no, they are just like everybody. You can’t see this is a pastor when he’s out socially but in the church when he is there you will say, ―This is a pastor.‖

J: And is that a good thing or a bad thing or neither?

Woman: Ah, Ntate, it’s not good because we think that if you are a pastor you should, your being a pastor should be shown even outside so that even people just relaxing doing nothing should follow you. [Sesotho] This is a pastor.

M: A pastor, instead of what ’M’e said,

J: Mm, hm.

M: …should be welcoming to people and exemplary and he or she must be able to attract people to himself or to herself. That is being humble.

Woman: And to the Word of God.

M: And to the Word of God. [Sesotho]

[Some comments in Sesotho]
M:  He or she should not make parishioners to fear him or her. People should be free…

Woman:  Some of them are bullies with the Word of God.

J:  They’re what with the Word?

Woman:  They are bullies.

J:  Oh, bullies, ah, I see.

Woman:  Yes, with the Word of God.

J:  OK.

Man:  Some are saying, “Do what I’m telling you, don’t do what I’m doing.”

[Some people even completed his sentence and some laughing]

J:  Na, moruti ke motho (‘Is a pastor a person?’)

[affirmation, comments, and some laughing]

J:  What did they add to that?

M:  They say of flesh and blood.

J:  Ah. Uh, huh. OK, right. [Sesotho]

M:  E.

J:  Well, so--

Woman:  One thing that I was glad about the pastor, oh I’m talking about the person.

J:  Yeah, mostly--

Woman:  He taught me even baruti still need comfort…

J:  Mmm.

Woman:  …when there’s something bad. In the first time, we are afraid to say any word of comfort to moruti. We thought that he knows everything about comforting so if he’s sad, maybe this is the most thing that cannot be comforted. We used to keep off but she showed us that moruti can be very, very, very, very sorry and you can come and comfort and pray for that.

J:  OK.

Woman:  Mm. Thank you, ’M’e.

J:  So, can you tell them in Sesotho what you just said?

Woman:  [Sesotho]

M:  It is true, very true.


M:  And maybe one could take a chance there and say it will be important for them as parishioners to disseminate that information because the pastor will just be one in the parish but there will be many so they can become her pastor, her pastors.

J:  Yeah.

M:  [Sesotho]

J:  [Sesotho]

M:  [laughing because he started to translate but it was already in Sesotho]
J: [laughing]

M: [laughing] Should I translate it for you?

J: Yes, please.

M: What is the duties, what do you think are the duties or the work of the pastor?

Woman: [Sesotho]

J: OK. So, to know--

M: To know--

J: --the Christians.

M: Yes.

J: OK, to know his or her Christians. Bo-’M’e, [Sesotho]

Different Woman: [Sesotho]

M: To comfort, to care.

Another Woman: [Sesotho]

J: To comfort the sick.

M: To care and…

J: To care for the sick.

M: …comfort the sick.

J: To care, OK. Uh, huh. What else?

Different Woman: To evangelize those people who say nothing about the Word of God.


M: [Sesotho]

Same Woman:[Sesotho]

J: OK. [Sesotho] OK.

Another Woman: [Sesotho]

J: OK, to perform baptisms. OK.

Same Woman:[Sesotho]

J: OK, so all the communion, bury the dead, all of the rites and liturgical things, OK, sacraments. OK, what else?

Next Woman:Counsel.

J: Counsel.

Same Woman:Mm, as a marriage counsellor.

J: OK.

Same Woman:Yeah, because people with different problems you go to her and she should be able to serve us.

J: OK, what else?

M: [Sesotho]

Man: In one word, it’s to set a good example.
J: OK, good example.

Same Man: To his followers.

Woman: [Sesotho]

J: OK, to create peace and love among the parishioners, OK.

Same Woman: And even among the village.

J: In the village.

Same Woman: Mm.

J: Now--

Same Woman: It’s a very good thing…

J: Yes.

Same Woman: …when a pastor has got good social relationships with the whole community whether they are members of L.E.C. or not. As this one, ‘M’e Malikopo is doing.

J: I want to ask, Is it possible that we have very high expectations for our pastors?

M: Ntate? Is it…?

J: It sounds like we have very high expectations for our pastors, do we?

M: [Translation]

Man: [Sesotho]

J: OK.

Same Man: E.

J: So all of these things, but at the same time you know that it’s a person of flesh and blood.

[couple of people saying, “Mm.”]

J: OK. Alright. Good, thank you. Now there are many cultural things about being a Mosotho that the church sometimes talks about and the pastor must be a part of.

When pastors come here to serve churches, do they seem to understand how to deal well with Basotho in the midst of Sesotho cultural things?

Woman: Not all.

J: Not all. What do you mean when you say that?

Same Woman: I mean that the first thing that they hate is lebollo. They don’t want it and then if…

M: Circumcision school.

Same Woman: …our children…

J: Thank you, Ntate.

Same Woman: …get there we are even suspended…

J: Yeah.

Same Woman: …from the church. Again there are some pastors who do not like this singing whereby we apply our cultural way of singing. They say that we are wild, we are being wild when we do that.

J: Can you translate my question and her answer?

M: [Translation]
Woman: [Sesotho]

M: [Sesotho] Oh, I’m sorry.

J: Well, yeah, also traditional marriage…

M: Marriage…

J: …bohali…yeah.

M: …bohali and other things, e, Ntate.

J: OK.

M: E, Ntate, and also…

Woman: Mekete ea balimo.

J: Ah, mekete…

M: Mekete ea balimo.

J: Yes. [laughing]

Woman: There are these people who – [Sesotho] – those who come traditional doctors.

J: Mm, hm.

Woman: Our pastors do not get on with those. Even here at school since this is the school of the church, if one of the teachers can get that, I don’t know what kind of spirit is that, the one that you go and put on the beads and the white thing, no she will be suspended, she will never be accepted to teach in the schools. I don’t know what kind of education they find there about cultural issues.

J: So, do you think that pastors should have education about cultural issues and how to deal well with cultural issues? Moshoeshoe, can you translate?

M: [Translation]

Woman: [Sesotho]

M: They should get, they should get some training.

J: OK.

M: I just want to say that there are these church regulations…

J: Yes.

M: …about these things. I don’t know if you are going to ask about that but I’m just saying this because Bo-’M’e say and Bo-Ntate say pastors need to get training about this because, the way they said it it’s like these people is sort of a, it’s like this is what we are. Ntate, I just wanted to get that. [Sesotho]

Woman: [Sesotho]

M: That’s the question I wanted. The question is they want our pastors to come clear with the answer what does the church say about our culture, my culture as a parishioner? Does the church expect me to abandon my cultural values just, in the name of Christianity? Kea leboha, Ntate.

J: And what, others of you, what do you think about this?

M: [Translation]

Woman: [Sesotho] It’s our culture.

Next Woman: [Sesotho]

J: Yes.
L 4.14 Lay Focus Group: Masitise

Same Woman: [Sesotho]

J: So it’s a big problem because you go back and forth between two different expectations. On Sunday when you’re here, you act a certain way and then when you go home, you act another way. Is that what was said here?

[several confirmations]

Same Woman: It’s that we are just…

J: Uh, huh.

Same Woman: …we are not sure what to do. We don’t want to abandon our culture; we also want to follow Christ. We are just in the middle. We are not sure.

Man: [Sesotho] For instance, Bo-‘M’e here… [Sesotho]… and that is a part of our culture… [Sesotho]

Next Woman: [Sesotho]

M: Our cultural story, our cultural values are not against the Bible, the biblical story. For example, Bo-‘M’e are wearing head scarves which is part of our culture but it’s also said, it’s also in the Bible. And the other thing is whenever we have any cultural ceremony we begin with prayer. We don’t forget that. So there’s nothing wrong between cultural and the Bible. I think that’s what…

[several confirmations]

J: I want to ask one question, I guess. Are there some cultural things that might go against the Bible?

M: [Translation]

Woman: [Sesotho] You know in the Bible…

[laughing]

Same Woman: [Sesotho]

M: [more laughing]

Woman: Ntate, though we don’t really believe that.

Same Woman: E, in the Bible, Ntate, it is said that – [Sesotho] – the Bible is against those things but really they are part of our culture and we find life in those things.

[Some comments]

Same Woman: Sesotho – otherwise we are not going to cultivate anything from that. But the Bible says, “No.” Also there are those people who can foretell and then that is the truth. Again, our ancestors do speak with us at night when we are sleeping, they do speak with us. And then when we come to church the Bible says, “No, that is not – [Sesotho] – but really, Ntate,…

[Some laughing]

J: [Sesotho]

Woman: Take that soil and mix it with some herb and your feet are going to swell until you die.
Somebody: Ach.

Same Woman: It does happen. So the doctors, the witch doctors are able to take that thing out and I may live again. But the Bible says we must not go to the witch doctors. Why? That’s what I say.

J: Help me, we’re going to move on so [laughing] two things. One is it sounds like you really think pastors must learn clearly how to bring Christianity and culture together.

[many comments]

J: Can you translate? [Sesotho -did own translation]

Several: E, Ntate.

J: [Sesotho]

Woman: Bo-Casalis did so, didn’t they? They did.

J: In many ways they did, you’re right.

Same Woman: They did.

J: You’re right, the early missionaries--

Same Woman: For the fact that they got the followers clearly they did, they tried.

J: Yeah.

Same Woman: Mm.

J: I have a second question, and that is – what is ‘second’ ha beli? -

M: [Sesotho]

J: [Sesotho] ’M’e, it’s with [Translation] ’M’e said ‘witch doctor.’ Now I want to ask do you mean – Sesotho -

[confirmation from several]

J: So I want to just suggest that when I, as a lekhooa, hear ‘witch doctor,’ I think dark, evil things like boloi.

[several negative responses]

J: What you mean really is your traditional doctors? – [Sesotho]

[several confirmations]

J: OK, OK, just I wanted to make sure that we were talking about the same thing. So we may be talking about – Sesotho – when you say ‘witch doctors’ – eseng baloi.

[several comments]

J: OK, can you translate all this what-what I’ve been saying?

M: Translation to [Sesotho] A cultural or a traditional doctor.

J: Mm. Mm, hm.


[Throughout Moshoeshoe’s translation there were many people saying ‘oh’ and so on showing understanding.]

J: OK.

Man: [Sesotho] I once read a book entitled “The River Between.” - Sesotho -
M: He says pastors should learn what, in order to win people into the church, pastors should learn the manners and customs of the people. For an example, from a story that he read, “The River Between,” there was this man who had a son and the Christians were coming in and he wanted to prevent them from crossing the river to his side and he sent his son to school so that the son can learn the manners and customs of these people so he can use them against or for himself, for his good, to prevent them from coming to here. So pastors should learn how to win Christians but the Basotho, by knowing their manners and customs.

J: Yes [laughs] You know, it sounds like we’re saying pastors are not Basotho.

M: [Translation]

Woman: What do you do to them when they reach the theological school? What do you do to them? How do you change them?

[several voices at once]

Woman: ...singing the same song but when they come back the song is now different. What has happened to them?

J: Good question.

Woman: Mm, what do you do to them?

J: Yeah, that’s an important question to ask.

Man: Let me make another example. When I was training as a teacher, - [Sesotho]

M: When he was starting at L.C.E. (Lesotho College of Education)

J: Mm, hm.

M: ...as a teacher, they were asked to say their clan, their clan praise song or, and the question had worth twenty marks and a certain lady said, “I’m not going to do it because I praise only God. I’m not going to praise my clan or anything.” And she failed.

Man: And she was expelled.

M: And she was expelled because she did not do that which she was requested. And the question is still ‘what happened to her?’ That’s, I think, that’s the same question ‘M’e was asking.

Woman: I was saying that that is the result of the Christian education she had, that she can’t say anything rather than God. – [Sesotho] – She had abandoned her culture because that’s culture. So there should be some education, a lot of it between Christianity and culture.

J: Good. Thank you. Thank you. I want to ask about two more things and then I have one final question after that. One is: what should pastors know and how well do they do about dealing with poverty? Are there, there probably are some poor people who are living in this parish. Do pastors when they come from the seminary know well how to deal with the issues around poverty?

M: [Translation]

Woman: They know a lot about it really. The encourage giving and there’s some time here at our church when it’s the day for giving the orphans, the sick, the aged some presents. Even the old, they do come and there are some parcels which are given. Sometimes on Christmas Day, our pastor tells us bring all kinds of food that you
can and then she asks people who have vehicles to collect old people from the villages regardless of the church. They bring them there and they are given, they are served with good food and then some presents. Oh, the college there is doing its best. The priests really we have seen it for these five years.

M: [Translation]

[several people interjecting]

M: More [Sesotho]

[laughing]

Woman: 'M'e is saying they are requesting that the school should be, should do more of that because increasingly we are having poverty. We are having illness and other things.

J: OK. And what do you all think about what she has said?

M: [Translation]

Man: [Sesotho] – Subjects like agriculture must be taught. – Sesotho – the skills, the techniques of how to produce and helping others so to say.

J: Thank you, Ntate. Bo-'M’e, le nahana eng?

Woman: [Sesotho] [sigh]

J: OK. Ntate. U nahana eng?

Man: [Sesotho]

M: It’s just that he wants them, he says 'M’e is right.

J: Mm, hm.

M: When pastors come here they should know something...

Woman: To generate money.

J: OK.

Woman: E, Ntate, to support.

J: So the pastors should learn those skills so they can teach them to the parish.

Woman: Mm.

J: OK. I want to ask now about HIV le AIDS. When pastors are trained at the seminary, what should they learn about HIV le AIDS and how would you like pastors, what kinds of skills would you like them to have and how would you like them to be able to help the parish as you deal with HIV and AIDS?

M: [Translation]

Woman: [Sesotho] Like support groups. [Sesotho]

M: Since they have knowledge and then disseminated the information and they have encouraged us to have support groups here at the church and teach us how to care and support the sick and the families of the sick. [Sesotho]

J: What did you just say?

M: I was just asking whether she really says even to support the families of the sick.

J: [Sesotho] ('M’e, Ntate Moshoeshoe translated you as having said “they.” Do you mean all pastors?”)

Woman: [Sesotho]
M: That was good. That was good.

W: [Sesotho]

M: That is particularly my pastor. I don’t know about others.

J: So I’m wondering, in the past you’ve had many other pastors. Some of you have been in the church for many years. Have the other pastors also been attentive to HIV and AIDS?

M: [Translation] [several people talking at once]

Another Woman: …in the last five years when it is now spreading. In the early years, from the nineties as far back from 1995 backwards, there wasn’t such a thing. It only happened, it is only existing now with ‘M’e ‘M’alikopo.

J: OK.

Same Woman: And I wonder whether the knowledge from the theological school, is it so, or she got it from some other workshops. I don’t think it come from there. Ntate, these priests--

J: [Sesotho] [much laughing]

J: [Sesotho]

Same Woman: We are dealing with youth. If there they can be thoroughly taught about this HIV/AIDS, to provide them with good knowledge about the life skills so that they should disseminate them, teach this youth. E, self-esteem, things like that. [Sesotho] They should be provided with good education about that.

M: [Sesotho] [Sesotho]

Same Woman: With the youth. [Sesotho] But the reason I should be empowered. [Sesotho]

M: Girls, it’s about a gender issue.

Same Woman: E, gender issue.

M: That boys intimidate girls so they can take advantage of their intimidation and do whatever they want with the girls. So girls should be empowered but at the same time the boys should also be taught that it’s not power, it’s not authority to bully the girls. It’s not a good thing. So they should relate to them in a better manner.

Woman: [Sesotho] Of course, they have inherited that from their fathers, Ntate.

M: OK.

Woman: They have inherited that from their other…

M: Their fathers.

Same Woman: E, their fathers. They bully their wives at home and then the boys think that this is good so it’s going up to bully the girls. So if you can just train this youth, maybe they’ll be better fathers. Starting from the small age, they’ll be better fathers. And really this AIDS, ka ‘nete, it can be eliminated.

J: It sounds like the church should also work with the fathers so they stop teaching their youth these things.
Same Woman: [Sesotho] Bo-Ntate are not good followers. [Sesotho] And then if they can do that they will take their wives and say, “You must not go to church.” [Sesotho] But fathers, they need some approach, Ntate, really.

J: [Sesotho]

M: Hi, I’m a Christian.

J: [laughing]

Man: Yeah, [Sesotho]

J: [laughing]

He just made a shrugging, a strong cultural stance when he said ‘Bo-Ntate.’ OK.

Man: [Sesotho] If the church can strongly preach the message of abstinence and what? – and faithfulness, [Sesotho]

M: He said that men don’t change.

J: Yeah. [Sesotho].

Next Man: [laughing] [Sesotho].

J: Thank you, Ntate. I think that he said that they train their sons and their children how to be Basotho at home and when they arrive here at the church, it’s something different. Is that the kind of thing he said?

J: [affirmation]

J: OK, thank you. Thank you. I need my translator back.

J: [laughing]

J: I did fine but now… [Sesotho]

Man: [Sesotho]

M: [Sesotho]

J: What’s the most important thing that you think a pastor should learn before he or she comes to the parish?

M: [Translation]

[several ladies at once with answers in Sesotho]

M: OK, ’M’e says…

Woman: [Sesotho]

M: What is a person? Who is a person?

J: And then where are we from? It sounds like…

M: Where are we from? E, Ntate.

J: OK. I want to go and I want to ask every single person.

M: [Translation]

Woman: [Sesotho]

M: She would teach them not to be, should not be a ‘koko.’ You know what a ‘koko’ is? It’s a monster. It’s a monster. So that the pastor is not a monster. So the pastor, when the pastor gets to the parish,…
J: Monster?

M: A monster. Something that nobody wants to come close to or,…

J: [laughing] OK.

M: …yes come close to or to see or you don’t even want the monsters to see you.

J: OK.

M: So, she would like to teach her students to relate well to the people they find in the parishes.

J: Kea leboha, ’M’e. Le ’M’e?

Next Woman: [Sesotho]

M: Humility. They should be humble so that we can also be humble and respect them too.

J: OK. ’M’e?

Next Woman in line: Lerato, khotso, mamello.

J: OK, love and peace and listening or patience, OK, yes.

M: And patience.

J: Yes.

Man: [Sesotho] What is a human being? Their approach…[Sesotho]…to fully psychologically…[Sesotho]

J: OK, so not just the Bible but who are people and how do we approach them and what does it mean to live together a life. OK. ’M’e.

Another Woman: [Sesotho]

M: ’M’e says, “We will keep repeating one thing.”

[laughing]

Same Woman: [Sesotho]

M: The pastors should not tell us not to get to his or her house and to talk to us outside. They will say, “Wait there. I am coming. I will talk to you.” Because we are, ’M’e says, we are sick and we need our pastor’s attention.

J: OK. And ’M’e.

Next Woman: [Sesotho]

M: Should be welcoming and be able to relate well with parishioners. Should not be selfish. [Sesotho]

J: OK. Kea leboha, ’M’e.

Other Woman: [Sesotho]

M: They should learn, they should know that, about our cultural values. They must come well-knowing that I will send my child to the initiation school and my child will get married the Sesotho way. So a pastor should come ready not to discipline or excommunicate me in any way. They should learn to live within this culture.

[laughter]

J: ’M’e, kea leboha. [Sesotho]

Woman: Ausi.
J: [Sesotho]

[laughter]

J: 'M’e.

Next Woman: [Sesotho]

J: And she said…

M: I support all that is said.

J: OK.

M: Yeah.

J: Alright.

Woman: [Sesotho]

M: A pastor should not be discriminative of the people.

J: Bo-’M’e le Bo-Ntate, ke lebohile haholo-holo-holo. That’s all the questions I have and I’m very thankful that you’ve shared. Is there anything else you’d like to tell me before we end that will help me to understand what you think about how pastors should be trained and the work they do?

M: [Translation]

Man: [Sesotho]

Woman: [Sesotho]

J: [Sesotho]

M: OK.

J: For my study.

M: [Sesotho]

J: Please tell them and it’s not because baboleli are not very important.

M: E.

J: It’s because I’m only one man and I am trying to study first baruti.

M: [affirmation and some laughing]

M: [Sesotho]

Man: [Sesotho] We are getting sick and tired. [Sesotho] It is good sometimes to compromise. [Sesotho]

M: The fighting that is within the church is just too much. Maybe our pastors need to learn to compromise and to be humble and to come together and discuss things. They are just too much, our church is always in courts, as Ntate said. Our church is always in courts and this is bad. ’M’e says this degrades us and it makes us – [Sesotho]

Woman: [Sesotho]

M: It makes us – [Sesotho] We – it…

Man: Small.

M: It makes us feel small and we get discouraged, I want to say. Yeah, it discourages us. We don’t really – we are not proud of what we are. E, Ntate.
J: Alright. Anything else?
M: [Translation] Again, thank you very much. Ntate Moshoeshoe and I will be using this recording and his notes to remember what was said here and when I write my report for the University of KwaZulu-Natal, my thesis, and when I write a report for the L.E.C., if ever you want to read what I’ve written or listen to this or talk to me about the study, I’m more than willing. ‘M’e Malikopo has my numbers or if you want me to give you my numbers, I will be glad to talk to you more. If you have any questions at any time, you can talk to me so thank you very much. What you have said is very important and I’m grateful for the words and the time that you’ve given us.
M: [Translation] I just want to say what they have taught us really makes it, makes one feel like we really have to do something about culture and the Bible.
J: Ka ‘nete.
M: [Sesotho] Ntate Jeff teaches Ethics, [Sesotho]
J: Alright.
M: E, Ntate.
J: Bo-‘M’e le Bo-Ntate, kea leboha.
J: Bo-‘M’e le bo-ntate, lumelang.

Many: [greetings]

J: [greetings in Sesotho] I would like to tell you that I’m going research about Morija Theological Seminary and about how we train pastors. I’ve asked if you would be willing to talk to me about the work of a pastor - not just your pastor but all pastors who come to serve the churches and I want to tell you that my research is part of the PhD programme at the University of KwaZulu-Natal and if you would like to speak with me, I would appreciate it greatly. If you don’t want to speak, you can leave any time you like. And I would like to ask your permission to ask you questions about pastors and I would like to ask your permission to record what’s being said on this machine so that I can save it to the computer and later listen to it so that I can listen closely to the answers that you give. Moshoeshoe can you…?

M: [Translation]

J: And I will be writing a paper about the conversations that I have with you and many other lay people in churches in L.E.C.. When I’m finished, if any of you would like to see the paper that I write, or even if you would like to listen to this, I could come back to your congregation and share those things with you.

M: [Translation]

J: …that they would be available if they wanted to listen, to see, did you say that already?

M: E, Ntate.

J: That’s it?

M: Yeah, I think that’s it.

J: OK, thank you, Ntate. So, now, if you’re willing to talk with us, I would also like to ask you to state your name and how long you’ve been in the church and then just let me know, “I agree to be a part of this conversation.”

M: [Translation]

J: Ho lokile?

[general affirmation all around]

M: [Sesotho]…you may have omitted is that…[Sesotho about Jeff being a pastor and a lecturer at MTS]

J: Kea leboha, Ntate.

Man: [Sesotho]

M: [Sesotho to him]

Man: [More Sesotho]

M: Ntate wants to know is there an easier way of connecting issues between, if he maybe let’s say someone who lives in Mafeteng and they want to make some connection between this church and that other church and… [Sesotho to man]

Man: [Sesotho]

M: [More Sesotho]

J: What did you say exactly? I didn’t hear it all.
Lay Focus Group: Noka Ntso

M: That in connection with what you are doing here, if anybody wants to hear or to have some more information when maybe you are done with your paper, you can always be invited to come to the people, the information will be available.

J: E.

M: As much as anybody can want to have it.

J: E. [Sesotho] What I was going to say, we hope that can happen and now that you’ve mentioned it, we can talk to other pastors and even the executive committee and say, “There’s a man we met who would like to be in contact with other churches.” And so we can do that. Part of what we want to do today is to talk about sekolo sa boruti but we can be a part of telling pastors, “Yes, you should talk with each other and lay people should get to see and know each other.” I think that’s important also.

M: [Translation]

Man: [Sesotho]

Woman: [Sesotho]

M: Ke Ntate Jeff Moore.

J: Ke tsoa America empa ke lula Maseru.

M: [Sesotho] ’M’e was asking if are we talking about our pastor here or the pastors in this presbytery but I’m saying, “Yes, partly but we are also talking about L.E.C. pastors in general.”

J: E. [Sesotho]

M: It doesn’t have to be specifically within the presbytery.

J: Mm, hm.

M: [Sesotho]

J: Joale…

Woman: [Sesotho]

M: [Sesotho] ’M’e wants to know we are going to talk about our pastors and…[Sesotho]…it’s about the seminary training. ’M’e was asking if they can ask for the ordained ministers. I said, “Probably not, it’s about seminary teaching and how it can be…

J: But mostly about how, what do the ordained ministers need to know and what do they know…

M: Yes.

J: …when they come to the parish.

M: [Sesotho]

J: So, can you ask if they’re willing to talk?

M: [Sesotho]

[general comments by all]

J: What do they say?

M: They say, “Yes.”

J: OK.

M: E, Ntate.
J: Can they give their names?


J: Alright. Le bitso la hau u mang?

Man: [Sesotho]

J: Ntate. And how long they’ve been in the church.

M: [Sesotho]

Man: [Sesotho]

J: Ntate. Kea leboha, Ntate. Le Ntate?

Other man: [Sesotho] Tšeliso.

J: Kea leboha. What did he say?

M: [Sesotho]

J: E.

M: E, Ntate.

J: Ntate?

Another man: [Sesotho]

J: Kea leboha, Ntate.

M: [Sesotho]

Another man: [Sesotho] ...from 1955.

J: 1955?

Another man: Up to now.

J: Ntate…Ntate e moholo-holo-holo-holo.

[laughing all around]

J: Kea leboha, Ntate.

[more laughing all around]

Still Another Man: [Sesotho] …’84.

J: ’84.

Same man: Six years, ‘’84.

M: [Sesotho]

Same man: [Sesotho] I meant to say ’94.

J: OK.

Same man: ’94.

J: In the church?

Same man: Mm.

J: Alright. Yes.

Next man: [Sesotho]

J: Tšeliso, Mafeteng.

Same man: [correction, I think, of town where he comes from – not Mafeteng but sounds similar to that]
J: [repeated name of town] OK. Thank you, Ntate. How long here?

Same man: I’m here about eight months.

J: Alright, thank you. Yes.

New man: [Sesotho] From ’83.

J: ’83.

Same man: To this year.

J: Mona kerekeng?

Same man: E.

J: OK. Ntate?

Another new man: [Sesotho]

M: [Sesotho]

J: Ntate.

Same man: [Sesotho]

J: How long in the church?

Same man: [Sesotho]

[Many people jumping in with Sesotho]

J: Ah, OK, since his baptism when he was born?

[More Sesotho from several people]

M: I think we just move on Ntate.

J: OK, kea leboha, Ntate. Le ’M’e.

Woman: [Sesotho]

[much laughing all around]

Same Woman: [Sesotho]

J: E, ’M’e. [Sesotho]

Same Woman: [Sesotho]

[comments all around]

J: Alright.

[lots of discussion all around]

J: Let’s make this quicker than it is.

[discourse between Moshoeshoe and at least one woman and one man]

J: I got him.

M: OK, you got him.

J: Yes, yes. Le ’M’e.

New Woman: [Sesotho]

J: Lebitso la hau u mang?

Same woman: [Sesotho]

J: Kea leboha.
J: E, 'M'e. Ntate?

M: E, Ntate.

J: Alright. 'M'e.

Woman: [Sesotho] 35.

J: 35, ka kerekeng, 35?

Woman: E.

J: E, kea leboha, 'M'e.

Next Woman: Florence...[Sesotho]

J: OK, since you were a child until now. Alright.

Next woman after that: [Sesotho]

J: E, 'M'e. Kea leboha. 'M'e.

Another woman: [Sesotho]

J: 'M'e, kea leboha.

Yet another woman: [Sesotho]

J: [Sesotho]

[much laughing]

J: 'M'e.


Same woman: E, Ntate.

J: Kea leboha, 'M'e.

New woman: [Sesotho]

J: E, kea leboha.

Man: [Sesotho]

J: E.

Another man: [Sesotho]

J: Kea leboha. [Sesotho] First I want to ask if you know what happens at sekolo sa boruti? Do you know what things are taught at the school and what the pastors learn when they go there to study?

M: [Translation]

Man: [Sesotho]

J: Ha u tsebe, Ntate. Uh, huh.

Man: E.

Woman: Sesotho...Molimo.

J: E.
Lay Focus Group: Noka Ntso

Same woman: E.

M: They learn the Bible and the Word of God.

J: Yes.

Woman: [Sesotho]

J: Oh, OK. And what else? Anyone else? What happens at the… Oh, 'M’e.

Another woman: [Sesotho]

M: Counselling.

J: Counselling, e, kea leboha, 'M’e. Others?

Man: [Sesotho]

J: Ntate. That is what, Moshoeshoe?

M: Um, manners.

J: Ah! Oh, Ntate. Kea leboha, Ntate. Yes, those are some things that the pastors are taught. I’d also like to ask you: how do you think the pastors live when they’re at the seminary? They’re there for four years. How do you think they live while they’re at the seminary? What do you think they do in a day?

M: [Translation]

J: Yes, in what manner.

M: [More translation]

[several people making comments]

J: What did he say? Is it a question or an answer? What did he say?

[more comments by many people]

J: Like anyone, is that what he said?

M: E, Ntate.


Man: [Sesotho]

J: Alright, like anyone here on earth.

M: Yes.

Man: Like this one.

J: Yes, Ntate.

M: Ntate wants to proceed.

J: Oh, Ntate.

Other man: [Sesotho]

J: Ntate.

Same man: [Sesotho]

J: OK.

M: So we furthermore have to support each other with love and care.

J: OK.

M: E, Ntate.
J: OK, good. Anyone else? How do you think that the seminarians live while they’re at school? What do you think their life is like while they’re learning? Moshoeshoe.


M: E, Ntate.


M: The expectation is that pastors should be learning to respect each other and their instructors…[Sesotho]


J: And other people.

M: And other people.

J: Alright. Kea leboha, Ntate. Now I want to ask some questions about the kinds of things that pastors should learn while they’re at seminary to be good pastors to you when they come to the parishes. So I’d really like to just ask you what do you think is an important thing for a pastor to learn in order to be a good pastor when he or she comes to a parish?

M: [Translation] Is that the question?

J: OK.

M: I think so.

J: Yeah.

M: [Sesotho] 'M’e, u nahana eng?

J: [laughing and comments by several] Oh, ’M’e. Kea leboha.

[laughing and comments by several] 'M’e, [Sesotho] E, Ntate.


M: They should know that, they should be taught to approach different people at different levels so as to better teach them about God.

J: Alright.

M: Because people are not the same.

L 5.8

Lay Focus Group: Noka Ntso

Another man: [Sesotho]

J: Ntate, kea leboha.
M: He or she must be able to do the duties of an ordained pastor like solemnising marriages, but also this person must be able to bring back those people who have gone out of the church. We used to say they are tired.
J: Mm.
M: Yes.
J: OK.
M: This pastor should be able to bring them back, to invite them back to the church.
J: [Sesotho], tired, is it the same?
M: Yes.
J: Thank you, Ntate.

Different man: [Sesotho]

[some comments and laughter from a few people]

M: The pastor should, it’s more that we need to, believers to, parishioners to…
J: Yeah.
M: …realize that it is also their responsibility to be faithful believers.
J: OK.
M: E. Not necessarily to, though the pastor has to set some standards, ethical standards.
J: OK.
M: E, Ntate.
J: ’M’e.

Woman: [Sesotho]

M: They should also be taught not only the Word of God but also to do some [handicrafts?].
J: I thought I heard, OK.
M: Yes.
J: Yes, good. ’M’e, u nahana eng?

Different Woman: [Sesotho]

J: Sunday School and to lead the work here at the church.
M: Yes.
J: Alright. Ntate, ema hanyane. Any other thoughts? [Sesotho] Alright. Now I want to ask: when pastors come to your church, do they seem well-prepared to do the kinds of things that you need pastors to do? Not just this pastor that you have now, but the pastors that you've seen over the many years that you’ve been a part of the church.
M: [Translation]
J: ’M’e.
Laughing

J: [Sesotho]

Woman: [Sesotho]

[much laughing]

J: E, 'M’e.

Same Woman: [Sesotho]

M: [Sesotho]


Different Woman: [Sesotho]

J: 'M’e. Moshoeshoe.

M: They seem to be, to come well-trained but they need to be really helped in as far as morals are concerned.


[some comments and laughing]

J: That’s a good answer.

Man: [Sesotho]

J: Kea leboha, Ntate. E, I’m listening to you. Does anyone else have something to say about…

Same man: [Continuing to speak Sesotho]

J: Ntate Moshoeshoe, listen.

Same man: [More Sesotho]

[more comments and laughing from group]

J: Ke lebohile, Ntate.

Same man: [Sesotho]

J: Moshoeshoe, did you?

M: Yes, he wants his pastor ordained.

J: Oh, Ntate.

M: E, Ntate.

J: Is he now, this current one ordained?

M: No.

J: No, not yet, OK.

Woman: [Sesotho]

M: They seem to know that they’re doing but they lead services in very different ways so we end up not knowing which one is right or wrong.

J: Oh, I see.

M: E, Ntate.


Man: [Sesotho]
M: They should know that reconciliation is a good thing to do and also to ask for forgiveness does not mean that you fear the person to whom you are saying, “Forgive me.”


Woman: [Sesotho]

J: Now, Moshoeshoe, I want to ask about culture.

M: OK.

J: How do the pastors, how do they work within all of the different cultural things here? And I mean things like lebollo and etc. - Moshoeshoe, you put that in a culturally helpful…

Man: [Sesotho]

J: [some back and forth in Sesotho by several people – One man had to leave so they were acknowledging his departure]

J: OK.

M: [Sesotho]

[more comments and laughing]

J: Ask them if they’re willing to give twenty more minutes.

J: OK, go to the cultures.

M: [Translation of the culture question]

Man: [Sesotho]

M: The church is generally against or in contradiction with the culture.

J: And ask: what does that mean for them? Do others agree that that’s true? If so, what does it mean for them?

M: [Translation]

Woman: [Sesotho]

M: This is a problem because pastors don’t approach it the same way. Some will allow some things but others will refuse such things so it would be better if they stick on one thing so we may realized that they learned this concerning that.

J: Mm.

Another Woman: [Sesotho]

M: Another problem is once your son or your daughter goes to the initiation school, you get excommunicated or disciplined in some way that makes you feel that you are an outcast.

J: Mm. OK. Others want to speak to that? Moshoeshoe?

M: [Translation]

Man: [Sesotho]

M: Kids go to this initiation school sometimes not with the agreement or with the parents’ consent yet the parents will be excommunicated for that which has been done by the child. And sometimes the parent would not even be interested in that.
J: And do you believe that the pastor is the one who does that or is it also the consistory and what? [Sesotho]

M: E, [translation]

J: And is it both the pastor and the consistory?

M: [More translation]

Woman: [Sesotho]

M: In earlier days, only the father would be--

Woman: [Sesotho]

M: It’s both the councils and the pastor.

J: OK.

Woman: [Sesotho]

M: In fact our children go to the initiation school and we are excommunicated and we may be comfortable with that but the problem is the words that are read from the liturgy when we are being reinstated are really harsh to us because you will be told, “You who loved the world [laugh] who used to love the world,” sure we have such words.

J: Oh.

M: Yeah, we have them.

J: OK.

M: “You who loved the world and have abandoned the Lord,” it’s really harsh.

Woman: [Sesotho]

M: ’M’e says and that really discourages people.

J: So how could pastors help in this situation?

M: [Translation]

Woman: [Sesotho]

M: The seminary needs to look at the idea of initiation schools and if there’s anything wrong with it people should be told.

J: Ah.

M: Because people don’t see anything wrong in it.

J: So one thing a pastor could do is communicate better to you why there might be a problem with the mephato.

M: [Translation]

Man: [Sesotho]
M: I think we’ve already touched that.

J: OK.

Woman: [Sesotho]

M: Then is there some kind of transparencies to the regulations governing the discipline of someone whose child has gone to the initiation school. It will be much, much better if the pastor would read and I have something to read.

J: I see. Alright.

Man: [Sesotho]

M: Ntate would like us to tell, to relate to them what is really wrong about these cultural practices because sometimes our pastors, even though they may have been told or taught, but when they come to the parishes, sometimes they don’t want to say them.

J: I see.

M: So, now since you are here, it’s good that you can tell us. [laughing]

J: So, Ntate Moshoeshoe, you might want to let him know that we would be glad to talk about that but now we’re unable to but maybe if we come back another time we can help pastors to talk about that.

M: [Translation]

[several comments]

Woman: [Sesotho]

M: And to add on the fact that lebollo is our thing, we do not even command our kids to go so it would be much, much better if, when my child goes, the pastor would have the regulation slip and just hand it to me so I can go and read it at my house and know my status.

J: Mm. OK. Thank you. ’M’e. And then I’m going to want to move the conversation along. This is important but…

Woman: [Sesotho]

M: This lebollo thing is a real problem to the church because parishioners would say, “I will not go to church until I’m done with my kids at the initiation school.”

J: Oh.

M: And that doesn’t mean the kids who are liable to go, that means if I can still have babies, I will wait until I’m old enough so I can no longer make babies, kids that I’ll send. Because if he grows and I send him and he comes back, next year someone is gone then you see he is coming in and going out just like that so…

J: Ka ‘nete, ’M’e?

Woman: Ke ‘nete.

J: Kea leboha.
M: …likes to be outside the church.

J: I want to ask now, here at Noka Ntso you are living in the mountains and people are farming and the winters are cold and many things are happening. When pastors come here to be your pastor, are they prepared to live in this village where you live?

M: [Translation]

J: [Sesotho]

M: They seem to be ready to live with us.

J: OK. Let them know I just have a few more questions for them.

M: OK. [Translation]

J: Kea leboha haholo. There, I think, there are some people in this community who are very poor and who have a hard time finding money and making sure that they have enough food. Does the pastor, do your pastors, when they come from the seminary, know how to live with people who are struggling with poverty and is the pastor able to understand how to deal with the issues of poverty?

M: [Translation]

Woman: [Sesotho]

M: They seem to be ready and they are able to live with us and especially if we can come to them and ...

Other Woman: [Sesotho]

M: It is hard to tell whether they can live, whether they can help the poor people because they are poor themselves.

J: Ah.

M: As far as I’ve realized so it is hard to know what would their attitude be if they had more than what they do because now they are just like anybody, any one of us.

J: Uh, huh. And how do you feel about that?

M: [Translation]

Woman: [Sesotho]

M: She doesn’t feel well about it.

J: OK.

M: E, Ntate.


Other Man: [Sesotho]

M: It is OK because for a poor person it will be difficult to relate to a rich person.

J: Others?

Woman: [Sesotho]

M: It would be fine. We are not satisfied. We would like to see them getting some more so they can also be able to provide for their children.

J: OK. Anyone else?
Other Woman: [Sesotho]

M: It’s just to add on the idea that this is not good also because they sometimes, we are told, they are not going to get, they are not going to be paid because we have not paid but the truth is most of us don’t have jobs and it’s hard for us to get something. It’s not that we don’t want to pay but the situation is difficult for us.

J: Kea leboha, ’M’e. When pastors come to you, one of the issues that we face in this village and other villages, I think, is HIV and AIDS. Are pastors able to talk about HIV and AIDS with you and are they able to help families who are facing HIV and AIDS and what do you hope pastors can be able to do and say and share with you about HIV and AIDS?

M: [Translation]

Woman: [Sesotho]

[many comments and laughing]

M: HIV and AIDS, it’s just a new disease.

J: Yeah.

M: New disease.

J: Uh, huh.

Woman: [Sesotho]

M: Since this secrecy, there’s just a lot of secrecy around HIV and AIDS. We don’t know if pastors ever know, even ever get to know that somebody’s suffering from this disease and if they know, what would they do.

J: Anyone else? How could pastors help the congregation to work better in response to HIV and AIDS?

M: [Translation]

[comments by several]

Woman: [Sesotho]

M: The pastors who are in these HIV/AIDS issues to give some counselling and to encourage people to realize and to accept that here is this disease, HIV and AIDS is real among us and we should respond to it.

J: OK. Anyone else about HIV and AIDS?

M: [Translation]

J: OK, Ntate over here and then I’m going to ask another couple questions. Ntate.

Man: [Sesotho]

J: Kea leboha, Ntate. I really have only two more questions, I guess –[Sesotho] – and I want to ask them together. One is: what, for you, is the most important task of a pastor and, if you could be a lecturer at Koapeng, at Morija, what would you want to teach students before they become pastors. And I’d like each person to try to answer both of those together if possible, Moshoeshoe.

M: Alright. [Translation]

[comments and a bit of laughing]

J: ’M’e, u nahana eng?

Woman: [Sesotho]
M:  The Bible. They should know the Bible and how to interpret it and how to teach it and be able to let their people, to teach their people so that the congregation too can know the Bible.

J:  Would you enjoy being part of Bible studies with pastors?

M:  [Translation] [some comments]

J:  Some, OK.

Woman:  [Sesotho]

J:  We would be happy to talk about God’s Word, right?

M:  E, Ntate. Can I ask if that happens?

J:  Yes.

M:  [Asking in Sesotho]

Woman:  [Sesotho]

M:  We have the Bible study. We had it when we were in the confirmation classes, even after that we still have it.

J:  Good.

M:  E, Ntate.

Woman:  [Sesotho]

M:  Can you allow us, as we said, our pastors don’t do services in the same, similarly. Can you allow us to ask even just one thing, to ask you what is the proper way to do it? I don’t know if I’m being too strong on that, but it’s about how do we do things, maybe even just one example. Can you allow us to make some questions?

J:  E, ’M’e.  [Sesotho]

M:  Yes.

J:  [Sesotho]

[back and forth a couple of times between Moshoeshoe and the woman]

M:  What are we talking about, what are we really talking about – marriage in the church.

J:  Oh.

Woman:  [Sesotho]

M:  If, when I say, “This is my husband,” how should it be, what makes someone someone’s husband?

J:  Mmm.

M:  So…

J:  [laughing]

[some comments by several]

Other woman:  [Sesotho]

J:  Which one, marriage by the court and marriage by the church.
M: Yes. Marriage not by the church, someone is married according to Basotho custom…

J: Yeah.

M: …and then someone gets married either in the church or at the GS office.

J: Yeah.

M: And which one would be considered a wife by the church?

J: And do you know the constitutional answer to that, Ntate Moshoeshoe?

M: [Sesotho]

J: [people responding back to him as well]

M: Tell me what you told them.

J: I said according to our marriage law, the first one who was married is always considered the rightful wife, I think. If she makes, if she states her case, she can still win the case even if the second one has the marriage certificate. [Sesotho]

M: [laughing]

J: After her I want to add something theological to that.

M: Yes.

Woman: [Sesotho]

M: I marry 'M'asenate. I chase her away. I marry Susan. We come to church and we ask the church to solemnize the marriage. Does the church allow that? So…

J: I want to say, 'M'e, I can’s speak about the law of the church as well as Ntate Moshoeshoe but I would say this: that for us in the Christian tradition, marriage is an important promise that we make between two people, a man and a woman, and that we know it will be full of some troubles and some joys but that the church, when people come to be married, ask God to bless the promises that they make to each other and to keep those promises. And we hope that when people make promises to each other, that they remember that God blesses those promises and will strengthen them. And, as I say, I can’t interpret the law of this church but I can just remind you that the church does think marriage is very important because when we’re married then we can have children, we can work together, we can love and share joy and sorrow together and God blesses that.

M: [Translation]

J: And, OK. And then I want to ask one more question and thank them for their time. OK.

Woman: [Sesotho]

M: 'M’e says she has a husband, he is a man who has that incidence of, somebody married in the Basotho custom and someone married according to Roman Dutch. Should the church simply excommunicate us or me or a woman or anybody else being involved in a polygamous marriage? And I would say we, I want to refrain from really directly answering that –[Sesotho]--

J: I was going to suggest with you that that’s something that they should talk about in their congregation in the future.

M: Yes.

J: With their pastor and their consistory.
M: Yes.

J: To help interpret the law of the church.

M: [Sesotho]

J: Empa, kea leboha haholo, 'M’e.

M: E, 'M’e.

J: And just one last question and I’ve already asked it but now we are making you teachers at sekolo sa boruti. What do you want to teach baruti before they go to the churches? You are now a teacher. If you could be a teacher, what would you want to teach? What’s the most important thing you would want to teach a moruti before he or she comes into the parish?

M: [Translation]

J: [some laughing]

Man: [Sesotho]

J: [Sesotho]

Woman: [Sesotho]

J: OK, kea leboha, 'M’e.

M: Prayer.

J: Uh, huh. 'M’e. [Question again in Sesotho]

Other woman: [Sesotho]

J: [Sesotho]

Same woman: [Sesotho] - Bibele.

J: Bibele.

Same woman: E.

J: Kea leboha, 'M’e.

Different woman: [Sesotho]

M: Patience, humility, kindness and, I think, sympathy.

J: OK. 'M’e.

Another woman: [laughing]

J: [Asked question again in Sesotho] Alright. Bo-'M’e?

Woman: Ntate?

J: 'M’e.

Same woman: [Sesotho]

[laughing all around]

J: [laughing] OK, 'M’e. Kea leboha, 'M’e. Le 'M’e.

Different woman: [Sesotho]

J: 'M’e.

M: Humility and love.

J: Yes, kea leboha, 'M’e.

Next Woman: [Sesotho]
M: Morals so that parishioners don’t fall on the steps.

J: [sigh] OK. Alright. Bo-’M’e. Re lebohile haholo-holo-holo-holo. Thank you so much for spending your time with us and for sharing all of your thoughts and questions. The things that you have shared we’re going to type up into a paper and we’re going to begin to look at them and compare them with all the things we’re hearing around the L.E.C. I want you to know your voices are very important and we’re listening closely to the things that you say because you are the church. You are important to the Body of Christ and thank you very much and thank you for allowing me to meet you and to ask these questions.

M: [Translation]

[general chatting upon dismissal]

M: [laughing]

J: What did she say?

M: They have some requests.

J: Oh.

M: E, Ntate. [Sesotho]

Woman: [Sesotho]

M: The pastor’s house, they would like to have some support to finish it up – plastering and finishing the ceiling.

J: So let’s just confirm with her, she would like the church itself, the wider church…

M: Yes.

J: …to know that they could use help.

M: Yes.

J: OK. Can you just confirm it?

M: [Translation to woman]

Woman: E.

J: Kea leboha, ’M’e.

Other Woman: [Sesotho]

M: ’M’e says the idea of paying pastors only when the subscription is up to date in Morija discourages them and she would encourage that they be given their salaries or stipend any time it is possible not based on what parishes bring in.

J: ’M’e, kea leboha. Can you thank them again and tell that we’re going to go back to Maseru and that we really appreciate their help.

M: [Translation]

[much laughing]

Woman: [Sesotho]

M: Are you not encouraged by the fact that we, even as few as we may be, that we are doing something. We are now from the letsema [Many of these participants had just returned from cutting grass for the roof of the pastor’s horse enclosure.].

J: Yes. [Some comments and laughing from group members] Yes, thank you again.
J: Bo-'M’e le Bo-Ntate, lumelang. [Sesotho]

Woman: [Sesotho]

J: [Sesotho] If he’s willing to be, thank you, Ntate. OK. So, I am asking you if I can please interview you about the seminary and its work and the work of pastors and I’m asking your permission to record it on this machine so that later when I want to remember what you said, I can listen for myself. The reason I’m doing this…

Woman: Ntate Jeff?

J: Yes.

Woman: Are you expecting him to translate.

J: Well, I wanted…OK, go ahead, Ntate. Thank you.

Translator: [Translation to Sesotho]

J: The reason I’m doing this is because I’m working at the University of KwaZulu-Natal for a Doctor of Philosophy degree, a second doctoral degree, to find out how the seminary works here in the Lesotho Evangelical Church.

Translator: [Translation to Sesotho]

J: And so after we have our conversation, I will use the things that you tell me to write a report about how people in the L.E.C. feel about the way pastors work and how they’re trained. I have already interviewed about sixty men and women from other L.E.C. parishes and I will interview even more in the coming weeks.

Translator: [Translation to Sesotho]

J: So I may use the words that you say and write them down for a report or an article or something and I’m asking your permission to use those words and I’m asking your permission to talk to me and for me to record this. And so I would like to know if you’re willing to allow me to do this. At any time you want to leave, you can just leave. There’s no way I can prevent you. But I’m asking you to do me the favour of speaking with me because what you think is very, very important.

Translator: [Translation to Sesotho]

J: So, do you agree?

Translator: [Translation to Sesotho]

[affirmation all around]

Translator: Yes, they agree.

J: Kea leboha. I would like to come to each person and ask you for your name and how long you’ve been a part of the L.E.C..

Translator: [Translation to Sesotho]

J: Thank you, Ntate. ’M’e, [Sesotho]

Woman: [Sesotho]

J: And how long have you been in the L.E.C.?

