

**Theological Education in the Lesotho Evangelical  
Church: A Descriptive Analysis**

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## 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 ethnographic 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

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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.

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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.

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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.

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## 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 tsa 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 of 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.

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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<sup>1</sup> 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 Bibebe*), 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

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<sup>1</sup> 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 Moshoeshe I during the first half of the 19<sup>th</sup> 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<sup>2</sup> 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).

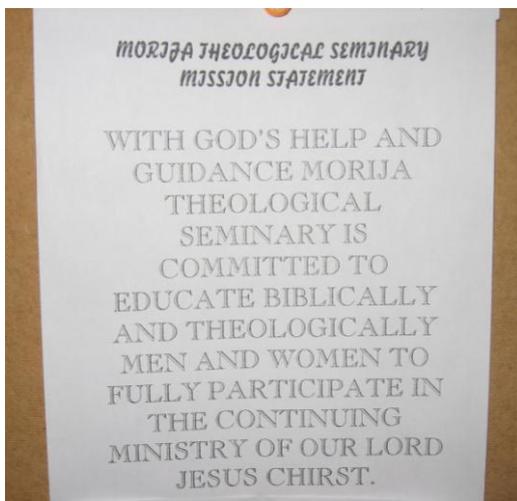


Figure 1

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 Chirst [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<sup>3</sup> 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

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<sup>2</sup> 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.

<sup>3</sup> “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).<sup>4</sup>

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

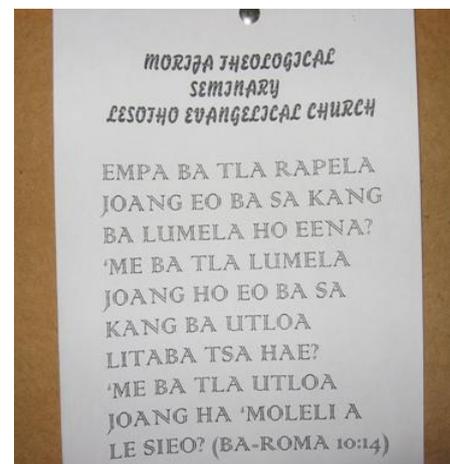


Figure 2

<sup>4</sup> “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 Bibe le Morija (Koapeng) Bukana ea Morutuoa*. 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.”<sup>5</sup> 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.<sup>6</sup>

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.<sup>7</sup> 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.

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<sup>5</sup> The Sesotho version: “Sekolo sa boruti se hlometsoe ho ruta barutuo ba itokisetsang boruti ba Kereke ea Evangeli Lesotho.”

<sup>6</sup> The Sesotho version: “171. Kerekeng ea Evangeli Lesotho, boruti bo ts’oeroe ke baruti ba beiloeng matsoho ke Seboka, kapa ba amohetsoeng ke sona. 172. Kantle ho baruti ba beiloeng matsoho ke Seboka kapa ba amohetsoeng 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.

<sup>7</sup> 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 by 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.<sup>8</sup> What does the Seminary offer in that regard?

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<sup>8</sup> 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 A<sub>1</sub>, A<sub>2</sub>, A<sub>4</sub>, B<sub>1</sub>, B<sub>3</sub> 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 29<sup>th</sup> April to the 4<sup>th</sup> 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:<sup>9</sup>

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

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<sup>9</sup> 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.<sup>10</sup> 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 schools<sup>11</sup>, 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)

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<sup>10</sup> 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.

<sup>11</sup> "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 (1978-1981) [*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.<sup>12</sup> 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.<sup>13</sup>

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

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<sup>12</sup> The Seminary files contain a document dated 15 Phato [August] 1969, entitled, “KOMITI EA SEKOLO SA BORUTI LE SA BIBELE (Melaoana e lokisoeng ke Komiti 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 Bibe e teng, e leng Komiti ea Tsamaiso. Litho tsa Komiti eo li tla khethoa 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)elected by the Synod.]

2) Komiti eo, hammoho le batsamaisi ba likolo tsena, e tla hlahloba litaba tsohle tsa amanang le bophelo ba sekolo sa Boruti le sa Bibe.

[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 tsamaiso ea sona, ka mokhoa oa 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).”

<sup>13</sup> 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. Tšeliso 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

the church (186). In February of 2005, Rev. Mojaki Kometsi, at that time,<sup>14</sup> 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 (Moriya 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”<sup>15</sup> (the LEC referred to us most

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<sup>14</sup> 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.

<sup>15</sup> 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<sup>16</sup> (2005, 147).