Same Woman: Since I was born.

J: OK [laughing], her whole life. Alright.
Next Woman: [Sesotho]
J: Kea leboha, 'M'e.
Third Woman: [Sesotho]
J: Kea leboha, 'M'e.
Fourth Woman: [Sesotho]
J: Kea leboha, 'M'e.
Fifth Woman: Ke M. Mapetla. I was born in this church.
J: Kea leboha, 'M'e.
Sixth Woman: [Sesotho]
J: You don’t know how many years.
Same Woman: [Sesotho]
J: OK.
Same Woman: [Sesotho] Eighty-six.
J: Oh, kea leboha, 'M'e.
Seventh Woman: 'M'amohale Mohale. [Sesotho]
J: Kea leboha, 'M'e.
Eighth Woman: [Sesotho]
J: Kea leboha. Mojabeng?
Ninth Woman: Mojabeng. Since I was born.
J: Ah, Ntate?
Man: Mapula. Since birth.
J: Since birth, alright. 'M'e.
J: Oh, 'M'e. Kea leboha, 'M'e.
Eleventh Woman: [Sesotho]
J: 'M'e.
Twelfth Woman: 'M'asechaba. [Sesotho] Twelve.
J: 'M'e 'M'asechaba, kea leboha.
Thirteenth Woman: [Sesotho]
J: Kea leboha, 'M'e.
J: So the first thing – Oh, Ntate, yes please tell me.
Second Man: [Sesotho]
J: Also born into this parish itself?
Same Man: Yes.
J: OK. Alright. Thank you, Ntate. The very first thing I want to ask is do any of you have an idea of what the students study and how they live at Koapeng?
Translator: [Translation to Sesotho]
J: Anyone? [Sesotho]
Kea leboha, 'M’e. And, Ntate, if you can help me to translate. I think she said that she knows some of the things that they do, for instance, she knows they study some languages like Hebrew and they study the Bible but there are other things she knows that they teach but she doesn’t know what all of them are. Is that what she said?

Translator: Yes.


Man: [Sesotho] The counselling therapy.

J: Yes, Ntate.

Same Man: Thank you.

J: Yes, thank you, Ntate. OK. Well, I want to ask you now, some of you have said you’re not sure what they study and I’d like to ask what do you think is the job of a pastor. So moruti ke eng? [More Sesotho] ’M’e.

Woman: [Sesotho]

J: Ntate, can you translate just to be sure I have, I think I understood that.

Translator: The job of the pastor is to lead the congregation so that they will go along the right paths or the pillar stones of the gospel.

J: Ah.

Translator: Yes.

J: OK. Bo-’M’e le Bo-Ntate, Ntate Moshoeshoe has arrived and I want to ask Ntate Koma would you allow him to take your job?

Translator: E.

J: Ntate Koma, thank you so much for your help. I appreciate it greatly. Ntate Moruti, can you introduce yourself to them please and we’ll continue.

M: [Sesotho]

J: OK. Thank you, Ntate.

M: [Sesotho]

J: So, can you reiterate my question what is the work of a pastor? What should a pastor be doing?

M: [Translation to Sesotho]

Woman: [Sesotho]

J: OK, kea leboha, ’M’e. Ntate Moshoeshoe, can you repeat what she said just so I’m clear?

M: The work of the pastor is to teach people the Word of God. [Sesotho]

Same Woman: [Sesotho]

M: OK, and how to live properly as a Christian.

J: Uh, huh.

M: E, Ntate.

J: OK. Ntate?
M: To help people convert to Christianity from other beliefs to Christianity.

J: OK, yeah, to welcome the teachings of . . .

M: Yes.

J: OK.

M: E, Ntate.

J: Alright. Thank you, Ntate.

Woman: [Sesotho] 'M'e.

M: And also to be an example.

J: Kea leboha, 'M'e. What else? What other things are important about what a pastor does? Yes, 'M'e.

Woman: [Sesotho] To educate them. [Sesotho]

J: Kea leboha, 'M'e.

M: In earlier times in this country, they were not only preaching but they were also teaching even in schools. So their job is not only, was not only to teach the Word, but also to teach other things like ordinary teachers.

J: OK.

M: E, Ntate.

J: Alright.

Man: [Sesotho]

M: To care for and visit the mature adults, the sick and all the weak of our people.


Ntate Koma: [Sesotho]

M: To conduct communion services.

J: Right.

M: E, Ntate.

J: To give them bread and the blood of Christ to eat and drink.

M: Yes.

J: OK. Thank you, Ntate. Well, if you think of other things, please share them with me but I'm going to ask some other questions now if it's OK.

M: [Translation to Sesotho]

J: OK. Oh, Ntate Koma.

Ntate Koma: [Sesotho] Empathize. Thank you.

J: OK.

M: And that empathy will be a sign of brotherhood or sisterhood or kinship to the congregations that the pastor serves.

J: OK.

M: E, Ntate.

J: Thank you. 'M'e.

Woman: [Sesotho]
M: The pastor is an overseer of all church government or governance in the parish in which he or she works. And to make sure that that church keeps the connection with the larger church.

J: OK.

M: Alright. It sounds like the pastor has a very big job. Would you agree? Can you translate?

M: [Sesotho]

J: Now, what? – [Sesotho] – Right? So we have two baruti here and we even have your pastor here with us, which we don’t always when we have these conversations. But I want to ask you now not about these pastors only, but about the pastors you’ve seen in your lives. Do you feel that they’ve been trained to do all of these things when they arrive at your church?

M: [Translation to Sesotho] Are they trained well, well-trained enough?

J: Well, yeah, are they trained to do the kinds of things that they need --

M: [Sesotho]

J: ’M’e.

Woman: [Sesotho]

M: [Sesotho]

Woman: Ke seboka. Ke seboka.

J: Oh, OK. OK, the seboka.

M: E, Ntate.

J: Alright. Kea leboha, ’M’e. Others, the same question.

M: [Translation to Sesotho]

Woman: Ke seboka. Ke seboka.

J: Oh, OK. OK, the seboka.

M: E, Ntate.

J: ’M’e Mapetla.

’M’e Mapetla: [Sesotho] Information. [Sesotho]

Woman: [Sesotho]

J: Kea leboha, ’M’e. Ntate?

M: E, Ntate. It seems they are well-trained but some of them fail to impart the knowledge, to properly impart the knowledge they have to parishioners so that if members of the congregation fail to receive the proper information, they are likely to leave as many do.

J: Mm.

M: E, Ntate.
And, 'M’e Mapetla, do you mean information about the workings of the wider church and also information about faith and church life or what kind of information do you mean?

'M’e Mapetla: [Sesotho]

Kea leboha, 'M’e. Ntate?

E, Ntate. Sometimes pastors fail to inform the parishioners even about the things that are within the Bible like tithing and other kinds of giving so much that if people don’t get proper information about things like giving and that they should be responsible or they should participate in the church growth, people feel like it is a burden whenever they are asked to do anything for the church they feel like it’s a burden and a reason to leave the church. So if they would be instructed, well-instructed that all these things are proper and appropriate in the church.

'M’e.

Though we believe that pastors are provided with all necessary skills to do their job, but they all have different personalities. And when they leave the seminary, when they get to their parishes, those personalities they easily come out and, for an example, some of them would love money more than anything and then that would be a hindrance to their dealing with their job.

Oh, Ntate.

Pastors are given the same training but some of them quickly diverge from the teachings they were given at the seminary when they come across the, when they begin to be unsatisfied with the way the seboka runs things.

Are there other—oh, Ntate.

They are power-hungry. [Sesotho]

We believe that our pastors are properly instructed but some would be power-hungry and then if they don’t get that power, they will fight, they will begin to fight those who are already in power and then cause some power wars.

I want to ask, many of you have spoken about this issue of power and how it works. Is it possible that this understanding of power they bring with them from seminary? You’re assuming that they’ve been instructed a certain way but then you see there’s some behaviour that’s a different way. Is it possible, maybe this comes from the way they’re instructed?

We don’t believe that they, this power-hunger has anything to do with how they’re instructed at the seminary. But because a pastor is already a respectable person, some of them abuse that respect paid to them by the parishioners.

OK. Alright. Well, let me ask this, since there are some issues about pastors, what do you think is the most important thing for a pastor to know and to do in the parish?
Lay Focus Group: Masianokeng

247 M: [Translation to Sesotho]
248 Woman: Kea leboha, Ntate. [Sesotho]
249 M: Love for all parishioners and fairness in judgement of all matters without prejudice towards anybody.
252 Man: [Sesotho]
253 M: A pastor should know his or her parishioners well enough to be able to arrange his timetable well so that it can, he or she can serve different people at different times.
256 J: OK. Others? ’M’e.
257 Woman: [Sesotho]
258 J: Thank you, ’M’e.
259 M: They should be trustworthy. Parishioners need to be able to trust them and they should be as transparent and accountable in their running or governing of the church as possible.
262 J: Others? Well, I’m going to move to some other areas and the first one that I want to move to is field education. When pastors arrive at their fourth year of study at Koapeng, they are sent to parishes to be a part of the work and life of a parish and to learn. And I know that you have had these students in the past. In fact, we just saw ’M’e Morutj Paballo Ntoto today and I know that you had Nthabeleng last year. And so I want to ask you how has it been for you to have field education students here and do you think it’s important for pastors to come for field education?
270 M: [Translation to Sesotho]
271 J: Ntate.
273 J: [laughing] OK.
274 Man: Industrial experience. [Sesotho] Internship. [Sesotho]
275 J: Thank you, Ntate.
276 M: That is industrial experience is important to help them decide whether they want to be pastors or not. Because they will see, they would experience that which they are going to face for the rest of their lives. Even in other sectors like teaching and other areas this is what is happening.
280 J: OK.
281 Man: [Sesotho] It’s going to edit the teaching perspective according to the needs of the congregation.
283 J: OK. Others? Others about this ‘industrial experience’? [laughing] [pause] Have you gotten to know the students who have been here? Have they participated actively in the life of your church?
286 M: [Translation to Sesotho]
287 Man: [unclear]
288 J: Others? Yes, ’M’e.
289 Woman: [Sesotho]
We get to know them but because our, we have a large parish, sometimes they spend some time in the outstations and it becomes a long time.

M: Ntate?

Man: [Sesotho]

M: Those who have been here for their fourth year tend to take Masian--, to consider Masianokeng as their home.

J: Mm, hm.

M: E, Ntate.

J: OK. ’M’e? No? OK. You know, there are many kinds of things that a pastor has to know and do in a parish. Are there any things that a pastor needs to do in a parish that you feel they should be better trained to do? Are there some things where the pastors just need more training and more help and support?

M: [Translation to Sesotho]

Woman: [Sesotho] Administration. [Sesotho]

J: Thank you, ’M’e.

M: Administration. Maybe they need to be instructed more on administration so as to better run the parishes.

J: OK. ’M’e.

Different Woman: [Sesotho]

M: They should be instructed more against the love of money. Because when they, they come out of seminary and they get to the parishes and they mingle with pastors of other churches and they begin to have that feeling that they need more money then. So they should be taught not to love money, I think, more than it’s enough.

J: Do pastors need money?

M: [Translation to Sesotho]

J: ’M’e Mapetla, I’ll be with you in a moment.

Man: [Sesotho]

M: They should not love – Yes, they need money because money is food but they should not love, they should not be, they should not [laughing] They should love money enough as you love food enough, because in Sesotho if you eat too much, you love food, if you are, you love food more than is expected, you are called a glutton. So, and they should be taught to have some, to help with the means to have their congregations to raise funds because the church will only survive if it has some funds.

J: ’M’e Fotho.

’M’e Fotho: I wasn’t clear whether Ntate was saying to raise funds for them or to raise funds for the church. Can he elaborate?

J: Funds for pastors or funds for churches?

Man: I would like to say we are indeed one as the people, the pastor and the congregation and then when you are one, the methods and the skills and the techniques of fund raising that might be manipulated by the pastor will be of the benefit to the congregation and to the pastor as well. I take them both.
J: Should congregation members and pastors have the same love of money? Or are pastors supposed to love money less than congregations? Than balumeli?

Man: OK. They should equally love money but the money-loving should not supersede the responsibility that we must follow the right tracks of raising funds.

J: OK.

Man: Mm.

J: Thank you, Ntate. 'M’e Mapetla.

M: [Translation of the man’s comments to Sesotho]

J: OK. 'M’e Mapetla.

'M’e Mapetla: [Sesotho]

M: The pastors need to be trained to follow the constitution of the church and regulations because sometimes when they get to the parishes they will find some people who are strong financially and who can almost respond to any problem that the church has and then sometimes other pastors begin to focus their attention to those people’s needs and forgetting about the rest of the people so much that service to the parishioners now begins to be based on how much do you bring to the church and then it begins to be uneven.

J: Mm.

M: And there are always biases between the people.

J: I see.

M: So, for the sake of having fairness between members of the congregation, pastors should be instructed to follow the constitution and regulations of the church rather than how people behave or act in church.

J: OK, and--

M: How they support the church.

J: I want to find out what you think or know about the pastors and the constitution. Does every L.E.C. pastor receive money from the central fund every month?

M: [Translation to Sesotho]

Man: [Sesotho]

Woman: [Sesotho]

M: [Sesotho] Was the question does our constitution provide that every pastor should receive salary from the central fund every month?

J: Well, and I’m asking do they really receive it?

M: [Sesotho]

J: I’d like to hear what she said.

M: [Sesotho] ’M’e says they are actually not receiving every month.

J: Mm.

M: They receive their stipend according to how, each pastor receives according to how their parishes perform.

J: Mm.
M: And she continued to say this is not good because it demoralizes our pastors. That’s when they could begin to look for other means of making money.

J: Uh, huh, like the biases.

M: And like the biases that ’M’e was talking about.

J: So, would others agree with what ’M’e has said?

M: [Translation to Sesotho]

J: I see many people who are agreeing. OK. Ntate.


J: I think I hear what’s being proposed but you say it in English for me.

M: [laughing] E, Ntate. Ntate is proposing that our church administration in Morija should be transparent to, not only to the parishes, but also to the pastors so as to let pastors know what is being done by the money. And also to encourage their people because they would know the end, the destination of their money. So the other thing is pastors who perform well in their parishes, and ‘performing well’ being focusing on fund raising, those who collect more money in their parishes should be given some percentage from that money as an incentive to say, maybe, “If you collect one thousand maloti, we will give you something like ten percent or five percent or just something to say ‘we thank you for working hard.’”

J: OK. I have a question about, we’ve been talking a lot about money and power. I have a question for you. Which would be the better pastor – the one who shows very much love but doesn’t raise very much money, or the one who’s able to raise money very well but doesn’t show very much love?

M: [Translation]

Man: [Sesotho]

J: They go together.

Same Man: They go together. [Sesotho]

J: OK.

Same Man: They can’t be separated.

J: So if a pastor loves the congregation well, the congregation will trust the pastor and they will contribute to the work of the church financially. Is that so?

M: E, Ntate.

J: OK, because they always go together. Would you all agree with this? [Asked question again in Sesotho]

[many affirmations]

J: Alright.

Man: [Sesotho] They concur. This concurrence – [Sesotho] – as in institution – [Sesotho]

J: Ntate Moshoeshoe.

M: I think Ntate wants to propose that even though the love and money, and fund raising concur, but, and we also know that there are some pastors whose
Lay Focus Group: Masianokeng

parishes don’t work well but yet the church, the administration in Morija, sometimes receives some money from other donor organizations. There is some money that is not from the parishes. And the question is why would a pastor suffer because his or her parish has not given some, contributed some money to Morija, if there is that type of money in the office?

J: I see.

M: Even those whose parishes perform well, why can’t they be encouraged in some way?

J: OK. I want to talk about other things besides money now. I want to talk about, well, besides money in the church, about poverty in our communities, HIV and AIDS, and traditional culture and the church’s teachings. But before we go to those three things, I want to just ask do many of you think that if a pastor is working, a pastor should be paid even if the congregation perhaps for one month or two months can’t bring that amount? Similar to what Ntate has said.

M: [Translation to Sesotho]

[many affirmations]

J: So many say, “E.” OK. ’M’e?

Woman: [Sesotho]

M: They need to be paid because they’ve got to live.

J: Mm, hm.

M: Even if their parishes are not performing well they have to live.

J: OK. And do you agree with ’M’e?

[many affirmations]

J: OK. And then after ’M’e I want to talk about HIV le AIDS and poverty and traditional culture.

Another Woman: [Sesotho]

M: They must be paid. They have families, nuclear families and extended families and they need to take care of those. They have needs, family needs. They should be paid because there’s no way in which they can take care of their families.

J: Thank you. At the seminary, do you think it would be important for us to teach pastors skills to help with poverty in communities? Because I see that there’s poverty in Lesotho in many places. Do you think pastors should be people who understand poverty and know how to address it and to help build the community?

M: [Translation to Sesotho]

J: OK, I’ll be with you in a minute, Ntate.

Woman: [Sesotho]

J: ’M’e, thank you.

M: It’s important to teach the, that education is important to the pastors because if they can help the congregations combat this poverty, then people will be able to give something to the church or be able to participate fully in the life of the church, both financially and otherwise.

J: Bo-Ntate.
Such instruction is even more important because people can only be able to listen to the gospel when their stomachs have something in. They cannot, people don’t, cannot listen to their empty stomachs and to the gospel at the same time. So pastors really need to be helped to deal with poverty.

Now I just read recently, I think that there’s an old Sesotho proverb that says ‘An empty stomach has no ears.’

That’s what he said.

OK, that’s the one. Good.

OK, I just read that recently. Thank you, Ntate.

Participate in food production. Intensively and extensively.

The seminary should have a farm where it trains pastors or students to, agricultural skills so that when they come, when they get to their stations, they can be, they can teach their people that, that begging leads to starvation.

Uh, huh.

E, Ntate.

OK. So maybe a program like this temo ea liko ti…

Yes.

…that they’re doing in Tebellong, a way to make the crops grow well and pastors can help with the agriculture. OK. Other things about poverty?

‘M’e.

‘M’e has a question: how – as to whether pastors or students at the seminary are equipped well enough to be, to contextualize the message of the Bible to their places. Like poverty and hunger is something that is said in the Bible that if people fail to abide by God’s commandments, God will punish them through starvation and other disasters. Are they trained to contextualize the message of the Bible?

Mmm. Well, that’s an important question and I think some work is being done about contextualizing that. But there’s always a question about that business of judgement because, of course, we learn in the gospels that God causes the rain to fall on the good and the bad alike and so oftentimes we experience poverty but we follow God’s commandments. But there are also very many very wealthy people who wouldn’t recognize God if God came to their house. So, yeah, I think it’s an important question. Pastors need to learn how does the Bible connect with the lives that are being lived and the struggles of the people in their place?

Yes, Ntate. And then I want to move on to a different topic.
The parable of the rich, Lazarus and the rich man...

...need to be reinterpreted in a way that will be helpful to Basotho because many would like to be Lazarus [laugh] many would like to be the Lazarus and not the rich person because the parable says, in that parable it looks like to be rich is a sin.

What is good is to be poor so many would like, many who would want to adhere to the Bible would say, “It’s OK if I am poor, I’m going to heaven anyway.” But if you are rich, all these rich people will not reach heaven. I think, [Sesotho] The camel that goes...

Yeah. [Sesotho] A rich person who doesn’t share, can I say that?

E, Ntate. [Translation to Sesotho]

And I’m not suggesting that the culture and the church should be against each other or that they are but many believers in many congregations have said to me, “This is an issue.” Things like bohali and lebollo and balimo, etc., etc., etc.

That’s it, yeah.

[Sesotho] Indeed the body of knowledge is one.

Give it to me.

E, Ntate. Ntate says it doesn’t seem like pastors have been taught to bring the two together because some of our pastors are not - just easily condemn some cultural practices. And, for an example, not long ago this church was very much against unveiling of tombstones but now we are doing it strongly. We even have a liturgy for that, approved by the seboka, for that matter. So our pastors and the church need to come to a point where we can evaluate, yes evaluate, and study each and every situation and understand it better and see how that situation can be applicable into the church or that which comes from the church can be applicable into the congregations.

Mm. Mm, hm. I wonder if I can say this in Sesotho. [Sesotho] Is it an important issue or no? Did I ask that?

Yes, Ntate, it’s an issue.
J: Yes, but I’m asking others is this important?

M: [Translation to Sesotho]

Man: [Sesotho] Indoctrinate. [Sesotho] Some form of assimilation. [Sesotho]

J: [Sesotho] Tell me exactly what he said. I think I have a question because of what he said but…

M: OK. Because the, when the three pastors came, missionaries came into this country, they did not know some of the things, for example, lebollo. They could not be allowed to enter the mophato because somebody who has not been initiated cannot enter there. They wrote--

J: Because it’s koma? [laughing]

M: Yes, and they, and then the church formulated regulations or laws that say, and people even indoctrinated that lebollo was a sin. So, only because people who were in leadership in the church could not have access to that.

J: Mm.

M: So, I think what Ntate’s saying is that it was a sin only because somebody failed to research it – to do a good research about it. Which means it’s not necessarily sinful to do that.

J: So my question, that’s what I thought you said – I have two questions. One is: would you say it’s time for the church to do some research about this? And second: sometimes pastors who speak about the law of the church also participate in these traditions but they don’t speak about them when they’re here. So, I just want to ask you can a moruti be a Mosotho at the same time? Can you be a Mosotho and a moruti at the same time? Indeed, maybe it’s important.

M: [Translation to Sesotho with general additions…]

J: You’re elaborating a great deal, Ntate. ’M’e and then ’M’e.

Woman: [Sesotho]

M: The two things go together. They do not – they should not be divorced. Boruti is a calling from God to someone who is a Mosotho so they can go very well together.

J: [Sesotho] [laughing]

Another Woman: [Sesotho]

J: Oh, ’M’e. [Sesotho]

M: They are, even though they don’t go against each other but we are in a new covenant so it doesn’t matter circumcision or no circumcision.

J: Mm, hm.

M: It does not matter in Jesus Christ. So we may as well do away with such things. Or not take, I mean, not deal with them as an issue.

J: That’s what I think she said…

M: Yeah.

J: She didn’t say ‘do away with.’

M: No, not do away but just not consider it as an issue…

J: Uh, huh.
M: …to be discussed.

J: Can you add to that for them, like Paul wrote to the churches in Galatia?

M: OK. [Sesotho] Then the question will still be why disciplined or excommunicated if you go to the initiation school if circumcision or no circumcision is no problem in this new covenant?

J: It’s a good question.

M: E, Ntate.

Man: [Sesotho]

J: OK. It’s high time that we…[laughing]

M: E, Ntate. It’s high time that we do a research involving those who deal with lebollo and those who are within the church. We need to come together and talk about this.

J: Uh, huh.

M: So as to say, “Maybe this is wrong,” like insults and other things like that.

J: Mm.

M: And we could say, “This is good and we can keep it and have some sort of understanding, common understanding about our culture.”

J: OK. I want to say, “Thank you,” to all of you and ask can I have ten more minutes of your time, please?

M: [Translation to Sesotho]

J: Kea leboha. Because I want to ask this question, maybe this is my final question, it’s about HIV le AIDS. So first, - [Sesotho] – Is it?

M: [affirmation]

J: [affirmations]

J: OK. Then, what do you think that pastors should know when they come from seminary? What should they know about HIV and AIDS and how can pastors and churches be involved in responding to HIV and AIDS in our communities? So ask that and then I’m going to…

M: [Translation to Sesotho]

J: Ntate.

Man: [Sesotho]

J: OK.

M: The pastors should know about HIV and AIDS, how it is transmitted and they should be able to teach their people on all this and teach people how to avoid having it and having its infection and also teach people, the parishioners, that it is not good to discriminate against those who have this disease, or stigmatize them because some, to have HIV does not necessarily, or HIV or AIDS, does not necessarily mean that somebody has a bad behaviour.

J: Alright. Ntate Koma and then ’M’e.

Ntate Koma: [Sesotho] Work is worship. [Sesotho]
Pastors should know, further from what Ntate had said, that there are orphans due to HIV and AIDS and that those people, those should be taken care of and also [laugh] [Sesotho].

OK, first of all, the student pastors should be given awareness that they should inject the congregations with a high knowledge of studies from adultery and fornication. Mm? Yes.

Thank you, Ntate. Alright. ’M’e.

There must be some stress - in teaching our students - there must be some stress on counselling so that pastors are able to guide the parishioners or the families affected by HIV so that they, people are, people will be free even to say, “I have HIV,” or the family to say, “A member of our family has HIV,” rather than people telling a lot of lies around the infection.

My last question for you is one I would love if each of you could answer. And that is: I want to know what’s the most important thing that a pastor should know, so I’m going to ask you if you were a lecturer at Koapeng, what’s the one thing you would want to teach the students before they come to the churches?

M:

[Translation to Sesotho]

And just a short answer is all I need.

[Translation to Sesotho]

E.

[Translation to Sesotho]

I will teach them to know that when you get to your parish as a new pastor, the congregation will tell you, some people in the congregation will tell you about the bad things your predecessor was doing and you should know that when you leave the parish, they are going to do the same with you. So don’t gossip about one pastor, another pastor, with the parishioners.

OK. Others? Anyone else? What would you teach? ’M’e.

[Translation to Sesotho] Self-control.

[laughing] OK.

OK.

So, self-control?

E, [Sesotho]

OK.

That self-control could be helpful for a pastor to better relate to different people within the congregation.

OK. What else?

[Translation to Sesotho]

[Translation to Sesotho] OK. Ntate? No? What did you say?

I suggest we close. We have done it.

OK.
Same Man: Yes.

J: Alright. Bo-‘M’e le Bo-Ntate, thank you very, very much. Ke lebohile haholo-holo-holo. You have shared very important things and I want to remind you that, you know, you are the church and God’s spirit lives in you and so the work that you do and the love that you share and the power that you give to your community is how you teach the gospel to the world and I am very thankful for the wisdom that you have shared today and the time you have shared today.

M: [Translation to Sesotho]

J: Thank you very much
So, as I told you earlier, my name is Jeff Moore and when the first two people arrived I think I was sharing with them that I don’t speak Sesotho very well, but I can. Mostly I don’t understand Sesotho very well when Basotho speak very quickly. [Sesotho] But I would like to ask if we could please speak in English. I see that all of you speak English fluently and I’m grateful. My colleague, Ntate Moshoeshoe, usually comes with me to help translate but today he was unable to make it. And I thought, “Well, this is the Maseru Sefika church. These people are going to speak English, many of them,” so I’m grateful. The reason that I’ve asked to speak to you lay people of the L.E.C. is that I’m doing a study about theological education in the Lesotho Evangelical Church. I teach, I’m a lecturer at Morija Theological Seminary so I help to train future pastors. I also lecture in theology and ethics at the National University of Lesotho. And I’m working right now on a second doctoral degree. My first doctoral degree focused on liberation theology in the Americas. But now that I’ve arrived in Africa, I realize there’s much for me to learn. And so I’ve enrolled in a PhD programme at the University of KwaZulu-Natal and my thesis concerns how we educate our pastors, eseng baboleli - baruti feela, not because baboleli are not important, but because if I studied all of that it would take me two thousand pages to complete the thesis. [laugh] So, what I would like to do is to ask you some questions about your opinions about how pastors are trained and the work of the pastor in the church, ask you about the ways that you’ve seen pastors over the years. I know you’ve had many pastors in your life as members of the church and I don’t want to ask about specific men or women. I’m not here to ask you about Ntate Makakane or Ntate Moreke or somebody, you know, specifically, but your understandings about pastors. And if you’re willing, I would like to record our conversation so that later when I want to take notes, I can listen to the conversation and do it again. I’ve already interviewed six groups like this, only usually larger groups, in six different L.E.C. parishes. I’ve interviewed Masianokeng, Klerksdorp, Tebellong, Masitise, and I’m forgetting a couple of… Noka Ntsu, I’ll be going to Mokhotlong soon, I’ll be going to Carletonville soon and I’ll be going to the National University of Lesotho. And I’ve forgotten one of the places but you see that I’ve done many – Hlotse is the other one. So with your permission, I’d like to speak with you for about an hour if we could, and record the things that you say. And I’ll then be using this as part of my research. I’m also interviewing pastors, students at the seminary, administrators of the L.E.C., lecturers at the seminary, and members of seminaries from all around southern Africa to get a good idea of how we fit into training our pastors. So, does that sound like a conversation that you’d be willing to have and may I have your permission to record it?

Woman: Yes.
Next Woman: No problem.
J: Thank you, ‘M’e. And ’M’e.
Next Woman: OK.
J: Thank you. Ntate?
Man: It’s alright.
J: Alright.
Another Woman: It’s OK.
Alright. Thank you. Thank you. Now, this recorder does a pretty good job but if you speak quietly I may move it towards you when I ask to help and I'll move more closely to you myself so that we can hear each other speak. Thank you for being willing to speak ka Sekhooa. [laughing] It will help me very, very much. [Sesotho], I guess, right? It will help me.

[several saying, “E.”]

J: [laugh] So, again, you see, I understand the language but when Basotho start to speak, oh! So my first question is to ask each of you how long have you been a part of the L.E.C.? So if you’d be willing to just say your name and how long you’ve been a member of the L.E.C.. Ntate?

Ntate M: I think I started being a member, let me say, I’m born within this church. I grew up in this church. There were some times that I did not participate fully because of the work that I was doing but immediately after my retirement, that was around 1991, I’ve been within the church since that time until now.

J: Alright. And this is Ntate Muneu

Ntate Muneu: Ntate Muneu.


Ntate Muso: My name is Muso Tebuoa. I was also born from an L.E.C. family, grew up there.

J: OK.

Ntate Muso: Like him, I don’t know, I was in the Sunday School. We wrote the examination in 1958 for the Sunday School people. I did not participate much when I went to the mines in 1966. We started participating fully, and fully, I mean, during the 1970’s, 1974 to an extent in 1976 I was an elder of the United Church of the OFS gold fields.

J: Aah.

Ntate Muso: I was even elected the secretary of the United Church of the OFS gold fields in 1983, a position which I asked the conference not to elect me to in 1986 realizing the situation at work and things like retrenchment and other splits becoming. And I came home then in 1987. I still participated very well in church when I arrived in Maseru here during the early 90s, I also participated as a member of the church. I forget the year whether it was 1995 when again I became an elder at Qoaling L.E.C. and there until 1999 when I came here. So, my participation here is participation of a member of the church, I’m not in any courts, you know, not in lekhotlana, not in the consistory, just an ordinary member.

J: Thank you, Ntate.

Ntate Muso: Thank you.

J: And ’M’e can you share your name and how long you’ve been in the L.E.C.?

’M’e ’M’akali: My name is ’M’akali Mokitimi.

J: OK.

’M’e ’M’akali: Yes, I was an Anglican member before I got married. I became a member of L.E.C. in 1962.

J: OK.
When my husband came to work in Maseru and I was already here, I was helping to teach Sunday Schools because I’d been involved in the Girl Guides movement, that sort of thing. But when I went to university, my studies, I think I didn’t participate much in those activities of teaching Sunday Schools and the likes because my work there didn’t allow me to really be away and when I finished my studies, I taught at university and to go to study for my Master’s there after being in this church because prior to that - around 1968 up to 73, I was working at the Lesotho Book Centre here in Maseru where I used to meet several pastors and actually I knew so much of what was happening in the church [laugh] so I participated. In 1980 I joined the Mothers’ Union here at the L.E.C. but because of my work I wasn’t really around much and most of the time I was away teaching or was away on conferences, so. But when I was here I used to come to church almost every Sunday I could make it. And now I’ve retired and I’d thought I would be participating even more but now they’ve already given me a part-time job at university. So, I don’t really know much about the L.E.C. because I didn’t grow up in it [laughing] so I’m just learning many other things.

Alright. Thank you very much, ‘M’e. And, yes, ’M’e, can you say your name and tell me--

Since then I have been a member. I originally come from Quthing and I attended L.E.C. church there and I came to high school here at Lesotho High School and most of those three years that I spent here I was attending church right here at Sefika. So I’ve been a member of Sefika since 1948. Though after my high school I went home for a year but then I got married and I came back to Maseru. My husband worked here so I’ve been here since time immemorial.

So I’ve been a member of the church choir of Sefika. When the Sefika church was built we were going about, going to Johannesburg holding concerts everywhere to find money to build Sefika church.

So I am really a long time member of this church. Then in the church I was for two years the leader of a prayer group and as a result I was a member of lekhotlana. And I am a member of the Mothers’ Union. I don’t know, I think I joined the Mothers’ Union in 1985. So I am an old lady today. So I have been a member for some time.

Thank you, ’M’e. Well, thank you. I can tell that I’m in a room with very much experience, very much knowledge, and so I appreciate that. So my first question is just a general one about Morija Theological Seminary. Do any of you have an idea about what the course of study is like at Morija Theological Seminary?

I personally would say I don’t know. I’ve heard but I’m not sure what is happening there. Because of my involvement, like I said I was a member of the South African Alliance of Reformed Churches for some time, for ten years, I think, then we used to hold meetings with the pastors - Morija pastors, and other pastors from the South Africa so they told me a bit of what was
happening there. But my reservation was always that, I don’t know what is
taught but I know they’re taught in English but I can see that they’re very, I
think it is only one site that has an English service in Lesotho which is
unfortunate because our grandchildren are attending school in the Republic of
South Africa. They are taught in English there and they have to have
somewhere where they can participate fully in the church. So I think what is
missing at Morija, I don’t know whether it is there but what is missing is to tell
the pastors or encourage them to start English sessions in the churches.

J: Mm, hm. Thank you, ‘M’e. Others?

Another Woman: I really don’t know what is happening [laugh] there though I’ve been with
some people who were studying there who joined me, I was a student at
university. But I don’t know what they were doing there which I know was
different from what they were doing because they were doing similar courses
with us also who were not pastors at university.


Man: I have very little information. I only know that the subject like theology, they
study subjects like Egyptian history or something of that sort, I don’t know, but
I’ve really got a very limited information as to what is going on there. But I
know there is such a school in Morija. What it really deals with in terms of
subjects I could not really say.


Muso: All I know is that I’m very much satisfied with the performance of the
ministers from there when it comes to delivering the sermons on Sunday, very
much satisfied with the training they receive there judging from the way they
deliver their sermons. That is the first thing. I know that there is what is called
theology, though I don’t know the difference between the ordinary Bible study,
I know that they study the different books. I know that they will study about
the Palestine history. They will study about Hebrew. I don’t know whether
they study Greek as well.

J: Yes, they do.

Muso: I do understand that the old languages, or such languages are helpful as far as
understanding the Bible better like they said the good King James Version was
translated directly from Greek, if I’m correct. But all the translations were first
translated from Hebrew, if I am correct as well. And so if they understand
those languages they will be able to understand better the translated versions,
whether it is in English or in Sesotho.

J: Mm.

Muso: Because when it is not quite understandable in Sesotho, they will go back to
the old languages. I know that in the beginning the ministers used to be the
managers of the schools and I have learned that, I haven’t been told, I have
learned that due to changes. In the beginning in the Qhuting district, when the
first secondary school emerged I was already about to complete the elementary
education. The school curriculum was divided into elementary, intermediate
then emerged the secondary schools. There was only one and then you would
meet another secondary in Mohale’s Hoek, OK. So when things like that
changed and the high schools in greater numbers came into being, the status of
the ministers went down because the principals of the dominant schools were
better educated than our ministers. You see, they were holders of the degrees
plus the university education diplomas. Others held B.Ed.s, Bachelor of
And so for the diploma in theology, for them it was a bit lower because he did not even hold the educational qualification, it was in theology.

Muso: And so the status in the eyes of the principals, status of our ministers went down and the ministers being managers of the schools, that went down. And now there is loss. Let me make an example of my home place at Qomoqomong. The Catholics built a school between Moyeni and Qomoqomong at Holy [unclear]. And it made it difficult for Qomoqomong now to build a secondary school because there was already a secondary school between Moyeni and Qomoqomong. And even today now Qomoqomong only has the primary and when you come into church you don’t even see how the church is going to grow. But if the school was there, the high school was there, there would be hope that our children would attend school there. And there would be hope that the children would respect Christianity there. Something is terribly wrong. I think if the theological school was advanced, no matter whether it is an expense or not. If the status of our ministers, the status of the church was lifted up so that whoever gets an education should not look down upon the Christian teaching, look down upon the church and the leaders of the church. Of the things that I see that is one that is more worrying.

J: So, let me follow-up with that. Ntate has mentioned that one of the ways that we saw that the status of a pastor was lessened was when the school principals began to be more educated than were the pastors. One of the things that I asked fifty-nine pastors in a confidential questionnaire was do you wish that Morija Theological Seminary had offered a Bachelor’s degree qualification. Fifty-eight said, “Yes,” that they strongly wish that that had happened. You’ve hinted at the increase so I want to ask the rest of you do you think it’s important that pastors in the L.E.C. have good qualifications and are very well-trained? And if you do think so, what are the reasons? And if you do not think so, also what are your reasons?

Woman: I would also say that perhaps it would be good if our pastors were also more educated because most of the people in the church now are not just ordinary Basotho who just went to primary school. Most are people who have, who are educated so seeing a pastor who is also educated would also maybe help them to understand properly what is happening in the church. I’m not sure about the problem of the managers being somebody else, not the, I know it’s hurting to the church but it’s not the church that made it to be so. It is the government. Because now the schools are being governed by both.

J: Yes.

Woman: And in the boards it’s parents and other people who may be nominated into the committees and the boards. So even if we have some educated baruti that wouldn’t change because now the government has a policy that all schools, I know especially secondary schools, that they are governed by the boards not by the managers.

J: Yes.

Woman: Yes, the manager may be there but he also has to appoint somebody to go and send for him. Actually the church is represented, even if it’s a church school, the church only sends the person who represents the church and then maybe the principal would sometimes be the secretary of the board. All other members, they’d be anybody who has a child in that school.
J: Mm, hm.

Woman: Yes, but I’m not sure of the, how the primary schools are handled in that situation with that thing, but I also learned that the managers are not the baruti themselves.

J: Mm.

Woman: It’s just the lay people.

J: Yes. Thank you, ’M’e. And ’M’e, your thoughts.

Next Woman: Well, I think it goes well with what I said earlier, that our children are coming from the Republic of South Africa, they come from the universities and they know English, they read English Bibles so they have to hear from somebody who is qualified. But I would also come back and say we know that boruti is a calling, it’s not everybody who will go to be trained at Morija. I think there’s something that says, “I must go to Morija to be trained as a pastor.” But having said that I also have another problem. Because lately you find that it is said people should go for training at a certain age which makes a problem to me whether at that age, that tender age, somebody will have that calling which was said initially that would be the calling. And there’s also a retiring age. There’s also another problem of salaries for the baruti. There’s no money in the L.E.C. church to pay good salaries for baruti at this moment.

J: How do you feel about that?

Same Woman: [laughing] I feel bad for that. I feel bad but then if we, for instance, we take somebody who has been to PhD how do we pay? How do we pay? Well, she can sacrifice and get the peanuts we are paying them but I don’t think having gone so far to study she can stay or he can stay in the church to end up – part of what? But qualifications, yes I feel they should be qualified and we have to make some way of remunerating them well.

J: Thank you, ’M’e. Ntate.

Man: Ntate, I have a more or less similar opinion that we need to see our pastors getting a higher education. I think point number one, the world that we are living in today is rapidly growing. There are so many changes and these changes come around with different people from the world and if we have our pastors of a higher level of education, they will be able to represent us in different levels of international topics. Secondly, education itself it’s a very important aspect in life. If you lack education, you are already disadvantaged. There are a number of things that you won’t be able to do just because you don’t have that higher education. And the society that our pastors are dealing with it’s of an educated, a highly educated people so it makes things difficult in as far as I’m concerned to see a man who is supposed to be a leader having such shortcomings. There are certain things that Ntate Moruti cannot understand and Ntate Moruti’s only expected to function and function properly only when he’s in the church. What about outside here? Because as I have learned of late the work of the pastors is even more calling within the community than it is in the, the doors are now opened. The pastor has to go out and live with the people outside and be able to handle problems that are coming up in the community. And it’s only when they have been well-prepared in terms of education that they can be able to deal with such problems. I think those are two reasons why I believe they should be given enough higher education.

J: Thank you, Ntate.
Lay Focus Group: Sefika

536

Same Man: Thank you, Ntate.

J: Yes, Ntate.

Next Man: Things are changing in the world. Things, the techniques that we see applied in marketing. I saw them move to politics, being applied in politics. I see them now with the charismatic churches being applied. And we are left behind. We do not utilize the radio and television properly or adequately.

We’re getting left behind. I don’t like it. We are getting left behind. In the first place, in the beginning, there emerged many apostolic churches and they got their membership from our members.

Now come the charismatic churches that come. Every year, whether they come from north Africa or from anywhere, from Europe, they come here, they take their membership from the L.E.C. members. There’s something that is lacking.

There is need for greater understanding of the way people think. Whether it is psychology, I don’t know what it is, psychological. I wouldn’t like to talk about philosophy, I don’t know what it is. But people must understand how people, how the behaviour of people is impacted, is influenced. I’ll go back briefly to what I said. Yes the status of the minister went down when it comes to school. Even if I cannot explain the set-up in the schools properly, but the status of the minister went down with the coming up, when the education went up, the status of the minister went down.

J: Mm, hm.

Same Man: Now, when it comes to sermons, time is passing, technology is advancing, understanding is advancing from all quarters, from all the points of views. For the minister to deliver an influential – oh, what is it? – a fascinating sermon, he must talk about things that people meet in everyday life, what they read in the newspapers, what they hear on the radio, what they see on the television and hear on the television, what they hear when they converse with other people.

They must be up-to-date with what is happening in the world. Must be able to explain these things better than the ordinary person. If he is not educated enough, he will not be able. I said those people are very good. They don’t go to an ordinary person to a certain level. But these people must even catch the minds of the people who think they are more educated. You remember that when science came into being people were getting degrees in science. We thought they were all going to be communists because people were going to say, “The Bible does not tell the truth, this is the way.” That’s how we thought. And there are those people who when they get the degrees think, these things go into their minds.

J: Mm, hm.

Same Man: Their minds are contaminated. That contamination will be washed out when a sermon is very good. When the teaching, when the counselling is very good.

And the counselling and the sermons that wash away contamination will be from people who are well-educated. I say for the law to come into being, law changes. It changes because there is behaviour change. Behaviour is caused, behaviour is caused, whenever there is any change in behaviour it is caused by something. If the law changes, behaviour in the hearts of the people something has changed. Something that used to be respectable, is no more respectable, something that used to be ignored is no more ignored. Something has changed.

The status of the minister has deteriorated. But those people from Morija are taught well. They present well when compared with the, or relative to the level at which they are.
J: Hm. OK. Thank you, Ntate. You’ve brought up a couple of things that I would like to follow-up on. One, and I’m going to mention them both right now so I don’t forget [laughing], the first one has to do with the remuneration of the pastors. How do we, how are we able to pay for an educated pastor? ‘M’e mentioned, you know, by the time you get a certain level of education, maybe you won’t be satisfied at a certain level of salary. The second one is what are the specific tasks that are so important to you for a pastor to be capable at achieving? So the first thing is this: you mentioned the issue of money, and money is important in our world even if we want to say it’s not the most important thing.

Man: It is.

J: We don’t want to worship mammon. We want to worship God but we do buy our bread and our papa and our meat with mammon with money anyway, at least, not the idol of money. So I want to ask two things because each of you has said, “I really value education and I would really believe that pastors if they were better educated, could lead better.” So there are only three options in my small mind for how that could happen. One would be to find pastors who are so well-educated but who are so called that they’re willing to work for a very small amount of money. Two would be to begin to pay our pastors competitively so that they wouldn’t find greener pastures elsewhere with regard to money. Or three would be to say, “You know, we value the education that this man or woman has and we understand that he or she works at some other tasks and also leads our church,” which is to say that they have some other employment in addition. Maybe your pastor could be a university lecturer. Maybe your pastor would, you know, have a small business. Those are the three options that I can think of. Would any of those options be acceptable to you and can you think of any other options if you really do want pastors who are more educated? ‘M’e.

‘M’e ‘M’akali I’ve seen that the Roman Catholic priests, the Anglican priests also do other tasks like teaching if they have certificates for that kind of work. So I don’t know whether it would be better in our church if the pastor maybe has a teacher’s degree, maybe even to teach. I don’t know whether that would be, because I think it would also be able to help him, you know, the money that is so needed, which the church itself cannot afford. So that would be an option for me, for those who would be, I’m sorry but those who would go away there are not even schools, so I don’t know how they would go.


‘M’e ‘Mathabiso: Well, Ntate, this has already hit me in a small way because we have pastors who are praying in the National Assembly. I’m sure they are getting some stipend there. So that’s something outside the church which is helping him to do whatever he can do. We talked about counselling. If our pastors are educated, they can even be counsellors. That would give them a job outside the church. And there are many other thing the pastors can, if they are qualified. I don’t see that clashing with the church duties because you have to share them well so that it doesn’t jeopardize his church work for his beneficiary. But that will happen only if they are qualified. That is another option. The first option, it is happening here now because they are working. They are saying, “God will provide.” Most of them are saying that. They are staying here just because they are called and they don’t earn anything. Now that also has a problem because we have to support them somehow.

J: Yes.
'M'e 'M'athabiso: Which is unfair because somebody who is the pastor in Maseru will have a good house, he will have a car, his congregation will support him or her. What about people who are in the mountains? How are they supported?

J: That’s very difficult. I’ve been visiting with some of them and the lucky ones have a horse who is still alive [laughing], you see, or a roof on the house.

'M'e 'M'athabiso: You can already see that there’s a difference between the pastors, how they live, what they earn, and so forth and so on. What was the second one, you had a third option?

J: Which would be to be able to pay them more, to pay them competitively.

'M'e 'M'athabiso: That is very difficult because right now the congregation is being told to pay so much. People are starving. People are ill. Some are old and there’s no money coming in. So it is honestly very impossible to pay them well right now. Even if we wish to, but things are very difficult. But there has to be something. This is why I was saying, I was suggesting maybe that they should do something outside the church where they will have money. Because even in the rural areas, he can be a teacher, if he’s qualified, he can teach. Yeah.

J: Thank you, 'M'e.

'M'e 'M'athabiso: But one thing I want to remember or the members should remind me is whether a minister can have a business because I know that there was a problem there. They were not allowed to have a business.

J: I believe that they’re prohibited from having a business.

'M'e 'M'athabiso: Yes, but...

J: In fact, they’re also discouraged to teach or, you know,

'M'e 'M'athabiso: Yes.

J: I think currently the rule is...

'M'e 'M'athabiso: Yes.

J: …that the pastor’s main and only work should be that of a pastor.

'M'e 'M'athabiso: So that’s another problem which has to be looked into. Where there are things changing, we should also move with the changing times. We can’t be staying in the olden times. People had food. People didn’t care much about money. But now people need money to earn their living. So the church rules should also be flexible for somebody to do something.

J: Thank you, 'M'e. Ntate.

Man: I think Bo-'M'e have more or less said it in full, Ntate. We live in the developing, in the progressing world. We cannot just stay at one place in this profession and say, “Our pastors are OK. They still know how to perform day-to-day work even when they don’t have higher education.” They need to have higher education. Education itself it’s a way of getting yourself ready for other challenging events of the life. So it is important that really they should be given that type of education that will be in a position to help them. It is true that we are used to a situation whereby pastors were not allowed to do other jobs outside the Christian church. But as 'M'e indicated, we are moving forward. We should accept that there are those things that have to change. We are living in a changing world. We should be in a position to accept the change as it comes. And the profession will remain as it is, that is my understanding. It will remain as it is. It will still be respected so long as other areas that go
along with the teaching package of Ntate Pastor are taken care of. It will not change so that you will find Ntate Moruti having to go in the location here and run a restaurant in that location. For now that would be horrible.

J: Hm.

Same Man: But as I am saying, there are so many things. Even those who are out in the rural areas, there are some other activities that are closer to the main work that a pastor is doing. So we have to go on with the time as the time is changing. That’s my opinion, Ntate.

J: Thank you, Ntate.

Woman: Another problem, like Ntate said, we have people who are moving from the L.E.C. church forming new churches. The new churches come with funds. You see that these people are lively, they earn a lot of money and people are being tempted to leave the poor church to go to greener pastures.

J: Where do these funds come from though?

Same Woman: Mostly from America, unfortunately.

J: You think?

Same Woman: [laughing]

J: You’re right. There are some of these charismatic churches and Americans and others, yeah, are just pouring money in. But there are some other churches that have funds just because their people give more. I mean that is also happening. So, but we do need to remember, yeah, it’s difficult…

Same Woman: Like the, I don’t know the Anglicans but the Roman church, mostly their money come from Canada. The congregation doesn’t pay that much. There are funds coming in to support the pastor.

J: Ntate.

Man: We stress the need for education in that people could, who are well-capacitated, educationally in training will be able to deliver presentations that will influence people to an extent that they will feel like giving, OK?

J: Mm.

Same Man: When they are well-educated and they know their jobs well. Now I come to this one, every big organization in this country today has what is new in the organizations called strategic planning. Every big organization in this country, its officers are busy preparing project proposals. And the project proposals are those write-ups that are well-written when research was first done. Now a person who does not have higher education is not so good in making a good research, a convincing research, OK? Higher education – better research work. Better research work – better project proposals, acceptable to the donor, OK? Now every non-governmental organization is advised to engage in economic development, in income generating projects. Those can be well-designed, developed, formulated by well-educated people. I am stressing the need for education. When the Canadians, the French-Canadians and the people from France came here, they were able to send the good letters home to the donors at home so that the Roman Catholic Church would be as powerful as it is here. Now the Presbyterian, all the Protestant churches, denominations, can do the same, can ask for support from the world at-large. Whatever is that something.

But bearing in mind that whatever they ask for, whatever assistance they get,
they must ensure that it is going to be, it’s going to make the church sustainable, not depend on it for ever and ever.

J: Indeed.

Same Man: Now, that sustainable development will be built on knowledge, the knowledge built on education, education to a higher level meaning a higher degree. Thank you.

J: Thank you, Ntate. Bo-‘M’e le Bo-Ntate, I wonder if we might break and have some tea since the water is hot, I’m assuming, and it’s already eleven o’clock. You’re sharing such wonderful things. Would you mind if we could have tea and continue talking? If you’re willing, I would love if we could do that. Is that possible?

[affirmations]

J: Thank you so much for your time and all of your energy and input.

[Tea break.]

Man: …our church, it definitely has to go a big change…

Woman: They even carry their English Bibles when they come to church because they, some of them, my grandchildren who live in Pretoria don’t understand what is being said in the church.

Someone Else: In the church?

Woman: Yes. So when you say they should go to church, uh, we will go to Sunday School though Sunday School’s too low for us. But in the church you don’t understand what is being said there, it’s boring. Then my children who have been abroad doing their degree, post-graduate, say that now they are told what to wear when they come to church and in winter it is very cold, they cannot come wearing dresses. They want to wear their normal, jeans and the likes.

J: Mm.

Woman: So they don’t come to church in winter; they will only come when it’s summer. They complain, of course, that the church is telling them to do so many things that they don’t want to do.

J: So one of the things that I wanted to ask was about the tasks of the pastor and I’m hearing one thing that might be a task of a pastor is to better reach the young people and to understand their needs. So as we sit down I’d love to ask you what are some other things that you think a pastor just must do? What should a pastor be able to do to be a good pastor?

Woman: They should target the young people, actually. They’re the ones who have the responsible people. Because our youngsters, really have come to church and they say that they didn’t hear anything that was interesting so they have to find means and ways of training this group of young, you know, Christians.

J: Is it possible to address the young ones and still be faithful to the gospel?

Woman: Of course… Why not?


Other Woman: What did you ask?

J: Well, I’ve asked, maybe I asked…

Woman: They can even have, you know, separate services for the old and the young.
J: Uh, huh.

Woman: Like here in Maseru we have how many churches?

Other Woman: Three.

Woman: Three. We can have one in English maybe even have for the young people, for the youth and then have the two for the older people.

Other Woman: Why don’t we have one for the youth? Some people, you know we have foreigners here, we have people who can understand English. Why not have a service for them? Because I complain my children are not coming. They come to church sometimes they don’t have any…

J: Yes, but…

Other Woman: Because they don’t understand anything in Sesotho.

J: No. But you’re a Mosotho; aren’t your children Basotho?

Other Woman: They are Basotho but, I told you they are attending school in the Republic of South Africa.

J: And so when they come to visit you in your home, do you speak Sesotho or English?

Other Woman: We speak in Sesotho that bit - you know they spend ten months at school…

J: I see.

Other Woman: …and two months at home. They meet Zulus, they meet Afrikaans people, they meet English people so mostly they speak English.

J: OK, so, both of you have said that you think English might be important in this congregation anyway.

Other Woman: Yeah.

J: For the young ones.

Other Woman: For the youth.

J: Bo-Ntate, what do you say to that? Or, and expatriates, it’s true, as an expatriate, it’d be very difficult, I think, to come and listen. I mean, I’ve been here two years and, you know, I can understand about one half of a Sesotho sermon, just because my Sesotho is not that good but Sesotho’s still the language of the Basotho and we, I mean, I’m curious.

Man: Everything that the children are taught has been taught, was in the English language. If it is a teaching, they receive it better when it is – I took my license using the English because my Sesotho was, my own language was too difficult for me. I think I would take longer to understand.

J: Mm.

Same Man: But I think the other thing being, if you take a driver’s license in the English, it means you will be able to understand even when you cross the border you go into the Republic, you go across everything is done in English. When you go to other countries. Now people, even when people write in this country, when we have good writers, nobody or very few people buy Sesotho books. Any child has to learn more about Christianity, not only from the Bible, from other writings. He should learn to read in other languages, English.

J: Mm.
Same Man: Material in English is galore, much. It’s much. Though I say that, though I say that, I’m still very sceptical because I have, my personality has the old-fashioned side of it. The fact that we are Basotho at Sesotho is not spoken well, is not written well, and we are drifting away from Sesotho. And when I look at that, I feel a bit ashamed. Of all the newspapers that can write Sesotho badly, I totally do not like it when I see Sesotho written badly in Leselinyana la Lesotho.

J: Mm.

Same Man: I would like to see that well-written in Leselinyana la Lesotho.

Woman: But then the Sesotho which is written in the examinations is not the Sesotho we are speaking at home. This is why we will never find Basotho children getting an A in Sesotho.

J: Mm. [laughing] Yeah.

Same Woman: They don’t write what we speak.

J: It’s very true, in fact, I’ve been learning Sesotho by the grammar and many Basotho when they hear me speak they say, “No, that’s Sepeli or something, we don’t do that.”

[much laughter]

J: You know, and if I will use a demonstrative pronoun, they, “No, we don’t do that, that’s not Sesotho.” So there is a difference, I think.

[several comments of agreement from different people at once]

Same Woman: You will find a child so embarrassed that he will have to come to you and ask, “What’s this word?” Now if you tell her that word, you are telling her the answer.

J: Mm.

Same Woman: Mm. Have you ever heard of a child getting an A in Sesotho?

Man: No, they do badly, they do, but I forget the word that the minister yesterday in the evening used when I said, “No, my minister here does not speak good Sesotho.”

J: Hm.

Same Man: And I remember somebody who said in France, if you don’t speak grammatical French, people don’t like to elect such kind of person.

J: Mm.

Same Man: You must be correct. You must use the correct language, very grammatical language.

J: So, I hear a real tension, though. At one time, you see that it’s beneficial to do things and speak in English, but at the same time, you’re grieving that your own mother tongue is not being treated as well either. So it makes it difficult so that--

Woman: It is even difficult because, you see, it’s really ironical. We say Sesotho is the national language, official language but in actual fact the government documents are written in English.

J: Yeah, so the--
Lay Focus Group: Sefika

613  Same Woman: Everything that comes from government is in English. It’s not in Sesotho.
614  Those people in parliament speak in Sesotho. But thereafter somebody has to
615  go and write the whole thing in English so that it can be documented.
616  J: I see.
617  Same Woman: Yes.
618  J: It’s very ironic and it’s a difficult situation.
619  Same Woman: Everything that comes from government is in English.
620  J: Uh, huh.
621  Other Woman: Anyway, we are not saying there should not be services in Sesotho in churches.
622  We are saying for the benefit of people who cannot understand Sesotho, there
623  should be a service for them.
624  J: I see. Alright.
625  Next Woman: It will help the church to grow because now we are losing a lot of members.
626  Other Woman: Yes.
627  J: Yeah, so let’s move on. I wanted to ask, remember, about the tasks of a pastor.
628  What are the things that you think pastors should be able to do very well?
629  Lumela, Ntate. Just from your own perspective as people who are members
630  and have been leaders at various times in the church, what should pastors know
631  how to do well?
632  Woman: Giving sermons; that’s their duty.
633  J: OK, giving sermons.
634  Same Woman: Counselling.
635  J: Counselling.
636  Same Woman: We have the problems in our homes, outside our homes, so if we come to him
637  pastor gives counselling.
638  J: Do church members expect the pastor to be a good counsellor?
639  Same Woman: I personally do. I don’t know about other people but if I come to him with my
640  problems he has to help me somehow.
641  Next Woman: Most people really wish the pastor could do that sort of thing, to counsel them.
642  J: OK, so it’s an expectation for the pastor.
643  Same Woman: Yes.
644  J: And if a pastor is able to do that very well then the people feel that that’s good.
645  Same Woman: Yes.
646  J: OK. Other tasks?
647  Man: The minister is an overseer of the parish, must be able to observe in order to
648  see the flaws, to see the shortcomings, to correct the shortcomings. Must be
649  able to delegate, not do everything himself.
650  J: Mm.
651  Same Man: In that way he is developing leadership within the parish. When he becomes a
652  leader alone, the parish dies. He must be able to delegate. He must be able to
653  observe, sit down and observe. He must open his eyes all the time and that is
654  very important. He may not even give the sermon every time but if he has
prepared his people well, if people under the minister work well, the church will thrive.

J: Mm.

Same Man: He must be observant, seeing the strengths in people, the weaknesses, and strengthen the weak, strengthen the whole leadership of the church. Then the church will grow. I think I’ve hit on the very most important. I see about him presenting the sermons, but if he can prepare people under him, then the church will thrive. When he goes sick, when he has other things to do, things will still run smoothly, perfectly well.

J: So, matlafatso is important.

Same Man: Very, very important.

J: OK.

Same Man: Very, very important.

J: Alright. I hope that doesn’t mean ‘chicken.’ It means empowerment, doesn’t it?

[laughing]

Woman: I hope that during special services in the church like mekete, I would really want to see the moruti himself giving the sermon.

J: Yes. (others also say “yes” in response)

Same Woman: She says this one, for the calling, pitso, I would really want to see the moruti standing there, yes, for the calling, not anybody else.

J: Mm, hm.

Same Woman: Yes.

Man: Indeed I said to Ntate, with respect to what we have been saying that it’s really difficult; it’s not impossible if we want to be sincere. To expect somebody with that slow and low standard of education to run a church of such a dynamic people in terms of all standards required in life. I have a feeling myself that most, if not all, pastors are really in a difficult position because they really have to work with these people, yet not that much has been done for them.

J: Mm.

Same Man: To equip them with the really necessary and appropriate information just as Ntate Tebuoa has just mentioned. He indicated that a moruti, a pastor, is an overseer. He should be able to lead. He should have all the qualities and appropriate qualities for leadership. If he misses or he doesn’t have any, as it happens sometimes, you’ll find that he really has a problem, a lot of problems. So I think, as we indicated Ntate Moore, before, we should accept that our church need to develop and develop towards a direction whereby each and every member within the church, especially pastors, would feel comfortable, because they are the one who are really leading us in that area. They should feel comfortable.

J: Mm.

Same Man: I’m doubtful if they really feel comfortable with the type of work that they are doing now.

J: Mm.

Same Man: Because they know that they don’t have one, two, and three.
I see.

If we can make them comfortable, I think it, we would be heading towards the right direction.

Thank you, Ntate.

Yeah.

Another thing that was mentioned but in passing, another task I think the pastors should know, at least they should be taught how to be... because like he said proposal writing, an art - you have to be told how to do it so that you can write good proposals that can bring money. We have just said they should be qualified and then they should earn good salaries. They should have an ability to fundraise. So I think added to what they’re trained on, that should be added to their training. Because they, I know I have been to, I told you that I was in a committee of Southern African Alliance of Reformed Churches, I know that there’s money somewhere. But people have to compete for it. So if the pastors are qualified, then they can compete for that money.

Yes, I just want to share one of my own beliefs with you and that is: oh, yes.

Ntate has just joined us.

He would also like...

How are you, Ntate?

Fine, u phela joang?

I’m fine. I’m Jeff Moore.

I’m Ntate [name unclear].

It’s good to meet you, Ntate. Ke kopa ho bua le uena ka Sekhoa…ho lokile?

In English?

Mm, hm. Is it possible? My Sesotho is terrible.

I’ve just arrived.

Yes, so when you want to join us, to speak, please do and we welcome you.

Kea u amohela, ntate. Ke Ntate Kamohelo.

He is not aware of what we are talking about.

Yes. We are talking about the work of the pastor, of all pastors in the L.E.C., and so mosebetsi oa baruti ba L.E.C., and how the pastors are trained and how we can help them to be better trained and what they must do to be good pastors. Ntate.

The other important element that we must not forget, our ministers we might we seeing them as if they are walking proudly with their foreheads up and their chests out. But deeply, subconsciously, there is the inferiority complex lying down there.

Mm.

To release the talents that this person has, he should have a status equivalent or even more to his congregation.

Hm.
Same Man: He should be able to express everything proudly, knowledgably, so well that he will be quite gratified within himself, quite pleased with his work. There is nothing as pleasing as a good presentation that one makes. Doesn’t matter whether it is in the office when you have made a very good report, it satisfies you. It is even more than a stipend. It’s more than a salary. Good work is paying inside. It’s paying the inner man. It is not paying the external man, it is paying the inner man. Yes, our ministers must be paid whether it is in-kind or otherwise but they must be paid somehow. I know practically that it is not possible to get any good payment from the, from what people get. Realizing the economic level of this country, which depends entirely, not in half, on South Africa. It does not depend upon its own economic development within the country. It is one of the poorest countries in the world. So even if the people give, but they will never come to a level where we can even talk about ministers being paid competitive salaries. Which is why we never talk about salaries when we talk about ministers, we just talk about stipends because what they get is not anywhere near a salary.

J: Mm.

Same Man: It is just a stipend.

J: Yes.

Same Man: It is, unless, unless, unless, we get educated people, educated enough not only to think about the proposals, even to think about what research might give them…

J: Mm, hm.

Same Man: …and engage in such researches whereby funding will be possible in the end. I have said I have seen marketing techniques work in politics. I have seen especially in America, where fundraising is made before the general elections or the presidential elections. I know the charismatic church just across the border where they don’t hide it that they engaged in project work. Why can’t it be done here? And I have already said and I want to reiterate that the people who get into economic development projects are the people who have studied their environment within the country, who have done situational analysis properly. Those are the people who are going to see where there are gaps and they take the opportunity from the gaps.

J: I’d like to widen the conversation. I’ve got three more topics I’d like to just mention. I’ll mention them at once so that if one interests each of you. Ntate, I would like to welcome you.

Man: E, Ntate, thank you.

J: My name is Jeff Moore and I apologize that I’m speaking in English but my Sesotho is bad.

Same Man: Is that so?

J: Oh, yes, Ntate. I can speak fairly well but I won’t understand you very well.

Same Man: OK.

J: And so we’re talking about the education of pastors and the various skills and equipment that they need when they’re educated to do their jobs well. And so that’s the conversation.

Same Man: …when it started? What is the…
Yes, Ntate, I explained for those of us who met earlier, that I’m doing research to help the L.E.C. understand what are the, what’s the nature of the ordained ministry in the church, how are we providing theological education, and what are some things that we should pay more attention to or issues to which we should be aware.

I have done conversations like this in six other L.E.C. parishes and will go on to do three more after this.

I’ve interviewed fifty-nine L.E.C. pastors with questionnaires and will be going back and following-up and so I’m doing a denominational-wide study including the parishes in the presbytery of Gauteng. I’ve been working with the parishes in the Soweto area and Joburg and Klerksdorp as well.

And I am recording as you can see.

So if you would like to be a part of this, we welcome you.

I thought you were probably getting your Master’s in teaching.

Well, I am a Doctor of Ministry already.

OK.

And I, this is part of a PhD project so this is a second doctoral degree for me.

I see.

Yes.

Who is your supervisor?

Gerald West at the University of KwaZulu-Natal.

Mm, hm.

My first doctorate comes from Eden Theological Seminary in the United States of America. My supervisor there was Professor Clinton McCann.

I see.

Who’s an Old Testament professor. I lecture at the National University of Lesotho.

Uh, huh.

And I lecture at Morija Theological Seminary.

Oh, that is the reason…

Yes. And I’ve been sent here by Common Global Ministries, a partner of the L.E.C. from the United States of America. I’m also an ordained minister. Can you share your name with us, Ntate?

My name is Mapasa.

Thank you.

Mapasa.

Thank you, Ntate.
J: Thank you. So I mentioned that I have three areas that I wanted to mention. My study is divided into six succinct areas and three of them really haven’t been discussed much and I’m going to mention them. One is poverty. We’ve talked about development and the issue. What should pastors know and do with regard to poverty, if anything? The next is HIV and AIDS. How do you perceive the church’s role in dealing with all of the issues surrounding HIV and AIDS and what should pastors know and do and how could they be better educated to deal with this issue? And finally is the issue of Basotho cultural traditions. There are many places where it seems that Basotho cultural traditions and traditions that have come in from the west or from outside are cause for discussion or concern. How do pastors handle those issues, do they handle them well? How could we educate them to handle those issues better? So with those three issues, poverty, HIV and AIDS, and Basotho cultural traditions, if there are any things that you’d like to share around the work and ministry of the church and the training and preparation of pastors.

Man: I wish you could have also included management.

J: Management, alright.

Same Man: Yes, that’s very, very, very important anyhow.

J: We’ve been talking about that before you came, in fact. Leadership, management, empowerment.

Same Man: OK, that’s fine.

J: And so that’s good.

Same Man: That’s a very, very important area and that is where I think in most cases we fail.

J: Mm.

Same Man: As a matter of fact, we always say ‘the greater the ratio of output to input, effective the manager is.’

J: Mm, hm.

Same Man: In other words, the pastor becomes the manager. He becomes the manager in the sense that when he is here, he is actually involved in the management. And what is management? Management is a process of achieving objectives through people.

J: Mm, hm.

Same Man: He works with people. According to the Bible, he has elders and the elders are merely there to assist him. Assist him in what? In doing a job. And surely in doing that job he expects that managers should in fact be efficient. They should be efficient in order that they should actually be efficient, he should be able to apply the managerial principles.

J: Thank you, Ntate. Yes.

Same Man: And one of the things you have got to know the functions of management. What are the functions of management? The main functions of management are four. Even though there are quite a number of them. And these four are plan, you see, he has to plan his work in any case, even if he has to preach, he has to plan. He cannot just go and preach without having planned what he’s actually going to talk about. He has to plan. He had to organize. He has to
direct. He has to control. We have the constitution of the church. We have the regulations of the church. And those regulations have to be applied within the principles of management. In other words, whatever decision he has to make, he has to make those decisions within the correct principles. We work under a structure, for an example. In the L.E.C. here we have a structure, we have the synod, the executive committee, we have the presbyteries, we have the consistories, and we have lekhotlana, you know the church council.

Same Man: You see? Then those structures should actually be knowing exactly what they are supposed to do. And it’s management, you know, the ultimate, the delegation, delegation is the ultimate really of professional management. If komiti ea seboka , the executive committee, is not able to delegate, you will never see any effort and you will never see any results. And the ultimate measure of management is results.

J: Yes.

Same Man: And now I want to explain exactly what happens when we talk of delegation, we are talking about authority. You delegate authority, you don’t even delegate power, you delegate authority. And if you give somebody responsibility, you can’t give somebody responsibility without authority because that is a contradiction. If you give me the responsibility, you will just have to give me the authority to make decisions. And that is not happening.

J: Would others agree with that, that when you delegate responsibility, you automatically must delegate authority? Would others agree?

Man: A proportion of authority because the higher person still has to retain ultimate…

J: Indeed. So a proportion of authority must come with responsibility.

Back to Man who brought up delegation: The higher authority has power. He does not delegate power but authority actually authorizes you to make a decision because otherwise it is a contradiction. It’s just another principle. If you give me a responsibility, you can’t give me a responsibility without authority. If you give me that responsibility and that is the area in which I’m capable of making a decision.

J: So now I’ve heard a couple of--

Same Man: But this one of saying, “Of course,” that one is very clear.

J: Mm.

Same Man: As a matter of fact, it doesn’t mean because you have delegated you still don’t have the authority because the ultimate authority still remains with you. But in order for you to be able to be efficient and be able to function properly, I’m sure you can, otherwise it’s a monkey management concept. You know a monkey management concept?

J: Yes, thank you, Ntate. So I’ve heard from many of you that delegation’s important. I’ve even heard some overtones here about even the church
administration, that if our current executive committee wants to be efficient and to succeed, they will delegate authority.

Same Man: I have to be fair to you.

J: Yes.

Same Man: The fact that there are no results, good results, and the fact that we’ve got prob-

… a number of problems in this church it’s because there’s no delegation. Everything – I happen to be in one of the commissions. And instead of making decisions over there on things that we are capable of doing, we have to refer them to the executive committee.

J: As do all, and it all goes through one--

Same Man: And in the final analysis, you’ll find no results and if you ask ‘what is wrong?’ “E, we have been very busy.” You see? That’s the monkey concept management.

J: I want to move on to something else because…

[laughing]

J: …what you’ve begun to hit upon would be another year’s work for another scholar. [laughing] But it’s there, it’s ripe for that. Maybe that will be what my scholarship will bring next year. But this year my area of interest is how we’re preparing pastors for the work of the church so that they’re well-equiped and I want to ask again about these three areas – of poverty, HIV and AIDS, and Basotho cultural traditions. Even if perhaps you think my categories aren’t necessarily important, you can share that with me. Bo-’M’e, I’d like to start with you and then move our way across.

Woman: I think that all the three go together and, in my opinion, Lesotho is not poor, but it’s said to be. The only thing is poor management like Ntate has said. There’s money coming in every day in this country but we remain poorer than before.

J: And should pastors be well-trained to help to deal with either the poverty or the poor management of resources that you have suggested?

Same Woman: I think they have to because they, for instance, if I can give you an example, I think we have more than ten ministers in this church. If the main minister can talk to those people, I can be changed.

J: Hm.

Same Woman: If he has the ability and the ideas to talk to them. They have to change if they are members of this church and the church is there for poor people.

J: Thank you, ‘M’e.

Next Woman: We are poor. We are ill because there’s mismanagement of funds. They are talking about HIV and AIDS now. I don’t know how much money has come into this country about HIV/AIDS but people are using money for their own benefit. It does not go to the poor person it is intended for. People are starving. People have nowhere to stay. But there’s money somewhere, lying somewhere, floating somewhere. You will hear that there’s corruption, people have taken so much money, where does it go to if it doesn’t go to the poor people down there?

J: Should the church be involved in HIV and AIDS?

Other Woman: It should be.
Back to Previous Woman: It should. We are members of the church. If we are dying, there will be no church.

J: Mm.

Previous Woman Again: And as it is, it is killing the young, it’s killing the youth, only us old people are remaining. We are too old to perform church duties. So the church has to see to it that it’s involved in this way.

J: Thank you, ’M’e.

Same Woman: What was the third thing?

J: I mentioned poverty, HIV/AIDS and Basotho cultural traditions.

Same Woman: I don’t know in what sense you are talking about Basotho cultural…

J: I’ll give you some examples.

Same Woman: There are many traditions that are being practiced by many Basotho including traditions around balimo, lebollo, bohali, for instance…

Same Woman: Hmmmm.

J: …that traditionally the Lesotho Evangelical Church has fought against in many ways, constitutionally. But we still know that people are Basotho. Wherever you go in Lesotho, you encounter Basotho and sometimes I’ve found that pastors are or are not well-equipped to deal with some of the discussions and contradictions around the church constitution and these three cultural institutions. And I would add to that the older understanding of polygamy, etc. I just want to know, do you think it’s an issue that pastors have to deal with or is it not an issue?

Same Woman: They have to deal with it because it was, I am going back to mismanagement and bad influence, of people advising us to lose our culture.

J: Mm, hm.

Same Woman: Right now we are going back to traditional healers which were said to be very bad. They were witches. They were wizards. They were all sorts of things. But now the health service wants to combine the traditional healers and the English trained doctors to cure some diseases like HIV and AIDS.

J: So--

Same Woman: Balimo are nothing but our ancestors. Why should we hate our ancestors? Why should we?

J: And so do you think it’s important for pastors to understand well all of these issues?

Same Woman: Yes, they should explain all these things to people and people should understand why these things were there initially.

J: Mm, hm.

Same Woman: Bohali.

J: Mm, hm.

Same Woman: We are not buying the wife. We are simply giving a token to somebody who nurtured that girl to be a good wife. You can’t even – if I said to Ntate Mapasa I want ten thousand right now for my daughter, it will go back to him because I will buy him furniture, I will buy him garments, I will buy him everything that
goes back to Ntate Mapasa. So there’s nothing wrong with that. But the way it was presented to us made us hate it. But now we are going back to our roots. It is good, I think.

J: Thank you, ‘M’e. Yes, ‘M’e.

Next Woman: Well, I wish to add on what ‘M’e has said though I think I’m sceptical myself of going back. Unfortunately for me, I was brought up in a Christian home in a Basotho village which was doing all customs and cultural things and I know them all but my family never participated in those traditional things. I don’t even know why but that never happened. And fortunately I was also married to the people who are not doing any traditional things but they cannot say, “Don’t do that if you want to do.” I always say it’s an option for anybody. You can choose what you want to do. I always say you choose what best suits you and makes you to really live a better life because you can go to culture, in some cases it may not help you. You may do what is happening now and then that also may do either good or bad. It’s only how, you know, interpret all of this as what was done in cultural activities and know why they were done and what was the outcome of those things that were done in culture. I’m teaching Sesotho language, I am very fond of Sesotho language and I don’t even want to hear anybody speaking in a, you know, a funny manner, yes. But I also teach what those cultures were but I never say, “You go back to culture,” because they are better than what is happening now because I don’t practice those things. I have never practiced them and I don’t even think I have to be forced to go back.

J: Mm, hm.

Same Woman: Yes, because I always say where I am now I choose whatever suits me and whatever helps me to achieve a certain goal that I’m looking at in life. So I wouldn’t say, “Oh, let all boys go to circumcision school.” I wouldn’t do that. If they want to do it and they know it’s better for them, let them go. But I won’t say, “Don’t do it.” Yes.

J: So your answer has given two questions for me. One question is: so would you say that it’s important for a pastor to know how to interpret cultural traditions in light of the gospel and the gospel in light of cultural traditions?

Same Woman: I think those have to go hand-in-hand so that he knows that this is really bad and this is good. He has to know all those things, the gospel teaching as well as the traditional - whether it’s a healing or it’s a sin to do such things. He should be able to, you know, know what is happening there.

J: Mm, hm.

Same Woman: It’s like, you know, because now even me, you know, when you come to things like poverty and HIV may say that I have heard there is lots and lots of money coming to help people who are poor, who are – and then nothing has been done. So she was saying that at least we have so many ministers here and many people in government. If the minister really is able to talk to those people, maybe they can listen to what he is saying, they know that he is their minister whom they respect as in sometimes understand what he is saying. Because, like I said, if there are poor people here, there won’t be any, you know, money coming to church because it will only be a few people who will have some cents and the malotis and the likes and most people we see now are small – what do you call them? – lithapelo.

J: The prayer groups.
Same Woman: Prayer groups that, there are some people who cannot even afford, you know, to even pay rent for, of course they don’t have that.

J: Mm, hm.

Same Woman: Yes, so what we will do in those kinds of things so that if now you end up with so many of those people, it’s only those who are able who will be able to help the church so we have to find ways. I think the pastors also have to, you know, be able even to make those research proposals that we talked about, to bring people who can help to do them so that at least we help the poor and those who are affected by HIV.

J: Thank you, 'M'e.

Same Woman: But for culture, I say I know it all.

J: Mm.

Same Woman: I’ve lived in my village for the rest of my life but I was still going to school.

J: Mm, hm.

Same Woman: Yes, and then after going to school, I lived within the village and there was still, you know, last Saturday we went to some place where there was a thanksgiving mokete. It was a Roman Catholic member there. The minister himself was there. Yes actually he was doing most of the traditional and the church things at the same time.

J: And so this was mokete oa teboho.

Same Woman: Mokete oa teboho oa balimo.

J: Oh.

Same Woman: In Sesotho we say mokete oa teboho, Ntate,…

J: Ah.

Same Woman: …you know we are saying mokete oa balimo….because this is what has been done…

Same Woman: …I have nothing against that.

J: Mm, hm.

Same Woman: We still have to treat the dead even to…

J: Yes, yes.

Same Woman: …you know, love, that kind of thing.

J: Yes.

Same Woman: Yes, when they say they are giving thanksgiving, if you know…

J: We really mean mokete oa balimo.

Same Woman: Mokete oa balimo.

J: Teboho is just the new language that we use to make it sound like it’s…

Same Woman: I don’t even know…

J: I know this.

Same Woman: …whether bohali you pay or you don’t pay that with me, that stands for my child being married to somebody...

J: Mm, hm.
J: So thank you, 'M’e.

Same Woman: Yes.

J: And I said I had two questions. My second one is very simple. Since I know you’re a Sesotho teacher, I want to ask when I talk about customs, can I say mekhoa? Can I use that word?

Same Woman: Yes mekhoa le meetlo.

J: OK. Alright. Culture and customs, OK, alright. Thank you, ‘M’e. Ntate, what are your thoughts or whomever would like to go next.

Man: Let me go next.

J: Alright. And then before you go, I just want to say I know that the time is getting on and any time you want to be done, please just, I thank you very much. These are my last questions because I honour your time.

Same Man: I think I am not going to be long, Ntate Moore.

J: Thank you.

Same Man: All I want to say, Ntate, is that we indicated very strongly that it is important that our pastors get higher education. The understand that I have myself is that when they have higher education, it will be the kind of education that will provide them with techniques, with knowledge of dealing with people, with almost all skills. Even some changes that have to be, to happen within the church, they will know how to approach those changes. If the leaders are well-trained and well-educated, they will provide a proper leadership within their institutions. That is the understanding I have. For instance, now if I am right, I’m aware that the L.E.C. church has got a very little changes that have taken place within itself. Some came in as some kind of piece-meals here-and-there. We haven’t had the system, an overall system, that brings in changes within our church. In which case, if that had been done, my feeling is that we would not be in this position where we are now. Because it could have been started with Basotho, Basotho themselves taking part in all those changes happening within their church. Some of the practices that we have now within our own churches now are some of those which are, Basotho have not been so much, when I’m saying ‘Basotho’ I’m talking about those people that we said they are living in the rural areas and they don’t know who we want to believe... Those are the people who are receiving services from the pastor. And I think it is important that they should be taken into consideration whenever we make any change within the church. They should, I’m aware that there are groups who usually say they’re representatives. They’re representatives of people who have not been even given a slight information on what is taking place. I think it is important that we should really accept them. Accept them as part and parcel of our church services and our church so that any type of development that goes on within the church, they see it and understand it as a part of their own services. I think that’s all I want to say, Ntate.

J: Thank you, Ntate.

Same Man: Ntate.

J: Ntate.
Next Man: I think we will not be expected to be narrow-minded and let’s talk about the church particularly alone because the church is made up of people who grow within the same vicinity or in the whole country who would like to follow a particular way of life and preaching and also, you know, singing and as well as praying God. I must emphasize this point that before Europeans set foot in this country, the Basotho people had their own way of praying to God through the balimo and during that time some of us grew during that time and find that our parents and as well as the families were united and they were helping one another and no one would be starved or be short of food or have no – even if anybody had no animals, was able to plough and then also get [unclear] as doing whatever work is being done by a man who owns some animals. And the life of all the people within one particular village was very well and everybody, no person was short of clothing. They were well-equipped even if a particular person had no animals, he could not fail to get food in his home because those who have some cattle to plough were able to do it willingly without being told by the chief or any other person. And so that even old people or old woman who had no, who was destitute and also those who were not having any husbands, so to speak. They’re happy all the time because all the other people always willingly, without being instructed by anybody, they were willing and knowing that it is their duty to look after the orphans of the particular family, before the baruti set foot in this country. And so the nation was united. This is why Moshoeshoe was capable of preserving this country. And he had to go and get some, you know, get some guns from there because the fighting was not very fair on their part from the soldiers, the Europeans. And so they were, he went out of his country and met Adam Kok [editor’s note – This is likely a reference to Adam Krotz – a Griqua hunter and trader (referred to by Casalis as "…a half-caste Hotentott") to whom Moshoeshoe entrusted cattle and the commission to find and bring missionaries. Adam Kok, a Griqua chief, was involved in the story of the Basotho in the mid to late 1800’s.] who influenced him to get the barutis and the barutis came. And that piece which he had retained continued but the fighting normally steadily just fell away. As a result of Casalis, Thomas Arbousset, and Gossellin. And from that time there was never any cannibalism or any fighting. Now the country was very fragile because population was not there, dense as it is today. So that, the very fact that now we are overpopulated has created a lot of misfortune among ourselves and some people are getting short, animals are going away. In any case, let’s come to the point. I won’t go away a long time from that. A moruti must be a properly, well brought up person or individual from home who has been respecting the church, his parents from the very beginning, childhood until he’s old. And from that time and onward must not only respect his parents alone but all the other people who are old or companions of his parents. They are his fathers. That is the slogan of the Basotho people; they were told to do so. That is why there was a lot of respect and we’re able to get people of outstanding ability and capability in doing the job. Now in the church, as we have them now, we can’t avoid it, we have the church now and the church must be properly run by capable, well-organized barutis and well brought up and who have a lot of love for their work. And ability must be their food from time to time. They must not be, you know, annoyed by unnecessary things that are coming along; they must concentrate preaching the Bible just like Jesus Christ. They must not deviate the way of Jesus Christ. They must look at the work of Jesus Christ, then they will be capable of bringing up this new - Christianity to flourish in this country. They must not, you should not have too many churches. But, of course, it is not my intention to say they must
be destroyed. But, you know, we have a word that in Sesotho ‘too much, it’s no good.’ That is, if you have far too many things, you cannot succeed at all. And men must be doing his work particularly quoting or following the examples of Jesus Christ. Difficult to do that but must endeavour to achieve that purpose. If they can achieve that purpose, then the churches in this country can prosper. They must not teach according to different ideas and call other people like all other churches who are here now, who are having such a difficulty. Now there’s a lot of hatred because there’s a competition. But we would like to have this church not doing that in such a capacity of other churches that are here now. They must concentrate on the Word of God as it is established in the Bible. And then remember that their duty is to make people of Christ. They can’t make exactly people of Christ but people of dignity, well respecting people who cannot have any – bring down the church and then make it a disappointing institution. Then, in a selection, I have not gone … because I have just gone into this without knowing anything. Then the school, as you have the students there, you’ll act like a teacher and our best teacher is Jesus Christ. You must teach them from the known to the unknown. But, unfortunately that has been destroyed. I can only refer you to some books which we have there in the archives. Commission into the work, commission into the laws and customs of the Basotho. As you read it, we Basotho do not know those things are being said there; we have never heard that. We are created of the people who, in fact, who had their own special ideas or special need why they should do that. This country, this church is church of us. It was an outstanding church in our times when our fathers were still evangelists and also reverends. But it has deteriorated because of the influence of the inflow of too many churches. I don’t despise them but that is a fact of destruction [or restructuring?] of Christianity. Because there are some people who have not been having, you know, a well-established discipline from the home. And they’re easily swayed, taken away, swayed and taken away. So that is a practice that we have now and that, I think, it must be gradually stopped, gradually stopped by proper teaching and proper approach to different problems that stop Christianity to flourish now because it’s at a standstill now, yeah. If we are trying to, some of us here in this church, I don’t say because it is my church, but we are trying our best, all of us, to try and see if we can create or bring it back to what we used to know it in the days of our father when things, many churches were not there, there were only three, yeah. So the three were still going on and, you know, they were still [unclear] although there were some, you know, different ideas which were not quite present as [unclear]. So as you teach them there, I think you will have to study where they come from, how they were brought up, and then how they act, they do their job. Then you can now sit down and settle down how you are going to teach them. So that they should be fruitful to the churches to which they will be taken to. That is one from the known to the unknown. Teach them from the known to the unknown. And then they will get their way through. I don’t think they will easily change but they must be capable of managing as my brother has just said there. They must be men of dignity. They must be men of ‘no’, if they say ‘no’, they should say ‘no’. If they say ‘yes’, they should say ‘yes’. But having grounds for saying ‘yes’ and having grounds also for saying ‘no’. I think that should be the attitude or the stand of our church. As it is because it has deteriorated as a result of internal troubles that was in the church here and which are created unnecessarily, yeah.

J: Thank you, Ntate.
Lay Focus Group: Sefika

1252 Same Man: I think this subject is too broad.
1253 J: Mm.
1254 Same Man: And, in fact, you have just overtaken us by surprise. We didn’t have any time, you know, to sit down and then discuss and then visualize what ideas you have and what you need from us.
1257 J: Yes, Ntate, and maybe we can do that in the future. What I wanted to get this year is just people’s thoughts on these specific areas and thank you so much for the wisdom you’ve shared today. But you’re right, it is a broad area. Yes.
1260 Same Man: You took us by surprise.
1261 J: I see.
1262 Same Man: There seem to be two speech [laughing] as my brother was saying.
1263 J: Alright, thank you.
1264 Same Man: But we love this country and we love your ideas of imparting knowledge into us. Knowledge it must continue to flow like the spring. And Christianity too must also flow like spring.
1267 J: Yes, well, and that reminds me that that’s what Morija was once called – selibeng sa thuto, right? the spring of knowledge, the wellspring of knowledge. Did I say that correctly? Selibeng sa thuto.
1270 [affirmations]
1271 J: Yes.
1272 Same Man: It was during that time--
1273 J: Yes. We hope that it can be again in a --
1274 Same Man: It needs to be revived.
1275 J: Yes.
1276 Same Man: And I think we are giving you homework, to go and…
1277 J: Yes, yes, Ntate, thank you.
1278 Same Man: …needs to be revived.
1279 J: Yes.
1280 Same Man: And so I might have a long way and a long time to talk but my brothers and 'M’e there has said a lot that they’ve given you in order that that school should live.
1283 J: Mm, hm.
1284 Same Man: We say it should live. It should live because if it lives then the country will live.
1286 J: Mm. Thank you, Ntate. Ntate.
1287 Next Man: I haven’t said anything on those three points.
1288 J: Yeah.
1289 Same Man: Culture – I’m not going to say much. I’m not going to say much. I don’t know the morals, ethics of the past.
1291 J: Mm, hm.
Lay Focus Group: Sefika

Same Man: I’m baffled by the topic of marriage. When we do it right, things still go wrong. People learn from other countries, from other nations. There’s one man to one woman, one husband to one wife now. But also there’s the new law which brings in something that was not here, of divorce. The two people who get married belong to one another. They don’t want anyone else. And when they clash, it’s finished with the marriage. It was not so in the beginning. The wife was not yours alone. When you go wrong the family is there to support the marriage to go on. So if you talk about the culture, the customs, and come to marriage then, I’m baffled. We do it right. We leave the past, the old-fashioned ways. You come to think maybe the old-fashioned ways was better. There were no divorces; I don’t like divorce. I totally do not like divorces. There is no marriage that will be as smooth as a well-made table. There are bound to be still some small conflicts and disputes which have to be resolved from time to time. Let me finish, and move on to poverty. We should not burden the curriculum of our ministers in the seminary with too many topics. But a minister has to be able to talk like a motivational speaker and must know that the right people, must know that the right people for a particular job must be influenced to do their job. Poverty – speaking so well that the people get moving in the villages, instead of when you come to the villages you find that people are just resting. Women are sitting on the grass. Men are there, men are there. Men go about, some of them go from one house to the other drinking. Blaming one another. Not busy about anything, no plans, nothing. So if we have the motivational speakers that will move the people to work, move the people to work, do something. There is much apathy in the country. Remove apathy in the country. Give people hope that there’s still hope in this country. If there’s no one that can give people hope, then the people will remain apathetic as they are today. And we are going to talk about the country being poor. If there are no educated people, educated enough to do good situational analysis, to be able to determine the gaps that we do not see, to point out to the people the opportunities that exist which people must take. If there are no people to indicate this, if people don’t have such good leaders, they will sit out there, bask in the sun, and complain that they are poor. We need to remove the apathy in the country and give people hope. And people who are not educated never remain hopeful. If you don’t have hope, you fall out of the hands of God into fire. It is true. Poverty – motivational speaking. Enough to move the mountains, enough to move the whole, all the villages moving. Everybody wanted to use his own talents because everybody is endowed with talents. And if everybody could be aware that I have some talents which I should utilize, then everybody would move. That’s poverty.

HIV/AIDS. We hear that the church is involved. That’s a very difficult subject because even the government is moving, it even has a special desk for it in the ministry. You have LAPCA [Lesotho AIDS Programme Coordinating Authority] there. We don’t know how it works. I remember being involved in the Global Fund thing. What happened? There was brainstorming, there was workshopping, what happened afterwards we don’t know. I am involved. When it goes higher I just see them holding the other higher seminars somewhere and workshops somewhere. I’m no more involved and the organization I represent is not mentioned anywhere anymore. Invited at some stage, not invited when time goes on. The money that is poured from the countries, much of it is utilized in the administration line. When it comes out, little of it comes out. The other point, the internationals bring money here through their own international NGOs, let me say, and those international NGOs target other people and leave other people behind. Let me tell you for
many years now there has been HIV talk in this country. People have been made aware. But these international organizations, following the monies from their own home countries. The workplaces have been left out. It is only this year now that they are busy. The international labour organization realized that the workplace has always been left out. And a great proportion of the citizens of this country are workers but they’ve been left out all along. It is only now, it is only now that they remember the church. But in the church we only hear that is has. We don’t know exactly how to follow these things out. Anyway I am just saying it because we in the men’s guild which has recently been formed are contemplating. We are at an advanced stage of talking about it. We have it on paper. It is only to sell our intentions to the office that will find funding for us. We realize that we have to be engaged in this but we should realize that poverty is here and may not be here tomorrow. AIDS, HIV/AIDS is here and may not be here tomorrow. And the minister will still be there. So he should only be able to talk and influence us to take part in these things not utilize all his time himself on these things. He must utilize most of his strength in the things that are here to stay. I don’t want to remove what Ntate has said and he has said it well where the minister has to concentrate. So I’ve said something about poverty. I’ve said something about culture and custom, I’ve said something about HIV/AIDS. That is much work and there are funds and you become very hopeful when you hear about the funds. It is very difficult. Planning for those funds is very difficult. I tell you making those log frames, the logical framework analysis, logical framework what-what, what-what takes time. As for the Global Fund, all the health ministry people together with the computers – do not have these things - are not even able to finish it. They only end up in the development stage. They have to call someone who is a specialist on the formulation. After finishing now someone else who is a specialist in something else has to come to finish it. These are the monies that are used. How much is left for the country to use? The workshops, the seminars, the special meetings of the CCM, no, no, no. We need someone who can remove the apathy that is within this country. I don’t have much to say. That is all. Thank you.

J: Thank you very much, Ntate.

Next Man: Ntate.

J: Yes.

Same Man: The subjects we are discussing are not very easy. They are not very easy problems. Especially the one, not all of them, the one relating to, you know, customary practices. It’s not quite an easy issue. Now you are saying to us you want to get from us our views as to what pastors, how you should, you know, prepare the pastors towards this kind of situation. Now the thing is you have got to define what is culture? Where does it come from? Now the pastors are leaders that are promoting the church and the church, the head of the church is Jesus Christ according to the constitution that we follow in our church. You see? So we have to be very, very, very, very careful in that now we have to look at, you know, the concepts that Jesus Christ has introduced in the Bible. Do they reconcile with what we call, you know, culture? You see, because that is, this is where the whole point is, because one other thing which I just want to draw your attention to is that the pastors are operating within the policy framework of the church, you see? Even though we would like to see the church working in partnership with what we call government. You see? With what we call government. And what is government actually saying, maybe the church has said something in Vision 2020, I don’t know whether
Lay Focus Group: Sefika

you have read that document – Vision 2020, which the government has actually initiated and where I think the church has also expressed its views as regards, you know, the culture and so on in the constitution you are aware what our church is actually saying.

J: Mm, hm.

Same Man: About the culture.

J: Yes.

Same Man: Now basically what we say, because these are the leaders of tomorrow, but in the institution called the church and not in the institution called maybe any other institution like maybe the government or something like that. But now here we are talking about the church. Are we saying, are we approving that the culture that we have, as a matter of fact, is in accordance with what the church is there for, stands for. And what is the church standing for as regards the culture? Is it correct to say balimo and all that, and what is balimo from the point of view of the church? You see, these are the things which must actually be very clear and you see the government this side has got its own policy, you see? And what is our policy ourselves from the point of view of the church? Are we going to say, “OK, now because the government is saying this, and so we should follow suit?” Or are we going to say, “Uh, uh, wait, biblically I think this is wrong”? Because we are promoting, what are we promoting as a church? Are we there to promote culture? Are we there to say, “OK, the culture is reconciling with the principles of the church”? You see? These are the main things which we have to address so that the pastors should not get lost. The pastors should not be people of principles when they come forward to make certain decisions and say, “Oh, by the way, now here is a policy which has been passed in parliament. It says this and so we must follow suit.” The church has to have its own principles, it has got its own policy because it is promoting Christianity and in the Bible, if you read the epistle of St. James, he said Christianity without action it’s hopeless and this is where we’ve got to, in fact, address some of these questions. Now as regards the questions of AIDS, my brother spoke about LAPCA. The government has got its policy now. That which he has just mentioned, it’s just part of the sections that the government has adopted in the structures. We have now got what we call the National AIDS Commission Act. Now the question arises, was the church actually involved in formulating this policy? You see? Because the church has to know this policy. The church has to know every policy that the government actually passes or approves, as a matter of fact. Now was the church actually involved in this policy? This is the policy that is actually going to affect us, all the members of the church. And as members of the church, we would believe, we have reason to believe, I personally have reason to believe that the church must have participated here. The government could not, in fact, initiate this policy without consulting non-governmental organizations. And therefore, regarding the church as a non-governmental organization or a charitable organization within the system. Therefore, the policy’s there and this policy here actually should involve the church. I other words, what I’m now saying is that as you teach the pastors there, you have got to make them aware that policies are passed, policies are approved and they’ve got to be involved in those policies. But they should be people of principle. They should stand by the principle of the church. It doesn’t mean to be involved in the policy-making process you have to now follow the politicians. You have to say to them, “Look, this is what I stand for as the church,” because they are there to promote the church. They are not there just to promote, you know, what the
politicians are promoting. Now regarding the poverty, you have got to define what is poverty? First of all you have to define what is poverty? You can’t just address the question of poverty without defining it, understanding what it means. What does it really mean? Why should we be poor? Why should you be poor while I am rich? Why can’t we share? And what does this church say in that regard? You will be talking about the economy of the country and things like that. You know we are using the economic principles that we study as a discipline at school or something like that. But now what does the church say about poverty? And what does Jesus say because what is the church promoting? That’s the theme of the whole matter which should not just be taken away by the politicians when it comes to policies and, you know, things like that. Pastors are leaders of tomorrow but where, in which area, in the church. And what does the church say, what is the principle? You see right now you are developing those pastors and I would remind you that you are developing them within the constitution of the church. And what it means, therefore, it means those in power within the church have to periodically review, from time to time review from the time to time the administrative and operational policies, regulations, rules and all the other things incidental thereto. They have got to periodically review from time to time the constitution. You can’t just be there and not review the policy from time to time. That’s a fundamental thing because we develop and technology demands change. We have got to change. But as we change, we have got to change within a certain framework. So this is why I am saying we have got to be very careful. What is the policy of the church regarding – but are we here to formulate the policy of the church? – no. I would imagine the policy of the church is already there as regards, you know, the AIDS pandemic and I know the church has already produced a policy on that and it extends, it means pastors should actually be brought up, they should understand that policy because they are the machines, they constitute the machinery. They have to monitor the adequacy and the effectiveness of the same policy which the church has actually produced. And looking at that policy which has now been produced, does it reconcile with this one? You see, does it reconcile with this policy that the government has now produced? That is another area and who has to do that? – that is the pastor who has to do that. In other words, the church, the organization. When you are talking about the church as the organization, I’m actually addressing the organization as including the pastor himself. As a matter of fact, the pastor should not just sit there and say, “The government is going to prepare policies for us,” but he has got to be involved in the policies that are being formulated. Because that policy he has to implement. You see that? This policy is going to be implemented right now and it is going to affect everybody. Now I want to believe as a Christian of L.E.C. that my church has actually contributed here and if my church has not contributed in this committee, then there’s something wrong. There’s no what we call smart – that’s the concept of smart partnership. That is another concept which is very, very, very important. In fact that concept has always been there. Lentsoe la Sesotho – we used to have what we call – letsema. So this is what I can only say to you, that it is really important that the pastors, as you bring them up at school, you are actually changing there within the policy framework of this church, or for the church and what does the policy of the church, of our church, say towards the AIDS pandemic? And does it reconcile with this one? And if it doesn’t reconcile, it means something wrong somewhere. Something wrong somewhere because those pastors will be, will be actually, be exposed in the operations of this. What was another area?
J: You’ve covered them, Ntate.

Same Man: Yes. So, I think I have covered them.

J: Thank you very much.

Same Man: Yes.

J: Thank you all for all of your time. Yes, Ntate.