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

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<sup>16</sup> 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.”<sup>17</sup> 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

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<sup>17</sup> 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 –*theologians*<sup>18</sup> – 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

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<sup>18</sup> *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.<sup>19</sup> The six areas of

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<sup>19</sup> 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:

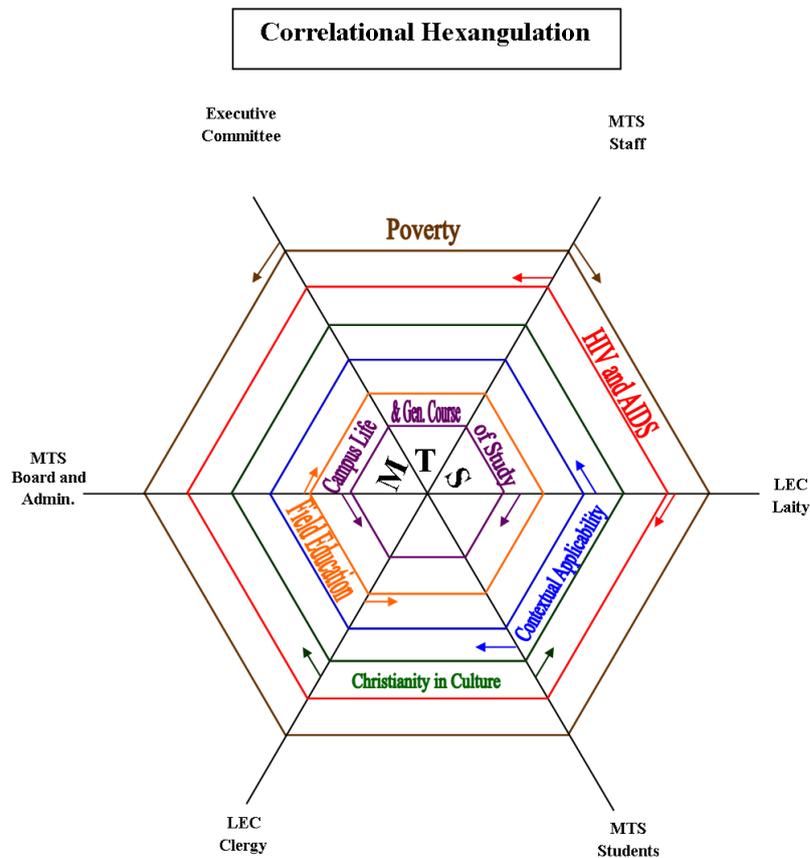
In triangulation, a researcher deploys different methods – interviews, census data, documents, and the like – to ‘validate’ findings. These methods, however, carry the same domain assumptions, including the assumption that there is a “fixed point” or an “object” that can be triangulated. . . . I propose 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.

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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.”<sup>20</sup> 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

<sup>20</sup> 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.<sup>21</sup> 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

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<sup>21</sup> 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*.<sup>22</sup> 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.

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<sup>22</sup> 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,<sup>23</sup> 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

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<sup>23</sup> 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?”

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### **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.<sup>24</sup> 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 to 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"<sup>25</sup> 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:<sup>26</sup>

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<sup>24</sup> 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.

<sup>25</sup> Gill here cites Casalis, *My Life in Basutoland* (London, 1889), p. 183.

<sup>26</sup> 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:<sup>27</sup>

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

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<sup>27</sup> 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 Mohlomi 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 Mohlomi. 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. Mabile, referring to François Coillard:

“Few young missionaries,” wrote Mme. Mabile, “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.<sup>28</sup> 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

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<sup>28</sup> 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).<sup>29</sup>

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 Mabile 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 Mabile 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:”

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<sup>29</sup> 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.”<sup>30</sup>

### **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.<sup>31</sup> 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.<sup>32</sup>

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

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<sup>30</sup> 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.

<sup>31</sup> Willoughby’s missionary service was in South Africa, not Lesotho.

<sup>32</sup> Gill’s citation: W.C. Willoughby, ‘The Attitude of the Missionary to Native Customs’, in *Report of the Proceedings of the Third General Missionary Conference For South Africa* (Cape Town, 1909), p. 94.

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.<sup>33</sup>

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":

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<sup>33</sup> 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.”<sup>34</sup> Machobane asserts that the *nonmaterialistic* 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

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<sup>34</sup> Setiloane's footnote: “E.g. Casalis, E.W. Smith among the missionaries; and non-missionaries like Ashton, Schapera, Sheddick, 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)<sup>35</sup> 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.,

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<sup>35</sup> 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 antidiological 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.<sup>36</sup> 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 antidiological 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

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<sup>36</sup> “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<sup>37</sup> 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 nonBasotho, often for a nonBasotho audience.<sup>38</sup> 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, Moshoeshe (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,

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<sup>37</sup> 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).