Next Man: All that Ntate has said goes back to level of education that we have.

J: It sounds like it’s foundational for each of you.

Same Man: Exactly. I just wanted to comment on that, that all he’s saying, he said our pastors should receive a higher education so they could be in a position to understand all these things Ntate’s talking about. Because without education, it will difficult for them to have that clear focus of what their job involves.

J: Yes, thank you.

Next Man: I thought as far as education is concerned, because education to me has always meant development of character and mental ability. I would imagine that you will accept people with — what is your minimum …

J: For those who will become baruti, the minimum is a C.O.S.C. qualification.

Same Man: It’s only C.O.S.C..

J: And they receive a five year course of training.

Same Man: OK.

J: One of those years is an internship in a local church.

Same Man: Yes.

J: At the end of that what they will receive is a diploma of the seminary; they will not receive a Bachelor’s degree or a Master’s degree or what what.

Same Man: Whatever the case may be.

J: Yes.

Same Man: Now the very important thing is that what is the syllabus? And what does the syllabus address because what you are actually talking to us about is a question of the syllabus. What is their syllabus?

J: Right, the syllabus is what I’m talking to you about, the needs of the church, etc.

Same Man: The syllabus should actually be covered in this area that you are actually referring to, you see?

J: Yes.

Same Man: And I would say it is very, very, very important but then, as he rightly puts it, indeed they should receive, you know, a higher exposure, a higher exposure.

J: In order to do that——

Same Man: But I don’t think, I don’t think it is all that bad, if I was C.O.S.C. because you do receive, I mean, whatever higher degree through the matric. and so on and I would imagine, I mean, C.O.S.C. is nothing but the equivalent of matric., I would imagine so.

J: Yes.
Same Man: Yeah, that’s right. Which, therefore, if you are saying they, therefore spend about how long? – five years, four years?

J: Four years of classroom time.

Same Man: Yeah, that’s right, yes. And during that period, in fact, what are they being, what are you teaching them? And what is the content of the syllabus? That is what is important.

J: Mm.

Same Man: Yes.

Next Man: If the church does not have money beyond the diploma, all over the world there is on-line learning today. There is utilizing the computer. If there is a complaint that many parishes do not have the ministers, then on-line learning could solve the problem. After a diploma one goes to the parish, works for the church. But at the same time improving his education on-line, that is on the computer, internet.

Next Man: What Ntate’s talking about is if the management of our church is not effective, then we’ve got a big problem. If any management anywhere, anywhere, you can say anywhere, if the management is not effective, the management will not even be aware that it needs people who are educated, you see? So the education we are referring to here is a vital, it plays a vital role, as a matter of fact. And because, but then we have to make sure that the management of the church is effective. You see? Because the whole thing really centres on management. When those pastors come out, they fall into the management. And the thing is what are the results? What results do we get from the management that we have within our church? Is the management not aware that we need educated people? And if that management is not aware that we really need people who are educated, then we have got a problem. Are we able to achieve certain goals? Are we able to prepare strategic plans and things like that? Are we able to think in terms of future instead of, instead of yesterday? Because we have got to move forward and not go backwards.

Next Man: Though we have said all these things, I think you will be aware that there is a problem because of the style we are utilizing. It is democratic and democracy has its own shortcomings. When we place people in an office like this one, the highest one…

J: He pointed to the Casalis House.

Same Man: Yes, like, people are not placed there according to qualifications and specializations and that is where democracy is a problem everywhere. Democracy is the best form but is has this greatest shortcoming. If an organization is rich enough to employ technocrats, then things become better. Now, the higher knowledge of leadership, leadership knowledge, or management qualification or administrative qualification, well, if that were to be the case, then technocrats would be useful, but in the case of democracy it becomes very, very difficult. It will take long. But even if leadership is chosen like that it must be aware. It is better when it is aware that we leadership have the shortcoming that we do not have this specialization, this kind of skill. We need people with this skill whether they outsource it somehow even if people are not paid like the ordinarily employed people. But they must utilize the skills somehow. Somehow.

J: Thank you.
Next Man: Some of us are very much experienced, you know, in management in all areas. I have been a public servant and I’ve also worked in the private sector in a managerial, you know, position in the same service. Perhaps let me start saying to you I was a director of customs firstly and then in the final analysis I was Permanent Secretary for Trade for Transport very, very, very big, you know, ministry, transport post, transport post and then communications and from there, manager for a firm which was outside in the private sector. And I really have a problem in that sometimes we get the educated people, bright, now these educated people some of them depend on the, that paper without actually ensuring, without actually applying the principles that they have studied.

J: Mm.

Same Man: You see? I have actually seen that and I don’t know how we can [laughing] we can … We can always say, “Look.” You see I’m actually referring to what Ntate said. Hey, I think we have got to put somebody here who is – that is a fundamental principle. That is correct. I agree with him. But sometimes you find, here is a man, he is there but he is not able to apply the principles. So the application of principles of management, Ntate, is not a simple thing. And that we have got to stress upon the pastors. They have to apply, they’ve got to be people of principle. They’ve got to be people of integrity, reliability and initiative. And unless they have that qualification, which you do not get from the school, you see?

J: Mm.

Same Man: Which you cannot get but you can get it from, you know, the experience that you get at work. Integrity, reliability and initiative. We must have people who are proactive. We have got to have people who are creative. We have got to have people who have the capacity to innovate. Innovation is – what is innovation? Changes. You can’t have somebody there who is not able to innovate his organization. Who is not able to see that I think we have got to introduce certain technology and try and see how we can go about it. These are some of the things that must be impressed upon our pastors so that when they come out, they have got to be creative.

Next Man: May I have a different view on that point, only that point?

J: Yes, Ntate.

Same Man: That not only pastors but the public in general, taking into account what Ntate Moseme said last year when you were here. He said we as parents we select within our families those who are supposed to go to Sekolo sa Boruti le Bibele Morija. If my son fails to get a good passing matric., say, “Oh, rather than going to such and such, let him go to Sekolo sa Boruti le Bibele Morija.” So the choice of people going to Sekolo sa Boruti le Bibele Morija is yet another problem.

J: Mm, hm.

Same Man: Because the public itself hasn’t gone to that position where it looks and focus at the services of pastors in the right direction, so it means a lot of public education also towards that school. I just wanted to comment on that.

J: Thank you, Ntate.

Next Man: And because, you know in churches when all those, some of those people who may be enacted the presbytery, from the presbytery to the seboka, those people
were picked up, some of them were elected by the congregation and so at the
times when the time for election of new members to form the committees has
come and this is one of the most difficult factor that can give us to select the
best people who are devoted to Christianity and to the Word of God who
follow the principles of Jesus Christ. Because we haven’t got sufficient
schools to which people can be, that is Bible schools and also, it’s only
Koapeng. Koapeng, of course, it’s just a preparation for, you know, for the
church, and how the church should live there but there is no institution and an
independent institution in teaching Christianity generally who could be capable
and who have gone to that school because they want to really serve God and
follow Jesus Christ’s principles. We have such people, some people who
would like to go to the Bible School in order to get some little money and
educate my children, that is not a sufficient aim.

J: Mm.

Same Man: The aim should be, “I want to be educated so that if I have a chance in the
Christian school or in the church and be elected, I should be capable of helping
the church to progress.” Because helping the church to progress, it means
helping yourself because the church is all the people in the whole congregation.
But we haven’t such people. That is one of the chief difficulties which my
brother here has just mentioned. Yes, and if you with your capable mind, and
also help by God, try to give us and teach us, try to give us and change the
whole environment there gradually, you won’t change it in a day, change it
gradually so that we should, those people there who are in authority should
also have interest in what you impart them. And then try to implement that
with all their minds so that the church should thrive. What do we mean the
church should thrive? We mean the church is the congregation and the church
contribute the nation and so the nation can live peacefully. Yes, but I mean,
it’s not only the church, you are helping us within this church, I mean, you may
not be these other churches but if you can help in this country, this church
made the nation. The Christians who were firm in the past who did not know
how to read and write some of them, some were partially educated to write,
yes, yes. And then if you can be assisted by God, to make your words
permeate into the minds of our authorities and then they rise up to the occasion,
if you leave now you know that you have sown a seed that will never die. Yes.

J: Thank you, Ntate. Thank you very much.

Next Man: Lastly, I think, what we could really recommend is that the pastors must really
expose themselves to documents like this.

J: Ntate, in fact, I wanted to ask you can I make a photocopy of this?

Same Man: Of documents like this.

J: I’ve not yet received this.

Same Man: If they don’t then this is one way of widening their scope.

J: Mm, hm.

Same Man: They’ve got to widen their scope. Right now let me tell you my pastor here, I
am a subscriber of government Gazettes that come in printing, and normally
when I get my Gazettes, I usually just give him so that he knows what is
actually happening in government because it is the government that is ruling
the country and we have got to reconcile with the government. The church has
to be there to advise the government where it has to do so, you see? And if the
pastor does not know anything, he’s in the office there, he doesn’t know
anything about what is actually happening then these are some of the things that will just go unchecked.

J: Yes.

Same Man: You see? Therefore it is necessary that he exposes himself to documents like this. He can read newspapers, yes, but the documents which are produced by government, he must know what the government is doing. The government is acceding to certain conventions, international conventions, on human rights, on all that, you see? And, you know, the pastor, the poor pastor is in the office, he doesn’t know anything about that. All he, now the next thing, the policy comes forward, he is not even aware that there is a policy. Now he goes to the church and he teaches about something which perhaps the government has actually passed where the church has not contributed. And he starts saying, “No, no, no, no, people should not do that,” and people are saying, “No, but, you know, the law says this.” You see? I means now the church was not in partnership with the government so the church has to be exposed, the church has to work hand-in-hand with the government because the government is the government of the people and the church is also the church of the people. The church is not just these walls. There are people who talk to people and they have got to be exposed to any institution that is, you know, connected with the people. Because, for an example, the government has got a policy on culture, you see? And if he doesn’t know that there is a policy on culture, then the church is saying something different then, you see? Then there are these two things which are at loggerheads. But if he knows that, by the way, there is a policy concerning this, then he goes to the government and says, “Look, I think this policy doesn’t seem to reconcile with this and that and that. You see, they work in partnership. But now, if the church does not do that, we don’t initiate doing that, you see, then the church doesn’t work in partnership with the government. And therefore there is a lot of confusion.

J: Mm, hm.

Same Man: There. Because the government has access to the people; the church has access to the people. So if that is the case, then these two institutions must work together so that the church is not embarrassed if I say, “But the government of Lesotho is saying this and that about culture.” And you say, “But my church, I don’t know, according to the church rules, this is not.” And he is going to say, “Now, but, Ntate, how could the government pass this thing? Where were you? Did you contribute towards that?” So it is very, very, very important that they expose themselves to government and all institutions.

J: Yes.

Same Man: Even non-governmental organizations.

J: Uh, huh.

Same Man: Because when you are talking about AIDS, you are talking about a pandemic which is affecting the whole nation. And it is a concern of the government and it should also be a concern of all these other organizations, the non-governmental organizations and also the church. So, you see, the pastor should not just be sitting in the office and saying, “Uh-uh, no, mine is the Bible.” What is the Bible saying towards the culture? What does it say towards this and that? Then there is that partnership. Then we are able to say, “OK, fine, we are not going to – we are aware that these institutions are together every time.” Otherwise you are teaching them anything there at school and then
when they come forward, and they are not exposed to some of these things [laugh] there is trouble.

J: Yes, yes.

Same Man: Do you see that?

J: Clearly, Ntate.

Same Man: Do you see that?

J: That’s --

Same Man: I don’t know what you can do but if they are not exposed, you can teach them, you can make, you know, the research as much as you can. That will not succeed completely. [laughing]

J: That’s part of the theological method that I teach and that is that first we must do social analysis…

Same Man: Exactly.

J: …we must understand our context…

Same Man: Exactly.

J: …then when we bring this into the process of hermeneutics,…

Same Man: Exactly.

J: …we can understand what our practice will be.

Same Man: There you are.

J: So that’s the method that I teach my students.

Same Man: There you are.

J: So, Bo-Ntate, I see the time has really gone. I want to just thank you all. Thanks so much for your time, your wisdom, the information. As I begin to make reports, I will be making a report to the church. Of course, I’ll be publishing hopefully some articles. Of course, I’ll be finishing a thesis. If ever you want to talk more or want to see the work that I’ve done, I will share that with you. So, thank you.

Man: Now I would like to see the thesis.

J: Yes, I will make sure that you do.

Same Man: Because that is the most important paper.
J: Bo-’M’e le Bo-Ntate, lumelang.

[greetings]


Man: [Sesotho]

[laughing]

J: No, Ntate. [laughing] I am a teacher and a pastor and I work at Morija Theological Seminary training pastors and I’ve asked you to be willing to spend some time with me today because I would like to ask you some questions about the training of pastors.

M: [Translation to Sesotho]

J: As you see, I have this recording device and I want to tell you why I’m asking these questions and then I want to ask you permission to record your voices.

M: [Translation to Sesotho]

J: I’m doing a study of theological education in the L.E.C. because we hope that we can learn some things that will help us to train pastors even better so that our pastors will be well-equipped and I’m doing this as a part of a research project for the PhD programme at the University of KwaZulu-Natal. So I have already interviewed groups like this from eight other congregations and I have spoken and had questionnaires from sixty baruti throughout the L.E.C. and if you will give me your permission, I would like to ask you questions. If there’s any time that you have questions of me, I would love to answer them. If there’s any time you don’t want to answer questions, then please, do not answer them. If there’s any time you want to leave, please leave. But I hope that you will stay and talk to me and I will tell you that when I have finished this project, I will be writing a paper and reports and so some of the things that you help me to learn might be included in the papers and reports and I’m asking your permission to let me record you and then to use the information that you share with me.

M: [Translation to Sesotho]

J: Joale, na, lea lumela?

[affirmation]

J: Kea leboha, Bo-’M’e le Bo-Ntate.

Man: [Sesotho]

M: [Sesotho] No, I was just, it was just a question as to whether all of us can speak English well.

J: Yeah.

M: But…

J: Can they?

M: There’s only one person.

J: Who speaks well?

M: No.

J: Who cannot.

M: Who cannot speak well.
J: OK.
M: The rest of the people can understand well.
J: OK. Alright.
M: E, Ntate.
J: So I would like to then go around and ask each of you to give me your name and how long have you been a member of the L.E.C.. So maybe from birth, maybe two years, maybe since you got married, so I would like to ask you. And when you speak today, I’m going to put this close to you so that we can record you voice if it’s OK.
M: [Translation to Sesotho]
J: Kea leboha, Ntate.
Refiloe: I am Refiloe [surname unclear]. Being the member of this church since I was born.
J: Thank you, Ntate.
Woman: [name unclear] I have been the member of this church since I was born.
J: Thank you. ‘M’e.
Second Woman: [name unclear] I have been a member of this church since I was born.
J: Thank you, ‘M’e.
Third Woman: [name unclear] I am the member of this church since I was born.
Second Man: [name unclear] I am a member of L.E.C., a bona fide member.
J: [laughing] For your whole life, Ntate?
Same Man: E.
J: Uh, huh. OK.
Third Man: [name unclear] I have been a member of L.E.C. church since birth.
J: Thank you, Ntate.
Fourth Man: [name unclear] I’ve been the member of L.E.C. since I was born.
Fifth Man: [name unclear] I am the member of L.E.C. since birth.
J: OK. Thank you. So you are all really L.E.C., right? L.E.C. ka ‘nete. [laughing] OK. Good. Good because I want to ask questions that really have to do with how the L.E.C. pastors are trained and the work they do. Now, something strange is happening today. I’m here with the pastor who used to be your pastor. And I want to let you know I’m not here just to find out did Ntate Moshoeshoe do a good job as a pastor. And I’m not here just to ask about Ntate Molalle or Ntate Mokhahlane, I think he used to be the pastor here, but all of the pastors that you have known in general.
M: [Translation to Sesotho]
J: Thank you, Ntate. So my first question is about the seminary itself at Koapeng, at Morija. I want to know what do you know about what pastors are taught and how they live when they’re at Morija Theological Seminary? Do you know anything about the seminary?
M: [Translation to Sesotho]
J: Yes. Oh, ‘M’e.
86 Woman: We are not very sure what they are being taught but we know that they are
87 being trained to be pastors but one thing we can say is that they are being
88 taught the Word of God so that they can pass it to us.
89 J: OK. Thank you, 'M'e. Others? Are there other people who have a thought
90 about that? Or would you agree with what 'M'e has said, that you’re not sure
91 what they’re being taught but you know they’re being taught the Word of God
92 so that they can pass it on to you. Would you agree with what she said?
93 [affirmations]
94 J: Yes, OK, many people are nodding. Anything else that you think about how
95 they’re being trained? What else do you think? How do they live at the
96 seminary? Do you know how long they’re at the seminary?
97 Woman: I think they’re there for five years. We are told they spend five years there.
98 J: Yes. Yes, the programme takes five years for baruti and three years for
99 baboleli and the baruti go for three years and then, on the fourth year, they’re
100 sent to a parish to learn from the congregation and the pastor and then they
101 come back for their fifth year where they spend at Morija. OK. I want to ask
102 you what do you think life might be like for the students while they’re living at
103 the seminary with other students? Is everybody understanding? We’re
104 speaking English today.
105 M: [Translation to Sesotho]
106 Woman: [Sesotho]
107 J: Kea leboha, 'M'e. Ntate?
108 M: We believe that they lead a holy life or, I don’t want to say pure or, that life
109 that encourages holiness so that they can pass that on to us. E, Ntate.
110 J: Thank you. 'M'e?
111 Different Woman: Ntate Moshoeshoe’s wife, 'M'e 'M'asenate, used to tell us that life there
112 is very difficult because the shortage of funds.
113 J: OK. Yes, I’ve heard that before. Thank you, 'M'e. Others? How do you
114 think they live when they’re at the seminary? Bo-Ntate, le nahana eng?
115 [laughing]
116 J: Well, I’ll wait. I’m sure you’ll have thoughts on other questions, OK? Well, new
117 what I want to ask you about is not what do you think happens at the
118 seminary or how do you think they live, but when you think about the work of
119 a pastor, what do you think the seminary should be training pastors, what
120 should pastors know when they come to serve churches?
121 M: [Translation to Sesotho] What should the seminary teach them, not what it is
122 teaching them.
123 J: Right. Yeah…
124 M: E, Ntate.
125 J: Yeah. So, and really I’m asking you, in your opinion, what are the things
126 pastors need to know to do a good job?
127 M: [Translation to Sesotho]
128 Woman: This time I’ll put it in Sesotho.
129 J: Thank you, 'M'e.
J: OK, so faithfulness and living the life of faith. Is that, or no?
M: Yes.
J: And? But there was more than that, wasn’t there?
M: Yes, they need to be equipped, I think. - [Sesotho] – also means how does a believer, how does an individual believer live or how do they think, the characteristics of a good Christian, I think.
J: OK.
M: E, I think that is what it means.
J: Thank you. Ntate?
Man: [Sesotho]
J: Ntate, OK. I think I got that but please…
M: E, Ntate. Good manners so that they behave well wherever they are.
J: Alright. OK.
Woman: [Sesotho]
J: E, ’M’e. OK.
M: They should learn, they should also learn about how people think, how the society behaves because they go to different societies, and within these different societies, there will be people of different ideas and opinions, yet a pastor has to make sure that all these different opinions can be brought together to form sort of one thing.
J: OK. Ntate?
Man: [Sesotho]
M: They should be taught to be able to approach, to disseminate the message they carry effectively.
J: OK. ’M’e?
Woman: [Sesotho] Guidance and counselling. [Sesotho]
J: And, before you translate, I think I understood everything you said but, so would you say that the moruti is one of the main people that people go to when they have troubles?
M: No.
Woman: [Sesotho] Guidance and counselling. [Sesotho]
J: Yes, would others agree with that?
M: No.
M: My Sesotho’s terrible, so I always have to…
J: …see if I know anything. [laughing] Alright, thank you. Alright, others, what
should pastors be taught so that they can be effective pastors and faithful
pastors? While you’re thinking about that, I’d also like to ask you to give me
an idea of what is – why do we need pastors? What’s the importance or work
of these baruti?

Woman: [Sesotho]

J: OK.

M: The, the…

J: Evangelism then, huh, that’s part of it.

M: Yes, yes. [laughing] So good.

J: So they are entering into the Christian faith and that’s important. She must
have said more than that.

M: Yeah, no, no, the only thing that is more than that is that they should start them,
they should be able to start them…

J: As very small children.

M: Yes.

J: Even in schools.

M: You got it. You got it.

Well, I want to move on and I’m going to ask you questions about several
different areas. This was just to get an idea of who pastors are and what they
might be doing. Now I want to ask you have there ever been pastors sent here
for their internship year? Ntate Moshoeshoe, have you…?

M: No, Ntate.

J: OK. So have you all lived here and has this been your parish for your whole
lives? Or have you been in other parishes?

[some comments]

J: Mokhotlong feela.

Man: Yeah.

J: OK. Kaofela?

Man: Yes.

J: OK. Alright. Thank you. So you have not been in a church where a student
pastor has come for a year. OK. So what I’m going to be asking you is not
from your experience of student pastors but about your thoughts. Do you think
it’s a good idea that the seminary sends students out to stay in a church for one
year.

Woman: Yes.

J: Moshoeshoe, can you make sure they understand?

M: [Translation to Sesotho]

Woman: I think it’s correct because it’s then that they are going to learn how to deal
with people practically, not just as they have been taught there. Then they will,
then understand how people are. So I think it’s correct to do that.
So many of you have said it’s important for pastors to know people, to know how to behave well, to deal well with people. Would you say that that’s one of the very important things for pastoral training?

Woman: Yeah.

J: OK. ’M’e, what do you think?

Different Woman: I think just as ’M’e said, it’s a practical part of their training.

J: OK. And so would you say it’s necessary? They need that?

Same Woman: Yes.


Man: I think it is very important because it gives that student time to make the people at the parish – people tend to misinterpret the Word of God as many as we are. So, for a student, it’s a good chance to find how people can misinterpret the Word of God so that when he gets back to the school, it’s a challenge to consolidate all the different ideas to leading to a goal of transmitting the Word of God in one way.

J: Mm, hm.

Man: Thank you, sir.

J: Thank you. Others?

Man: I think that is all.

J: Alright. Thank you, Ntate. Well, so, what I want to ask now is, this is my third area, and that is when pastors have come to your church, does it seem like they have skills that fit your community? Do they know how to do the things that this community and this congregation needs them to know how to do? If yes, what are some of the things they seem to know very well? If no, what are some things maybe we should work harder on training them to do and to know?

M: [Translation to Sesotho]

J: And remember, I’m not just asking how Ntate Moshoeshoe was [laugh] I’m asking about all the pastors. It’s weird, it’s strange because he’s here today.

M: OK. [laughing]

J: He always goes with me but never to his old parishes.

M: Yeah. [laughing]

J: ’M’e?

Woman: [Sesotho]

J: Alright, we’ll let her think a little and who? Ntate?

Man: I think as many as we have had they differ because they are individuals.

J: Yeah.

Same Man: Yes, but for most of their time being with us, they seem to have a good skill of giving us the same message.

J: Mm, hm.

Same Man: So this gives us a clue that at the seminary there is only one language spoken.

J: Mmm.
574

Lay Focus Group: Mokhotlong

255 Same Man: They have that common issue of translating the message in one way. One would expect that Ntate Moshoeshoe can interpret the message this way, Ntate Jeff this way, and the like but it seems they talk one language.
256 J: Mm.
257 Same Man: And this is very good on our side.
258 J: Now, Ntate, earlier you also said ‘one message.’
259 Same Man: Yes.
260 J: What is that message? Could you help me to – just in a few sentences – what is the message that they seem to bring?
261 Same Man: The bring the message that we should only know that Jesus is the son of God.
262 J: Mm.
263 Same Man: We don’t say anything parallel to that.
264 J: Mm, hm.
265 Same Man: You see. And the one concern, or the intention of God, it was man and the love of God. They have one common issue of passing the message to us.
266 J: Mm, hm.
267 Same Man: You see, there is no other different message from one or against the other. This is what I envoy.
268 J: OK. Thank you. Do others agree with Ntate about this and also about what he hears as the message? Is that the message you hear from your pastors?
269 [affirmations]
270 J: Yes, OK. Most people are nodding their heads. Alright, anything else? ’M’e, I think you’ve had time to think now. Do you have anything to add about – are there things the pastors have done well when they come and are there things that they really could do better, that we could help them with at the seminary?
271 Woman: No, they have all done well.
272 J: They have done well.
273 Same Woman: Yes.
274 J: Good. They’ve sent all the perfect pastors to Mokhotlong. [laughing] Alright.
275 M: E, Ntate.
276 J: Or even attractive.
277 M: [laughing]
278 J: Ba batle can go both ways. Ntate?
279 Man: One interesting issue with our pastors is the common assistance they have to insist on our children that they must abide by the advices of their parents. This is unlike in other churches. This is a task with the L.E.C. that the youth be advised.
280 J: Mm.
281 Woman: And to comply with the orders of the parents.
282 J: OK. Alright.
Lay Focus Group: Mokhotlong

297  Same Man:  Thank you, sir.
298  J:  Thank you.  Other thoughts?  Ntate?  No?  You’re very quiet.  Other thoughts?
299  Oh, yes.  Now I’m interviewing pastors.
300  M:  [Sesotho] You know, it’s, I’m still considered pastor - [Sesotho]
301  J:  Since you all speak English very well except for one, maybe we should ask
302  Ntate Moshoeshoe to leave us.
303  M:  Yes, I was…
304  J:  [laughing]
305  M:  I was going to suggest…
306  J:  OK.
307  M:  …that he takes, he take, he writes for you.
308  J:  Yeah.
309  M:  So, because, really, I can look at Bo-’M’e le Bo-Ntate and I still feel like I’m
310  part of them.
311  J:  Ah.
312  M:  So, I may as well just…
313  J:  OK.
314  M:  …have some time out.
315  J:  Alright.  Well,…
316  M:  E, Ntate.
317  J:  …what do you all think about that?  [Sesotho]
318  [several talking at once]
319  M:  [Sesotho]
320  Man:  [Sesotho]
321  M:  Ntate’s saying it’s OK.
322  J:  Yeah.
323  M:  E, Ntate.  I think everybody says it’s OK.  [Sesotho]
324  [affirmations]
325  Woman:  [Sesotho]
326  M:  Kea leboha.
327  J:  It’s OK that you stay here?
328  M:  It’s OK that I stay and I write.
329  J:  OK.
330  M:  E, Ntate.  [laughing]
331  J:  But I want to ask you, please to just speak truthfully if there are things that
332  have been…because I’m not asking you if he’s a good man or Molalle, I’m
333  asking about the training they received.
334  M:  Yeah.
J: And how it shows forth in the work that they do and what training you think is important and what pastors need to do. So, let’s move on. There are three big issues that I want to ask about and I’ll tell you now what they are. One is Basotho culture. Sometimes the church and the culture speak to each other and sometimes they speak an interesting language. Also, poverty. I think that there are some people who live around Mokhotlong who maybe experience poverty, who are poor. And the third one is HIV and AIDS. I think that that’s an issue as well. So I want to ask you when pastors come to Mokhotlong, and when they have been trained at the seminary, are there important issues about Basotho culture that you think are important for pastors to know?

M: [Translation to Sesotho]

J: OK. Ntate.

Man: E, Ntate. [Sesotho]

M: They should know and understand our culture so that when they teach and when they preach and when they do all their ministerial activities, they do all those considering our culture.

J: OK. And other? What do you think? Do you agree with Ntate?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. Now let me ask this: Ntate said that they should know these things. Do they? Do your pastors seem to understand the culture well and are they able to relate well the things that happen in church with the cultural surroundings?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.

J: OK. And would you agree with what ’M’e has said, that that seems true that in some ways, pastors and church elders don’t see culture favourably? Would you say that is true?

M: [Translation to Sesotho]

Woman: [Sesotho]

M: It seems like pastors still don’t understand the culture very well is as much as even some church elders and some parishioners don’t seem to understand the culture very well. Some people think doing culture is somehow pagan or outside the Christian teaching.
J: But, Ntate, if you are an L.E.C. member and a Mosotho at the same time, what do you do? Some things that you mentioned, let’s – bohali…

Same Man: Yes.

J: …lebollo…

Same Man: Yes.

J: …polygamy…

Same Man: Yes.

J: …Those are the three main ones that we see often and that I think are even in the constitution.

Same Man: Constitution, yes.

J: Now, maybe you don’t want to tell this lekhooa,…

[Some comments]

J: …but, don’t you and your families participate in these elements of cul – and well, there’s another thing. Balimo?

Same Man: They do.

J: They do.

Same Man: Yes.

J: [laughing] [Sesotho] “They do…but you?” – you asked him if he is included in this ‘they’ and I think he agreed that he was so I thought you might want to get the Sesotho in here since it’s pretty key.

Same Man: [Sesotho]

J: [laughing] OK.

J: [laughing all around]

J: Kea leboha, Ntate.

Same Man: Thank you.

J: [Sesotho] So what do you do? It sounds like culture is very important. You know, I’m an American and my culture’s very important to me and my church is very important to me. So I think that it must be as Ntate says, as a Mosotho culture is very important to you and church must be so what happens when you consider the constitution and these various things? For instance, balimo and lebollo and bohali and polygamy? What can we say about that and how can the pastors, how can we help the pastors to work with you so that we can find something that feels right?

Man: [Sesotho]

J: OK.

M: We need to help our pastors deal with, to formulate, to formulate the church constitution or regulations in such a way that they do not collide with, they don’t conflict with the culture. We need to help our pastors, maybe to teach them to a level where it will be possible for them to think that way.

J: So, to bring some change in the constitution even?

M: Yes.
Lay Focus Group: Mokhotlong

J: Do you think it’s important that the constitution and the culture are closer to each other? Yeah?

M: E, Ntate.

J: OK. 'M’e and then 'M’e and then Ntate.

Woman: [Sesotho]

J: Thank you, 'M’e. Ntate Moshoeshoe.

M: E, Ntate. 'M’e says we do have culture and culture is very important in every nation. But in Sesotho culture we may have to, according to our understanding, we may have to select some of the things, for example, polygamy. She doesn’t see polygamy as marriage but just an encouragement of adultery.

J: Mm. OK. Thank you, 'M’e.

Next Woman: [Sesotho] They turn to confuse us. [Sesotho] which side to take.

J: OK.

M: [laughing to Jeff] - We take culture more than that [laughing]. She says we, culture is important, the church is important. But when the two conflict, it brings a confusion in the person who has to participate in both. And then, in the long run, the person doesn’t know whether to choose church or to act according to church or according to culture. And as far as I know, most of the time those will be acting towards culture than church because church comes only once a week most of the time. [Sesotho]

J: Now you’re into commentary but I was going to suggest the same thing anyway, but… Ntate.

Man: Thank you, sir. I really believe that it is necessary that the constitution of the church be revised with regard to the three principles we have quoted. Because I am saying Basotho are very, very clever people. We believe in the constitution of the church. We believe in our customs. We also abide by the constitution of the country. Up until the constitution of the country has repealed some of our customary issues, it will take us time to take account of the sub-regulations. So I think the constitution of the church must be moderate until it can be nationally recognized.

J: Mm, hm.

Same Man: So, that is why I was saying it will still take pastors a task of bringing us, motivating us towards observation of these issues. So I think this is how far I could go with the issue. Thank you, sir.

J: So, if a change like that came and it were moderated,…

Same Man: Mm, hm.

J: …could it be moderated in a way that still honours the gospel that you read about in the Bible? Do you see a way that culture and the gospel can live together well?

Same Man: Oh, Yes.

J: Yes.

Same Man: Yes.

J: OK. Others? Do you see a way that…? Alright. Now, although 'M’e has said with regard to polygamy, she thinks that that’s not necessarily the best way and
it may be one of those things that has changed over time. But the main things that I was mentioning, bohali and lebollo and even balimo might be interpreted – could they be interpreted in ways that honour the gospel and honour the culture at the same time? Ntate Moshoeshoe?

[Translation to Sesotho]

Same Man: Yes, sir. I think, like I said, Basotho are clever enough. Had it not been because when the missionaries arrived here, they blamed these celebrations, the Basotho celebrations, you see, like balimo and the like, the situation should have, would not be like this.

J: Mm.

Same Man: If the Basotho were left to do what they do at their homes, and only influenced to attend the church, Basotho wouldn’t be a problem, and religion. If they know they are left to play their ball, and this side they play tennis, they play both balls, you see. This is how our culture and religion go together. Still maintaining that as Christians like we are now, we are here to assist our pastors so that we talk to our people at home, to bring them, we mobilize them until we talk one language. They can abdicate from most of the unnecessary issues in their custom through our assistance. Thank you, sir.

J: Alright. Others? What do you think, Ntate?

Different Man: [Sesotho]

M: E, Ntate. Ntate agrees with Ntate but makes an example of lebollo. That what needs to be done is to let both church and lebollo practitioners to understand that each of them, each has, each section has its own field or role to play within the culture but also a place to do, to play that role. It may not be appreciable to have the babolli [those who are going through the initiation process] here in front of the church while the church is in session or even to have babolli at the church invades the babolli practices wherever they are. So he’s saying the two should be let to, to be made to understand that they can co-exist. E, Ntate.

J: OK.

M: And that is what the constitution, I think at the end he said, that’s what our constitution should be able to do.

J: OK. Alright. Ntate and then ’M’e.

Man: [Sesotho]

J: Ntate, kea leboha.

M: Some, like ’M’e said, some cultural practices should be eliminated such as sethepu, polygamy, which is, which Ntate said, also considers as just a promotion of adultery. E, Ntate.

J: And not only eliminated but I heard him saying we should move forward really.

M: Yeah.

J: Right?

M: We should move forward.

J: OK. Alright. Thank you, Ntate.
Woman: [Sesotho] Kea leboha, Ntate.

J: Kea leboha, ’M’e.

M: ’M’e is encouraged by the fact that the babolli are no longer just confining themselves to the most remote areas with their privacy but they also work together with the health ministry or department to get some medical expertise wherever it’s important. But there’s one thing that she doesn’t like about them is that sometimes they will just capture people. You go by the mophato sometimes they will just grab you and say, “You have seen what you should have not seen and so now because you have seen, now you should be part of it,” which is, of course, not good – which may even drive other people to believe in that. The government should just abolish the practice if it is going to force people into it rather than having individuals volunteer to join.

J: OK. Alright. Thank you, ’M’e. [Sesotho] [laughing] ’M’e.

Another Woman: [Sesotho]

J: Thank you, ’M’e. So, I heard some about polygamy…

M: Yes.

J: …and HIV/AIDS don’t live well together because…

M: Yes.

J: …it’s difficult and also at lebollo sometimes we’re using this one blade…

M: Yes.

J: …for many people…

M: Yes.

J: …and that can be a problem.

M: E, Ntate.

J: Although, I heard ’M’e mention earlier that medicines and things can be provided by the health service, that might help. But the end of what she said I didn’t get.

M: I think the end is that – [Sesotho to woman]

Woman: [Sesotho]

J: OK.

M: The pastors should be, not only to us who are in the church, but also to talk with people who are actually practicing these things. I think what she’s trying to say is the church may have some dialogue with the babolli.

J: Ah, OK.

M: …to say, “’M’e, what, don’t you think it’s important to do your practices but in a little different way?”

J: Yeah.

M: “That will be helpful for the society.”

J: I want to move on but there are two things I want to say first. One: about two months ago the government of Lesotho held a stakeholders’ meeting on lebollo. And they invited babolli and baruti and lots of different people to come together. I haven’t yet seen the paper they came up with but at least the government sees the need for that and they’re beginning to do the work. I was
encouraged and I know that the L.E.C. was asked to send representatives to be a part of that stakeholders’ meeting.

M: [Translation to Sesotho]

J: The other thing – I want to go back, Ntate reminded us a couple of times that Basotho are clever. And one thing he was suggesting is that Basotho can figure out a way to solve problems. And so, in the future, we know good things can come. But there’s another part of that I also heard. Sometimes I say a Mosotho is like ‘mutlanyana.’ You know, I love to read litsomo,…

couple of “e”s

J: …and a Mosotho knows how to eat Tau’s meat and also escape. And to trick Hlolo and to take the children from Nkoe and to nail Tau’s tail to the roof.

J: [laugh] So what I wanted to ask is this: because Basotho are very clever and know how to deal with hard times, is it possible that one of the things that many people do in order to make this hard time of culture and church easy is to live two lives? Do you find that you come to church and you live one life and then you go to your home and you live a different life? Because you need, you want both lives. But they don’t seem to want to share with each other. Do you see what I’m asking? Moshoeshoe, can you…?

M: [Translation to Sesotho]

J: OK, Ntate.

Man: E, Ntate. Kea leboha. [Sesotho]

M: Ntate says the Israelites had their customs and they were still able to worship God and we can – he doesn’t see a problem in that.

Other Man: Yes, that can happen. I tell you that most of Basotho do not attend the church. They are dealing with their customary issues. At you’re surprise, when they have one member dead in the family, they will tell Ntate to consult the pastor to go and bury the deceased.

J: Mm, hm.

Same Man: That they know that they cannot do it on their own like in the past century. This time they say, “Ntate, go and ask the pastor ‘I have the deceased here, he must come and bury.’” You see, so they know they can [unclear] all this too.

Thank you, sir.

Woman: [Sesotho]

J: ’M’e, kea leboha. Can an English speaker help me with some of what she said? [Moshoeshoe had temporarily left the room]

I didn’t get, I know she talked a lot about polygamy and how we find it in the Bible…

Man: ’M’e says polygamy is revealed in the Bible as an example from Abraham, Jacob, King David and to her observation, Christianity it start to, I mean to say, from such roots. So if, as Basotho, we are expected to follow what is in the Bible, then it means it’s a challenge unto us whether we insist keeping on the same example in the Bible with regard to polygamy. Then, therefore it means it is going to take us time. But, really, of late polygamy would be part of, I mean to say, propagating what you call adultery. You see?

J: Mm.
Lay Focus Group: Mokhotlong

600 Same Man: This she doesn’t consider very important. We have to take it up as a challenge though it might take time. Like of late, some of those people had reasons to have so many wives. But of late, in our time there are no valid grounds for polygamy since we are enjoying the principles of adultery which doesn’t benefit us so this thing calls for our attention too. And I was also going to assist on the same, or stress on it that originally with the Basotho tribe polygamy was a pride in regard to the royal families, you see. It was a pride for a chief to have as many wives as he wanted. And the subjects understood that they had no part to imitate the chief. That was the issue confined to such families. But now, it’s only done even by the unwealthy people and this is why we have, like ’M’e here was saying, now this is going to take us into the track of the HIV and AIDS, you see. And I also say I’m sure polygamy should not be encouraged by our church. Then our constitution should be revised so that our pastors and we as Christians we should keep on counselling each other with regard to the importance of polygamy. Because it can only be repealed by law, you see. But as Christians we should keep on counselling and our pastors should take it up as a challenge to counsel Basotho with regard to the importance or the validity of this custom, this practice. Thank you, sir.

618 J: Thank you. Thank you. I want to ask if I can take just about twenty more minutes to talk about poverty and HIV/AIDS. I’m so appreciative of all the time you’re sharing with me. Is it OK if we spend about twenty more minutes? OK, thank you so much. So, when pastors come to serve churches, do you think that they are well-equipped to help deal with poverty in communities and do you think poverty is an issue here in Mokhotlong?

624 M: [Translation to Sesotho]

625 Woman: [Sesotho]

626 M: We have poverty here and our pastors encourage us to trust in God that God will care for us but also work hard to provide for ourselves and we try to do that.

629 J: OK. Others? ’M’e.

630 Other Woman: [Sesotho]

631 M: Amongst this poverty our pastors encourage us to give and to share and in this way they really assist us to participate against of poverty among us.

633 J: OK. Anyone else? OK. Let me just ask then – and this, I think, touches upon similar issues but – HIV. What do pastors or should pastors know and be able to do with the churches around HIV? Is HIV and AIDS an important issue here in Mokhotlong? And have pastors been well-equipped to help the congregation and lead the congregation with regard to HIV and AIDS? Just tell me, what do you think about the importance of the ministry of pastors and the church together and HIV and AIDS?

640 M: [Translation to Sesotho]

641 J: OK. ’M’e.

642 Woman: [Sesotho] Kea leboha, Ntate.

643 J: Kea leboha, ’M’e.

644 M: We do have HIV and AIDS among us in this district and our pastors teach us and encourage us not to stigmatize but to support those who are infected and affected. And this is very important because counselling is very important to the person who’s deep in this disease. And also it would be important for the
Lay Focus Group: Mokhotlong

Boramephato (leaders of the initiation schools) to be encouraged to take their people, for the part of circumcision, to take their people to the hospitals or to invite the hospitals to do that. Medical expertise to do that because then those people would do that in a medically, hygienically acceptable manner.

M: But she said she knows that that is just tantamount to attempting to stop Senqu using a spade, to building a wall…

J: OK. Yeah.

M: …up on the Senqu and using your – you don’t make it. [laughing]

J: It’s an uphill battle, I see.


Woman: [Sesotho]

M: We have HIV and AIDS; we have poverty in this district and some of our people contract HIV due to poverty. Some find themselves exposed to acts that would lend them to the infection of the disease. And maybe our pastors need to teach us and to help us realize that it’s not, that we should not be trying to find or to live out of our means, out of the bounds of our means. So that we can be satisfied with what we have because otherwise wanting more than that sometimes leads us into catching this virus.

J: OK. I guess I, is that through transactional sex as one way maybe?

M: Yeah, [Sesotho to the woman for confirmation]

Woman: E.

M: Yeah, it’s through transactional sex.

J: OK.

M: E, Ntate.

J: Alright. Thank you. Others on this? Let me just ask do you think pastors should be teaching and leading and working with the congregations about HIV and AIDS? Is that something a pastor should do?

M: [Translation to Sesotho]

[affirmations]

J: Why? Why is it the job of a pastor?

Man: [Sesotho]

J: OK.

M: Because pastors lead.

J: Yeah, and they become a centre of a community in many ways.

M: Yes.

J: OK, yeah. Would you agree with Ntate?

M: [several “E, Ntate”]

J: OK. Alright. Other things on this? If not, I have only one more question. Ntate?
Man: I think poverty and HIV and AIDS are threats to life so that is why a pastor has to work with congregations.

J: Hm.

Same Man: With regard to these. But I’m saying Lesotho has been so unfortunate since 1966 because of this political science. The politics of Lesotho has divided the nation into so many groups and, as a result, the Basotho have lost their original behaviour of working in cooperatives so that poverty took chance and at the time. Coupled with the unemployment then the graph of poverty goes higher. At the same time, since 1966, all the governments in Lesotho have been so stressing, over-stressing I’m saying, over-stressing on the rights of the youth. And because of that, up till today, because of that, the youth are going outside the controls. Because they consider the government to be recognizing their rights beyond the concept of the responsibility of the parents so they are overriding the commands in the family. This is a task and that’s where HIV and AIDS has a chance. And the pastor has a job. Thank you, sir.

J: Thank you. This is my last question – and that is I want to ask each one of you if you could be a lecturer at Morija Theological Seminary and you could train the pastors, what’s the most important thing you would want to make sure a pastor knows or knows how to do before she or he comes to the parish? So I’m asking you personally, what’s the most important thing a pastor must know or know how to do or learn how to be that you would teach? And I’m not asking if you’re an expert, I’m asking from your heart what’s the most important thing pastors should learn?

M: [Translation to Sesotho]

J: Ntate.

Man: [Sesotho]

J: Kea leboha, Ntate. So just to make – not only to teach but to live by love.

M: E, Ntate.

J: OK, alright. ’M’e.

Woman: [Sesotho]

J: OK.

Same Woman: [Sesotho]

J: OK, so love and truth and all the other things that are taught really fall under that, and, of course, peace but that comes with love and truth. Is that…something…

M: E, Ntate.

J: ..like what she said?

M: Yeah.


Man: In addition to what ’M’e and Ntate have said, I can say the pastor must be the good example.

J: OK. Do you want to say more about that, Ntate?

Same Man: Uuhh…
J: I mean, I understand, good example, if you have more to say, I'd love to hear it, OK?

Same Man: [laugh] OK, thanks.

J: OK. Ntate.

Other Man: [Sesotho]

J: OK, so working with people and even servanthood I think I heard, is it?

M: Mm, hm.

J: Is there more than that that you’d like to say for the record, that he said, or did I…?

M: I think you have said it.

J: OK. Alright. Others?

Next Man: In supplement, the pastor has to know about Basotho, their interests and dislikes and how to address them.

J: Mm, hm.

Same Man: With the objective of bringing them under one roof of Christianity. Thank you, sir.

J: Thank you. ’M’e.

Woman: [Sesotho]

J: OK, so really to know about the person…

Same Woman: E.

J: …and the problems and the good things that people encounter and be able to listen well…

Same Woman: E.

J: …to hear what those things are with people…

Same Woman: E.

J: …all of their lives, not just little parts.

Same Woman: E.

J: Is that fair? What else did she say?

M: Yes, yes, Ntate.

J: There’s no more to add to that?

M: No.

J: No. I’m going to sack Ntate Moshoeshoe because I’m doing all the translating.

M: [laughing]

J: [laughing]

J: No, thank you, Ntate. I sometimes don’t hear anything. ’M’e, I asked, I think maybe you were out – I asked everyone if you could be a teacher at Morija, what one thing would you want to make sure the pastors learn before they come to serve churches? What would you want to teach? What should pastors really know, and I think I’ve heard from each person and I’d like to hear from you.

Woman: [Sesotho] - Born Christians - [Sesotho]
Kea leboha, 'M’e. Ntate, I know I didn’t get all of that.

They should know that the people, in addition to the fact that they know that when they come to parishes they will find people of different faith levels, but they must be ready to say where someone is, where do you find someone who thinks they believe but don’t really get it? The goal of a pastor should be to build up on what they find, to reform, to transform and to say, “Yeah, what you have got is OK but this is a better way to do it.” E, Ntate.

OK.

E, Ntate.

Bo-'M’e le Bo-Ntate, I want to thank you very much for taking this time and for sharing your wisdom. The reason that I’ve been asking lay people these questions is because you are the church and there is no church if we just send pastors out and there aren’t all of you and you have wisdom of many years. All of you said to me you’ve been in this church, in the L.E.C. your whole lives. And I want to thank you for sharing this wisdom and I’ve heard many things and I appreciate what I’ve heard and I’ll be writing those things down. If, when I’m finished – I should have my report and my dissertation and everything done in the next seven or eight months – when I’m done I’ll make it available to the church and if you ever want to see it or if you want to contact me at the seminary to find out what other people were saying, I would be glad to do that. But most of all, thank you so much for sharing with me today.

[Translation to Sesotho]

Are there any final comments that they want to make?

[Translation to Sesotho]

Nothing. Alright. Then, thank you very much, very much. And I’m turning off the recorder now. [laughing]
J: Now we’re recording. This is a the National University of Lesotho and I’m with about ten students of the National University of Lesotho who are members of L.E.C. congregations. As I said before, my name is Jeff Moore and I teach at Morija Theological Seminary and I also teach part-time here at NUL and I’m working on the PhD degree at the University of KwaZulu-Natal. I’m doing research on theological education in the Lesotho Evangelical Church. As I spoke to you before when I gave you the information sheet, I’m asking if you would be willing to be interviewed by me as a group tonight and I’m inviting you to have a discussion with me about theological education. I’m also asking your permission to record the words that we say tonight on this digital device. I’ve asked you each to give me a name that you’d like use for yourselves and let you know that if you choose not to use your actual name, that’s fine, I’m only interested in whatever name you would like to give me and I’m hoping that you’ll be very honest in the things that you share with me tonight. Does everyone understand what this interview is about?

[affirmations]

J: OK. I’m seeing everyone is nodding ‘yes’ or saying, “Yes.” Thank you. Are you willing to be recorded on this digital device?

[affirmations]

J: Alright, again I’m seeing that everyone is agreeing. Let me let you know that if at any time you don’t want to participate in this interview or you want me to stop the recording, please let me know. You can either just walk out, of course, or ask if I can turn off the recording. I’m hoping that we can have a good, honest conversation and, as I said before, the things that we say will be typed into a transcript and will be used in my thesis at the University of KwaZulu-Natal, may be used in other reports to help the L.E.C. as it plans future theological education, and my also be used in journal articles and things of that sort, academic presentations. Is that OK with you?

[affirmations]

J: Alright, I see consent from everyone. Is it not OK with anyone? No, OK, laughs. Alright. OK, so, I’m also not offering you any money for this interview or anything like that. Do you understand?

[affirmations]

J: OK. Alright, would you still like to proceed?

[affirmations]

J: OK. Thank you very much. I’m going to go around and ask you please to say into the microphone the name that you’ve given. Yeah, [laughing] you want to remember it. [laughing] And if you’re willing to give a congregation that you’re from, that’s fine. If you’re not willing to say the congregation you’re from, let me know how long have you been a member of the L.E.C.. And, finally, thank you for being willing to speak in English for this interview. I really appreciate that. Alright, Ntate.

Makana: My name is Makana.

J: Alright, and how long have you been a member of the L.E.C.?

Makana: I don’t quite remember but it’s for a long time.

J: A long time, OK. Thank you.
Ramakhula: Ramakhula.

J: Ramakhula, and how long have you been a member of the L.E.C.?

Ramakhula: Couple of years.

J: Couple of years. OK. Thank you.

Ntsasa: Ntsasa.

J: Ntsasa, how long have you been a member of the L.E.C.?

Ntsasa: Since I was born, I think.

J: Alright. Thank you.

Ramashamole: Ramashamole. Maybe ten years right now.

J: Ten years right now. OK. Thank you.

Lisemelo: Lisemelo. I’ve been a member for about say sixteen years, I think.

J: Sixteen years, alright, thank you very much. Can I ask if people can speak more loudly?

Rethabile: Rethabile, since I was born.

J: Alright, thank you.

Libuseng: Libuseng. I’ve been a member of this church since I was born.

J: Thank you.

Elliott: Elliott K.M. I think I am also, yeah, from when I am born.

J: OK.

Pitso: Pitso, until quite recently, I’ve been a member of this church.

J: Alright.

Mokitimi: Mokitimi, Elliott, since I was born.

J: Alright, thank you very much. Now I’m going to ask you to put your names out so that I can read them as we talk and I’m going to just ask you some questions and at any time if you want to be one to answer the question, just speak up and I’ll come over to you with the microphone. What I want to ask is this: when you think about what baruti do in the L.E.C., what pastoral ministry is, what does that mean to you? What does it mean for someone to be an ordained pastor or a pastor in the L.E.C.? And, as we said earlier, I’m mostly thinking about baruti and not about baboleli. So what does it mean to be a pastor in the L.E.C.? Alright, Elliott.

Elliott: I think it is the inspiration. Most of them used to say that they have been inspired to be the pastors then I think that is what make them to be pastors.

J: OK. Anyone else? Yes, alright, Makana.

Makana: One thing that one would think of is when we look at the pastors, we look at them as the role models to our lives. They play important role to show us, to guide us on what things to do.

J: OK. Alright. And are you saying, Makana, that pastors are role models or they should be role models or both or neither? [laughing]

Makana: In actual fact, they should be…

J: They should be.
Makana: ...the role models.

J: OK.

Makana: Yes.

J: Alright. What else do you think about when you think about pastoral ministry, anyone else? Yes, Mokitimi.

Mokitimi: Yes, those are the people who teach us about God, who is God, where is God, and how can we follow Him? And then the result that we can get from their words, from the God’s words and everything that can lead us to God. Thanks.


Pitso: Yes, I do think, according to my own point of view the most dominant factor concerning the pastoral ministry is to see to it, that they facilitate what we can refer to it as ecumenism. That is seeing to it that we, as Christians, via the entire country, or worldwide, we become one thing, try to unfold that which United Nations [unclear] to us regarding religion or spiritual-wise.

J: Alright. Pitso has mentioned ecumenism and I think that that’s an important point that you’re making. I want to ask have you seen the L.E.C. pastors that you’ve had a chance to know encouraging ecumenism?

Pitso: Exactly, sir.


Ntsasa: OK, when I think of a pastor, especially the pastors of our church, yes, I think of people who have decided to take a very hectic role and I think they should, OK, I realize and I really believe they should be well-devoted in what they are doing and I’m very grateful I found, OK, almost all of them to be so.

J: OK. You mentioned a hectic role. What makes the role of the pastor hectic?

Ntsasa: Because if you are a pastor, all eyes are on you. Everything you do people are looking at what you do and most of the people are always looking at what, to pick out of you which is wrong. And the minute you do something wrong, because you are a pastor, you will be accused more than anyone else would be. And I think it’s very hectic because no one can be perfect and people always do mistakes but they should be very careful not to.


Ramashamole: Most of the times during bad times, especially I have seen this happen in my village, some people go to pastors when they have something bad that has happened to them and they, pastors may come on the rescue, console them and see to it that they are alright.

J: OK. Thank you. Rethabile.

Rethabile: What I think is pastors should be like Jesus or should do the work, they should represent Him on this earth. They should follow His steps and do what He was doing, try to resemble Him, I think.

J: OK. Are pastors the only ones who should represent Jesus?

Rethabile: Not the only ones but they should, just because they are the one who are the leaders of the churches. They have to be real leaders, show us the way to reach or to be God’s people.

J: OK. Yes, Libuseng.
Libuseng: Normally the work pastors do it’s very important to the community at large. It’s a fact that normally people do not show up in churches but when a person has a problem, the first person to come to mind is a priest. We normally go to priests when we have problems. And when everything goes well, nothing, we do, we don’t go to churches and they are normally willing to help.

J: And do you think that’s the best way, to just go to a pastor or priest when you have a problem?

Libuseng: No, it isn’t. People should always be, I mean, they should always go to churches or try to visit a priest sometime, talk about religion and some things.

J: OK, Pitso.

Pitso: Yes, in addition, I do think the move which is taken by the pastors is not only the move but it’s the Christian movement in the sense that, I saw most of them they are not, as it so happens that they facilitate and see to it that they reconcile or they try to intertwine both Christianity or religion with our custom. They don’t try to demarcate between our custom and religion as such but they tried to bring the religion or the scriptural religion into our custom, trying to give us the understanding of what is it that is expected of us.

J: Alright. Thank you. And I’m going to be asking about custom a little more in a little bit so we can talk more about that as well. Lisemelo.

Lisemelo: Yes, I think that for one to be a pastor they have to be spiritually inspired by, say, the Holy Spirit. And in as much as they are inspired I think they’re human as well. But they have to follow certain things, I think, they have to, they preach the Bible so they have to go through what the Bible orders, I think. And I think that kind of puts pastors in a tight spot. But I really would applaud most of them because putting aside that they’re human and spiritually inspired they do really lead the congregation well, I think. That’s what I think.


Ramakhula: Yeah. Yes, I think pastors are people whom we need in our community, people who have sacrificed their life to follow God, and not just follow God as a human being, but gather some people who can’t see the light, who know nothing about God and show them and lead them to the best, I mean, where God, actually where everyone would like to be at the end of time. Yeah.

J: Thank you. I going to – OK. One more here from Elliott and then I’m going to move on to a new question.

Elliott: Yes, I was saying they have to be somehow very patient and, because their school, actually the seminary there does not, there’s nothing that special that they can give their pastors as a motivation. They are always told that it is very hard work to be a pastor and they are always told that. Therefore we learn that those people need to be somehow very, very patient and those people who can stand criticism and hardships in life. So that is what I think pastors should be like and especially according to our, as you said that we should base ourself on our, the Morija Theological Seminary.

J: Yeah, and I’ll ask some more specific questions about that as well. OK. Sesotho. OK. Alright. You’ve already begun to answer this next question in some ways. But it’s a little bit different and so if you have anything else to add, please add it and then we’ll move on. But what is the job of a pastor? What’s a pastor supposed to do, and as I say, many of you have already been answering that. Is there anything that you would add? Alright, Lisemelo.
Lisemelo: I think a pastor is, first of all, supposed to understand what he is preaching and then the pastor should be able to live what he is preaching because my theory is that actions speak louder than words. So pastors are supposed to live what they preach so that the congregation can peacefully follow. That’s what I think is the role of pastors and churches.

J: Alright, thank you. And Rethabile.

Rethabile: O.K. – More on that. I think they don’t have to discriminate, they don’t have to think for themselves but they should do for the community. They should not think for themselves or their family or, they should know that what they are doing is for God and not for someone else on earth. And that’s what I think.

J: Is it important for a pastor also to think of her or his family?

Rethabile: No, he doesn’t have to think about his family when he is following God because possible God will take care of his family.

J: OK.

Rethabile: Yeah.

J: He should be thinking about your family?

Rethabile: No, not my family but thinking about God, how to serve God, how to do everything, go, how to take people to come to God.

J: OK.

Rethabile: Yeah.


Lisemelo: Is it permitted that maybe I give a different view from what he’s saying?

J: In fact, please just be honest and this should be like a conversation. It feels weird because I’m dragging this recorder around but, yeah, let’s just have a conversation.

Lisemelo: I think that pastors should take care of their families a whole lot because, again, one of my many theories is that in order for me to be able to love somebody, I should love myself so that I can outwardly show what I feel inside. So I think pastors should take care of their families, take care of themselves as well, but do it in a very non-selfish way. That’s what I think. Yeah.

J: OK. Thank you. Ramashamole.

Ramashamole: As most of us copy from the pastors, I think if they take maximum care of their families, we will also copy from them and try to take care of our families.


Ntsasa: OK, I used to think that the job of a priest is to teach people the gospel and to make sure that they live accordingly. But I have learned recently that the priest’s duty is to preach the truth and then it’s up to people what they decide to do when they know the truth. I mean, I’m not expecting that a priest comes to, I want to say that I no longer expect a priest to make sure that the community’s moving at the right directions. What I believe now is that the priest only has to do is to preach the truth and then people decide on their own which way to go when they know the right way and the wrong way. That’s what I think and one other thing is for a point whereby we are expecting that the priests are our role models, yes they are role models, but it’s not like when a priest has told me the truth, for instance, if the priest tells me that I shouldn’t lie, and I see the priest lying, then I should do what he does because I want to
believe that he is good so I will do what he does. The best thing we should do as the congregation to do what priests say, to do as they say rather than to do as they do. So I think it’s very best to learn from what they say because their duty is to say much more than to do. So I think it’s very best for the congregation to do as the priests do more than to do as, I mean, it’s very good for the congregation to do as the priests say, more than to do as they do.

J: OK.

Ntsasa: Yes, but it’s still very important for them to be very well-behaved. They should be people of dignity.

J: Alright. OK. Anybody else? OK, Mokitimi.

Mokitimi: Yes, nowadays it seems that our leaders, our priests, it seems that they became pastors because they want to satisfy their needs, not God’s needs or people’s needs or community needs because nowadays we see our pastors when they get difficulties they decide to resign from pastors so it seems that our pastors should try to go there not because they want to socialize or they want to satisfy their social needs or financial needs. Nowadays it seems our pastors or our church is going very bad because we see our pastors trying to satisfy their needs, trying to satisfy their families’ needs, they do nothing about the congregation. They do nothing about us. They want, they only focus on their needs and on their social needs, financial needs and others.

J: Alright. What do you think about what Ntate Mokitimi has just said? Do you also see this happening or do you agree with him or disagree with him? Ah, many hands are going up. [laugh] Let me just work down the line here. Pitso.

Pitso: Yes, the most prominent factor now or the reigning factor now is what we call altruism [N.B. – see below that Jeff clarifies altruism is being used here to represent its antonym (line 259)]. That is each and every individual in this world or in this particular institution, so to speak, seems to be very altruistic, that is self-interested. Wherby people chose to be pastors and if they see to it that that message which they intended fails or it so happened that it fails, they tend to do otherwise, that is to think otherwise, not going according to what, in accord to what their profession, so to speak.

J: So you’re suggesting their interested in themselves.

Pitso: Exactly.


Elliott: Yes, I think this is what we see nowadays, that our pastors are no longer serving what they intended to serve before. I think it’s because most of them nowadays, the church in general is not responsible for our pastors. As we can see our country is very mountainous and some of them are living at those place where there are no enough services for themselves and at the end of the day you may find those people have been living in lowlands and they have been experiencing the life in the lowlands therefore that transition that sometimes they will be taken to highlands and nobody is taking care of themself and their life, they decided to not to truly follow what they wanted to follow before because they will try to find their lives in otherwise some of them ended up not going on with their service. So that is why I think that, that is why most of them are not doing their work as they intended to do before.

J: OK. Thank you. Alright, Rethabile.
Rethabile: As you can see, at the moment what is happening is our church is, they are having problems, they are loggerheads I can say so, yeah, with now the seboka and this mophato and they are at loggerheads because of, you know, what is happening is, as I can see, there is someone who is looking for his beneficial, not for the people to benefit, for all the people to benefit, it is just looking for, “OK, fine, if you can just take this and we use it for ourself, I think it will be better and we’ll get something out of this.” Nowadays they don’t have, they don’t serve as pastors. But they serve, they are in the shell of being pastors but they are not pastors. They are looking for their benefits from being a pastor. They are just pastors by the name but by actions they are not.

J: And do you think this is true for many of our L.E.C. pastors?

Rethabile: So, I can say most of them or maybe some.

J: Most, well… [laugh]

Rethabile: Most of them are like that. Most of them are like that.

J: Most of them. So you mean more than half?

Rethabile: I think so.

J: OK.

Rethabile: Yeah, I think so, from what I have realized.

J: OK.

Rethabile: Yeah.

J: Alright. Lisemelo and then we’ll come back.

Lisemelo: I would think that it’s true that most of our pastors do not take care of their duties properly but I actually think that it’s, a pastor does certain things and the reaction of the congregation may lead to the pastor’s next act. What my point is is that in as much as we see people’s lives being saved on Christian networks and whatever, it has been statistically proven that Christianity is fading. The like major religions that are taking over and, you know, Christianity is fading and I think if people are moving from Christian churches, maybe let’s say the L.E.C. church for example, maybe the pastors do not feel that, you know, their work serving these congregations, maybe that’s why they end up saying, “Maybe I should consider my own needs before the needs of the congregation.” I do not entirely blame it on maybe the greed of the pastors, I blame it on everything that is changing around churches, around, you know, life changes in general. Yeah.

J: Do you think the pastors are losing hope?

Lisemelo: I think the pastors are losing hope and I think the churches are also losing hope on the pastors. That’s what I think.

J: OK. Thank you. And let’s have Libuseng share and then I really need to move on to some other things, otherwise we’ll be here at midnight and it won’t be good. [laugh]

Libuseng: Basically life has changed economically and at the point it’s those, our leaders in the church, like one has said - ausi. The incomes that they get serve their purposes, they forget that pastors out there need to live like they do. That’s what contributes in the migration of pastors.

J: OK. Alright. Thank you. [laugh] I really want to move on. There are many of you who want to say… Let me just ask the next question. And maybe we
can still come back to these issues because I know they’re important but I 321
honour your time and I don’t want to take too much of it. Unless you’re 322
willing to be here for many hours. I am but I think you’re not. [laughing]
323
What do you know about how pastors are trained in the L.E.C.? Does anybody
324
know anything about how our pastors are trained in the L.E.C.? And what can
325
you tell me about that? Do pastors go to school somewhere or, I mean, do they
326
go to mophato or sekolong or where are pastors trained and how? OK, 327
Libuseng.
328
Libuseng: Like we are, they have lecturers at the seminary. They are given houses, very
329
comfortable houses with everything one needs and they study just like we do at
330
the university, yes.
331
J: Alright. Do their houses have swimming pools?
332
Libuseng: No, they don’t. [laughing]
333
J: [laughing] But very comfortable, OK. Alright, what else? Does anyone else
334
have an idea about how pastors might be trained? Ramashamole.
335
Ramashamole: During my high school time, they used to visit us at high school. The students
336
from the theological school they used to visit us and we studied the Bible
337
together. And I do think they’re mostly taught about the Bible, I do think so.
338
That’s what I know, yeah.
339
340
Elliott: Yes, one of the things that I realized when they are trained is that they are
341
always, they are trained even to live a spiritual life. Like for instance, every
day, every day they go to the chapels in the morning and in the afternoon,
everyday. Therefore I have realized that they are not only attending the
lectures, but even their spiritual life as individuals is always being increased,
like, yeah.
342
J: OK. Alright, Pitso.
343
Pitso: Yes, in other simple words, the point I’m trying to drive home is they are living
what we call social indoctrination and spiritual indoctrination, so to say. That
is inculcating them concerning the religious perspective as to how to relate the
religion into our own lives, how to conduct ourselves on daily basis and how to
behave ourselves for the entirety of our lives and how to conduct the entire
families and how even to preach the Bible to those whom we can say, who we
can refer to them as ignorant people, so to speak.
344
345
Makana: One other thing that we recognize is that they are given a chance to go out to
the societies during their training for a year or two just to practice what they’ve
been taught in the seminary practically, live with the people there, have the feel
of how people are living out there, yes.
346
J: OK. Ramakhula.
347
Ramakhula: Yeah, they are trained because listening to how the priest preaches in the
348
church shows that there’s a logic, it shows that he took some time studying
349
how to preach on these things so that they can really reach the point where they
have to. Yeah.
350
J: OK. Thank you. Others on this point? Alright, Pitso.
351
Pitso: Yes, but I do have a feeling that there are times when education doesn’t
352
educate and we see that most often than not whereby that which, in fact, the
skills, the techniques and the practices which are enhanced and inculcated in our pastors seems to be failing when it comes to practicality, that is when it comes to delivery, seems to have been failing.

J: Alright. On that note I’m going to move because one of the things I want to ask you now is what do you think pastors should study at the seminary? You’ve said what you think they might study at the seminary. What should the pastors be studying at the seminary in order to be good pastors in the churches?

Alright, Ntsasa.

Ntsasa: OK, I think they should study what they study.

J: You think that, judging by how the pastors are doing now, the course of study they already have seems to be good. Is that what you’re saying?

Ntsasa: That’s what I’m saying.

J: OK, they should study what they study. Alright, Lisemelo.

Lisemelo: I would think that, I don’t know how possible this is, but I think they should be taught how to get to that level of worship where they feel and truly believe that whatever challenges they face they can overcome through the strengths they are given by God. And I think that is not instilled into them enough because, as I said, as we said, that they’re losing touch of their jobs, they’re losing touch of their focus, yeah. So that’s what I think they should be taught and I also truly believe that they should, I don’t know, some sort of strict measure [laugh] should be used on them, I don’t know which one but lately we see pastors doing unbearably immoral things. They should just be taught to focus on their job. That’s what I think.

J: OK. Do you have any suggestions on how that could be done?

Lisemelo: I truly do not but it needs to be done because we are just going down the drain together, pastors and the churches.


Ramakhula: I think they should be taught life in general, not just religious activities because some of the problems we have are social so they should be able to tackle them and convince us and when we leave them we should be at the position whereby we feel they’ll be strong.

J: Alright.

Ramakhula: Religious and social.

J: OK. Does it seem like the pastors are being taught life in general, as you say, or does it seem like there should be more of that kind of training?

Ramakhula: Yeah, there should be more of that kind of training.

J: OK.

Ramashamole: Also, to add on that I think they should be taught how to settle disputes through prayer because basing ourself on the problem that we are having on mophato and this seboka thing, truly that shows how can pastors have such a problem in the church and why can’t we just kneel down and pray and forget about all those mistakes then? That shows they don’t believe much in prayer.


Elliott: Yes, I want to add on Ntate’s point when he said they should get into a social life and now, myself, I will, my interest is on they should learn some studies like how to, the behaviour of our youth nowadays because we see in our
congregation that young people are not interested and therefore there is nothing
that they have as pastors to inspire or to approach young people to be the
members or to be inspired to go to the churches because I think we are the
church of tomorrow and if they are not given such studies, then there’s no way
that can be good because in our churches we found that they are able to address
the issues of old people, especially our grandmothers and fathers and they are
always happy when the pastors from Morija are preaching rather than when
youth members in the church are preaching because we are not able to get into
the life of older people. Therefore, I think they need to be given some skills on
how to approach young people. Especially nowadays we are living in the
HIV/AIDS world and therefore to address some of the issues about HIV/AIDS
and be able to interact with young people.


Rethabile: To add more on that, I think they should be taught how to approach youth, what the needs of the youth so that they can love, they can have the love of this L.E.C. because some youth depart from the church because they say maybe because of this and this and this so they should be taught how to make them to be comfortable in the church and to, like at school they should be willing, you know, there are some people who would be willing, who likes to go there but when they get there, like my brothers just said, when you get there you heard a priest preaching but the kind of preaching that’s done for the old people not for us as youth. So I think they should try to make things work in balance.

J: OK. Rethabile, you said that the youth are departing from the church because of ‘this and this and this.’ [laugh] Can you give me an example of what ‘this and this and this’ might be?

Rethabile: Another thing I think is there are no choruses. Some churches they don’t allow choruses to be sung. There should be some players being made, some groups should be formed in the church, groups for youth should be formed in the church that will teach them more about the Bible, how to live the holy life. They should be inspired by the priest or maybe, yeah, the priest should know how to inspire youth about the life of being a Christian, how to be a Christian, a true Christian.

J: OK. Thank you. Pitso.

Pitso: Yes, I have a negative view pertaining the theological education being offered in the sense that it doesn’t seem to be very down to earth. It seems to be very abstract so to speak. And so hence why most of the people seems, there is what we call, that’s why in this particular church, there is what we call ostracism. Most of the people try to leave away out of the church and most of the people are ostracized due to regulations and principles which governs this particular church. That is someone maybe who has been illegally impregnated seems to be somehow ostracized from her church and the youth guild seems to be estranged, to stay aloof from the churches due to the fact that there are more [unclear] facilities and the fact that the education there doesn’t seem to, it seems to be somehow abstract - not to the real lives of we as youth, seems to be particularized to a particular - to a certain particular group of people.


Mokitimi: Yes, what I’m trying to say is that we are living in different places, in different districts, and the way we live in difference. So it seems that the pastors should be taught on this in general society, how people live and how to treat each and every one because we are different. Me and my neighbour here we are not the
same and the way the pastors come to us should be different and they should be
taught how to treat each and every situation. They should not be taught how to
treat every situation in the same manner. They should be taught how to treat
each and every situation in a different manner.


Ntsasa: Thank you. If I’m allowed, may I crush his point? Yes. It is very real that
really our pastors should try to come to our level as youth because we do go to
churches. But then, I don’t think, at all, pastors should come to our level in
such a way that they make us, they make the churches to be a place of
entertainment. First and foremost, this L.E.C. church has been there even
before we were born. And people have gone to churches, youth have gone to
churches. There were no choruses sung in the church and some of the things of
which I know that most of youth like when they’re done in the churches were
not done. But then lately, I’ve realized that, as the L.E.C. youth, we like taking
things that are done in other churches and we want to bring them to our own
church. We don’t see that every church has its own way of praying. It’s true
we pray the only God, the one God, but then every church has its own way of
praying and that brings us to the point of if you think you’re not comfortable
with the way a certain church prays, then you are allowed to go to any church
as much as you are comfortable with the way they pray. So we have our own
way of praying in this church, L.E.C., which I don’t think at all should be
changed because youth go to churches. For that point of choruses and other
things, I realize that most of us youth want to bring to this church, it’s really
not very good because, at the end of the day, what will happen is that the ethnic
things will be taken out of the church and brought to the church just because
the pastors will be looking after bringing the youth to the church. If the youth
don’t want to come to churches because they are not being satisfied, then they
better not go to churches rather than taking the ethnic things out of the church
and bringing them to the church so that, I mean, everybody’s satisfied that
they’re coming to church, even when we can see that really this time around
our way of praying in the L.E.C. is fading.

J: OK. Ramashamole.

Ramashamole: I want to prove the little chemistry that lays between our L.E.C. youth and the
priests. To prove that we can see the main conflict in the L.E.C. church right
now is on the youth, if I can say. Because we can see that the youth, some of
our youths, go to Mophato, some go to TY and that’s, what’s that? Why can’t
they join us together as one thing as we used to be? So that means, so that
shows that youths are not regarded in our church.

J: Now when you say ‘some go to Mophato, some go to TY’, you’re mentioning
the singing competitions that the youth have?

Ramashamole: Yes.

J: OK. Thank you. Yes, Ramakhula.

Ramakhula: I think coming down to youth does not necessarily mean entertainment as such.
It means the kind of preaching should suit everyone inside the church, not be
too adult or down, down whereby everyone, some people will be
complaining. Yeah.

J: OK. Let’s move on and talk about some other things. You’ve mentioned a
little bit about what you think it’s like on the campus at the seminary. And so
I’m just going to kind of move on from then. You’ve also mentioned that you
know that some pastors, I think Makana said, some pastors go into the field for a year or two, you mentioned. I’ll just share with you that the seminary programme is five years long. After you complete your C.O.S.C. then you enter the theological seminary. And the fourth year of those five years is spent at a parish. So you’ll be working with the people of the parish and the pastor of that parish. So you understand. Also I want to ask while we’re on that, have any of you been at a parish when there’s been a student from Morija Seminary for his or her intern year? Have you been? What were your impressions? What did it seem like for your parish and how did you observe the student working? Alright, Ramashamole.

Ramashamole: Actually my parish, I come from those rural areas, you see, and my parish, youth normally don’t go to church and people normally don’t go to church there. But during that student’s presence in my village, many people were attending churches, truly speaking. And he was able to go from village to village visiting old people and sick people and the church was full of people when he was in my village and we were very great about him.

J: And when the student was there did you also have a moruti at the time?

Ramashamole: No, we didn’t have any moruti in our church, we have only the moleli, the moruti was not there.

J: I see, so the student was there but there was no moruti to train him.

Ramashamole: Yeah, there was no moruti, actually.

J: I see.

Ramashamole: In the whole parish there was no moruti.


Elliott: Yes, I’ve been living with such students from the Morija Theological Seminary and they are working very, very, their work is very, very, very, very good because since most of them that I have experienced were still youths and, like he said, most of youths, I don’t know why what is that happening, most of youths attend churches when such people are at church and many people, I don’t think, I don’t know why is it that inspired them to go to the churches or they just wanted to, maybe they want to hear a different voice, I don’t know. But their work, again, is very good and people always appreciate what they do and their behaviour also is very wonderful because, since they take the whole year, one would wonder how can such people sustain to live the holy life up until the end and that is what we have seen and I think I’ve seen them doing very good work and setting a good example when they were in our church.

J: OK. If I ever see those students that you may have seen, I will tell them they’re doing a good job. It sounds like you think they are. [laughing] Alright, Mokitimi.

Mokitimi: Yes, I have seen them but they, it is true that they work very hard when they are staying in school but as soon as that when they get out of school and they are, after graduation, they are given their parish, they are settled, and they relaxed, they are not working harder as they worked before when they are still in school. They seem to own the parish and they settle in the parish, they don’t want to go to the – what I can call them? – the substations of the church, no the parish, they just settle in the parish, they don’t want to go anywhere. So when they are still in the school, they work very, very hard. So, I don’t know whether it’s because they want to pass or they want something but they way
they work when they are in school and the way they work after graduation is different.

J: Thank you. Others of you, have you noticed the same thing that Mokitimi is mentioning? Some are saying, “Yes.” Why do you think that happens? What makes it happen that when a pastor gets into a parish, he or she then stays there and doesn’t seem to work as hard? We’ll go to Pitso and then we’ll come back.

Pitso: Power corrupts but absolute power corrupts absolutely. Those people seems to be given, seems to be given absolute power of the whole conductivity of the church. That is, there is no what we call delegation.


Mokitimi: Yes, it’s because they have the power and no one should follow them on what they do. So that is why they try to relax and trying to send other people to go to other denominations. They don’t want to go themselves as they went when they are still in school.

J: When you say ‘other denominations’, do you maybe mean the outstations of the parish?

Mokitimi: Outstations of the parish.

J: OK.

Mokitimi: Uh, huh.

J: Alright.

Mokitimi: Uh, huh.


Makana: One other thing that I think is discouraging them to do the good work is the kind of administration that we have, especially regarding to the way they are being paid. Because they, what they are saying is that as a pastor you will be given according to how your people are contributing financially to the church. And that demotivates them.

J: Demotivates them?

Makana: Yes.

J: OK.

Makana: Yes.

J: Do you all – how are pastors paid in the L.E.C.? Do you know how pastors are paid? Again, Makana.

Makana: Actually, it’s not said to be a payment or a salary. It’s like they are just thanking them for what they have done. It’s not a salary. Because what is still looked for is how much you bring into the, into the seboka, to the treasurer. And then there’s a certain proportion that is being given according to how much you bring in.

J: When you say ‘how much’, you mean how much money, we’re talking about chelete here, aren’t we?

Makana: Yes, the money, the money, yes.

J: OK. Alright. Others about how pastors are paid? Ntsasa.
Lay Focus Group: NUL

Ntsasa: OK, basically there’s no payment for priests at that church. But then they are given some allowance for their expenses of which, honestly, it’s true that some priests are being discouraged by the amount that they get compared to the amount that other priests get. More especially when we are looking at the fact that they don’t choose where they want to go. They are just being told, “You go there,” and this one is taken there. So sometimes they, in my, OK, let me make an example. Imagine a priest moving from a church that used to pay a lot and the commission used to be quite a bigger sum and then moving to that congregation whereby sometimes the total, yes, would be about R50. Almost every Sunday R50 and stuff from that town where they used to receive about 500 every Sunday and then you get to receive R50 every Sunday. That is very discouraging because obviously the commission is going to be very low and people don’t come to churches and sometimes you are even bored when you have to preach to about twenty people in the church. I think that is very discouraging for priests.

J: OK. Thank you. Other on this topic, or I think we’ve covered that? I want to ask when pastors come to the parishes, do they seem well-prepared to deal with the context of the parish? Does it seem like they understand parish life and are prepared well to deal with parish life? Rethabile.

Rethabile: I can say some seem to be, to acclimatize maybe to, when they get to, you are saying people, new pastors, when they come to a new church, some seem to know what is happening and what is taking place in that church. But some seem to take, to use what they have inside to inspire the church and, you know, it makes some of the people to, not to get the pastor well and to take time before they can acclimatize with everything. Yeah.

J: OK. Thank you. Lisemelo. When pastors come to the parish do they seem well-prepared to deal with the context of the parish, the kinds of issues that they face in the actual context of the parish life?

Lisemelo: I think the majority of pastors that come to the parishes are deluded, if I may say. They have very high expectations. They think that when they serve the nation, everything is going to go well. And even if there are problems, they are very minimal problems. And at the end of the day that is not what is truly happening. That’s what I think. So I think that’s basically what makes them lose balance of what’s going on, I think. That’s what I think.


Pitso: Yes, this seems to be very controversial in the sense that most pastors seems to acclimatize or to come to the level of the, of a certain social group if, and only if, the particular community situation at that particular place at that particular moment on time seems to be the one which we can say it’s well-off. So, if not, they tend to be very negative towards that particular society.

J: So, are you suggesting pastors work well and are kind to rich people but they don’t work as well and are not as kind to poor people?

Pitso: That is, their work is just being determined by economic situation.

J: OK, so you are saying something like I, OK, I just want to make sure that I’m understanding. Somebody over here also said, “Yes,” when I asked that. Alright, Makana, and then I want to move on. I want to talk about Basotho culture in a minute, so we need to get to moeto, so…

Makana: Actually what I was saying is that you find them being misled by the well-off citizens of those parishes that they go to. If they find a particular citizen there
L 9.15

Lay Focus Group: NUL

is well-off, you will find that that particular someone is misleading the pastor just to focus on that somebody’s interests, not the whole parish situation.

OK. Some of you have been mentioning how pastors are paid. Do you think that pastors would be less likely to be misled if they knew they could count on a salary every month?

Yes, many people are nodding their heads and saying, “Yes.” Would anybody say that that’s not the case? No, and I see one smile. I want to hear what you have to say. This is Lisemelo.

No, I actually think that a constant salary would, would, as you said. Like what is happening now is probably, it’s true that it’s probably happening because of the fact that the wages are determined by how much they get per service. So I think if they are given a constant salary, that would encourage them more to do their work.

OK. Alright. And I mentioned I’d like to talk about Basotho cultural traditions. When pastors serve in the churches, in your churches, and when they come from the seminary, do they seem to understand well how Basotho cultural traditions and the Christian traditions come together and live together? What can you tell me about this? Rethabile.

So far I’ve met only one pastor who is just like that. Others, no.

OK, and when you say ‘no’ about the others, what kinds of things do they do that make you believe that it is not that way?

No, they criticize our culture. They tell us that, no, we should not do this and this and this and this. What was used in the past is not used now and we have to follow, we should, I can say we should, we should not follow the culture of our forefathers.

OK.

Yeah, they say we should abide by what is happening now and that is not the case. We have to be Basotho and be proud about our culture.

Are these pastors Basotho?

Yeah, yeah, all of them, they are.

Do they give reasons why you shouldn’t abide by the ways of your forefathers?

Actually I have never heard a conversation or maybe talked to about something like that.

OK.

Yeah.

Alright. Lisemelo.

I would think that pastors are put in a crossroads situation where they are taught certain things, certain Christian cultures, and where they consider our Basotho culture. Like, for instance, in Sesotho we believe in balimo. And it’s basically something like science. In science we, scientists believe in evolution while we believe that God created everything, you know. I think pastors are put in a situation where they have to choose. The cultures are too different and they have to choose and most of the time they choose the Christian culture over our own culture. I don’t know how right or wrong that is but it’s what I believe happens to most pastors.
J: OK. You’ve mentioned choosing and you’ve mentioned Christian culture and Basotho culture. In fact, I may have even phrased the question that way. It sounds so separate. Is it possible to be a Mosotho, a real Mosotho, and be a Christian, a real Christian, at the same time? Makana.

Makana: Yes, it is, it’s possible but actually a lot has happened with our church. It has this, the constitution that actually has been made by us Basotho. That seems to be ignoring or sidelining some of our traditions. Has said to be, if you are doing such things, it’s like we are not, we are no more Christians. And, I think, the church should try to strive to go and look deep into the constitution of the church regarding the culture of Basotho and the Christian culture. So I think we have to do something about that.

J: OK. As we’re talking about culture, I just want to let you know I’m thinking of a certain set of things. Balimo have been mentioned.

Makana: Yes.

J: I’m also thinking of lebollo.

Makana: Yes.

J: Sethepu.

Makana: Yes.

J: I’m thinking of bohali, things like that. Are these the kinds of things that you’re thinking about when you think about… Many are nodding their heads. Alright. Ramashamole.

Ramashamole: Also, for instance, supposing I’m a member of the Mothers’ Union in the church and it happens that my son goes to a tradition school. I’m cut from church by our church. That’s a rule set by church not from the Bible. So I can say that there is some discrimination between the church and our culture.

J: You say it’s not from the Bible. So if the Bible’s not against mophato and lebollo, why is the church against it?

Ramashamole: Truly I don’t know. I don’t think the Bible’s against lebollo but I don’t think so.

J: OK.

Ramashamole: Yeah, I don’t think so, so I don’t know why the pastor decided to make such a rule, I don’t know. And why should the mother be cut when the son has gone to that school? So I don’t know why.

J: OK. Alright, Ntsasa.

Ntsasa: OK, the point of those two cultures it’s very difficult. This is a very difficult question because the two go in contrast most of the time but then, as much as we are Basotho, we can’t just leave our tradition because we are Christians. This I say because our fathers and our forefathers had been Christians and they’ve been following the tradition. It’s just that at one point we find ourselves in a dilemma, we don’t know which to choose, whether we worship our ancestors or we don’t because Christianity won’t allow us to worship our ancestors but our tradition wants us to worship our ancestors. But then for the point of the church making rules about if you follow tradition to a certain extent then you will be cut from the church or things. I think that one it’s a matter of, like every government has laws. If a government ain’t got laws then it’s not a government. So our churches likewise will have laws and we won’t fight against that, then it will not be a church if it ain’t got laws. Because, what
I think it is important for us to know why those laws have been set. Otherwise then that point will come up if you’re not comfortable with these laws, then go where those laws are not being abided, yes. But otherwise everything, I think, it will be OK if we would know why they decided to put that law. Yes.

J: Do pastors seem to do a good job of sharing with congregations why there are these laws or of interpreting the issues that have to do with culture?

Ntsasa: Yes.

Man: What they are actually --

J: Ntsasa, you said, “Yes.”

Ntsasa: Yes.

J: You think pastors are doing a good job of interpreting the laws to the people.

Ntsasa: Yes, I think it’s a good job for some laws because if, …

At this point there is a brief interruption.

J: Alright, yes, Ntsasa.

Ntsasa: OK, I was saying that for some laws such as that of if you go for tradition to a certain extent then you will be cut from church, it will be a very good idea if they tell us why so that we don’t say, “Now that they have cut me from church, I better get up from this church and find a church whereby I’ll not be cut for somebody’s guilt.” Yes, I think for such rules they really need to explain to us why they had to bring that rule into practice.


Lisemelo: I don’t think that pastors communicate properly with the congregation in terms of why certain rules are put to serve the congregation. I think what happens is they make decisions sort of like in a board meeting where you have, say, one member of the congregation and a whole lot of pastors. I think that’s what happens. And at the end of the day the congregation does not know what is going on. That’s what I think is happening. I think there’s a huge communication gap between the pastors and the congregation.

J: OK. I see that there are others who want to talk but I want to ask a very, very pointed question. Many of you are saying that there are some elements of Basotho culture that the church is against or that the church prohibits. Now, you’re members of the L.E.C., your families are members of the L.E.C., your neighbours are members of the L.E.C. Do the people just give up culture or do they still practice culture but they just don’t talk about it at church?

Elliott: They practice culture but they don’t want to talk about it in church.

J: OK, and others, do you agree with what Elliott has said?

Lisemelo: They practice culture but to a very limited extent. Because they, in as much as they would love to follow their culture, they also would love to truly be what we call Christians and I would think if you claim you’re a Christian, you have to follow certain rules. So they limit themselves. They limit themselves in Christian culture and in our culture. That’s what I think happens.

J: OK, so maybe they don’t get the fullest they could get out of either…

Lisemelo: Yes.
L: …culture then.

L: That’s what I think, precisely that.

J: What do you think about what Lisemelo has said? Do you think that’s possible that because they limit themselves on both sides, they don’t get the fullness of what it means to be a Mosotho and the fullness of what it means to be a Mosotho Christian?

[couple of affirmations]


M: Yes, they limit themselves because I have heard one of the pastors says that it’s advantage to go to that school if you come from circumcision school. I have heard one of them saying that. Yes.

J: OK. If this weekend there is mokete oa balimo in your home village, will you go if you’re home?

[Laughing and affirmations]

J: Yes. Yes. And on Sunday, if there is Tšebeletso ea Kereke, will you also go to that?

[Affirmations]

J: [Laughing] Yes. If Ntate Jeff wants to go to mokete oa balimo with you, would you take him?

[Affirmations]

J: Yes? OK. If moruti wants to go with you or asks you, “Are you going to mokete?” what will you say?

[Some comments]

J: [Laughing] Lisemelo?

L: I definitely would, I would weigh the answer to what I am going to say to the pastor because if it’s a ‘straightforward, don’t do your cultural stuff, listen to Christianity’ kind of priest, I would probably give a misleading answer, not a false answer but a misleading. I’d probably say something like, “It’s my parents insist I go,” yet I know that I want to go. [Laughing]

J: I see. Other of you, would you also, do you sometimes give misleading answers at the church?

M: Yes, actually because…

J: Makana.

M: …sometimes you may not say, “I’m making mokete oa balimo,” you say, “I’m just making the thanksgiving to my God.”

J: Ah.

M: The way you know that there I’m actually making mokete oa balimo.

[Laughter all around]

J: Ah, ha, OK.

M: Yes, to the church, yes.

J: “Ntate Moruti, ke teboho feela.” [“Pastor, it’s just a thanksgiving.”]

M: Yes.
[laughers all around]

J: Uh, huh. OK. Alright. One more, Mokitimi, and then I want to move on because we’ve already spent an hour together and I want to finish so that--

Mokitimi: What I can say according to balimo it’s not just that we say that we believe in balimo, but we believe that balimo exist. We believe in God and we believe in God and believe that God is the one that can do everything. But we also believe that balimo are existing, not that we believe in them. We are not believing in balimo, be believe in God but we believe that balimo are there, are existing.

J: OK. One member said ‘worship balimo’ earlier. I think it was Ntsasa. The Roman Catholics tend to say ‘venerate.’ And what they mean is, in essence, to give honour to the balimo. Would you say that what you do with regard to balimo is worship them or give honour to them?

Man: Give honour to them.

J: Give honour to them?

Same Man: Yes.

J: And Ntsasa, you said ‘worship’ earlier. Would you still say ‘worship’ for balimo?

Ntsasa: In fact, Basotho really worship Balimo. Because most of time if you listen to a Mosotho praying, more especially the elders, I’ve heard a few of them, they will say, sometimes even when they don’t pray, when they kind of like motivate you they will tell you, “Your ancestors are with you.”

J: Hm.

Ntsasa: And they will say, “No, just go, your ancestors will keep you safe.” You see. That is worshipping the ancestors because they believe that ancestors can do everything, to an extent that they will even keep you secure.

J: Uh, huh.

Ntsasa: Yes.

J: OK.

Ntsasa: That is what they believe in. They do honour them, yes, but actually they do worship ancestors.

J: Worship.

Ntsasa: Yes.

J: OK. “Molimo o mocha rea u rapela…” [“New God, we pray to you…” (from a traditional Sesotho prayer)]

Ntsasa: Yes, exactly. [laughing]

Lisemelo: I would think that ‘worship’ is too strong a word. I would think that Basotho do not worship balimo, they just entrust them with certain supernatural powers. Like I, not me per se, but I would say in a certain situation maybe if everything goes wrong I would say, “[Sesothe]” meaning they are upset with me for something and that would be thinking they have the power to manipulate my life yet they are not part of my life. They’re dead; they’re gone. But they have the power so I think it’s a question of entrusting certain supernatural powers to balimo.

J: OK.
Lay Focus Group: NUL

Lisemelo: It’s not worship.

J: Alright. I want to move on and I’ve just got a couple more things and one is about HIV and AIDS and the other’s about poverty. And I’d like to just deal with them together. When pastors come to the churches, do they seem well-equipped to deal with the issues of HIV and AIDS and poverty? And also, I guess I should add to this, do you think it matters? Are HIV and AIDS and poverty important issues for pastors to deal with? Elliott.

Elliott: Yes, definitely they are not able to deal with issues of HIV/AIDS completely. They are not able because we have seen that there are so many members of the congregation that are HIV positive and there’s nothing done here or parishes about such people. Even if the pastor can hear that a certain person is HIV positive, there’s nothing, or they don’t have a special approach or, I don’t know why, and those people who are HIV positive in our churches are even ostracized, it’s like they are sinners. In fact, they deserve to be HIV/AIDS positive. That is what we see, the label that they are given when they are HIV positive. That is what, it is my concern and I’m very happy to answer this question because I was always wondering what is it that can be done in our churches that our pastors are able to approach people who are HIV/AIDS because they are not, completely not addressed, their issues are not addressed in a way that they can motivate them and feel, and have hope in life.

J: OK, alright. And Pitso.

Pitso: In short and emotionally speaking, they fail and fail and fail and fail.

J: That’s short and it’s emotional. Thank you, Pitso. They fail and fail and fail and fail. Libuseng.

Libuseng: A little percentage that contributes in talking about AIDS and poverty. Basically, young aged pastors do discuss issues about HIV/AIDS whereas those old aged pastors do not. Basically because our culture maybe doesn’t allow, there are things that are taken as a taboo in our culture of which older people cannot discuss with the younger people. That’s why normally they don’t discuss such issues in churches.

J: OK. What could pastors do about that because they can’t change the culture? How could pastors help to deal with that?

Libuseng: Basically they have to adjust. They have to, I mean, they have to come to the situation. They have to discuss those issues because churches are places where people gather in large numbers and they can, I mean, there some people listen or take what pastors say, maybe the advice, they can give a piece of advice they can give them would make a difference.

J: OK. Alright. Thank you. Elliott, you have something else.

Elliott: Yeah, to add more on that. This is quite, very, a very hurting thing because I’m speaking from experience. I once attended in a workshop where we were talking with a different culture from Christian Council of Lesotho. Definitely they don’t want, they stigmatize even the word HIV in the church. They don’t want to even say anything that concerns HIV/AIDS and sexuality and this stuff. They don’t want completely. But when we wonder what is the point whereby the church is not able to respond to the situation that is existing within the very same churches. So definitely it is not only in L.E.C., in L.E.C. only because we have that kind of ecumenical meeting with those different churches, that workshop, and most of those pastors were not able to deal with
issues of HIV/AIDS completely and one would wonder what is the response of the church in that kind of situation.


Ntsasa: OK, I think at my parish, it’s a different case. But I don’t know whether I should give credit to the priest or to the congregation. Like every year and, I think it’s more than once, there are some presents being given to poor people, and very poor people, and sick people. The presents that are given most of time it’s food, clothing, and sometimes even, is it?, are they given money? But I know that they have been given a lot of things and more especially food and clothing. And for sick people, whether they are of HIV or any other disease, but they will be given things like hand cloths and the nappies, the disposables, things that will help people who care for them to care for them better. And among the presents that they give to them are those words of encouragement and motivational words that make them hope, that give them hope for the better. I think, for that point, I really give credit to my parish. It’s doing very good at that point.

J: OK. Thank you. Because time is against us I just want to ask quickly do you think that the seminary students, when they’re being trained to be pastors, should have courses and training to help them deal better with HIV and AIDS and with poverty?

[affirmations all around]

J: OK, I’m seeing broad agreement. And then I’ve just got one more question before we finish and thank you so much for sharing all of this time and information, and it’s about what do you think about the level of education of our pastors? Now, here at NUL, the former chaplain, Ntate Nthabane, and the current chaplain, Ntate Moshoeshoe, both have Masters’ degrees, but most of our pastors in the L.E.C. have attended Morija Theological Seminary which does not offer a Bachelor’s degree. They have a diploma of the seminary. Do you think that’s appropriate or do you think that it should be different for the pastors? Pitso?

Pitso: I think it should be different and I’m really accusing the duration that is five years. It’s too much for them to be offered the diploma.


Elliott: Yes, I also think that the school has to improve in the certain level because it’s been long that we’ve heard that they’ve been offered diplomas and nowadays you get the life nowadays, there’s a standard of life nowadays. Therefore I think most of these problems maybe are being, are even caused by the standard of the school because they are not even able to address the issues that are on this level of life nowadays. So I think they need to be, the school has to be improved maybe at least have the degree programme where they are given their degrees.

J: OK. Anyone else on this question? Ntsasa.

Ntsasa: OK, well, financial-wise I think, I would suggest that the diploma that they have it’s enough. If, and only if, they could devote themselves to what they’ve called a calling for themselves. If only they could, like, whether they do Bachelor or Doctorate, PhD or anything, if they’re not devoted in what they do, they will still come back the same. I think the best thing that they can do for themselves, five years is just too long, and not too long, long enough, I think
because I don’t know what is done there. But I’m suggesting that they should just tell themselves that what they have is much enough for themselves to please God and do what they have promised God that they will do. Because, honestly, Lesotho, we are just poor. We can’t afford all those pastors going for degree. Otherwise poverty will increase as their level of education increase.


Lisemelo: I agree with Ntsasa that, that, what did she say now? [laugh] I agree that it’s important that they focus on the goal being to serve God and I agree with her that they should be motivated and inspired to do their job. But I disagree with the fact that their degree level, diploma level is enough. I think if they’re going to face social issues out there, they should be well-equipped to go face those issues. And I think if, as I said, to be a good leader you have to be able to manage yourself. If they’re not well-equipped to, you know, balance their lives and be who they are meant to be, how can they go out there? They need to be taught how to manage themselves, how to manage certain issues that arise in life, how to, you know, all those things. So I think they deserve to be well-educated. Masters, PhD levels maybe.

J: OK. Alright. Thank you, Lisemelo. I’ll take one more comment and then we just need to close. Alright. Ramashamole.

Ramashamole: Also, to add on that, if you can see at our chaplaincy here in Roma there are few pastors that can be sent to this very chaplaincy because to send a diploma somebody to manage people who are doing degrees is quite something.

Ramashamole: [laugh] It’s contradiction in its own so I think the school should be improved to offer degree and PhD and so on.

J: OK. Alright. Let me just say thank you to all of you for sharing all of your time and information. As I mentioned, I’m going to type the transcript from what we’ve done tonight, in fact, I’m probably not, I’m probably going to ask my wife if she will [laugh] type it for me, is that OK with you if someone else types that? May I have the pieces of paper so I can spell the names that you’ve given me correctly, although I think I can spell most of them? And if any of you want to contact me, I’ve left my phone numbers on the bottom of the information sheet I’ve given you. If you want to know anything else about the research I’m doing, or if you have other things you’d like to share with me, I’d love to hear them. Again, thank you very much and I’m going to turn the recorder off now.
J (Jeff): Alright. I’m going to speak in English and I know many of you can understand English but Ntate Moshoeshoe will speak in Sesotho for me so I thank Ntate Moshoeshoe for that. I would like to ask, first of all I want to say thank you for allowing me this time until four o’clock. I know that it’s a big thing to ask of you.

M (Moshoeshoe): [Translation to Sesotho]

J: And the reason I’m here is because I’m doing research about how we train pastors in the Lesotho Evangelical Church and this research is part of a second doctorate that I’m working on for PhD at the University of KwaZulu-Natal.

M: [Translation to Sesotho]

J: And what I would like to have all of you do if you’re willing, is to participate in a discussion about your opinions about seminary education and about the things that pastors know and do. And, if you’re willing to be interviewed, I would ask permission to please record what we say on this digital recording device and then I will type it. It will be on a transcript that will be used in my thesis.

M: [Translation to Sesotho]

J: And if you give me permission to do that, I may also use the things that you say in other reports and things, in academic work and I’ve already interviewed members from nine other L.E.C. parishes so this is not the only parish that I’ve come to.

M: [Translation to Sesotho]

J: And if you’re willing to talk to me, then I don’t have any gifts or money to give to you, I just am asking if you will share your knowledge with me and if you don’t want to participate in this, that’s fine, please do not participate. And if you are willing to participate, I’d like to hear from you that you’re willing to participate in this.

M: [Translation to Sesotho]

J: And, so, Bo-Ntate, what do you think? Are you willing to speak with me some about how we train pastors in the L.E.C.?

M: [Translation to Sesotho] [some affirmations]

J: Yes, Ntate.

Man: Mr. Moore, thank you for introducing yourself to us. I do not know if my construction will be good but I think for you to know from us if we are willing it’s around a very rocky situation where I do not understand exactly what kind of grammar I should use to make you understand if I know what to say. Because firstly I do not have any knowledge about how our pastors, our priests are being trained. Now to have a straight answer to you whether I want to participate or not, the thing is I do not know if whatever I’m going to indulge myself in will suit you or not. So I think the best is for you is to give us the introduction of the whole thing as to how you have come here, what you expect of us, and then maybe in that way it could be easy for us.

J: Thank you, Ntate.

Same Man: Thanks.

J: Number one: this is on right now; is it OK?
Same Man: Yebo.

J: OK. Number two: what you have already said suits me [laughing] fine, Ntate. What I’m doing is studying how we train pastors so that the L.E.C. can use the information about how lay people perceive pastors and how lay people feel the pastors should be trained. I’ve been interviewing lay people, pastors, students at Koapeng, Executive Committee members, lecturers at Koapeng, and board members at Koapeng as well as former lecturers at Koapeng as well. So I’ve been trying to put together how we do theological education and what we expect from our pastors and their duties and their lives and what we know so that when we look at it we can say, “Ah, hah! We see there are some trends here or we see there are some things that are very important to people or that are not very important to people.”

M: [Translation to Sesotho]

J: Ntate.

Other Man: Just to add to what he has just said, actually our participation will be analysed by you. So what he is saying now is that just continue. I’m waiting for you to hear what you’re saying then you will see who’s participating and who’s not participating. They are not willing to say to you, “I’m not participating,” or “I am participating.”

J: Is it? Alright. Is that so, Ntate? [laughing] OK. Alright. Well, let me begin and if you choose to not participate, you will be silent.

Same Man: Yes.

J: Alright. Bo-Ntate, is it alright that I keep this machine running?

[affirmations]

J: Alright. Thank you. And, again, if you don’t want to participate…Yes, Ntate.

Man: Just before you go on we just want to know, I mean, the purpose of your research. Is there anything you’re going to do in order to improve maybe the way you are teaching that side or what? What is the main purpose of your researches?

J: That’s the hope. What I hope will happen is, and I’ve been at this for eighteen months now so I have piles and piles of research, and many interviews already. What I’m doing is, in August I’m presenting a report to Komiti ea Seboka and the Board of the seminary, and when I give that to them I’m going to be asking them, “Bo-’M’e le Bo-Ntate, how can we use this information to improve what we’re doing at the school so that we can improve the way that we’re sending pastors into the parish so they can do ministry in a better way.” So, I mean, really, the goal is to understand what’s happening now and then to give that information to the Seboka so that they can make good decisions to improve what’s happening - if they want.

Man: So this simply means that there are some of the things which you have seen that are not going on the right way so that is why, I mean, if you want to know why is this happening this way so that we may be able to improve it.

J: Well, not necessarily, Ntate. That could be. It could also be that I see that we haven’t been asking questions about what we do, and I said to myself, “Let’s ask the questions so we can see are we doing a good job, are we doing a fair job, are we doing a poor job?” So it may be that things are very, very good, and I would like to know why they’re very, very good. Or it could mean that
there are some concerns. Is that OK, Ntate? Do you understand what I’m saying?

Man: Yes.

M: [Translation to Sesotho]

J: Ntate.

Man: Kea leboha, Ntate Jeff. [Sesotho]

M: Ntate says even for our future focus groups it will be nice to or good to let the people know beforehand as to what we are going to deal with so that they can get prepared maybe, although – [Sesotho] – I was suggesting maybe if we get to, we allow you to get into questions then it will be clear what you are up to.

J: Yeah, first, just let me say that about one month ago I spoke with your pastor and asked him to gather a group for me and we agreed on this day. And then I sent him a letter explaining everything and then I called him a week ago, and then I called him a few days ago and what has happened is that he shared with me that because of the funeral today, he was unable to put together the group - because I did, thirty days ago I took precautions and sent him a letter but already I was arriving. He knew I was arriving so today he has said, “Oh, Ntate, I am so sorry. I was unable to put together these things because we have this funeral today. Maybe the consistory will be willing to speak to you even though they are not the group that I have gathered for this purpose.” So, indeed, Ntate, I have been providing information to all of my groups and I even have sent information here and spoken with your pastor on the telephone. But, because we’ve had this funeral today, Rev. Ramatlapeng thought maybe at least you would be willing to give some time even though you’re not the group that was gathered for this purpose. Do we need to say that in Sesotho or is it…?

Man: Yes, actually, the pastor also told me during the course of this week that he had this letter so I want to agree with you that he was informed before.

J: OK.

Same Man: He also apologized to us this morning. He told us that he knew this beforehand so it’s, on his side.

J: OK. So now that we’re here, can I ask some questions?

Same Man: Yes, of course.

J: OK. Alright. Thank you. Thank you very much, Bo-’M’e le Bo-Ntate. I really appreciate it and now I have to hurry. [laugh] Well, I want, my first question is this: do any of you have an idea - what do we teach pastors at Morija Theological Seminary? Do any of you know what we teach pastors at Morija?

M: [Translation to Sesotho]

J: Ntate.

Man: We are only under the impression that you are teaching the pastors the Bible. That is the only impression we have.

J: OK.

Same Man: I don’t think there’s any other thing.

J: Alright. Others?
M: We are also of the impression that they are taught about the Word, the Bible, and methods of following the principles of the Bible.

J: OK. Others? Alright. Well, what do you think a pastor *should* be taught at the seminary?

M: [Translation to Sesotho]

J: Yes, Ntate.

Man: [Sesotho]

J: How to live with people and to know how they’re living.

M: Yeah, and also, and also how they live.

J: Yeah, how they are living is what I…

M: Yes.

J: Yeah, OK. Alright. Is that all, Ntate?

Man: E.

J: OK. Thank you. Others? What should pastors know? 'M’e.

Woman: [Sesotho]

M: They, I guess they should also know about the administration and the culture and the traditions of the church.


Man: To add more I would say our pastors seem to be blank about, let me say for an example, I am an employee and then I have to know about my conditions of employment also. It must be clear, black and white. With our pastors it’s as if there’s a hidden agenda between the office of, I don’t know how to phrase it – but I think the ruling office seems to be having a hidden agenda as to how the running of the whole thing is and isn’t as far as our priests are concerned because the problems that we come across in our parishes here are the problems that are growing from the head office, you see what I’m saying. And our priests are having a problem in solving those things. More especially the living allowances, how they must live with their families - that is a burden on to us - rather than for the office to know exactly what to do about this.

J: OK. Thank you.

M: [Translation to Sesotho]

J: Alright. When pastors have come to this parish, and not just Rev. Ramatlapeng but if you’ve been here longer than he has, other pastors, or if you’re from other parishes, when pastors have come to L.E.C. parishes and you’ve worked with them, do they seem well-prepared to do the work of being a pastor?

M: [Translation to Sesotho]

J: Ntate.
Man: As far as those that we have received and lived with, they are very efficient. They know exactly what to do but I think along the process this hiccup that I have just mentioned is the one that deteriorates their efficiency, their performance.


Other Man: [Sesotho]

J: Moshoeshoe.

M: They come prepared but they still have to learn to adapt to the situations in different parishes as to, to be able to connect with the congregation especially with regard to the fact that another pastor would have been there before. So to make that transition, to help even to the consistory and the congregation to make that transition to work together with him or her.

J: Mm, hm. Ntate.

Next Man: [Sesotho]

M: They came well but as time goes on, they begin to lose the strength and the power they had when they came in. And they need to be invited for refresher courses at the seminary so that they can revise the manners in which they do their work. And also the church constitution and other regulations need to be revised, so that they can be up, they should be updated to take into consideration the recent developments that have been in our country.

J: OK.

M: Or in life itself.

J: Alright. Ntate, could you give an example of what kinds of things could be updated?

M: [Translation to Sesotho]

Same Man: [Sesotho]

M: First he says it’s about services where we come into contact with other denominations. It so happens that when we come into such contacts, we find ourselves somehow isolated because there are some things that you find many denominations doing but we can’t. We are told we can’t do such things. And I think at some points there’s not even a good explanation as to why we should not be doing that. So, the other thing is about the stipends, pastor stipends, whereby the pastors will be paid only according to how congregations perform. And where a congregation is weak, then that becomes a problem for the pastor. So, that needs to be, that type of a thing needs updating.


Man: Yes, I just want to emphasize on the point that we meet some problems, or the pastors meet some problems whereby maybe their style of being paid, I think it should be totally changed. Because now if maybe the other one is having so many, I mean, members of the church, it simply means that now he’s going to get more money maybe than the other ones, because of having maybe fewer church members. So, again, I think nowadays many people are losing their jobs so if many people are not working and then the only resource of getting their money is only on the shoulders of the church members, I think that is whereby the problem lies. So the financial problem, I think, is the main issue, and the style of throwing the payments of the pastors. I think that if this financial problem can be solved, I think everything is going to be alright. If
maybe they can develop another resource of getting money, not that they can get the money only from the church members only. I think that is where the problem lies. Because if some of the church members are not working, it means that they’re not contributing. Yeah.

J: Ntate, I’m going to be sharing these typed comments with the Komiti ea Seboka. Can you make a suggestion about what this other source might be?

Same Man: Well, I think on this one really, I’m trying to think, but now if you can maybe give me some few minutes to think of it and then…

J: Alright, because I’m thinking…

Same Man: Yeah.

J: …they might like suggestions as well. Other comments? Ntate.

Next Man: OK, to add on what he has just said from the other sources. I think if we can buy, let’s say the bus. We can use that transportation as another source of bringing money in. That can be done. I mean, you think that the presbyteries…

J: OK, so if the church already has some money, they could invest in a business venture of some kind to help.

Same Man: Yes, but to continue, - [Sesotho]

J: So, what are the pastors taught?

Same Man: E, Ntate.

M: Yes.

Same Man: Actually… - [Sesotho]

M: I want to, just so I don’t forget,…

J: OK.

M: Ntate raises the issue that when we look at how people come to the ministry, you will find that many of them come because they were, they had, they couldn’t make it anywhere. So avoiding to go, maybe, like into places like the mines or avoiding to work hard, some would rather choose to go for the ministry. So the question of the calling itself is very important and – [Sesotho]

Same Man: [Sesotho]

J: Ntate Moshoeshoe.

M: Ntate says it is possible that people can join the ministry simply because they can qualify to the educational qualifications required while they don’t even really have the calling. So this brings in a challenge that they need to be taught more on the power of the Holy Spirit and listening, being part of what it means to be, they need to be taught more on what it means to be a Christian minister. Because some of our ministers, not only that they cannot preach well, but they don’t even run the church very well, even in Lesotho, which may mean that this particular person came to the ministry just because there was nothing they could do other, there was nothing they could do outside, or they chose to be ministers because they failed to qualify anywhere.

J: OK. Do others, do you agree with Ntate?

[Some affirmations]

J: You do, oh, OK.
The issue of qualifications too, Ntate had mentioned it also, the issue of qualifications serves to bar some people who would have the genuine calling into the ministry so it must be - there must be some way of revising that.

J: OK. Do you all think, since you’re agreeing in general with these comments, do you think the seminary should work very hard to nurture the spirit of the pastors that we’re training, the future pastors that we’re training?

M: [Translation to Sesotho]

Man: [Sesotho]

J: OK. You think it is so.

M: Yes.

J: OK. And others? Yes.

Next Man: [Sesotho]

J: OK.

M: Also the seminary should, or the church at large should, consider developing other people who do not qualify for the ministry but who would claim to have the vocation.

J: OK.

M: So as to, well, to create a situation where we do not lose as a church.

Man: [Sesotho]

M: The idea of looking at evangelists at sub-level creates problems whereby, since they do not get their salaries from Morija, and they are not placed in their workplace by the Executive Committee, then sometimes we have an evangelist who would be just roaming over there without a parish or without an outstation because no consistory has the power to pay them or to support them. And yet we also have parishes without leaders or overseers. So, in this sense, we are losing. The evangelist is losing. The church that has trained the evangelist is also losing. So there needs to be some harmonizing of the two.

J: Ntate.

Man: [Sesotho]

M: Ntate says we also need to take seriously the fact that when people come or join the ministry, it’s because there’s been some inspiration to join and we should not consider them as people who could not do anything, who are lazy. So we should treat them as they have come to us, as they have come to us –


Next Man: [Sesotho]

M: Ntate says we should also develop our evangelists academically because sometimes they work even better than, they do a better job even, than what their pastors do. So we must have a problem of developing them rather than just saying, “Well, they are evangelists, let them be evangelists forever.”
J: OK.

Man: [Sesotho]

M: Ntate wants to know as to whether there are signs of the vocation on anyone.

Can we tell that this one really has the calling or is being called?

J: Potso e ntle (“good question”), Ntate.

[laughing all around]

Man: Yes, Mr. Moore, I agree with everybody’s ideas here. It is a call for a pastor to perform these duties. But at the same time, I would compare this job of pastors as any other job. We are also having doctors here who have qualified in the universities to become doctors but when they have to do these things practically, they fail. So how do you say that person is not a doctor? Because he’s got his B.S., he’s got a doctorate, he’s got everything. Or what I think - to add over, I’ll still stick myself over on this financial constraint. Pastors are also people like any other person who has got a vision in his own life. This person has to get married. This person has to bear children. This person has to educate children. This person has to look after all his close relatives. But now the problem is how does this person get encouraged in this job? If the culture of the L.E.C., it is still as backward as it is, I think I was seventeen years old when I opened a trench with a depth of thirty feet down at Maseru Sefika. I was seventeen years old. Up to today you are from America, are you from America?

J: Mm.

Man: Thank you. You are from America today in 2006. I am sixty-nine years of age today. Sefika in Maseru it is still the Sefika that I did when I was seventeen years old. What do you think of it?

J: [laughing]

Man: What is actually happening with these monies that these parishes are always collecting? What improvement can the L.E.C. show? So if the L.E.C. itself as a cultural church, let me put it that way, cannot improve itself, how do we expect our priests or our pastors to get improved?

J: Hm. OK.

Man: Not even one, you can go the whole of South Africa and the whole of Lesotho, there is nothing that is of the level of a cathedral in the L.E.C..

J: Mm.

Man: Not so. So where do we go?

J: Where do we go? In two minutes it will be four o’clock and I’m going to leave. [Consistory members had suggested this time limit for the conversation] So I want to ask you – If you could be a teacher at the seminary… What would you want the pastors to know? One word. Just what’s the one thing you would teach the pastors if you were a teacher at the seminary?

Man: [Sesotho]

J: OK. Alright. Moshoeshoe, just to be sure.

M: He would teach them…

J: The love of God.

M: The nature of God.
J: The nature of God or the love of God.
Man: No, I would like to teach them...
J: Yeah.
Man: ...I mean, what God needs him to be.
J: Ah.
M: OK, OK.
J: OK.
M: What God needs him to be.
Man: Yeah.
J: OK. Ah, very good, Ntate.
Next Man: [Sesotho]
J: Ntate.
M: That they should, Ntate would teach them that they should teach by example.
They should not indulge in those things which even the world would say, “Don’t be drinking alcohol, don’t be abusing alcohol, and don’t be smoking.” Things like that.
J: OK, and just Ntate in the back and then I’m going to go to honour your time.
Man: [Sesotho]
J: OK, so how to work with people.
M: E, Ntate.
J: OK. Alright. OK. It’s time. I told you I would be finished at four o’clock. Please forgive me, I have, there were other questions but thank you so much for this time and I want to honour that. I know it’s Saturday, and I know it’s your consistory meeting. So if any of you want to talk more with me, I’ll leave my numbers with Rev. Ramatlapeng and feel free to call me or just SMS, I will call you and I would love to hear more of your things. Thank you so much.
J: I’m turning off the recorder.
J: Alright. This is July 1st and I’m with my pastoral key informant. So what were you saying about the only what? – when you get into the parish, what was it again?

K: Your only source of, not only that the director is a source of authority, has power over you, but he is also your source of authority, I mean, a source of knowledge and authority and direction. When you get into the parish you face problems, the first person you think of is the director of the seminary.

J: Why?

K: Because he has been like that throughout your five year career at the seminary and he has taught you that he’s the only person in the sense that he will be, he is, he seems to know more about the life of the church. He also has some connections with the executive committee so that if you have problems, when you have told them to him, then it may be easier for you to get through.

J: And is this something that you learn by watching, you see that he really does have all of this power and information and knowledge or is it something that he tells you?

K: I think that is you learn, I think that he’s not really telling but telling and doing because when you are at the seminary, you know that in order to get in a better parish, he must have some favour on you, so in that sense it’s about telling. When he says, “If you behave well here at the seminary, you are likely to get a better place to work.” Then, if you happen to get that type of place, what comes to your mind is ‘maybe it’s because I pleased him.’

J: And now you've been a pastor so does it, in your experience, is that true? Does it turn out that yes, Moseme is the one who can get these things for you or was it just a belief that you had as a student?

K: Yes, I think that it was just a belief.

J: I see.

K: I think that was just a belief or part of that would also be that he may have some power because the faculty reports that are given to the executive committee, I still believe they have some bearing on how the executive committee allocates the parishes. Because that is considered to be from the faculty so, and then in that sense, he has something.

J: I see. Now, I’m a member of the faculty…

K: E, Ntate.

J: …as you know, and I’ve been at these meetings where we’ve written these reports…

K: Yes.

J: …and it’s an interesting process. What tends to happen is we’ll go around and we’ll say things like I might say, “Ausi so-and-so…”

K: Yes.

J: …is very smart but she seems not to be sure of herself, etc.”

K: Yes.

J: At the end of the, when we all say what we’re going to say, then Ntate Moseme makes the final comment…

K: Mm, hm.

J: …for the minutes secretary…

K: Yes.
J: ...and he usually says something like “She should be in a small parish with a strong consistory....

K: Uh, huh.

J: ...because she’s too strong-willed.’

K: Yes.

J: Or ‘He should be in a large parish with a friendly consistory because he’s fearful of conflict.’

K: Mm, hm.

J: So he really is the one who, at the end of that, makes that kind of recommendation.

K: Yes.

J: The rest of the faculty seem to say things like ‘Oh, this one’s very bright’ or ‘this one’s very slow’ or whatever. It is those recommendations...

K: Yes, yes.

J: You’ve suggested, well, maybe, the executive committee takes these faculty recommendations seriously...

K: Mm.

J: ...I really wonder, I wonder how that happens.

K: One would – because this is – because I think even in the executive, members of the executive committee would know that the faculty sat to deal with all this.

J: Yeah.

K: So when the report comes out of that meeting, it will be considered that it is the voice of the faculty saying all this.

J: Mm.

K: So that is how they view. And then you see it becomes, that voice of one person becomes, that says, the voice that says ‘this person must have this type, particular type of parish’ then becomes the voice of the whole faculty and maybe a responsible executive committee would like to consider that as important.

J: Right. And I’ve never really thought about that but it’s true. At the end of every student we’ve ever discussed in my three years, Ntate Moseme has always made the recommendation, even if it didn’t make sense to me, and we...

K: Uh, huh.

J: ...all just sat there as the secretary wrote it down. Yeah, so it’s always been his specific understanding...

K: Hm.

J: ...never, I mean, no one has ever said, “No, I disagree with that. I think that this person should be, you know,....

K: Yes.

J: ...the pastor at Sefika.”

K: Yes.

J: Never has that happened.

K: Yes.
J: The only think I would say is if we recommend for further study, which we’ve occasionally
done,…
K: Yes.
J: …we’ve said, “This person’s really smart; they should go for further study.” But even
then, when we say that, we know nobody ever gets sent for further study…
K: Yes.
J: …so we might as well be speaking into the wind.
K: Yes.
J: Hmm.
K: And also, and also you may even think maybe people don’t even get, and this for me will
say well, it’s not always that the executive committee listens, sometimes they don’t listen,
meaning they want to be original in their decisions.
J: Yeah.
K: But one would also say what if it is because the recommendations have proved, I mean, that
sometimes people are recommended for further studies because it’s someone who, they’re
favoured by the seminary administration. Then the executive committee wants to say,
“Well let’s study them; let’s make sure that this is true.” Because someone said to me, “If
you recommend that someone should be sent for further studies, it means you favour them.”
Not necessarily because they are really smart in dealing with their, in their studies. So…
J: So really, this is, it’s all a difficult political game because, for instance, myself as a
foreigner, I tend to say someone should go on for further study mostly if I think that they’re
smart.
K: Yes.
J: And they will do well in graduate school.
K: Yes.
J: Because, you know, as a foreigner, I don’t care who votes for whom…
K: Yeah.
J: …or who, you know, is this, I just want to see who can – but so even when we make those
recommendations, it always is political. People always say, “Oh, no,
K: Yes.
J: …they never, they couldn’t have recommended this person…
K: Yes.
J: …because he or she is smart, it must be because of favouritism.”
K: It must be because of favouritism.
J: But what disturbs me is isn’t favouritism sometimes because somebody is smart?
K: Yes, it is.
J: I mean, my favourite students are the smart students.
K: Yes.
J: Now, my favourite friends might be the ones who are funny or honest or whatever, but my
favourite students are the ones who study diligently and perform well in class and seem to
care about the topic and the subject matter.
K: Yes. But then what if members of the faculty have interest in the power hierarchy of the church?

J: You see, and that...

K: Then it’s a different issue. It’s not only academic but it’s also about my relationship as a student and a future pastor with those who make such recommendations for me. We have recommended that you be sent for further studies. Then I must, the first reaction is to say, “Well, this guy is a good guy and if we go for the seboka elections, executive committee elections, next time, if I will be a pastor, I’m going to vote for them.”

J: So you might consider the recommendation as a favour.

K: Yes.

J: “Ah, he did me a favour so now...

K: Yes.

J: …I am expected to do a favour for him.

K: Yes, I must do, I must show some appreciation. And then, in turn, because of that, when I get to the parish, I will stay there and whenever I have problems, the first person to consult would be, according to the procedure, it must be the presbytery moderator and maybe other experienced pastors. But, as I said, the director of the seminary then is, because I have been so close to him and, then when I meet them, I not only give them the account of my problem, I also give them the account of what is going on throughout the church, throughout my presbytery. This is what I said to this particular pastor and this is how they reacted and then, and I, I mean, also it says something about my relationship with those people and then how they work, whether they are good pastors or bad pastors.

J: Now one of the things that happens with professionals, the training of professional people, is that one of the best ways that professional people learn and grow is by having a mentor.

K: Yeah.

J: Somebody who they trust, who seems to really know the field well...

K: Uh, huh.

J: …and who has good intuition. Are you saying that a pastor like yourself or others would go back to the seminary director because they really see him as a mentor, someone who’s opinion the value...

K: Yeah.

J: …and they see him as a really good practitioner?

K: Mm, hm.

J: They see him as a good pastor.

K: Yeah.

J: OK, so that’s good because then he’s the best pastor in the L.E.C. and you all see that and you go. Is that true?

K: Yes, for most of my career I did go to him for advice.

J: Because as you looked at all pastors and all the skill they have, he was the most skilled?

K: Yes, from the training we, because, you know, he’s here. He has been doing, he’s here to teach me how to be a good pastor and he, when we analyze problems or situations in the class, he seems to be a super, super pastor so and you’ll find no reason to really follow him and when you go there he will give you the best advice, I think, the best advice you’ll get.
J: OK, so really the director is fantastic.

K: He is fantastic but the problem is all this is not being done to, for the good of your work at the parish but for the good of building himself as ?? 13:36.

J: So he’s not fantastic, he just seems to be fantastic.

K: Yeah, he seems to be fantastic because with my experience I once invited him to, not once I should say I invited him for several times, several times to my parish to do some work. He refused. And the reason for that was political. “I don’t want to be too closely associated with you lest you be considered a bad person.”

J: So I’m confused because earlier you were suggesting maybe that his pastoral practices are not very good but here you’re saying, “Oh, no, he’s really the best pastor of us all.”

K: Oh, no, let me say the pastoral, in class, in talking, his pastoral skills are really good. But in practice, as the director of the seminary, where you live with him as your pastor because we don’t have a pastor, or as your chaplain, he doesn’t have that.

J: So, he promotes himself as an excellent pastor…

K: Yes.

J: …and you as young students seem to believe that he’s the only one who has these skills…

K: Yes.

J: …but then later on you find out that, indeed, it’s not so…

K: Yes, only…

J: …but you continue to go to him because he’s the only one you know.

K: Yeah, unless there comes a point where you realize ‘well, I’m not the only one who trusts him and he is, those things which he made me believe we talked in confidence are not really in confidence.’ That’s when you begin to say, “No, I’m not going to him, back to him again for advice.” That’s when I began to say, “Well, I don’t think I’ll ever go to him for advice.”

J: Because he didn’t keep confidence.

K: Yes, because he didn’t keep confidence. He told, and I don’t think that is a good sign of a pastor. So, e, Ntate.

J: When you were at the seminary and I’m trying to remember, I think you told me that when you were at the seminary there were some expatriate lecturers.

K: Yeah, right.

J: Do you listen to the expatriate lecturers with the same attention that you listen to the Basotho lecturers?

K: I would say yes. I would say yes. With the exception, when I say ‘Basotho lecturers’ with the exception of the director.

J: Mmm.

K: We listened to the expatriate lecturers in the same manner as the Basotho lecturers because they all would be on the same level. Their task is primarily academic, with class, they would be concerned with class, not anything beyond that.

J: I see, and what’s the director’s task?

K: That of mentoring, saying, “Well, this is how you run a parish. You want to be a pastor, so this is how to be a pastor.”

J: I see, and does the director set a good example, in your opinion, of how to be a pastor?
K: At the seminary, no, no. But it takes long to realize that.
J: How do you come to realize it?
K: I would say for me I left seminary believing that anything we discussed with him was completely confidential.
J: OK, so you’ve gone back, it’s this confidentiality thing.
K: Yeah, I spent all those five years believing everything I said to him was completely confidential.
J: And somehow you found out that that was not the case.
K: Yes.
J: OK.
K: And that’s when I began to say, “Well, I don’t think this is good.”
J: Why would you not see one of the other lecturers as a mentor? I mean, why not Ntate Moreke, he’s a very accomplished pastor? Why not, you know, any of the others? I’m just trying to think of who might have been there, any of the expats. Some of the expats probably came after long academic and pastoral careers.
K: Yeah, but they are, you see, if you are an expatriate, there’s this sense of distance between the lecturer and – because of culture and other things but also we have too little time with other lecturers. Because you go to class, I would say, let me say, let me put it this way, for most all the time you have outside class will be used for Pastoral Theology. Because you will be writing reports, you will be visiting people, and you will be writing reports, and you will be, if not doing that, you are cleaning chapel, you are preparing for evening services which are also treated as part of class. Either evening or morning, or writing reports or…
J: So would you say – it sounds almost like you’re saying that the quality of pastors that the seminary produces is almost completely linked to this director.
K: Yes.
J: Because it’s the director’s time and tutelage and everything else that takes up most of your attention.
K: Yes, that is true.
J: That makes me feel a little sad, almost as if the things I’m teaching don’t really affect, do you see what I’m saying?
K: I see.
J: What do you think? Am I right to feel that maybe the things I’m doing are overshadowed by the director’s presence?
K: Of course, that is so.
J: It’s true.
K: Of course.
J: And how about my Basotho colleagues? Is it also true for them?
K: Yes, it is. It is true.
J: So at the end of the day, the graduates of Morija Theological Seminary really have been solely the students and under the tutelage of one person.
K: Yes.
J: And so the kinds of things that they do and know, etc…
K: Mm.
J: ...really go back to that one.
K: Yes.
J: How do you feel about that? Is that good?
K: No, it’s not. It’s not because then we have one kind of, we have one kind of pastor in the form of different people which is sad.
J: So we have lots of young Mosemes.
K: Yes, we do, we do. Sometimes even the way we speak, some of us, even the way we speak, that is, it’s very much the way how he does, how he speaks himself.
J: Well, now, he said in a speech that he gave at Sefika congregation,…
K: Yeah.
J: ...at a Bible School certificate thing, he said that when he was a young preacher, that he preached so beautifully that people would weep.
K: Uh...
J: So it must be good that you speak like him, right? He must be a wonderful preacher so that’s probably a good thing, isn’t it?
K: Noooo, it is not. You know, preaching is something, is different, it’s something different, the preaching world is this one thing but also living with, living like a pastor, leading your congregation or leading your ?? 22:33 like a pastor is yet another thing. So we don’t have that at the seminary. No, we don’t have that.
J: Have you heard the director preach? Does he preach well? He teaches preaching so you must have heard him preach many times.
K: No, no, yes I heard him, I heard him preaching.
J: Does he preach at school?
K: At seminary, no. He used to preach at the Morija, I think I have heard him preach twice.
J: Twice.
K: Yes, twice.
J: Does he preach often throughout the L.E.C. since he’s the one who teaches all of the pastors how to preach?
K: No.
J: Why do you think that is?
K: No, he used to have a parish that he looked after, I think, and there he was preaching.
J: I see.
K: But I would also doubt that he does that, he does a lot of preaching even in his own parish because he encouraged us a lot not to be very much. I mean, to really share, to allocate work to other people which included preaching, so much that I have found it, I have proved it wrong myself. To say, “Well, I’m not going to let, to have people, to let my congregation go without my preaching maybe for what? - ?? 24:15”. And I decided I’m not going to have my congregation go without my preaching for three Sundays or for two Sundays in a month. I would like to preach more. E, Ntate.
J: Now wait a minute. This is interesting. It sounds like you’re saying that the director encourages you to share, not to take up all, you know, not to be the only one who does things.

K: Yes.

J: Yet you’ve just told me that at the seminary he monopolizes everything.

K: That’s true.

J: You just said he doesn’t share with me.

K: That is true. And it’s sad because the only voice, really the only voice that students hear is that of the director, not of everybody.

J: Why do they not listen to my voice, for instance, I mean, just as an example? I’m not saying…

K: But you don’t have power.

J: I see.

K: You, I may not do your assignment as a student.

J: Uh, huh.

K: You will not expel me from school.

J: Oh, and does the director tell you that he has the power to expel students?

K: Yes, he does. We know, not that he tells us, we know. He has done it.

J: But, you understand that the board is the only body who really has the power to expel students, don’t you?

K: Well, yes but the board does that after he has done it, after he has initiated it.

J: I see.

K: So we know that you are not in good terms with him, well you are going to have a very hard time at school.

J: Is it easy to be in good terms with him?

K: Yeah, that is if you listen to what he tells you, you make sure that he is always pleased with what you are doing, you refrain from indulging yourself in such things that he doesn’t like, so, yeah.

J: That he doesn’t – you mean things that the church would frown upon or do you just mean things that he personally doesn’t like?

K: I think even those which he personally doesn’t like.

J: I see, so it’s not just about being a good follower of Jesus Christ, it’s about being a good follower of Ntate Moseme.

K: Yes, ?? 26:50.

J: Hm.

K: In fact, to complete your studies at that school is really a very difficult task because you’re not only doing academic, you’re not only satisfying the powers that be academically, but you also have to satisfy them, you also have to satisfy the director personally. He must be great with you.

J: What if I go to the seminary and I’m an academic failure…

K: Yeah.
J: …but, Ntate Moseme loves me very much?
K: No, you still can be there.
J: Can I graduate? Get a diploma?
K: You may not get a diploma but you will still graduate and be a pastor.
J: I see.
K: Because, like, because he will not, he can make, or at least he makes us believe that he has ways of supporting or even, yeah I would say supporting, you – a voice that can be heard by the authorities and everybody.
J: And with regard to the kinds of things that you learned in seminary, which ones have been most helpful to you since you’ve become a pastor?
K: Um,…
J: And why?
K: I would say there is the elements of Pastoral Care that I learned from the director but mainly, what I learned from Christian Education. I think our teacher, our Christian Education teacher, did a very good job in doing that.
J: Now, this is interesting because you’re not the only pastor who has said this, that they say Pastoral Theology has been very helpful to them.
K: Yeah.
J: At the same time, they’ve also almost all said the kinds of things that you said, that, “Well, the director doesn’t show a good example.” How can those both be true?
K: What happens, I think what happens is we learn through, through the mistakes or the experience that we gain from the parishes. You go to a parish or, I mean, you go to a church service, you attend a consistory meeting, you attend a presbytery meeting, you attend everything, you are there to, you learn from – you write a report of what was going on and you discuss it as students under the leadership, I would say, of the director. So, it is then, it is there that you begin to develop skills to say, “Well, a good L.E.C. leader is one who goes this way, who does things this way and this way, and not this way and not this way.” So, but, that has nothing to do with the person of the teacher himself. The teacher is, will be there directing us because sometimes we even have class in his absence and ?? 31:31to say, “Very good job, very good job.” Because what’s necessary is someone who has some experience within the church life.
J: Mm.
K: So, one would even say the course may not even, the way he does it may not really, you really don’t need someone who really has a highest degree. You need someone who understands pastoral care and who has been within the church for some time.
J: And does the director understand pastoral care and has he been in the church for some time?
K: He has been in the church for some time and he, I think he understands it.
J: But you keep…
K: But he doesn’t practice it.
J: Yeah, but if you really understand something, and its importance, then don’t you practice it?
K: Yeah, you need to practice but then maybe he doesn’t understand that.
J: <laugh>Well, I mean, that’s what I’m trying to find out from you, I mean…
K: Maybe he doesn’t understand because, he doesn’t, literally, he doesn’t.

J: Hmm.

K: He doesn’t.

J: I feel as if you’re telling two stories to me.

K: Yeah.

J: I feel like you’re telling me the story of somebody who is controlling and who doesn’t care for students pastorally and who doesn’t keep confidences.

K: Uh, huh.

J: And at the same time, you’re telling me a story about the very same person who is the best mentor in the whole L.E.C. and who understands pastoral care very well. How can those both be the same person?

K: Oh, yes. I should, I think I should put it this way: someone for the second story, someone who makes students believe he does that.

J: I see.

K: So, while in actual fact, he’s not.

J: But if you were to make be believe that you are an expert football player,…

K: Yeah.

J: …I need to see you in your kit scoring goals.

K: Yes.

J: So how does the director suit up and score goals to convince you of that? How are you made to believe this if you’re saying now maybe it’s not true?

K: Because he will tell you pastoral care demands that you keep confidentials and he’ll make you believe that whatever you talk to him about is confidential. This also about empathy and he will try to make sure that that’s the impression you get whenever you meet him, you talk with him about anything, and he, and even if you have a problem at home and you are asking for permission to go, he will have no problem, he will say, “Well, it’s very understandable.” But then he will tell the prefects not to allow you to go. And you will know that the prefects, what you will know is that the prefects are so bad because they refused you permission while the director had said it was OK. So…

J: I see, so but the director has really told the prefects to deny you.

K: Yes, and with my fourth year, the experience that my fourth year mentor told me in my practical year, he told me that even with pastors in the field, he will make you believe that he’s going to be your advocate in the executive committee. You ask him for a transfer because you have problems with the parish with which you are working and he will tell you, “Well, this very ?? 36:10 good and it’s understandable. I’m going to make sure that the executive committee understand this, please write a letter.” And you will write a letter, and he will tell you just write a letter.

J: To whom do you write the letter?

K: To the executive committee.

J: I see.

K: Asking for your transfer.

J: Mm, hm.
K: And then, though other people will tell you from that meeting, and you will be only surprised to get completely a different parish from the one – or a different response from the one you expected. And others will tell you, some members will tell you, well you will be asking why because so-and-so told me this and he said, “Well,” they will say, “Well, that was the person who said ‘no’.”

J: Recently I was at a focus group interview that I’m doing with lay people…

K: Yeah.

J: …and some of the people at that focus group interview talked about the fact that they seem not to be sure about whether or not their pastors had really felt a call. They even mentioned the Spirit.

K: Yes.

J: Since you’ve been a pastor, and since you were in seminary, what do you think about that? Why would parishioners question whether or not the pastor has a call?

K: I would, one thing that it is because most of our pastors, most of us pastors, wouldn’t really seem to appreciate what an ordinary member of the church would consider the acts of the Holy Spirit. The interpretation, our interpretation, of how the Holy Spirit operates seems to be very different from what ordinary Christians think or perceive to be true.

J: OK, so what’s your pastoral perception and where did you get it? And what do you think is the perception of the lay people and where did they get it?

K: I think we get our perception from the seminary and that is the Spirit, I will put it literally, literally translation, they will say, at the seminary they will tell you ‘the spirit of the prophets is known by the prophet.’

J: The spirit of the prophet is known by the prophet.

K: By the prophet. That is saying ‘don’t really tell us that you have, you have the power of the Holy Spirit working on you when you are doing some things like ecstasy ?? 2:25 or something like that.’ And our members of the congregation still really believe that the Holy Spirit has some, can in a way make one behave in a different manner than the one that they are, like ecstasy or something like that.

J: Let me just tell you that the people that were at this focus group that I was at seemed to be saying yes, that the Spirit will make the pastor behave in a different manner but not speaking in tongues and rolling around on the floor.

K: Yes.

J: The focus group people said the pastor will be honest, loving, …

K: Yes.

J: …won’t drink and won’t smoke.

K: Yes.

J: It’s about a lifestyle.

K: Yes.

J: So how is that different from what you hear from the seminary?

K: You know when he says that the idea of the Spirit is known by those who have it, it is said, it’s taught without raising the point that it is also in - how the Spirit works - I don’t remember being told how the Spirit works, I don’t think I have even been told. That being just it, no, I don’t remember being told that. Those simple things, those simple acts of the Holy, of the Spirit, to say like someone is doing something wrong at the seminary, to say that, “Well, you know what, you are not acting in accordance with the Spirit.”
J: Does anyone ever say such a thing?

K: No. I don’t remember. I know, what I know, when I have done something wrong, is that it is, I’m doing something illegal. It’s more to do with the law…

J: Uh, huh.

K: …than it is to do with the Spirit.

J: OK, I’m going to want to ask about that in a minute.

J: OK, Ntate, so you were talking about the signs of the Spirit or whatever and I don’t know how much New Testament you took when you were in seminary but do you remember that in the New Testament, in Galatians, for instance,…

K: Yes.

J: …Paul seems to be mentioning to the churches in Galatia that there are certain fruits of the Spirit.

K: Yes.

J: I think this is somewhere in the fifth chapter of Galatians.

K: Yes.

J: As I say, I don’t know how much you’ve had but…

K: Yes.

J: …if you say it was never talked about, what the signs of the Spirit would be, is it that you didn’t have the New Testament instruction or that people just didn’t talk about it? And when you say ‘they’, who is ‘they’?

K: Yeah, I didn’t have, we didn’t have ?? 0:50 Galatians. I think we, because we have lecturers who come and go, come and go, come and go it happened that many of our lecturers would be focusing on the introduction to the gospels and you find that maybe Mark as an example so much that at one point we did Mark twice.

J: You did Mark twice?!

K: Twice. We did Mark twice because one lecturer would come and do New Testament Introduction and then take Mark as an example of how it was, what it was like. And then the other lecturer would come and do the same.

J: So you did a course called Mark twice or a course called New Testament Introduction twice that focused on Mark?

K: No, not the gospel, New Testament Introduction.

J: So you took New Testament Introduction two separate times.

K: Yes, two separate times.

J: And in each time, just by coincidence maybe,…

K: Yes.

J: …the lecturer chose to use Mark as an example.

K: Yes. So…

J: And who knows why, maybe because it’s we believe to be the earliest synoptic…

K: Yes.

J: …or it’s got the most concise Greek…

K: Yes.
J: ...or it’s the shortest, or whatever.
K: Yes.
J: We don’t know why. But how could you have the same course two different times? Did you fail and you had to go back and study with another class?
K: No, because the lecturers didn’t know. The lecturer who’d come later didn’t know what the previous lecturer had done.
J: How could they not know, the director was there the whole time, wasn’t he?
K: Yes. Maybe he doesn’t know what’s going on in class.
J: He certainly could look on a timetable and see Intro. to the New Testament and know that you had already had that. Yeah, maybe, but maybe he didn’t know to what extent. Introduction to what extent, then he said, “Well, I think another lecturer can do it.”
J: I see.
K: And sometimes it wouldn’t even be called Intro., it would just be New Testament.
J: I see.
K: So what it is, what it does, I guess the lecturer and us students will know this is what we were having.
J: So this is really confusing to me. Did you feel like the curriculum was planned well?
K: No, no because everyone was doing what they wanted to do.
J: Mm.
K: There was a course which I think we were perhaps the only class that, or maybe we have only three classes that had that course in that seminary because the teacher who taught it stayed only for three years.
J: Mm, hm.
K: And he’s taught the course in the first year of his arrival and every year of his teaching and we were his first, we started I forget, when he came, I mean for the first time, we were there doing our first year. So I guess maybe the second years, I mean the first years, that came after us and the first years who came after those may have had the course. It was called Basic Principles of Church Organization. Nobody has ever been teaching that course, I guess before then and after that. We may have been the only people who were taught that. And he was, you could tell that it was his, something that comes from his experience because it was about how you, when you have received a letter you should respond promptly, how you talk to your parishioners, how you greet them, how you organize your family, how you organize a consistory meeting, how you behave in…
J: Now this sounds like, please forgive me if I’m making a big assumption, this sounds like an African.
K: Yes, it is.
J: Or even a Mosotho but it sounds like…
K: Yeah, ?? 5:50
J: OK.
K: You know Swazi Mosotho.
J: Oh, OK, just because these don’t sound exactly like the ways that a European or an American might talk about those same issues.
K: Yes.
J: And that doesn’t mean anything except that I am just, as I’m listening I’m thinking, ‘Oh, that really sounds like…

K: Yeah.

J: …and African way of talking about the issues. But--

K: So, how you behave yourself, how you stand before the people, how you dress up as a pastor, things like that.

J: But my real concern is was that course being taught because it was a part of the curriculum and the faculty said to the instructor, “Please, we must have these,” or do people just come in and teach whatever they want to teach?

K: Yeah, that’s why, that’s why I’m saying, the point I’m making is the fact that this course is not being taught means it has not been, I mean it’s not part of the curriculum. There’s no well-designed curriculum where you can say, “Well, this is what we are going to teach and we have a constant need to do that.”

J: Uh, huh.

K: So, he taught it because he thought it was necessary.

J: Uh, huh.

K: And when he leaves or when he left, it was gone.

J: Huh.

K: So, he taught it because he thought it was necessary.

J: Uh, huh.

K: And what we are doing, I would say very bad for him because we realized, we found out that he was using someone’s book but he didn’t even say he was using it.

J: I see.

K: For teaching and he had written down some notes which he was dictating in class.

J: So have you ever noticed other lecturers doing that?

K: Yes.

J: Using the work of other people and not saying…

K: Yeah. Actually some would just have, who’d have the books, the book copied word-for-word from the original work and…

J: You mean like photocopied like they would give you a photocopy?

K: Yeah.

J: Oh, but that’s fine, isn’t it? They would say, “This is from Jones in 1963,” or…

K: No, no, not a photocopy in the sense of using a photocopier, but I mean photocopying manuscripts…

J: Oh, so someone would have handwritten word-for-word what somebody else said…

K: Yes.

J: …and then stand before you and read it to you as if it were there own…

K: Yes.

J: …scholarship.

K: Yes, and read it.

J: I see.

K: And we found out with, we found out that this guy was doing that and we also found out with another lecturer that he’s doing the same. And what you will see with these particular
people is they don’t want to ask, they don’t want any question, they didn’t want any question to be posed to them about what they were teaching.

J: Now recently in an interview when I asked somebody if they asked the director questions in class, my interviewee laughed at me.

K: Mm, hm.

J: And then said, “You know, you just don’t ask questions in the director’s class.” How did you find it when you were in school? Could you ask questions in that class?

K: No. No, you would ask him one question, I think it was very early stages of our career there. He would, you would ask him one question, he responded well.

J: Mm.

K: The second question he made it clear that he was not there for questions.

J: So how did he make it clear?

K: He didn’t really answer the question.

J: Hm.

K: Instead he reminded that person that we had a very good library and there were just too many books on pastoral theology and if anybody had, they could go there.

J: Did he recommend specific books to you…

K: No.

J: …on pastoral theology?

K: No. No. No.

J: How were you to know which were the good books and which were not the good books?

K: Maybe he thought, we thought all the books were good.

J: All of them?

K: Yeah, we thought all the books were good, really.

J: What made you think that?

K: Really, for someone to write a book, that means it’s good. To be, I mean, when you get there as a student, a first-year student, in your first week…

J: Yeah.

K: …in seminary…

J: Uh, huh.

K: …I mean, we believed that every book was OK. Especially because the director and our lecturer would say, “Go to the library; there are so many books there.” Not ‘so many good books’ he didn’t say that, or ‘so many good and bad books’ but he said, “There are so many books’ and that means they were good.

J: Were there ever lecturers who worked with you so you could know good content from bad content so that you would learn how to read a book and judge by the credentials of the author, by the argument being made etc. what was good and what was questionable?

K: No, no, really, not really. Even the expatriates didn’t really do a good job with that, I think, I would say. They did recommend books but we didn’t, at least I didn’t, believe that it was because they were better books or they were good books because there would be others, other books which would not be good.
J: OK, now I’m making an assumption. You’ve been a pastor for a while. Do you still believe that all the books in the library are good because they’ve been written by somebody?

K: No, no, no, there are some very bad books.

J: OK.

K: But at that stage one believed, “Well, everything…” You know, what I even thought even with the expatriate instructors, whom I appreciated, I mean, I appreciated what they did for us, but I thought they had just chosen the books because they were, they thought, they were enough for, I mean, they would be enough for us.

J: So they chose them based on quantity, not on quality.

K: I still thought it was about quality but I thought it was, they chose these as maybe the best.

J: Yeah.

K: Not that others were, not that they would be a bad book, but that’s maybe the best two or three or four so that we could really feel comfortable reading.

J: Mm.

K: Or maybe simpler.

J: I see. OK.

K: I didn’t have the idea of something, some books being a bad book.

J: OK. And really by ‘bad book’ I guess I’m trying to say that some books make a very clear and sound argument and are based on solid scholarship.

K: Yes.

J: Other books don’t necessarily do that.

K: Yes.

J: Maybe there are no bad books because they all open our minds to think about certain arguments but…

K: Yeah.

J: …but certainly there are more helpful books and books that are based on more solid scholarship than others, etc.

K: Yes.

J: I see. So with this idea of the Spirit we were talking about before,…

K: Yeah.

J: …then you mentioned that you’d had the same class more than once and I was confused about that but,… So these lay people seem to want to see pastors who have a sense of call, feel called by the Spirit.

K: Yeah.

J: When you were in seminary, did you have opportunities in courses to talk about your call and to talk about how the Spirit was working in your life and to worship freely, those kinds of things? How was the Spirit nurtured in you while you were in seminary?

K: <pause> I don’t think that really, let me say the Spirit may be nurtured but not intended to do so. There may be a way in which our seminary nurtures but it’s not intended to do so. It may be a poor incidence.
J: OK, well tell me a way that spirits are nurtured at the seminary or that were when you were a student.

K: No, we are there, we are, we go to worship in the morning.

J: OK.

K: We go to worship in the evening. That lasts about, in the morning it lasts about fifteen minutes and at the most twenty minutes. And in the evening maybe something like twenty-five minutes or even fifteen to twenty minutes but then it can go to twenty-five sometimes. But I would say the spirit is not nurtured because, those would be, I think that was intended towards nurturing the spirit but it’s not because it has been made into such an academic exercise whereby everybody is watching when, it doesn’t matter who, even our kids, when they go to chapel in the evening, they know that they must, I mean, they know that it is possible for someone to do stupid actions before the congregation and could even laugh or even after service begin to laugh about the mistakes that someone was doing. So it’s more about how well does the leader of the service perform than it is about how I gain, spiritually gain from such services. So I think it has lost the meaning.

J: Are you saying that you didn’t feel as if the services that you attended were focused on God?

K: Well, yeah, no, I would say no.

J: You’re saying, “No, they were not focused on God’ or no, you are not saying that?

K: No, they were not focused on God.

J: They were not focused on God.

K: Yeah. Well, let me see, they were focused on God because it was worship but that worship was over, would be overwhelmed, our minds focusing, the service itself is intended to be focused on God but we…

J: Intended by whom to be focused on God?

K: I think the ones who initiated it. Maybe the administration of the seminary.

J: So the director of the seminary wants you to focus on God but you failed to do it because you focused on each other. Is that what you’re saying?

K: No. Let me say this, I want to believe that the persons who started the seminary, I would say.

J: In 1882.

K: Yeah, not presently. Because the director is the one who would lead the congregation into that type of, I would say, unconstructive criticism. Because I remember the first time we humiliated the leader of the service we were led by him.

J: Led by him in what way?

K: It was in the morning service which is supposed to take fifteen minutes only.

J: Uh, huh.

K: And in order to ensure that, we sing only one stanza of a hymn for every hymn except for the last one when we are going out. But this guy, who was in his first year, did not mention that we are going to sing this hymn only one stanza, only first stanza. So we, the one who led the hymn started the hymn. We sang that first one and we were standing and we were supposed to sit immediately after singing that one stanza. And he did not sit. Some of us even sat even before we were commanded to sit. Some of us just sat and the director remained standing and continued to sing. And we just followed suit. He started the second stanza.
J: Uh, huh.

K: We just followed suit and we were laughing.

J: But isn’t it possible that the director just hadn’t heard the right directions and so just thought he was supposed to continue to sing? Why do you think he did it to humiliate?

K: Because after that he said, “That is how it should be. You should tell your congregation, you should give them clear instructions. If you fail to do so, the congregation will just continue.” So we understood, “Well, then this means that it’s, that is why we continued, and we are going to continue.” And he could have stopped it after that incident but he didn’t.

J: I see.

K: In fact he was happy to see that. I understand that of late students can even correct the person who is reading, who is standing in front doing something. They can even respond saying, “No, it’s not like that; it’s this way.”

J: Yeah.

K: I don’t know how true is that but I don’t see a reason to say no to that considering what he did with us because we were told, really expecting it.

J: Yeah, I would say that I have seen that when I’ve been in chapel, where people have just corrected a person or refused to do what they’re told to do if it wasn’t the right way, or…

K: Yeah.

J: Huh.

K: So it’s all about humiliation. So when you get there, you are leading the service, you know that you’re going to be humiliated and when you are sitting there in the pews, you know that you must, the right way to do it is to humiliate that one, to teach them that they are doing right or wrong. So the congregation gets into the chapel to teach the leaders how to lead.

J: I see. So then when you go to a parish, part of your job is to teach your consistory how to be leaders, etc.

K: Yes.

J: Do you then do it by humiliation since that’s how you were taught?

K: I would say some of us do. Some of us really do. We heard stories of people who, some of our fellow students who, in their fourth year, not even, they were not even pastors, in their fourth year, began to correct people, telling them they don’t pray well, they don’t sing well. Whatever they felt was not done well, they would just tell people, those people there and there right away, “What you are doing is wrong. You are doing it wrong.”

J: Would you say that they learned that then in the director’s chapel services?

K: I think so, yes.

J: Now, I mean, we’re talking about the director. Are there other instructors who also teach similar things?

K: Noo, Nooo.

J: <laugh> Every time I ask if there’s somebody else, it always goes back to the director. Why is that? Why do you always – are we just picking on him because he’s the most visible or what’s…

K: No.

J: …what is this, why are we talking about this man in these ways?
K: I think because he’s the one who is doing all that.

J: I see.

K: He’s the one who is doing all that.

J: Mm.

K: It’s not – he’s the one who is really doing all that. Other instructors would come into chapel and be surprised, “Why are you doing all this?!” Other lecturers would be, “Why are you doing all this?! Have you lost your sense of worship?!”

J: Well, and then when you heard that from them, did you stop?

K: Noo, they just don’t understand. We just took it to mean they don’t understand.

J: What don’t they understand?

K: We are learning here and we learn by others’ mistakes.

J: I see. And that can happen sometimes, right? Jesus once said, “The blind don’t lead the blind because…

K: Yeah.

J: …then they’ll both fall into the same hole.”

K: Yeah.

J: I think Jesus said that.

K: Yeah, yeah.

J: Or at least the gospels say Jesus said that.

K: Yes.

J: So that’s good. Do you also learn from each other’s successes? Would the director…

K: Noo.

J: …say, “Look this person has done so well, let’s…

K: No.

J: …all congratulate him and…”

K: No.

J: No?

K: No.

J: Um…

K: No, in fact, we, I think we were made to believe that you cannot do, you cannot do anything good, there’s no good that you can do when you are in front of the congregation. And the feeling we were given was that that is to help us to realize that we are always doing mistakes. So we must always try harder and harder and harder and harder. But one would say, well, it has turned to mean that nothing good can be done by anybody.

J: Hmmm. So if you were told that you can never do anything good in worship, how <laugh> when you finally went to your first congregation, did you have a sense of confidence, a sense that you could really be a good pastor?

K: Yes, I felt like I can do well but I also had it in my mind that I must not be too proud of what I am doing.

J: And I think maybe that’s appropriate. I don’t think we’re called to just be prideful.
K: Yes, I think that is appropriate but the way it is done at seminary leaves no room for nurturing the spirit.

J: No room for nurturing the spirit.

K: Yes. It leaves no room because it’s always about whether you’re doing good or wrong and, I mean, right or wrong and you know that you never do right. So, I think we, more focus is put on corrections and other things, so, which I think it’s really taking more time, I think one would even, one would feel like maybe there needs to be time for just open worship where nobody cares about what, I mean, we still can bear in mind that the service should be led in a proper manner but I think there should be a service where nobody really cares about, or nobody talks about that service after it has taken place because no service takes place in our seminary without, that will not be followed by a discussion in one class.

J: I see.

K: It doesn’t matter whether the director was there or not.

J: Mm.

K: But when he comes to that class, he will demand discussion.

J: I see. In your classes, I guess, there’s a liturgy class when you were taking…

K: Yeah.

J: …seminary courses. Did you talk about the theological reasons for all the things that were done in the service?

K: I think it was more about how, the how.

J: The how. And when you say ‘how’ do you mean do you speak clearly…

K: Yes.

J: …do you move your hands in this manner…

K: Yes.

J: …do you close the door in this certain way?

K: Yes, do you dress, how you dress up, how do you move your face, your eyes, how much you smile while you are in front of the congregation, all, I mean, your facial appearance.

J: But was there ever discussion…

K: How you walk…

J: …of why? To say, “We do it this way because we’re honouring God or because…

K: Yes.

J: …we’re invoking the Spirit.

K: Yes.

J: OK.

K: Because we are honouring the service, the service is holy and we must give to it the appropriate holiness.

J: Is it holy to correct people from the pews and to laugh at them when they make mistakes?

K: Well, we are teaching, we are being taught to be holy so, anyway, it loses, in that sense it loses the meaning.

J: I see.
K: Because it used to be, we used to be taught that you should not correct the people who are leading, like...

J: Who taught you that?

K: ...the person is reading badly,...

J: Yeah.

K: At the beginning we were taught not to correct them during the...

J: By Ntate Moseme?

K: Yes, it was only with this singing that we corrected. And it was of late, I think we were in our maybe third year, it was late second year, we were taught not to correct, even in class when someone was reading, read and you tried to correct him, he will tell you, “Don’t correct them.”

J: Why did he say not to correct them?

K: Don’t correct them in reading.

J: Uh, huh.

K: Let them do that mistake so they can learn from it. And then after that we could talk about the mistake itself.

J: I see.

K: So, in a way, giving that person the freedom of correcting themselves. He even said, “Let them correct themselves.”

J: OK, but that’s changed somehow.

K: Yes, that has changed.

J: Why do you think it changed?

K: I don’t know really. Really I don’t know. I don’t know.

J: Hmm.

K: I’ve been at one service at this chapel, I remember corrections at the end of the service. I only, there were some corrections by the congregation with announcements. With the readings and other things, I didn’t hear, there was nothing like that.

J: I see.

K: But with the announcements, so the announcements are made at the very, very, very end of the service and one would even consider that something outside the normal worship.

J: Sure.

K: Because it’s even after the benediction but it made me feel like ‘this is not a service, this is inappropriate, you cannot be, we cannot be doing this.’ But I can just imagine how bad it is if it’s done right within the service itself.

J: Uh, huh.

K: So...

J: Yeah. So with regard to other issues with the liturgy like theological issues, did you learn what the purpose of the benediction is, why do we have an invocation?

K: No, not at all.

J: Did you learn how to celebrate the sacraments? Did you learn...
J: …what the different parts of a baptism and of a...

K: And why to we baptize?

J: You didn’t learn that?

K: No.

J: In a liturgy class you didn’t learn that?

K: No, we learned it with this lecturer from, that African lecturer I talked about.

J: I see, well, so then…

K: And even then it was not part of the curriculum, it was, I mean, it was not initiated by the, by the, you would say the instructors. It was initiated by us. As students we wanted to make or to, yes we wanted to have a catechism booklet…

J: Huh.

K: …that we could use, that we could use for our, that we could use for our catechism classes after our graduation and we were in our third year. So we drew a list ourselves of things we think, we thought were appropriate to be taught.

J: And it was only at that point when you learned what a baptism is about and why you baptize.

K: Yes, and it was extra, extra, extra-curricular.

J: So what did you learn in liturgy class?

K: How to conduct the liturgy.

J: Just how to hold yourself and your face…

K: Yes.

J: …and your voice.

K: Yes, that was the main thing.
J: OK, I’m here with Ntate Moshoeshoe to ask a little bit about our experiences at Eden Seminary and Morija Theological Seminary. Ntate Moshoeshoe, is it OK with you if I record our conversation?

M: E, Ntate.

J: And is it OK, I’m using your actual name…

M: Yes.

J: …so that things that you say will be connected to your name.

M: Yeah.

J: What I would like to do is ask you, if you can, to compare some of your feelings and thoughts and experiences at Eden Theological Seminary to your feelings and thoughts and experiences at MTS because one of the things that I’m trying to figure out is how I can adequately talk about MTS…

M: Mm, hm.

J: …when Eden is really where I formed my understanding of what it is to be trained as a pastor.

M: Yeah.

J: And so, you know, there’s that space between those two experiences and really you’re the only Mosotho in the world who could talk to me about that. In fact, you and I are unique in some ways. We’ve each had long periods of time at both schools. And I don’t think anybody else…

M: Yeah.

J: …has done that. Your friend Bill had a long period of time at Eden but a short period of time, I believe, at MTS.

M: Yeah.

J: So, anyway, can you reflect a little bit on what differences you found and what things didn’t fit with your cultural understanding and why you think there might be differences, those kinds of things?

M: Yeah, maybe doing a comparison of the aspects that I could remember would be better to say, in the first place, when one came to Eden – let me start with Morija Theological Seminary because that’s where I started. When I first came to Morija Theological Seminary it was a welcoming community with the students. It was really beautiful except that in very few days I realized that there were some divisions among people not having peace with this one or that one. But, in general, the student community was welcoming.

J: Was there an initiation ceremony of any kind?

M: Yeah…

J: OK, so anyway, the community was welcoming, I’m sorry to interrupt.

M: Yeah, the community was welcoming.

J: OK.

M: And, I should say by, in 1988 when I had come home – I had gone to MTS for orientation courses – and in 1990 when I actually came to school, it was fine. But there is this one thing that I will always remember about our first week at the seminary – or I should even say the first time I met the director – was this: he said, “Well, it’s OK, thank you for being here. It is good that we took…started to be happy together before we begin to fight.” Well, I understood that to mean, it means as we go on living together there are so many
things that can anger one, with which we can anger one another. So, but that always stuck in my mind that I'm still expecting something like that, or it is we can one day fight. So, but when I got to Eden nobody ever said something like that to me. It was just a welcoming community and people were ready to help like they were ready to help with at Morija but, as far as the faculty's concerned, the faculty was very willing to help unlike here in Morija where the faculty member, the first faculty member I met said to me, "It's good that we can be happy together before we begin to fight." So there, there was no sense of that and it was just fine. That is one thing when you come into a place, the feeling that you've, that you are forgiven. At Morija, as was mentioned, as time went on I began to realize, well, I thought the school it was welcoming, well, it is not really welcoming because there are just a lot of groups, small groups within, among students. Some favour the prefect council; some don't and there are some well, uh, the trusted of the director and that's just too many things going on around and I began to realize, well, it seemed like this was welcoming but one needs really to have a friend or someone who is close to me and I just chose to stick with my neighbour because I thought it made all sense to stick with the person that close to me, next-door neighbour than to have a friend over there while I cannot even greet my neighbour. So we, but at Eden, I would say, well, maybe it was because it was in a different culture. Until I left I had not realized so deep, even if, people have friends, people had, there would be some groups but I didn't find that those groups were founded on the hate of others. I thought everyone was free to do what they wanted, free it was to say if they wanted to. So I did as you said with other people and I think it was fine.

J: The differences that you're talking about between the two seminaries, do you think they're largely cultural differences? I mean is it just that Basotho relate to one another in a different way than Americans relate to one another? Or does it have something to do with the cultures of the seminaries themselves?

M: I would say that it has something to do with the cultures of the seminaries, not the cultural thing... because I don't have in my mind, I don't believe in my mind that people should be, should have those small clusters where, which are working against each other.

J: You might not have that in your mind but do you see that operating in other areas of life in Lesotho? Do you see what I'm saying? Maybe...

M: Yeah.

J: Maybe you're a unique Mosotho in that you don't think it's appropriate...

M: Yeah.

J: ...but is it kind of a way that life is done for Basotho? The reason I ask is that I'm trying to ferret out, you know, what are the differences that we see...

M: Yeah.

J: ...and are they cultural differences or are they about the cultures of the schools?

M: When you say, "Maybe it's about how the life is done among the Basotho," and then maybe we see it clearer, or it gets, it looks bad in the seminary because it's just too small a community, maybe that is the reason but, that is, in a church setting, in the larger church setting, in a congregation, you really don't find people working in that sense. I would say people begin to do that. I don't want to say it is our culture. I want to say if the leader works...consolidates their power by making sure that he has these small groups fighting each other so as to bring all the information to him or her, then people begin to do that.

J: OK, Ntate Moshoeshoe, remember that we are...

M: Yes.

J: ...speaking very candidly right now.
M: Yes.

J: Are you happy to continue to talk?

M: Yes, Ntate.

J: OK.

M: And I was going to say…

J: I’m just reminding you, Ntate Moshoeshoe.

M: Yes, I was going to say at Eden, at Eden, I didn’t have a sense that in any way I had to associate with certain people because I had to please someone.

J: I see.

M: Either in the larger church or, I mean, it was just like a certain faculty member, it was just like I can associate… but at Morija, maybe it is because this is a church school in the church in which I belong. So it is, it’s really more about how do you relate to, the way you relate to this group of people may say how, what feelings you have about some people in the larger church.

J: I see.

M: You choose what to say and what not to say.

J: Now two things… one is Eden, for me, was the school of the church to which I belonged…

M: Yes.

J: …but I also shared your experience, and that is that I never felt that if by associating with one person or another person that I might exclude others…

M: Yes.

J: …or hurt myself politically.

M: Yes.

J: There were some people I enjoyed because they told good jokes and they studied well and other people that I didn’t like because they were boring or whatever.

M: Yeah.

J: But I always knew that I could talk with anybody.

M: Yes.

J: Any professor, any other student, so I also had that feeling even though it was my denomination church.

M: Yes.

J: Now, I want to ask again because I really want to be clear about this, at least from your cultural standpoint.

M: Mm, hm.

J: Two things… one is do you think you were treated different, I mean, do you think other students felt differently at Eden because you, of course, were a guest in the culture.

M: Yeah.

J: Now, of course, I’ve told you my own experience, I wasn’t a guest in the culture.

M: Yes.

J: And then, second, do you think this connection with the wider church was a unique representation that occurred at MTS, or is, again, does it have something to do with how
Basotho think about what church means? I understand I’m asking you to speak for all Basotho when you are only a Mosotho but…

M: Yeah. I would say I think it has something to do with what Basotho, how Basotho do their things. Like maybe we, because of this chieftaincy thing where we have somebody up there so we all like to pay allegiance to that kind of leadership and then the person who embodies that kind of leadership, the way they behave, the way they talk, the way they – then people begin to like or try to <phone call>

J: Ramatlapeng.

M: OK.

J: Hey, and I don’t know, is this something that Basotho do (we’re still being recorded, but…)?

M: Yes.

J: Very, very often pastors and students call me to make sure I’ve gotten home safely. Do you do this for each other or has this just been taking care of a guest in your culture?

M: I think, yes.

J: It’s the guest thing, they don’t call to see if you are home OK?

M: Yeah – no.

J: Huh, well I really appreciate that.

M: Yeah.

J: It’s so nice, I mean…

M: Yeah.

J: …students at NUL have done it, students at Morija have done it, pastors that I’ve gone to visit – it’s nice. OK, so anyway…

M: We have this question always – “What would I be, what would become of me if the person, the guest, if something happens to the guest as if you have not taken care – it’s really bad.

J: So even on my journey home I’m still your responsibility.

M: Yes, I still have to know what’s going on with you.

J: And, you know, that’s very much – remember there’s a story that whenever Moshoeshoe received a guest, even if it was an enemy,…

M: Hm.

J: …he always guaranteed them safe passage back…

M: Yes.

J: And sometimes they were even representatives of Chaka…

M: Yes.

J: …and they would steal Moshoeshoe’s cows on their way going home…

M: Yes.

J: …but he would say, “No, you’ve been my guests.”

M: Yes, and he would send them with – guests always have, must always leave you with nice feelings.

J: Yeah.
M: That is why some of the things that the guest does may be tolerated…
J: Mm, hm.
M: …because we don’t want to really hurt the guest.
J: Now, I can either share this as part of our conversation or not because the thing’s still running… Do you think guests to the L.E.C. have left with good feelings?
M: No. No.
J: OK, so there…
M: Which is a pity.
J: Yeah because…
M: Because we are supposed to be a Lesotho church, a Sesotho church.
J: Yeah.
M: That’s what we are claiming to be.
J: That was just a question…
M: Yes.
J: Back to our discussion about Eden and MTS…
M: Yes. And I was going to talk about the faculty.
J: Mm, hm.
M: To say at Morija, the faculty was helpful in the sense that they were teaching. They were coming to school and they were teaching and they were grading our … - but there was that sense of “I’m OK, you are not OK” relationship. It was difficult – you should be brave to go to a lecturer and ask questions even outside class. Some of our lecturers didn’t like being asked questions and even, I mean, in class about what they have just said you could not ask questions. When we wrote papers, or let me say when we had assignments, very few would say, “Go to the library and read this.” Some would just say, “Go to the library and read.” “What?” “Well, in this field.” So some would demand that you bring, you bring out that which they have given you exactly as it is, and those dictated, and when you had written a paper, it was, you couldn’t discuss it with anybody. It was your own thing and you had to take it. We were sort of – the director, especially, I would say in his assignments, “You can even ask other people, you can talk to other people about this.” But then there was really no time because many of our lecturers were part-timers so there was really no time to do that and with all this other stuff that we did it wasn’t easy. But at Eden it was not only that – lecturers were always ready – well, let me say this first: When we went to class here,…
J: Here in Morija.
M: Here in Morija…
J: OK.
M: …we were not asked to read in preparation for class. That was one thing. So at Eden, you would have read before you went to class and the lecturer would be there, and that, teaching, and you would even realize that this person has some more material to what I have read and they would bring all that critical analysis of different sources and they would be willing to respond to all the questions. Even in Morija, there were some lecturers who responded very happy to questions but there were some – but I don’t remember anybody at Eden who was not ready to answer questions.
Now again, and please understand that I’m not trying to lay something on culture that’s not true,…

…but I am trying to discern is there something that’s cultural versus something that has to do with the schools themselves? Were there some Basotho and some expatriates who were good about questions or did it tend to be the Basotho or did it tend to be the expatriates? What I’m getting at is it is a Sesotho way of teaching…

Yes.

…that says, “I’m OK; you’re not OK.”

I understand.

OK.

I would say, “No.” We had lecturers who were very open to questions yet they were Basotho.

OK, so…

While almost, not almost, I should say all white expatriates were open to questions. It was

OK.

Yeah.

So it seemed to be that all white expatriates were open to questions.

Yes.

And some Basotho…

Some Basotho.

…and African expatriates were open.

Were open and some were not.

OK, so we couldn’t then draw a conclusion that no, it’s a very Sesotho thing, but rather it’s something that some lecturers…

Yes.

…at Morija chose to do “I’m OK; you’re not OK.”

Yes.

OK.

Yes.

OK, again I apologize for keeping pointing to culture but part of what…

Yeah.

…I’m trying to understand is…

Yeah.

…I’m trying to understand is…

Yes.

…experiencing a different culture…

Mm.
...or does it also have to do with the way that the cultures of the schools are different from one another.

M: Mm. I would even say it is at Morija we can even tell a student that, no this lecturer doesn’t like questions because they don’t do their studies, they don’t do their work well because they will be doing – we realized at some point that they were reading from, they were dictating something that they had copied from, they had taken from somebody and those were the ones who they were dictating and they did not want and question in class. And when you write their tests or exams on the stuff they have taught you, you would have to reproduce it word-for-word.

J: I see.

M: So it was, one would say, well I won’t say they didn’t know their stuff very well but maybe they loved or they found that stuff to be so convincing that they would like to make sure that their students have got.

J: So when you were a student at Morija were you ever afraid of some of your lecturers?

M: So when you were a student at Eden were you ever afraid of some of your lecturers?

M: Yes.

J: When you were a student at Eden were you ever afraid of some of your lecturers?

M: No. No. No, in fact sometimes I even felt like lecturers were even more vulnerable than students. For sometimes you will find that this lecturer is angry but they wouldn’t behave like angry people. They would just, they would try to say, “Well, if that is how you see it, well that’s how you see it,” which would not happen and I thought that maybe it was about culture.

J: I see.

M: But they seem to be more accountable.

J: Accountable to whom?

M: To students.

J: To students. Alright.

M: To students.

J: So when you were a student at Morija, what was your sense of the accountability of the lecturers to the students?

M: Mm, no, I don’t think – I didn’t see that. I didn’t see that.

J: And again, would you say that there’s something bound up in the culture of the Basotho or the culture of the seminary that accounts for that?

M: On this one I would say both culture and maybe the seminary.

J: I see.

M: Because there’s this idea of the adults having authority over the children and those, the leaders, having authority over their followers and --

J: At Eden, did you feel like the teachers and leaders did not have authority?

M: Oh, they did. In fact when I was saying we feared our, when you asked me about the fear of lecturers, I only know that there was one lecturer whom students feared but not because he was mean, but because he was so strict that people thought, “Well, you know this guy, he doesn’t, he’s so strict.” It was just strictness in paperwork, in doing your paper.

J: At Eden.
M: Yeah. When you have not done your work properly, I mean, he was, I mean, some people would say he was strict with grading.

J: I see.

M: When grading – that was the only thing.

J: So that’s a different kind of fear than the fear that you said…

M: Yes.

J: …you had at Morija.

M: Yes.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: I probably won’t put this in my thesis <laugh> but I think he has relaxed some since he’s no longer dean.

M: Yeah.

J: OK.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: I probably won’t put this in my thesis <laugh> but I think he has relaxed some since he’s no longer dean.

M: Yeah.

J: OK.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: I probably won’t put this in my thesis <laugh> but I think he has relaxed some since he’s no longer dean.

M: Yeah.

J: OK.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.

J: Alright, and who was that at Eden? I’m just…

M: John Bracke.

J: Was it Bracke? OK.

M: It was John Bracke.

J: I think he’s relaxed some.

M: Yeah.
J: OK, so lecturers did give you assignments of specific things to read at Morija?
M: Yes.
J: I see.
M: After, but some of them, some of them.
J: Not all.
M: Some, not all.
J: And again, I need to ask expatriates or Basotho or both?
M: Um, Basotho and expatriates. Few Basotho and probably all expatriates.
J: Alright, so it might be possible then to say that there is a difference maybe…
M: Yeah.
J: …that says expatriates seem to focus more on the reading of material…
M: Yes.
J: …and some Basotho at least focused more on dictating a lecture to you.
M: Yes.
J: I see.
M: We – that’s how it was. But I would also say I appreciated the Eden kind of dealing with all this because for me to – I thought it made the job easier for me as a student because when that class is gone, it’s gone. I don’t have to go back to read the stuff that I was studying about this morning. If I did my readings well, when that lecture is over, I can focus on another – the readings for another lecture.
J: I see.
M: So, in that sense, I’m ahead.
J: Mm.
M: I’m not coming behind the work the lecturer has been doing in class.
J: Anything else at Eden that you thought, as a Mosotho, just seemed strange to you or very different?
M: Uh, yeah, it was the freedom of the students. Really, it was strange. You know, students just telling their lecturer, “This is, we don’t feel like this is right. This just…” on things which I thought were really about the design of the course and things which I thought were the responsibility of the lecturer and were saying, “No, we don’t like that. We don’t feel – we don’t think this is helpful.” And also the evaluation thing whereby at the end of the year lecturers bring these evaluation sheets where we would say whether we found the course helpful or not. The methods used helpful or not, things like that. It was ?? 32:22.
J: For me it was ??
M: Yeah…no there’s only one occasion where – all along it was fine because some people were really grown, were mature people and I felt they were, they had the right to do so but it was on only one occasion that I felt like on this one they are going too far.
J: I’m wondering if this is the story you told me one day when we were together.
M: Yes.
J: About Deb Krause.
M: Yes.
J: And the Veggie Tales.
M: Yes. That was the only moment…
J: OK.
M: …where I thought, “I think on this one they are going too far really.”
J: Yeah.
M: And they were, I thought they were being too personal.
J: I see.
M: So…
J: So even that freedom that in some ways you liked at Eden had some limits and sometimes
at Eden…
M: Yes.
J: …the limits were crossed.
M: Yes. Yes, I think at some points the limits were crossed but otherwise it was fine. People
really felt free to express whatever they wanted to express. I did, even as a guest in the
culture, I even did have my say. I could say what I didn’t like or what I liked and always
people used to ask me whether I liked something and when I said, “Yes,” they said there
was always this question, “Are you sure? Are you sure this is what you want to do?
Because if you don’t want to do, you are not bound.” So not only that they were giving
you that freedom but they ensured that you understood that you had it and that they were
ready to accept your feelings. I think it was – it made me very comfortable.
J: You mentioned that the students at Eden were mature.
M: Yeah, mature…
J: Of a certain age.
M: Yeah, at some certain age.
J: Is that different than the student body at Morija? Do the students tend to be younger at
Morija do you think?
M: Um, yes, I would say. I would say not – at Eden there were still many students who were
from college who were still very young but then we had these folks who were coming from
other professions who have been working who would be in class so it was sort of a
mixture. So in Morija we don’t have that very much because we, most of our people, due
to the age they meet and that they are training, they are being trained into, for one final
examination I would say one degree or certain, same qualification. Then I think it is, it sets
limits – the age – people we have.
J: I see.
M: But even those who were young at Eden were still respected very much.
J: Was there a similar kind of respect at Morija?
M: For the students?
J: Yeah.
M: No. Not really. Maybe culturally we did not expect to be respected. We felt like it was
our responsibility to respect so much that we could not even see when we were – we could
not even – even if we saw we could not really, (?? unclear 36:45) that much about what
was – about the disrespect that we were receiving. Because there was really a lot of
disrespect.

J: Ntate Moshoeshoe, you say ‘disrespect’. Is it possible that you’re really articulating a very
Sesotho kind of respect, the way we show respect for people who are our youngers is that
we train them and we mould them and we demand respect from them. That way we show
them their place in our society. I mean, or is it really disrespect do you think? Do you
understand what I’m trying to ask?

M: Um, if you come again maybe I will…

J: OK. When you say ‘disrespect’ I take that as a negative kind of a thing.

M: Yes.

J: I hear ‘respect’ as being a good thing.

M: Yes.

J: I think of ‘hlompho’.

M: Yes.

J: I think that’s good.

M: Yes.

J: When I hear ‘disrespect’ I think, ―Now that’s a negative thing.‖

M: Mm.

J: …is it instead a different kind of respect? Like if I call you ‘abuti’,…

M: Yes.

J: …and I am your grandfather, one of the things that I’m saying to you isn’t, “I don’t like
you and you’re nobody.”

M: Yes.

J: I’m saying, “You have a relationship of subordination to me…”

M: Yeah.

J: …I may not call you ‘Ntate’ all the time even though I…

M: Yes.

J: …know you have four children…

M: Yes.

J: …because I’m your grandfather…

M: Mm, hm.

J: …and you need to always remember…

M: Mm.

J: …that the respect I give to you is to teach you to respect me as a Mosotho in a very special
kind of way because I’m Ntate e moholo .” Do you hear what I’m asking you?

M: It’s not in that sense because you don’t even have to say ‘abuti’ to me. You can just call
me by my name if you are older than me, you can just call me my name. But the disrespect
comes up when, if I come late to your class, you are not even ready to listen to what I am saying. You just tell me to get out of your class.

J: OK, so you’re suggesting, Ntate Moshoeshoe, that there were some things at Morija between lecturers and students that really, even for a Mosotho, felt like disrespect.

M: Yes.

J: Not the hierarchical…

M: No.

J: …Sesotho kind of respect…

M: No.

J: …which I know you value, I mean, I can’t imagine you calling your child ‘Ntate’ or, you know, …

M: <laugh>

J: … or anything like that.

M: Yeah.

J: I mean we understand that.

M: Yeah.

J: OK, so…

M: You know I have a son whom I never call by name?

J: Hm.

M: I never call my son, I have, my second son who is my third child…

J: Mm, hm.

M: …I never call him by name.

J: What do you call him?

M: I always say ‘father’.

J: Do you?!

M: I call him ‘daddy’.

J: Oh!

M: Because I rarely do that and it still sounds uncomfortable for me because that’s the name, he’s named after my father.

J: Ah, I see.

M: So whenever I call his name, I remember, it feels like I’m calling my father by name.

J: Ah.

M: So I’m always calling him ‘Ntate” because that is my father.

J: I see. So there’s the proper father/son respect…

M: Yes.

J: …between you but then there’s this twist in that he reminds you of your own father…

M: Yes.

J: …and all those connections…

M: Yes.
J: I see.
M: So what I’m trying to say is somebody may be in authority, somebody may be older but still, they still have the obligation to respect those who are their subordinates.
J: OK.
M: Yeah.
J: So between Eden and MTS – and the reason I’m asking these questions is, of course, that I’m trying to get a handle on my own feelings.
M: Mm, hm.
J: I also feel that at Eden there was more respect for the students…
M: Yes.
J: …than I have witnessed at MTS.
M: Uh, huh. Yes.
J: And, because I’m a guest in this culture for three years now, I’ve been trying to look around in other areas in the culture to see do I see the same level of what I took as disrespect. And I’ve found that no, I see adults respecting children and students in different ways…
M: Mm, hm.
J: …than I do at MTS.
M: Mm.
J: You’re verifying that. You’re saying, yes, you also have seen some disrespect…
M: Yes.
J: …that’s not a healthy Sesotho style of being…
M: Yes.
J: …it’s just…
M: Yes.
J: …a thing that sometimes happens at the seminary.
M: E, Ntate.
J: OK. You mentioned the evaluations earlier – at Eden.
M: Yes.
J: And I remember them well. We’d get them in an envelope…
M: Yes.
J: …and one class member would get them and the professor would leave…
M: Yes.
J: …and say, “Well, when you’re finished with these, give them to ‘so-and-so’…
M: Yes.
J: …and she will give them to Mary.”
M: Yes.
J: Right?
M: Yes.
J: And one of the things that happened in the WARC report when the WARC team visited Lesotho was that they suggested evaluations, student evaluations of this same nature.

M: Mm, hm.

J: And the faculty responded by saying that this couldn’t happen, in essence, that the students had no right to evaluate the instructors, etc. Again, I’m wondering, as a Mosotho, could you see such a thing happening in Lesotho? And before you answer, I’ll just tell you this: that the first draft of this refusal…

M: Mm, hm.

J: …that I found in the files was not written by a Mosotho. It was written by Michel Bernard.

M: Yeah.

J: And then the whole faculty voted and approved…

M: Mm, hm.

J: …a somewhat softer version of what Ntate Bernard had written.

M: Yeah.

J: But still saying, “No, students should never be allowed to evaluate.”

M: Yes. Just a word – Ntate Bernard was real old French missionary who, I would say, was the last generation, very very last generation of the old PEMS society so he did have that old way of teaching, I think. He was good in many ways. For example, he was one of the white expatriates who would tell you which books to read. But, um, I want to say if the goal is to develop my course and the way I handle my course, then I think that is possible. I can see that possibly because what the students say is, “We felt like this was helpful. We felt that this was not helpful.” I don’t see any – they are not grading me. I’m the one who is going to read all those. So it’s not like at Eden where, at some point, they will say, “You grade the lecturer,” and that would be taken to the authorities, as I understood. Whereby maybe the board or the, I don’t know whoever was in authority, was going to look at that and say, “Well, this is what the students have to say about you.” So, in this case, it would be me reading them and I can’t find a reason to really say it cannot happen. I think it is possible.

M: Yeah.

J: What if someone in authority were to read these? I mean, at Eden, it’s done all the time and, yeah, there’s a curricular review group,…

M: Yeah.

J: …a dean, and others who just read them along with the professors themselves.

M: Yeah.

J: At Morija what if, after you and I taught our courses, we gave evaluations?

M: Yeah.

J: How would you feel about…

M: If somebody in authority would read that?

J: Yeah, and what if the board had a sub-committee that was in charge of curricular review…

M: Yeah.

J: …and staff excellence…

M: Yeah.

J: …and they read it?
M: You know, it’s a little uncomfortable.

J: Mm.

M: But it is OK because it is aimed at developing the content. It’s OK. It’s true that for many people it will be uncomfortable. I want to, I should admit that even myself, I will feel like I don’t know how students will say, will talk about me. I will be a little concerned about that but, anyway, I also think that that concern would force me to pull up my socks.

J: Mm.

M: To do better so that, at the end of the year, students can say something better about me.

J: What forces us to pull up our socks at Morija now?

M: I don’t see, is there anything? No.

J: Ntate Moshoeshoe, I’m asking you. No, OK.

M: No, I don’t see anything. Except that you want to do good.

J: OK, so our own desire…

M: Yes.

J: …to do a good job…

M: Yes.

J: …would force us to pull up our socks.

M: Yes.

J: And, as you saw it at Eden, the evaluation may have forced our professors to pull up their socks.

M: Yes.

J: Was there anything else that forced them to pull up their socks, as you say?

M: Um, I would say, you know, Eden is in a country where scholarship is, learning, the culture of learning, is so high so I think that that also is one element. That coupled with the fact that teachers were always open to questions and criticisms even during the course of the year. So I think that really motivates, knowing that I’m going to teach students who would like to know more and whom I should push to do more - was what they used to say to push you to really do some critical thinking about – there was this phrase “say more”.

J: <laugh>

M: <laugh> “Say more.” <laughing>

J: Yeah. I often say that in my own classes at Morija. Is there a culture of pushing the students at Morija? What kind of culture is there there, in your experience?

M: You know, mostly because, I would say it may be because of this idea of having students read the texts, the written material after class, after the lecture. I think it has something to do with the idea of not pushing students to say more. Because students come to class blank about what they are going to learn. But when you have asked them to read something and then they are saying something and you say to them, “Say more,” then you are trying to bring out something out of them. Let me say we don’t have that. We don’t have that; it was very rare. It was very rare. I only remember one American lecturer, Paul Frielick, who used to do that – who used to ask teasing questions or to make teasing statements and who used to say we should even try to read between the lines to hear what is not, to hear what is said from what is not said. So he tried to do that and helped us in reading the texts.

J: When I was at Eden, we had chapel services…
J: …and I’m guessing that there were – well, I know, I was…
M: Yeah.
J: …doing my D. Min. when you were at Eden.
M: Yeah.
J: Though I was almost never on campus for chapel.
M: Yeah.
J: So, can you compare your experiences of the chapel services at Eden with your experiences of the chapel services at MTS? And make any kind of cultural statements or statements that will help me to clarify what those differences might have meant to you.
M: At Eden this, there was this, um, they were freer. People worshiped the way they felt, the leader of worship for any given day seemed to be free to do as they wished, I mean as they felt it was, it would be appropriate for worship that particular day. And that freedom – and people went in there for worship and I was never part of the liturgy classes but I didn’t see any sign of somebody feeling like they are being marked or criticized by anybody. They were free to do whatever they wanted, while in Morija, every time we go to chapel we are expecting some mistakes. We have our red pens to mark rights or wrongs. So I don’t think it’s about culture, especially in Morija I don’t think it’s about culture. I think at Eden it may have something to do with the culture and also the culture of the church itself. I thought it was to do with that – that idea of freedom. Here in Morija, one would say with the old missionary culture that said in order to – when you preach, you just stand there still, you don’t move around, you sing only according to the notes, you appear in this way or that way, that manner, you don’t laugh before the congregation.
J: Interesting that you’ve been talking about Sesotho and American culture…
M: Yeah.
J: …and, the culture of the Basotho, I guess ‘Sesotho culture’ is kind of saying the same thing twice, isn’t it?
M: Yes.
J: Sesotho things and American things…
M: Yeah.
J: …and we’ve been talking about school cultures…
M: Uh, huh.
J: You’ve just mentioned a third kind of culture which is the old missionary culture. So you’re suggesting, and you mentioned that Michel Bernard was kind of the very last of the generation.
M: Yes.
J: Is there something about how the missionaries seem to have done church? Because in some ways, embedded at Morija but that is very non-Sesotho.
M: Yeah, I would say that the form of worship itself, the way worship should be conducted, it’s really not Sesotho. It’s Sesotho to sing. It’s Sesotho to have someone in front of us leading but it’s not Sesotho to imprison that person so that they cannot even laugh, they cannot even smile as if they are machines. They don’t have any feeling, any kind of feelings when they are in front of the congregation.
J: As you’re saying that, I keep having in my own mind the vision of Banna le Bahlankana.
M: Banna le Bahlankana, yeah.
J: Which, whenever I see them, they’re loose and they’re smiling and they’re clapping, they have those clapping pillows.
M: Yes.
J: And they’re singing and people are moving…
M: Yes.
J: …and people are smiling and you can also, you know, bo-’m’e might be doing this lilietsa.
M: Yes.
J: That’s very different from – it looks on their faces as if finally they’ve come home and are being Basotho and are worshiping God.
M: Yes. Even Bo’M’abana when they begin to sing their songs, and even the youth, and none of that is allowed at our seminary chapel.
J: Now we no longer have the old white missionaries from France.
M: Yes.
J: But you’re suggesting that we do still have their style.
M: Yes, we do still have their style.
J: OK.
M: And it seems like we are not – even the way we collect funds, the way we do offering, is still in the type of the missionaries where there were bags and we are taught how to hold those bags. And while in Sesotho when you give you really smile and you would like to take your gifts to the person you are giving yourself.
J: I’ve noticed the table is in the front.
M: Yes.
J: When it’s being done the Sesotho way, as you say,…
M: Yeah.
J: …and people even dance.
M: Yeah.
J: I mean, I have photographs of very old ladies dancing…
M: Yes.
J: …and putting their canes up in the air…
M: Yes.
J: …even if they’re just bringing up fifty cents.
M: Yeah. They come in front and bring their gifts, their offerings, and they feel very proud, very proud in the sense that they have done what they felt like what, it was good too.
J: Yeah. Is there anything else that you can talk about between Eden and MTS as you think about the two experiences?
M: Also, yeah, there’s this idea of scholarship where lecturers read and write, do some research and write about their findings. We do not have that here. The only two people who wrote were Rev. Bernard, with his two books and some couple of unpublished manuscripts, I have three. And the other was Rev. Chisanga used the materials that we – that the idea that we wanted to create a catechism manual.
J: Uh, huh.
M: He took that and made a book out of it. So, those were the only two.
J: We’ve had some other full-time lecturers. Why do you think that they’re not reading and writing?
M: I really don’t know. I don’t know.
J: Is it expected at Morija that they will do that?
M: I don’t think so, no, it’s not.
J: Is it expected at Eden?
M: Yes.
J: In fact, I’m asking a question I know the answer to.
M: Yes.
J: You couldn’t stay on the faculty at Eden…
M: Yes.
J: …if you were failing to contribute creative research…
M: Yeah.
J: …to your field. And, again, is that a difference between just the two schools or does it also have something to do with American versus Sesotho way of being, in your opinion?
M: It’s just a difference because in Sesotho, in order to be a good leader, you have to lead and if, in order to lead, you must know the way. We have – let’s say that those that know the road better are those who travel on it. So, how can I claim to know ?? 1:00:50 unless I’ve travelled on it? That means you have to do some research and you have to lead to let us who are following you know that you know the way. So it is better to lead, to do research and to lead.
J: Tell me about the sense of, I don’t know, for lack of a better word, I want to say pride. When you were at Eden, did you get a sense that people were proud to be Eden students and proud of the school and when you were at MTS, did you get a sense that people were proud to be MTS students and proud of the school?
M: Yeah, I would say there are two ways – there’s pride but in different ways. Here at Morija I will be proud because this belongs to my church. I have lecturers who have doctoral degrees. And because, as I started with, the school belongs to my church. So I feel like it is something that has to do with identity. And when that school has something good, it is for – it has something to do with my identity. Even though it’s not more about – maybe I was more mature than when I was at Morija, but at Eden, my pride came more from the quality of education I was thinking, I thought I was getting and the position that my instructors held in a wider academic world. I said, “Well, my instructors have contributions, this and that series, they have written this and that book, books on this and that topic,” and when theological discussion day came, I’d listen to the arguments that they were making with lecturers from other institutions and I’d think it is good that I came to this school. The lecturers here seem to be more open than…
J: So…
M: I would say there it was more about the content. And, I think, even before going to Eden, I read on the catalogue of the school and people were talking more about the content of – they had the community, sense of community, welcoming and those things and when they say they are welcoming, people really get it. They really get it.
J: So, you talk about content. I want to reframe what you’ve just said and see if I’m understanding it correctly. At Morija, your pride was more about ‘this is who we are’…

M: Yeah.

J: …and at Eden, it was more about ‘this is what our school does’?

M: Uh.

J: Is that a fair…?

M: Yes, yes it is a fair restatement.

J: Is – could we – do we have pride in the content at Morija and if we do, how can we have more of it and if we don’t, how could we get some?

M: I think, Ntate, we have some pride in the content, though it is not fully realized because with few lecturers who really take their time there is that pride. Say, ‘Well, so-and-so has taught us so well that we can really be, can stand firm when we say, ‘We know this,’ we can stand firm about what we know.” But there’s not much of that because it’s not everybody who’s doing that. And then that also brings, that takes, I mean, away some of the ?? 1:06:32. Maybe the way we do achieve that or to gain or to regain or to gain that would be to say, “Well, why don’t we, why don’t our lecturers come together and discuss what they’re doing and plan their work together.” Say, “Well, we want to achieve this at the end of this year and, in order to achieve that, this is what we are going to do. We are hoping that after doing that we will get somewhere.” I think it makes sense, we can really get to something.

J: Now, the Carnegie Foundation did a study of seminaries in the United States.

M: Yes.

J: And, actually, Eden Seminary was a part of that study. And it occurred while I was doing my D. Min. and while you were doing your M.T.S.. And I’ve read the report of the study and one of the things that I noticed is that there’s a lot of language about how seminary instructors in the seminaries that were studied in America…

M: Yeah.

J: …really tried to instil in their students a sense of professionalism, a sense of their call, to nurture them, to uplift them, to help them shape themselves into thinking, even reflecting practitioners, the work of Donald Schon…

M: Yes.

J: …a lot there. Did you get that feeling at Eden that that was a kind of atmosphere that you were experiencing?

M: Yes. Yes, the ‘say more’ part of it. The ‘say more.’

J: The ‘say more’ oh, OK.

M: The teachers, the instructor would not only say, “Say more,” but they would even show you how to say more.

J: So, and they wanted to help you to learn…

M: Yes.

J: …to reflect on your own practice…

M: Yes.

J: …and grow in your own way of thinking…
M: Yes, even when you began to feel like ‘you know, I think this teacher is – OK, he or she wants to humiliate me,’ they will go on to say, “You know, the reason why I’m pushing you to say this is because if you say this, then the next question is this, and the next question is this so I’m trying to push you to not only say that but to look beyond that.” So they were not only saying all that, they were actually helping you to get to that point, the point where you can say more.

J: As I was reading that report, I was thinking to myself, “This sounds just like my experiences at Eden the two times that I went there…

M: Yes.

J: …but it does not sound like what the students are reporting to me and pastors are reporting to me about their experience at Morija.”

M: Yeah. Here in Morija, it may be, Ntate, it may be like in other places in Lesotho, that may be part of this not encouraging. It may be part of, I don’t know if it is Sesotho or it is the education system but there is that sense of creating, teaching by creating stumbling blocks in front of you. It’s like when the examination is, when it’s made difficult for you to know what you should know, it’s like, to some people it’s like that is the way to teach. While what I experienced at Eden was the best way to teach is to make, to try by all possible means to make the learner know what they are supposed to learn, to know. So providing materials, not putting them on the test as to how best they can find, they can pick out good stuff from the library. But actually leading them to the good stuff. To say, “This is the good stuff; start here. And now from here, expand. Go wherever you want but we have started at the right place.” And asking the right kinds of questions you find the lecturer who knows the correct, I mean the right kind of questions to say, “When a person is like this, it’s OK.” When a question is - there are some questions which are wrong like – questions like ‘Does God exist?’ It is not a wrong question per se but it is – it doesn’t really take you to – and you want to see God physically, but if you want to say ‘Does God exist? If God exists, then why is this going on? or how do we see that?’ That is a good question. But if I begin to say, and this is where the ?? 1:12:45 comes, ‘does God exist?’ The next question is ‘Where does God reside? Can I see God physically? I want to see God physically and if I cannot see God physically, then God does not exist.’ If that is the direction, then I don’t know how to ask the right questions. Because it is not helpful, from the beginning the person is not helpful. But the way to ask questions that will be helpful to the general, to life in general, to knowledge in general – this may not be a very good example but what I’m trying to say is there was a sense of helping the student get their ability to ask the right questions. Or a better type of questions, I would say.

J: And at Morija?

M: No, not when some of the lecturers would not even want to hear a question about what they have taught.

J: I see.

M: So, it was not – even this critical thinking – it was more about being taught and receiving that.

J: Hm. Now, you’ve had pastoral experience both after your seminary career at Morija…

M: Yes.

J: …and after your seminary career at Eden.

M: Yeah.

J: How did those two different styles of teaching impact upon your ability to do your work as a pastor?
M: You know, before I went to the States, I was beginning to be confronted by some things within the church, some cultural things within the church whereby I began to say, “Well, I’m not sure if I want to do this.” Like excommunicating people because their children have gone to initiation school. I was beginning to doubt whether I should do it and if I didn’t do it, what would become of me and that. But, that sense of freedom that I experienced at Eden really changed me a lot because I began to feel, to accept that people are free to do what they feel like. It’s OK and that sense of being thankful and appreciating people’s time and their contributions. I did have that before but it was not as strong as when I came back. Really when I came back I had that sense of saying - that respect for other people. I think it was more strengthened. And also that sense of compassion, not being more about what are people doing that will lead me to judge, to discipline them but more about what can I do to help them come to worship with me. I had started that in Mokhotlong before I went to Eden when I accepted to bury anybody who died regardless of whether, regardless of their status within my church. So, whether they were members or they were not, I would just go there because of the living who had invited me. I had started that but when I came back from Eden, I had even better reasons to do it.

J: Is compassion a Sesotho thing?

M: Yes, it is. It is a Sesotho thing.

J: I didn’t ask the question because I don’t think Basotho aren’t compassionate.

M: Yes.

J: But I want to hear from you…

M: Yes, it is.

J: Alright.

M: To be compassionate – if you are not compassionate, we say you are not a motho.

J: I see. OK. Because motho ke motho ka batho.

M: Yes, compassion and you will be motho ka batho because you are compassionate to other people.

J: Was compassion part of your experience at MTS in the same way that it was a part of your experience at Eden?

M: No. No, because at MTS sometimes somebody would not let me go see my sister. At some point, someone wouldn’t let me go do what I thought was OK, I mean just visit my home. It was not compassionate. But at Eden nobody really followed me step-by-step to know what I’m doing.

J: In your experience – them not allowing you to see your sister or following you step-by-step – that’s not a Sesotho thing as much as it’s an MTS thing?

M: Yes, it is not a Sesotho thing.

J: OK.

M: It is an MTS thing because these kids, us, we have left our homes to come to seminary. We have left our parents. They have let us come to seminary because they believe we have gained some sense of maturity from their training, from their raising and only to be told when we get to seminary that you’re so irresponsible that somebody must tell you whether it’s right to go to Maseru for shopping or not. And to go and see your parents when you want to.

J: I’d like to talk about that idea of being responsible because, yeah, I’ve noticed there are two very different models between my seminary experience and my experience…
Other Intervie

M: Yes.
J: …of MTS. At Eden, I remember that I had one class one semester that I really really felt like I could, by doing the reading I could really understand what I needed to understand.

M: Yes.
J: And the lectures seemed a little boring to me and the person who taught this class is no longer at Eden. I will tell you that.

M: Yes.
J: But, so, you know, some mornings I would go out and have doughnuts…
M: Yeah.
J: …at Krispy Kreme…
M: At Krispy Kreme.
J: …instead of going to class.
M: Mm.
J: And, but I knew that I was responsible for passing that class and so if a saw that there was going to be a problem of not getting the information, then I would go to class.
M: Yeah.
J: I would make that choice.
M: Yeah.
J: I’ve noticed that – and other students did the same, they would decide if they went to every class or how late they stayed up to do their homework…
M: Yes.
J: …or if they went home and visited their mother…
M: Yes.
J: …or whatever.
M: Yes.
J: I’ve noticed at MTS that the students, I mean, they’re never even allowed to decide what the responsible thing to do…
M: Yes.
J: …would be.
M: Because the morning chapel serves like a roll call, one would say. One would even go as far as saying that because you don’t go to chapel, there must be a reason and it must be reported.
J: The prefects…
M: Yes.
J: …and then the director, I think…
M: Yes.
J: …gets informed.
M: Yes.
J: So, my question about that is, Ntate Moshoeshoe, when at MTS you don’t have the opportunity to make these decisions about what is and what isn’t responsible on your own…

M: Mm, hm.

J: …does it in any way affect your ability once you become a pastor to make your own decisions? Because it seems to me that when I became a pastor, I had already had many years of making my own kinds of decisions.

M: Yes.

J: And scheduling my own work and knowing my own responsibilities so I’m wondering how it felt for you at the end of your time at MTS.

M: At that time, because it has not been very strict, it had not been, it was strict by then because we felt it was strict, but now I’m just realizing I didn’t know what strict meant.

J: So, of course, you and I are both teaching at MTS now.

M: Yes.

J: You think it’s even more strict now.

M: I think now is even more. Because we didn’t have to write letters when, if I wanted to go to Maseru, I would go, I would tell the head prefect, used to say – let me say in our first year it was really difficult because the head prefect was really very hard but he was not this hard. But he demanded to know any time because before then it looks like some people would even go to places, I mean, those around Morija, those shops that are, or places around Morija. People could go even without notifying anybody. But he was the one who started to want to know each and every move that a student takes out of campus.

J: And, again, is that a very Sesotho thing? And also, is there some value to that, I mean do you think it’s important that we keep track of our students in a way that the Americans aren’t keeping track of their students at Eden?

M: No, it is Sesotho, Ntate, to let your neighbour know where you’re going just in case somebody comes in and is looking for you. And that’s for your own convenience, it’s not for anybody’s convenience, it’s for your own convenience to say when people come in, your friends, your parents, or anybody, your relatives, so that your neighbour can say, “Well, he told me he’s going to the store and he’ll be back soon.” So it’s like taking a note and putting it on your door.

J: I see.

M: That is important. And also, good neighbourly relations really demand that you really let your neighbour, not the authorities, like to tell the chief that I’m going to Maseru tomorrow, no I don’t have to do that. That is not Sesotho.

J: So it’s an MTS kind of thing.

M: Yes.

J: But is it done at other kinds of schools in Lesotho?

M: No.

J: How about boarding schools? What if I were to go to Masitise High School, would there be some kinds of rules there?

M: Yes, my daughter’s school, Morija Girls’ High School.

J: OK.
M: They would have to have a letter that I request her to come home or she would have to request and then she would be given a boarding pass…

J: OK.

M: …to go home.

J: Now let’s say classes are finished for the day…

M: Yes.

J: …and your daughter, is this Senate?

M: Yes.

J: Alright. So Ausi Senate has finished her classes for the day…

M: Yeah.

J: …and she wants to go down with her friend Lerato…

M: She can’t.

J: …just to buy some sweets.

M: No, she can’t.

J: She can’t, OK.

M: There’s only one day in the week for visiting

J: Alright. So that is an experience some Basotho have at a boarding school.

M: Yes.

J: At the high school level.

M: At the high school level. Beyond that, no.

J: Do we see that at NUL?

M: No.

J: Do we see that at LCE?

M: No.

J: Do we see that at the vocational schools?

M: No, at St. Augustine’s Seminary.

J: Right.

M: We don’t see that.

J: Yeah. OK.

M: At Lelapa la Jesu Anglican when they used to have at NUL…

J: Uh, huh.

M: …there was nothing like that.

J: OK, so at this level, people who are already adults…

M: Yes.

J: …and, of course, many of our students are married and have children…

M: Yes.

J: …and have already had jobs.

M: Yes.
Other Interviews: P.M. Moshoeshoe Morija/Eden

1008 J: We don’t see that at other schools in Lesotho.
1009 M: Yeah.
1010 J: OK. Alright. Well, what would you say were some areas where MTS seemed really to
1011 prepare students well for the Christian ministry and Eden seemed not to do it very well, in
1012 a way that might not be appropriate in your culture? Do you see what I’m asking?
1013 M: Yeah. You know, I don’t know because, you know, at MTS you could say what is really
1014 being done is to prepare as servants of the church, not really focusing on ‘we want this
1015 person to be a free Christian leader, someone who can make vital decisions that will be,
1016 that will bring a better sense of the empire of God in this life. We are – our school is
1017 preparing someone who will obey the authorities of the church, who will understand that it
1018 is good to spend all their time within the church not thinking about anything outside that.
1019 So I don’t even know if we need to compare.
1020 J: So really the goals of the two schools are so different…
1021 M: Yeah.
1022 J: …that maybe it’s not even helpful to talk about…
1023 M: Yeah.
1024 J: …how they go…
1025 M: On this issue.
1026 J: Yeah.
1027 M: It may be, I think it is not.
1028 J: And could you imagine, I’m asking you to really take a leap here in your mind.
1029 M: E, Ntate.
1030 J: Could you imagine if your only seminary education had been the education you got at
1031 Eden, would you be able to serve the L.E.C. well? Would you be able to be a pastor
1032 today?
1033 M: I’m not sure. I’m not sure I would.
1034 J: And what I mean is would you have the skills and attitudes etc. and not would they let you.
1035 M: No, what I really mean when I say ‘I’m not sure’ is not that I would not be in the position
1036 to serve…
1037 J: Uh, huh.
1038 M: …that I would not serve better. No, I would have all the skills, I would have all the skills,
1039 I would be able to serve but then the kind of training that I would have received wouldn’t
1040 let me, would make me, I would say – maybe this is not the right word or being polite but
1041 maybe I would be hostile, I would be considered a hostile person towards leadership
1042 because I would have been taught to be independent, I mean to think critically and think in
1043 such a way – to know that I am an individual and that I must make some decisions about
1044 my life. And as I make some decisions, I mean I would even know that even serving the
1045 Lord in the church is more – has to do with what I decide. Serving Lord as a pastor would
1046 not only be something like it’s just a supernatural thing, I would also know that I decided
1047 to do it. So when I come to, I mean I begin to serve the church it would be difficult.
1048 J: Now, it’s interesting, I’ve just set up this ‘what if’ situation…
1049 M: Yeah.
1050 J: …but, in effect, that ‘what if’ is a real situation because you’ve had both sets of
1051 educations.
Other Interviews: P.M. Moshoeshoe Morija/Eden

M: Yeah.

J: And so I suppose that you really had to balance in your mind the two styles and the two understandings of those institutions. Is that true?

M: Yeah, that is true. And even now many times I really struggle as to whether, I mean as to the appropriateness of the way I see myself as part of this institution. You know, I have even come to a point where I’ve decided, “Well, I’m just going to do what I think I want to do.” Like these AIDS brochures, these HIV and AIDS brochures – you know one of my colleagues told me to take those to the Executive Secretary.

J: Now, before you go on, we’re tape recording this with your name as Ntate Moshoeshoe…

M: Yes.

J: …if you want me to remove any of this, I will.

M: Yes, Ntate, I even, he told me to take this to the authorities for publication and it was only then that I realized ‘you know, I think there is something wrong going on in my mind.’ I have now begun to be independent, somehow independent. So much that when I started doing this, when I thought about getting some funds to publish it, I never thought of anything in the church. I just thought about, well, maybe Health Minister may like it, maybe Office of the First Lady may like it, maybe UNAIDS may like it. I just – something outside the church. But what he told me was, this is the administrator, said to me, “This is the first document that has ever been written on HIV and AIDS by somebody within the church that is intended for publication except the policy of which they’ve never done anything about. So maybe the Executive would like to publish it.” And I was saying in my mind, “Well, I don’t think I’m going to take it to them. I don’t want them to make politics out of it. I’m just going to take it to somebody else who would like to publish it,” and then even if I don’t get support because I don’t really want to be paid for it. I just want it to be published. But I was just trying to say that sense of independence like when someone wants to meet me in Maseru, where do we meet? It used to be I would say the Casalis House. Ask any pastor; they will say Casalis House. “Let us meet at Casalis House.”

J: Right, that’s true. I’ve, sometimes if I say, “Oh, well, let’s meet at KFC or let’s meet at …” people are very – they say, “Well, no. Casalis.” I mean, in fact, usually they just say, “Maseru, I’ll see you at Maseru at 9:00.”

M: Yes.

J: And I know that means Casalis House.

M: Casalis House. In fact, but with me, I have begun to say, “Well, is there no other place other than that in Maseru? I think there are other places than that. So why can’t we meet at the restaurant and have even some drink or just sit there and talk even without a drink?” And so that sense of independence. And I’m beginning also to say to other people, “We need to balance between our being pastors and our being individual husbands, fathers, members of families, brothers and sisters. We have to balance that. We also need to know that we are sons and daughters, not just pastors. And also we are individuals with some financial needs, with some material needs. We have to balance that.”

J: And would you say that those kinds of balances are encouraged at MTS?

M: No. No.

J: So…
M: In fact I was saying, last weekend I was saying to the pastor in [names parish] that maybe this type of understanding you have needs to be taught to us as your instructors. Maybe someone needs to come to us and say, “You know what – you teach, it’s better that you teach these students to know that they are also individuals, living individuals. Because – and she said to me, “Yes, because what we are taught is that we are servants of the church and we should go empty-handed like those disciples. We should go to preach ?? 1:38:52

J: And that’s – it’s interesting. And I guess I don’t want to get into this too much because I’m really interested in the hermeneutic space between your experience at Eden and your experience at MTS…

M: Yes.

J: …but the passage of scripture that you just alluded to is the passage that talks about itinerant preachers.

M: Yes, it is.

J: But the L.E.C. model is that of a resident preacher…

M: <laughing> Preacher, yes.

J: …and Paul when he talks about not only resident but even himself as a sometime resident, most of the time itinerant…

M: Yes.

J: …I mean there’s this business of the labourers deserve their wages…

M: Yes.

J: …and, you know, Paul even says, you know, “Well, who would ask you for something…

M: Yes.

J: …so I’ve decided not to.”

M: Yeah.

J: In essence. Yeah, so that’s, that is an interesting thing about the church, how it uses the itinerancy model that we find in the synoptic gospels…

M: Mm.

J: …no purse, you know,

M: Yes.

J: etc. etc., no staff, but it imposes a residential model…

M: Yes.

J: …and so really you’re getting, I don’t know if it’s the best or the worst of both worlds. You’re in one place with a community but you’re supposed to live like an itinerant.

M: Yes, in that one community. So I think of late I’m beginning to, and sometimes I think even shamelessly, “Well, it is not good that we are so hungry.” This idea of hunger of the pastors, you know what, we are going to hell, all of us, are going to hell. Last night I was telling the pastor back saying, “You know what – we are all going to hell. We are told that we are going to get our rewards in heaven and boy I tell you none of us is going to heaven so we are not going to get that reward.” <laughing>

J: <laughing> Why are you going to hell?

M: Because we are always grumbling, because we are hungry, we are always grumbling. We are always fighting one another, we are always jealous of one another, cheating, we are stealing money, we are doing all sorts of bad things. So we are never concerned about
doing anything good. Any time we have time to cheat, we cheat. So I don’t see any of us going to heaven. And I said, just take an example from Moses who didn’t make it to Canaan, I mean to the promised land. I think we are not going to get to the promised land.

J: So the reward’s never going to come.

M: Yeah, so we better get our reward now. <laughing>

J: I don’t know if you want that to be on the transcript as Ntate Moshoeshoe or not but you can decide later.

M: Yeah.

J: You know, <sigh> …

M: And now it is a very bad time for me to talk like that because people believe and there was a saying around that I really want to leave the church. Not that I want to work at NUL, to be employed by NUL, not only that, but also and more importantly that I want to resign from the ministry and find a better job somewhere. So it’s really not very good for me to say that but I just find, I just can’t help it, I just say, “Well, you know, here it is - I think it is not good that we live in this kind of - although when I have to take some radical decisions sometimes it’s ?? 1:43:05. But I’m sure I’m working on that; some developments are coming up in my thinking about balancing. So I said all this response to say that I don’t know, I don’t think it will be very, very easy to serve the L.E.C. under the present circumstances. After having been trained only by Eden.

J: Mm, hm.

M: Now, I’m what I am because of the training I received from Morija and so that is how – but for someone who has not studied there – that is why Ntate Nthabane can’t take it. He couldn’t take it; that’s why he couldn’t take it. Because he wasn’t trained there. Nobody can take it.

J: I see. I want to ask about the courses. Last year, our TS5s on the timetable were scheduled for, I believe, twenty-three different courses for their TS5 year.

M: E, Ntate.

J: You weren’t present during the first semester so they didn’t take all of those courses but they still took about twenty.

M: Yes.

J: At Eden, in a year’s time, you might take nine courses.

M: Yes.

J: Did you take so many courses when you were at MTS, as twenty-three in one year?

M: Um, I don’t remember. I don’t remember a time when that happened but I know that about thirteen or fourteen…

J: And that’s all at one time – of course, at Eden, you’d take four the first semester…

M: Yes.

J: …one during January and four the second semester.

M: Yeah.

J: Is that about how you did it? I think that’s how we did it when I was going there.

M: Yes. Yes. Yes. Yes. With Eden, that’s how we did it.

J: Now, so that’s four courses or maybe five at one time that you’re having to think about…

M: Yes.
…whereas you maybe do thirteen or fourteen at one time.

How did that feel? Compare those two styles of doing things.

I thought maybe this was because this is under-graduate. Maybe that’s how it should be but it was really very difficult for most of us. It was very, very difficult which also raised some questions as to whether we just, I mean, people - do we really need these people to grasp something really grimmy out of this or we want them to, to go through.

To grasp something really what?

Grimmy. Grimmy.

Grimmy.

Yes. Something not, not, not – yeah, grimmy means like you see grim, rich, something rich.

Oh, ‘creamy’ is how I would say it.

Yes, creamy.

Oh, OK. Yeah, yeah, yeah.

Yes, creamy, yes.

Alright, so the richness…

Yes, the richness.

…do we want people to get the richness of it?

Yeah, do we want them to get the richness or do we want them to be moving around, not understanding anything but, at the end of the day, having done something?

So when you did four courses in a semester, or five, at Eden, were you getting something creamy?

With some, yes. With some, not. Because then you are bound to choose. Like our director used to say, “You choose, that’s why you are not doing well in this one. It’s because you are choosing which one you like. That is why you will do well in one and bad in the other.” So he used to say we choose and indeed some of us, you choose depending on whether the lecturer is too rough to stand any excuses or you like the lecturer. So when they give you an assignment, in the next three or four days you are done with it because you love their stuff so much. Or you do – you wait until it’s the last two days to start this assignment for this lecturer you don’t really like very much but you are forced to do their work. Or because that one is too lenient you will do their work the last night before you submit the paper. Sometimes that’s how it happens. So I think it’s a lot and if we could have the set-up where we could come together and have this five-year course curriculum is well-designed, maybe we would even realize we don’t even need twenty-three courses for one class.

Yeah, I mean, I can almost not even imagine twenty-three courses in one year. Well, I can’t, I can’t imagine having to keep track of that many courses in a year.

Yes. [end of recording]
Ministry Surveys

M1  Ordained Male

It may not be easy to say out my views about the role played by ordained pastors in the Lesotho Evangelical Church. Therefore I will provide you only with the doctrine of Lesotho Evangelical Church concerning the ordained ministers. According to the Lesotho Evangelical Church Constitution section 16 verse 171, 172 and 193 which are in line with the church liturgy named “Tsebeletso ea Kereke” page 81ff the role of the ordained ministers are:

1) They teach true Gospel of our Lord Jesus Christ, which they derive it from the Word of God the Bible. They swear not to deviate it in order to please or to sweet some one’s ideas which are not in line of the true Gospel. e.g. Many pastors were persecute by the government of Lesotho in 1970-1974 due to their resistance of teaching true Gospel, and their strong belief to the Church of Christ.

2) Their duty is to stand for the unity and oneness of the Church of Jesus Christ.

3) They are bound to keep people’s secrets who come to them to converse their sins and help them to have a full repentance. They are counsellor even though they are not well-equipped.

4) They flocked (look after) their congregations and noncongregationalys within their parishes.

5) They contact the celebration of the Lord’s Supper and baptize the children and enforce the enfant baptism.

6) They are eligible to be elected to the post of moderator (Motsamaisi oa Presbitery) and to be elected to the post of church president of the City of God which is church (Motsamaisi oa Seboka sa Kereke ea Evangeli Lesotho.)

M2  (no selection)

Ordained ministry according to my understanding is closely related to the laying of hands we read about both in NT and OT though they are not part and parcel of the other. Since the word ordained ministry has much to do with prayer, blessing healing and ministry of the word of and sacraments. One can not give that which he/she does not have it’s my believe that one has to be ordained so as to be able to transfer the blessings that are endowed on her/him during ordination. According to me ordained ministry has no magical form what so ever but it is a religious symbolism of transferring blessing.

M3  no selection

The work and importance of the ordained ministry in the Lesotho Evangelical Church is rooted in the message according to Saint Matthew 28:19

We have ordained minister in the L.E.C. to serve and feed the flock day in day out, to help any one the needy the drunkered the whores and the poors to understand the love of God. To eradicate evil and help people change to good and strive for eternal life and also help them understand God as their Creator and saviour in trinity.

The role of ordained minister is to be concerned about the spiritual, and physical and social well being of his congregates. As the true call always includes an intrest in the life of the
Ministry Surveys

community, a realisation of their lost estate and condition and a desire to do something abut them and to tell them the message and point them to the way of salvation.

Also is to administer the sacraments and counsel the downhearted and bereaved But ultimately to preach the word, for preaching is the highest and the greatest and the most glorious calling in the church to which anyone can ever be called. To preach about God’s love to people in relieving their pain and hunger and helping hungry people find more than food for their body.

The role of the minister is to manage and administer his parish finances and be accountable more over be transparent in all matters of his church.

To interpret the policy, mission, vision, of and the constitution of the church to his parishioners.

M4 ordained male

Ef  6:10-12 The minister is there to train and equip the believers. To be able to do this he is suppose to spend time with God to enable him to share God’s heart with his believers/church members. He is not suppose to sit on all the committees and boards possible.

A minister is suppose to be the spiritual leader in his community. It is such a pity that we end up being chiefs and control freaks.

The minister cannot do all the work: Funerals, counselling, orphans, Aids, preaching, church counsel meetings, etc. The most important work of a pastor is to equip others.

M5 Ordained Male

The Lesotho Evangelical Church is part of the Reformed Churches founded in the line of the Presbyterian tradition. The pastors of the Lesotho Evangelical Church are trained for about five years in the Theological Seminary in order that they should be able to go about their pastoral work with a clear understanding of their work.

After completing their studies, they are sent for probational practices at their own parishes where they are guided by those who are already ordained to prepare them for ordination.

After a year or so, if they are found fit for the work of ministering the church of God, they are now ordained so as to be able to perform certain rites and rituals such as Baptism and the Lords Supper as well as solemnization of marriages.

The Lesotho Evangelical Church pastors cannot perform sacraments and solemnization of marriages before they are ordained.

To prove that ordination is an important rite in the Lesotho Evangelical Church, ordained ministers/pastors are regarded to be invested with all pastoral rights such as raising up their hands when giving the blessing at the close of the service after benediction.

Moreover, ordained pastors are the only ones who have the right of taking part in the ordination ceremonies of those who are ordained.

M6 no selection

In the Lesotho Evangelical Church, my understanding would be based on the constitution of the church which reflects the work and importance of the ordained ministers that give authority to the ordained minister to do baptizing and make Eucharist. Constitution no. 172.

But constitution 193 contains the element of christian marriage which is actual the government issue and ordained minister is given a licenced by the government.

THE LESOTHO EVANGELICAL CHURCH HAS ITS OWN ADMINISTRATION AND LAW WHICH HELPS IT TO RUN ITS COMMUNITY AND PROPERTIES.
The benefit or importance of the ordained minister is that He/she is given authority or rights to
give services such as blessings, marriages, baptisms, the lord’s supper and raising hands when
giving blessing to the parishioners. An ordained minister can be chosen as a director of the
Synod in the lesotho evangelical church; and he or she is able or permitted to ordain other
ministers.

An ordained minister has a right accept the elders after their elections in the church to be
representatives of the congregation by making them to take the vow; and also the Evangelists
after their study when they are given their certificate from schooling whereby the congregation
will approve that they should be sealed as the Evangelists.

M7 Nonordained Male

When I first arrive at [name of parish] people were very much excited to have a pastor whom
they will consult him every time they need to. Shortly after that the consistory arranged for the
baptism of infants. I had to invite [name of ordained pastor] serving at [name of parish].
Secondly there was a Marriage which was suppose to be solemnized in our church. Again I had
to invite [name of ordained pastor] of [name of parish] to come to help me. You know these
two occassions were enough to diminish and lower the spirit of the congregation. They were
saying we want our Pastor to baptise our babies not any other pastor. And they were saying the
same thing in the case of Marriage Solemnization. This does not mean that they disliked other
pastors, but the fact that I am not yet ordained does not make them happy at all.

During ordination the church gives power to the pastor to administer sacraments which
most congregations still believe that they are the foundations of the Christian faith. Therefore it
is clear that every pastor in his field of ministry have to be able to administer these sacraments.
This implies that that pastors need to be ordained as early as possible after their graduation from
the seminary.

M8 Ordained Male

The aspect of the ordained ministry in the LEC is not mad man made or planned; but got its mee
meaning and purpose from the scripture.

In the Old Testament Aaron and his sons were anointed (ordained) to minister as priests Nu 3:3

The ordained ministers are given a mandate to minister as spriest among the people of God. So,
the LEC does not have any [foreign though?] other that is found in the scripture.

To give the Word of God and all the sacraments the value and dignity they deserve the ordained
ministry will always be the pillar of strength to the church of Christ on earth particulaaly the LEC
as Christ commanded his disciples MtH 28:19-20

The LEC is structured in the way that it she consideres priesthood of all believers, but and
ordained ministry is part and parcel of that. Without that Ordained Ministry the priesthood of all
believers is compromised.

M9

Ordained Female

We have ordained ministers as special servants of God who have been appointed to give services
like baptizing children and new converts to the church as well and confirmation services.
- To solemnize marriages, lead the Holy Communion services.
- They are ordained so as to mark their appointment as servants of God in the church.
Those already ordained confer on others the title of priesthood. All the ordained ministers are to practise what they preach e.g. loyalty, commitment, submission to God.

In other words, ordained ministers are to lead by examples as Jesus did. Jesus was obedient to God, he was an exemplary figure who did live what he preached, so ordained ministers have to play the same role that Jesus played.

Jesus preached love which he showed to all regardless of their status, politics, religion, colour, etc. So the role of ordained ministers is to show love to all, to help the helpless, heal the broken hearts and the sick, teach

M 10

Ordained Female

We have ordained ministers in the church in order to evangelise God’s word to the congregation and to people who do not know God’s word. Their role is to baptise those who have faith
To counsel those who are getting married, couples, youths
To visit and counsel sick people, poor,
To help youths with Bible Study

M 11 Ordained Male

Prepared and Given authority to baptize old and young in the name of Jesus Christ and of the Holy Spirit. (Matthew 28:19-20)
To teach congregations not to discriminate people with HIV/Aids because despite their illness God loves them as his sons/daughters
My friend with HIV/Aids is still my friend.
Love and support them spiritually, encourage youths not to hurry for sex before marriage and those who cannot wait should use condoms.
Encourage them to take their medication as prescribed by their doctors, where necessary give help.
In conclusion Esaiah 61:1-3.

M 12 Ordained Male

Introduction: It must be noted that according to the L.E.C. structure, the pastor does not work all by himself or herself, but in all his/her functions/role except those specifically set aside for him/her, s/he has to be assisted by various people designated by different councils of the church. I assume that this kind of structure or system is used by all reformed church.

Why do we have ordained ministers?
It is not easy to answer this question – but let me put it this way: - L.E.C. follows the same system of government with presbyterianism whereby every church member has different gifts, but the same Spirit, varieties of service, but the same lord and each is given the manifestation of the Spirit for the common good, so we do have ordained ministers to administer ministry of Word and Sacraments.

M 13 Ordained Male

The very concept, ‘ORDINATION’ conveys the idea of particularity and exceptionality. The need for the latter two is best seen or assessed when we do not have them: the situation would be
one of ‘ordinariness’ and directionlessness. One other illustration: imagine a situation of a group of 60 persons, all of them equally qualified teachers with none not ahead of another even an inch: Who would lead/teach who?
The other side of the same coin: 60 pupils with a uniform knowledge about a thing or on a particular area. Who would advise who?

Ordained Ministry is thus in a “teacher” rôle; a teacher to pupils.
True enough, Ordained Ministry seems to counter the panacea of EQUALITY, the latter itself EQUITY. The place and background on or against which we operate will be determinant here. The religious an social realms are two different, - entirely different, areas. Equality will work perfectly in the social situation and “inequality” is suitable, if not indespensable in the religious area.

Ordination is a call(ing); Moses received a commission in his personal capacity and he was to exercise it as a person to other persons even if he and they were together and in the same way to be affected by the activity in favour of liberation. Ordained Ministry has its own significance in the joint movement of “From God-with God-back to God”.

Were every believer qualified to administer the Sacraments of Baptism, Confirmation and Communion, in a certain remote sense, these sacraments would cease to exist; or their significance would be blurred permanently.

M14  Ordained Female

According to my opinion I suggest that in the L.E.C. ministers should be ordained after succeeding to pass the first year, for that shows s/he has a call.
First of all the problem is that in the field Christians accept that one is a minister only when s/he is ordained. They respect almost uniform. Others or most of them doesn’t even care how much a minister cares for their lives and souls as much.
Early ordination can therefore lead to the betterment of the work of the church for they believe that a minister is the ordained one, if not they even call him/her an evangelist. They even believe s/he lacks good education in Theology. Even though education in the Seminary needs much improvement to to be the level of the worldwide.
The community need guidance in leadership which they believe its good quality so, the ordained on they need, and also be a good example, i.e. Behavior, speech and many others. They (X-ians) want to see him/her baptising blessing the Holy Communion and marriages its then that they can trust him/her for their secrets. If a member is not ordained the parishioners totally undermine him/her
I even dislike the habit or rule if it is of the L.E.C. of asking for their opinions (Lay people) when they prepare a minister for ordination. And again it says elders should advise a minister and they think (Lay people) s/he is bound to take their advise.
At last I think the church is responsible to make workshops for the lay people and the christian community as a whole.
Thank you for sharing ideas but I have too much to say for I have a good dream for the LESOTHO EVANGELICAL CHURCH.
See you in an interview.

This letter arrived on the 22 of April 2006.
Lecturer Survey – Theological Education at Morija Theological Seminary

Please answer as completely and as honestly as possible. Please do not include your name. Answers will be used for purposes of reporting and analysis, and will not be attached to the identities of the respondents.

*****************************************************************************

** Please select the box that indicates your highest level of education in a field of study directly related to Theological Education. (e.g. Bible, Theology, Ministry, Christian Education, History, Pastoral Theology, etc.):

- □ Diploma  
- □ Bachelors  
- □ Masters  
- □ Doctorate

** Please select the time period that best describe(s) your teaching tenure at MTS:

- _____ Between 0 and 5 years  
- _____ Between 6 and 10 years  
- _____ Between 11 and 15 years  
- _____ Between 16 and 20 years  
- _____ Between 21 and 25 years  
- _____ 26 years or more

** Please select the box that best describes the frequency with which you attend chapel services at MTS:

- □ 3 or more times per week  
- □ 1-3 times per week  
- □ less than 1 time per week  
- □ 2 or more times per month  
- □ less than 2 times per month

Please respond to the following statements using this scale:

Strongly Disagree  Somewhat Disagree  Undecided  Somewhat Agree  Strongly Agree
1 2 3 4 5

1) Students and faculty at Morija Theological Seminary experience a strong sense of positive Christian community.

2) The system of campus government (prefects, etc.) works well at MTS.

3) Worship services at MTS seem to be helpful for the spiritual growth of the students.

4) Students at MTS enjoy a positive relationship with the Director/Administration.

5) Students at MTS enjoy a positive relationship with the lecturers.

6) Morija Theological Seminary has a well-planned curriculum designed to prepare students for Christian Ministry in the Lesotho Evangelical Church.

7) Lecturers at Morija Theological Seminary are well-qualified in their fields of study.
Please respond to the following statements using this scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Somewhat Disagree</th>
<th>Undecided</th>
<th>Somewhat Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

8) There are adequate resources (e.g. books, journals, lectures, etc.) to facilitate study at Morija Theological Seminary.
1   2   3   4   5

9) Courses at Morija Theological Seminary are tailored to the contextual realities of the Lesotho Evangelical Church.
1   2   3   4   5

10) The Field Education programme at MTS is well-designed and helpful to the students as they prepare for ministry in the LEC.
1   2   3   4   5

11) Morija Theological Seminary seems to enjoy a good relationship with the wider LEC.
1   2   3   4   5

12) Courses and lecturers at Morija Theological Seminary openly discuss issues about the relationship between Christianity and various elements of Basotho Culture.
1   2   3   4   5

13) Courses at Morija Theological Seminary prepare students to deal constructively with issues of poverty in local church communities.
1   2   3   4   5

14) Morija Theological Seminary provides students with courses and information related to HIV/AIDS.
1   2   3   4   5

15) HIV and AIDS are discussed openly on campus by students, lecturers, and administration.
1   2   3   4   5

16) Upon leaving Morija Theological Seminary students are adequately prepared to understand and interpret the theological foundations for church life in the Lesotho Evangelical Church.
1   2   3   4   5

17) Morija Theological Seminary provides students with a biblical and theological education enabling them to fully participate in the continuing ministry of our Lord Jesus Christ.
1   2   3   4   5

************************************************************************************
Please answer the following items as honestly and as completely as possible. Use additional sheets if necessary:

18) What is your general impression of campus life at MTS? Are students and staff engaged together in an environment that is helpful to students’ development as future spiritual leaders? Are there elements of campus life you find helpful? Are there areas where MTS could improve?

19) Please describe your impression of the manner in which course offerings and overall curriculum are designed and adjusted at MTS. What methods are used to ensure that faculty skills and experience are matched appropriately with student and curricular needs?

20) Is there an atmosphere of openness and trust at MTS? Describe your impressions of the ongoing interpersonal and spiritual life among members of the MTS population (students, lecturers, administration, and staff).

21) Please describe the pastoral care available to students at MTS. Is the provision of pastoral care to students adequate? Is it confidential and non-judgemental? Do students seem to be aware of the pastoral care opportunities available to them?

22) Are you actively encouraged by members of the administration to read, attend conferences and workshops, and otherwise maintain and improve your knowledge of the field(s) in which you teach? (If “yes,” please indicate how you have been encouraged, and what efforts you have made in these areas. If “no,” please indicate whether and how you would like such encouragements.)

23) Please indicate and describe areas in which you see excellence in Theological Education at MTS.

24) Please indicate areas in which you see a need for change or improvement in Theological Education at MTS.

** Please use additional space to make any other comments you might find helpful about the statements above (or other issues you believe might helpfully describe your
perceptions about the life and work of Morija Theological Seminary during your time as a lecturer there). Please DO NOT attach your name to this questionnaire. Answers will be tallied and used along with the responses of your colleagues. No attempt will be made to connect responses with individual respondents for purposes of record keeping or of presentation.

Thank you for your time and input!

Lecturer Survey Results Key (items 1-17)

<table>
<thead>
<tr>
<th>record number</th>
<th>L1</th>
<th>L2</th>
<th>L3</th>
<th>L4</th>
<th>L5</th>
<th>L6</th>
<th>L7</th>
</tr>
</thead>
<tbody>
<tr>
<td>education level</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>teaching tenure</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>chapel attendance</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>5</td>
<td>3</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>1) positive Christian community</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>2) prefects</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3) worship spiritual growth</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>4) positive relationship with Director</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5) positive relationship with lecturers</td>
<td>4</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>6) well-planned curriculum</td>
<td>5</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>7) lecturers well-qualified</td>
<td>5</td>
<td>2</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>8) adequate academic resources</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>9) Contextual courses</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>4</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>10) Field Ed well-designed and helpful</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>11) relationship with LEC</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>12) Christianity and Culture</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>13) poverty</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>14) HIV/AIDS courses-info</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>15) HIV/AIDS openly discussed</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>16) adequate prep theological foundations</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>17) mission statement</td>
<td>5</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>5</td>
</tr>
</tbody>
</table>
Lecturer Survey Narrative Responses:

(7 respondents: [L1 – L7])

18) What is your general impression of campus life at MTS? Are students and staff engaged together in an environment that is helpful to students’ development as future spiritual leaders? Are there elements of campus life you find helpful? Are there areas where MTS could improve?

L1: It is not conducive for the welfare of the students. Engagement of both students and staff is okay. However needs to be improved by making students to feel at easy to approach staff members w/o fear of any sort.

L2: Campus life at MTS is controlled by the director. There is an atmosphere of fear and intimidation which is unhelpful for the development of future church leaders in the LEC. The leadership that is modelled is one of harsh authority rather than loving service. The style of leadership that is propagated at MTS is very different to the leadership models promoted in the NT. There is little I find helpful about campus life. Both students and staff need to take seriously the biblical imperatives to love and encourage one another.

L3: At least on the surface of it staff and students are in an environment designed towards students’ development or their favour. For married couples to have independent homes where family life and conditions are not different is commendable; - i.e. in mind here, is a particular sector of students. For another section of students a trial could be made whereby repairs to delapitating structures/buildings could be made and the hostel-bound students could also bring along their dependants etc.

arrangement

Provision of administrative, viz. prefects structures, in a situation where a number of persons must live together is a helpful one.

L4: a. There seems to be a feeling of fear, unhappiness, and suspicion/distrust.

b. I think that the students feel comfortable with and benefit from the guidance of some lecturers but not all of them.

c. I think that the regular chapel services provide a great opportunity for community worship and cohesion.

d. . . . albeit a missed opportunity.


b. Because of the environment is basically not about joined efforts for students’ development but giving and receiving in the manner of a) above.

c. Given the Warden → Prisoner status nothing seems helpful as all would are done on obligation.

d. Interpersonal relationships between faculty members, faculty-students, Administration → Faculty, Admin. → Student should be improved to provide freedom of expression and other fundamental human rights.

L6: It is a kind of life that does not help students to end up as leaders who can stand on their own. They are in a position to always feel inferior. The situation at the seminary students together with the lecturers have some reservations lest they do not ofense the director or the board (if so). But it is not a free place for both parties, yet there is quite a lot that needs to be changed. The environment does not give students enough development to become future
spiritual leaders, but it produces leaders who are poor spiritually but somehow full of anger. The Library and the computer that is introduced to students are helpful. The standard could be improved that students who come should at least have a good pass of C.O.S.C. Administration e.g. change of directorship. The buildings be renovated and additional buildings that can attract lecturers and students – one aspect could be of removing the Bible School from this place so that the improvements for better education is not hindered by this Bible School.

L7: General impression I have about the issue in question is that the environment is not very conducive for the entire students and staff for their helpful development. The reason being that the families of the other students are scattered, separated due to various personal commitments like work ect. Evangelists students are unable to stay with their families due to the lack of proper accommodation. Houses for teaching staff are also not available. Hence teaching staff is staying away from the campus. I think financial constraints of Lesotho Evangelical Church are the main source of this inadequacy But there should be areas where improvement must be effected. Students who are admitted ought to have passed their high school subjects with satisfactory level. This status would enable the students to further their theological education. Upon completion of high studies, the students would become MTS lecturers. Hence, the improvement of local lecturers. There should be in place, the state whereby this Seminary must be accredided to other theological department or faculties such as National University of Lesotho, University of Orange Free State.

19) Please describe your impression of the manner in which course offerings and overall curriculum are designed and adjusted at MTS. What methods are used to ensure that faculty skills and experience are matched appropriately with student and curricular needs?

L1: Offering and overall curriculum adjustment appears relevant to M.T.S. But the training of faculty members is also essential for the betterment of each faculty member. It is also imperative to have them taking short-term courses and long-term ones in order to improve their skills.

L2: There is no curriculum planning at MTS. Courses are taught according to the lecturers’ interests rather than the students’ needs. This remains an ongoing problem at MTS.

L3: The need for advanced communication aids such as tapes, cassets, videos, etc can never be overlooked, but the provision of photo copier as well as computors is a significant step. An ideal arrangement would have been where a lecturer would ensure that students were left with documents to which to refer long after a particular delivery. The tutor methods of dictation of lessons or students’ own skills of notes-taking simultaneousely with vocal presentation could make a slow exit in favour of the more rational modes.

L4: My experience as a staff member has revealed that the curriculum is basically haphazard. Each year staff members are asked “what do you want to teach,” and it’s seemingly not considered important to ask “what do the students need.”

L5: - The overall curriculum is too outdated. No clear designed overall curriculum. Even that one is not clear. No updating has been made or attempts to do it. - No efforts to ensure matching skills + experience of faculty.

L6: My impression is that there is no clear manner in which course offerings are designed. It is as if the director does everything by himself and every lecturer does whatever he/she feels suitable in his/her own way.
I do not think there are any methods that to ensure that faculty skills and experience are matched with students and curricular needs. This is not healthy for the church as a whole, if there are no ways of communication between the Ex. Committee, the Board, of the lecturers and students, so that every party knows what role to play so that at the end of the day the church changes to bring the difference. The way things are done there will be no improvements.

L7: Courses of this Seminary are good for equipping one in the church ministry. More espicially solely for Lesotho Evangelical Church.
But, for addressing political, social, and otherwise of SADC countries, the methods and of teaching and courses offered are low in standard, of HIV and AIDS as well.
Students at this Seminary cannot simply address Lesotho and Southern Africa contextual issues.
Again, lectures do not appear to prepare the students to participate in the international Conferences. There is a lot of inferiority complex for students.

20) Is there an atmosphere of openness and trust at MTS? Describe your impressions of the ongoing interpersonal and spiritual life among members of the MTS population (students, lecturers, administration, and staff).

L:1 Partly yes – there is an atmosphere of openness and trust among the members. However needs to be forged further in order to improve interpersonal and spiritual life of each member.

L2: There is an atmosphere of secrecy and distrust that appears to be encouraged by the director.
Students are denied the opportunity to pray and study together in small groups. Lecturers frequently do not attend staff meetings or have meaningful relationships with other faculty members or students.
MTS promotes a hierarchy where students are given the impression that they are in no ways equal to faculty members. Generally, expatriat lecturers buck this trend.

L3: (Unfortunately!) Historically at this MTS Institution inter-personal relationships has been a problem; to the extent that ex-students of the institution think that it is an unavoidable, “natural” hurdle whereby The Deities must sharpen and prove the future pastors.
Be that as it may, suggestions for corrective measures are not dismissed: any person at any level found guilty of perpetration should be severely admonished; perhaps to the point of dismissal. The presence of hurdles being one of the methods of weighing and training, yet it cannot compare with a situation of smooth, warm and cooperative atmosphere in a nucleaus groupuing supposed to promote the same after their training.

L4: No The spiritual life is virtually nonexistent. In fact, self-motivated attempts at a community spiritual experience on the part of the students were systematically destroyed.

L5: NO The atmosphere creates untrustworthy people on both sides perpetuated by unaccountability.
- Lecturers do not have to account to students for the work they do due to 18a) above.
- Administration acts as they like as they are neither accountable to students or faculty.
- Students have to conceal their opinions on many issues to save their positions/status as students.

L6: There is no openness and trust at MTS. The methods offered her do not promote interpersonal skills and the spiritual life that students lived before they come to this place seem to be disappearing.

L7: There is no atmosphere of openness and trust at Morija Theological Seminary.
This emanates from the situation existing in the Church (LEC) leadership. There is a lot of mistrust amongst the members of the church councils. This situation affects the students and staff adversely.
Whenever any student is at Seminary Campus, pretends as if there exists spiritual interpersonal harmony. But once a student leaves the Campus, the reality of interpersonal relations is revealed. The population conduct here at Campus is relatively good.
21) Please describe the pastoral care available to students at MTS. Is the provision of pastoral care to students adequate? Is it confidential and non-judgemental? Do students seem to be aware of the pastoral care opportunities available to them?

L1: There are groups for the purposes of pastoral care, but it is not everybody who is aware of the opportunities regarding the students. It sometimes appears to be judgemental. It is however not adequate enough.

L2: Pastoral care at MTS is far from adequate. There are groups organised by the director for “counselling,” but the faculty member placed in charge of the group may not even speak the same language as those in his/her charge.

It is my impression that students find it difficult to trust faculty members with their problems. Apart from taking their problems to the director there are few options available to the students for “confidential and non-judgemental” counselling.

L3: The present assessor is not in a position to dwell adequately on this question except to say, at least on paper there exists provision for pastoral care to students by staff. If there are inadequacies in this area, one contributing factor could be lack of facilities whereby the whole community of staff and students were to be in the same campus throughout their tenures. Naturally, every student would be in favour of pastoral opportunity for him/herself; were even a handful of it available, none would be unable to express it.

L4: It seems to me that students are unclear about what, if any, pastoral care provisions are available to them.

L5: a+b) There is no pastoral care to students at all.
   a) There is no chaplain/dean of students/chapel.
   b) Advisors for students are not absolutely free to exercise advise due to strict regulations of the Seminary.
   c) The Morija Pastor cannot be helpful as students are not free even to visit him. They have to ask for permission to leave campus. It may be granted or denied at unquestionable discretion of administration.

   c) No confidentiality in especially administration which sometimes serves as pastorship.
   d) Students are aware that there is no Pastoral Care arrangement for them.

L6: As pastoral subjects are given by different instructors they can better say whether the provision of pastoral care to students is adequate

L7: Pastoral Care is highly lacking. The provision of pastoral care to students is inadequate. And students are not aware of this situation. A its results are indicated when the students do mingle with the Christian Community and the church Councils.

   Unless some prospective students are released to enable them to study courses like counselling, the opportunities will remain retarded.

22) Are you actively encouraged by members of the administration to read, attend conferences and workshops, and otherwise maintain and improve your knowledge of the field(s) in which you teach? (If “yes,” please indicate how you have been encouraged, and what efforts you have made in these areas. If “no,” please indicate whether and how you would like such encouragements.)
L1: No effort is taken by the administration to encourage reading, attending of workshops or what you might call further training. For recommendation check number 19 above in page 3.

L2: Lecturers (during my time at MTS) have not been encouraged “to read, attend conferences and workshops” to keep them current or better informed in their fields by the administration. I would like to see the faculty meeting together on a regular basis to discuss relevant books or papers. Even though conferences and workshops might not be available due to lack of funding, this would be one way to keep informed.

L3: The very presence of the library with its varied materials is indicative of a wish in the direction of this question. The “Yes” is evidenced by verbal encouragements at formal meetings; and indeed any lack of success is to be shouldered by individuals from their different reasons ranging from sluggishness to others unexplained.

L4: I have not seen such encouragement. It appears that resources for such opportunities are unavailable to the seminary.

L5: NO

Holding of seminars where Lecturers would present scholarly papers.
- Papers would have to be their original and contributing to knowledge.
- Students would be invited to participate
- Lecturers from neighbouring institutions would also be invited.
- The general public especially Morija could be invited.

L6: No, I would like to have conferences, workshops and exchange of instructors be introduced so as to help instructors improve and have the seminary improved.

L7: Frankly speaking I am not encouraged by members of administration who attend conferences and workshops, because they rarely participate in such activities. The do not have such opportunities due to lack of support from the mainstream church councils and governing board of the seminary in particular. While one finds one being a lecturer at this Seminary one will rust at this place until until one leaves, without attending refresher courses.

23) Please indicate and describe areas in which you see excellence in Theological Education at MTS.

L1: [respondent left this space empty]

L2: MTS has an excellent library for its size representing various streams of theological thought.

L3: Formal procedures at liturgical services is an area where ‘excellence’ is evident at MTS; but the word excellence put between quotation marks because there seems to be over-emphasis on verbal and movement formalities on the side of service conductors; whereas it is the direction and message of the gathering that deserve emphasis. As said elsewhere in these commentaries, the administrative patterns in place by prefects/monitors availabilities is visible even to the blind. Emphasis on appearance formalities; - where clothing is suggestive (more or less correctly) of occasions, should be so guarded that it is not made an inflexible rule; - a financially stressful person would feel unqualified to be part of the institution were clothing element made unbreachable.

L4: I think that the practice of having an internship can be extremely beneficial to the students.
L5:  - The library would be a point of Excellence but with no adequate updating it is reduced.
    - Computer literacy is surely an area.
    - Exclusive Course on HIV/AIDS is also an area.

L6:  [respondent left this space empty]

L7:  The areas which are very excellent and important are whereby the church as a whole is being trained for servants who are ever ready to minister amongst their own people with the same customs and norms.

The students’ way of exegesis and Bible interpretation, during their delivering of sermon, is very good to the audience.

Students are well taught to pass what they learned and studied from MTS, to the congregations. Even the clerical behaviour and conduct is in most cases like those who are trained to obey this kind of ministry, pastoral conduct.

25) Please indicate areas in which you see a need for change or improvement in Theological Education at MTS.

L1:  - Reading must be encouraged by all faculty members to the students in order to create of learning among members of the staff as well as students.

- Student body must not appear to be running the MTS
- Those who work hard in the class must be given a present upon their completion of their studies at M.T.S. e.g. a gift could be a set of books like Barclay paper back commentary on N.T. or Tyndale etc.

L2:  1) A change of atmosphere. For fear and intimidation to be replaced by love and service. This needs to be encouraged from the very top.

2) Theological education needs to be more biblically-based. My impression is that often lectures appear to be little more than a political vehicle to promote certain viewpoints about the LEC. I do not believe that theological education at MTS is shaped by personal conviction based on biblical teaching.

3) A more coherent curriculum.

4) A removal (or reduction) of the hierarchy that exists between staff and students.

5) A willingness by staff members to teach their students in the hope that they may be greater than them for the sake of the Kingdom of God.

6) Students and staff need a genuine love for God and a willingness to serve Christ.

L3:  There is a bequeathal we would wish we gave to students; - for them to hold onto perpetually: - time management. If only they were to adhere to punctuality robot-style!! (circumstances given their due place of course) Students should manage their own time and help others (their congregations) do the same. Perhaps in one of the various ways:

- Discourses, talks, etc. should be pre-written and better read at the time of delivery. This method precludes unprepared commentaries etc.
- Speakers would rather be monitored by clocks; - or even by the sun; for, these monitors, though always inflexible, yet are fair. Congregations make preplans to come to church matters and attend to their own afterwards.

There is need to implant the concept at MTS; and better by demonstration than otherwise.
L4:  
Sense of community, spirituality, trust, and scholarship.

L5:  
- Curriculum development  
  - Collegial decisions on Theological Education  
  - Striving for accreditation with a wider international community of Theological and Institutions concerned with theology.  
  - Interpersonal relationships between all involved in the life of MTS.  
  - Clear Seminary policy about student life.

L6:  
[respondent left this space empty]

L7:  
The exist in the training process a lack of administration direction. These pastors to be, ought to have learned a lot of administration skill, since they will automatically and readily be the head of their respective parishes. No administration skill at all.

Again, one area of study which the MTS does not formally include, is Counselling Knowledge. They are not ready to counsel the church adherents and other folk. People of different and various emotional problems will approach them for assistance.

The Counselling in its various facets, ought to be included in a school curriculum.

HIV/AIDS eyeopening process may be intensified in view to equip the pastor with what they are due to preach and make the communities be aware of. It is really a contemporary subject. It is indespensible.

Mild physical activities (training) must be encouraged and be given ample time in the school time-table. This is recommended antidote for good and better physical health for pastors.

** Please use additional space to make any other comments you might find helpful about the statements above (or other issues you believe might helpfully describe your perceptions about the life and work of Morija Theological Seminary during your time as a lecturer there). Please DO NOT attach your name to this questionnaire. Answers will be tallied and used along with the responses of your colleagues. No attempt will be made to connect responses with individual respondents for purposes of record keeping or of presentation.

L3:  
@ + 4 = @4:  
MTS should work towards offering such licences and diplomas as shall be acceptable to other recognized institutions. In pursuance of this, MTS could be attached to a particular academic institute.

Were the above to be in place, her chances of attracting students would be improved; prospective students would know that their achievements would be serviceable to others even to themselves in the many situations in life.