<sup>38</sup> So Tshela (2009, 53): “. . . the before-, during- and after- Moshoeshe 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 Tshela, have been shaped by their “authorised pieces.” Again, Tshela, (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 well. Just a few early and twentieth and twenty-first century examples of these writings include, A. Sekese (1908) 1978; G. Setiloane 1976; J.M. Mohapeloa 1985; T.L. Manyeli 1995; F.C.L. Rakotsoane 2001; L.B.B.J. Machobane and T.L. Manyeli 2001; L.M. Ngoetjana 2002; Tshehla 2009.

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.<sup>39</sup>

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.

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<sup>39</sup> 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 Kgolagano 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 cultures<sup>40</sup> 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).

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<sup>40</sup> 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 Comaroffs, 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 Comaroff’s 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),<sup>41</sup> 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.

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<sup>41</sup> I am drawing here from “Can the Subaltern Speak” (abbreviated by the author), in Ashcroft, et al., *The Post-Colonial Studies Reader*, Second Edition, 2006.

## 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.<sup>42</sup> 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.

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<sup>42</sup> 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 Bibebe). 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.

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### **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.<sup>43</sup> 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. Mabile.<sup>44</sup>

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<sup>43</sup> "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)?

<sup>44</sup> 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.<sup>45</sup> 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.<sup>46</sup> One sentence in this section anticipates the Theological School, indicating hope that the school will soon be founded.<sup>47</sup> 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, Mabile 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.<sup>48</sup>

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 Sékhésá, the Director of the station school; David (no surname given), an assistant at the Normal School;

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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 complexes, 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.

<sup>45</sup> 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.

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

<sup>47</sup> “Re tšēpa goba ka bona go thla thèoa sekolo sa boruti” (1 Phato 1882, 3).

<sup>48</sup> 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-Bossiou, 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).<sup>49</sup> 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

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<sup>49</sup> “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’importance pratique bien minime à nos futures 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,<sup>50</sup> 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’.<sup>51</sup>

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.<sup>52</sup>

### **Continued Progress and Move to Morija**

The second group of students at the Theological School began their work in 1893.<sup>53</sup> 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, Azaèlè Buti, Moshé Molétsané, and Joël Mohapèloa (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 75<sup>th</sup> anniversary of the PEMS in Lesotho, Alfred Casalis could

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<sup>50</sup> 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.

<sup>51</sup> 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 2<sup>nd</sup> 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 6<sup>th</sup> 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’.

<sup>52</sup> Job Moteane founded the Sehonghong church in 1892 and Carlisle Motebang founded the Molumong church in 1893 (Ellenberger 1938, 245; cf. Gill 1993, 140).

<sup>53</sup> Five new students began under the direction of H. Dieterlen: Everitt Ségoètè (Léchésà), 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.<sup>54</sup>

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).<sup>55</sup> 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).

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<sup>54</sup> La présence de ces pasteurs indigenes est:

Une force pour les missionaries,  
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.

<sup>55</sup> 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.<sup>56</sup> 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?”<sup>57</sup>

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 18<sup>th</sup>, Rev. E.E. Phakisi was elected President of the Seboka of what would soon be the LEC. On Sunday, April 19<sup>th</sup>, 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

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<sup>56</sup> 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.

<sup>57</sup> Mohapeloa’s citation: *Journal des Missions*, pp. 131-135. See also *l’Actualité*, 10<sup>e</sup> Année, Mai-Juin-Juillet, 3. 1965, pp. 184-185.

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).<sup>58</sup>

### **Moriya 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).<sup>59</sup> 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

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<sup>58</sup> 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 Bibebe 25-26 Tlhakubele 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.

<sup>59</sup> 1. Ho hloka ha barutuo a sekolong sa Boruti.

Komisi e utloa bohloko ha a talima hore morutuo a le mong o qala ho kena sekolong lemong sona sena. Ke hore qalong ea 1966 sekolo se ka ba le morutuo a le mong feela 'me re bona mona kotsi ho kereke. Joale, re hlahisa kopo ena pel'a komiti ea Seboka ea hore taba ea ho hloka barutuo a sekolong sa Boruti e e anngoe ke komisi ea boruti, hape e anngoe, e buoe har'a mesebetsi ea retreat ea baruti a tlang ho ba teng pele ho Seboka sa Mphalane.

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).<sup>60</sup> 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.<sup>61</sup> In a letter, dated 26<sup>th</sup> 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.<sup>62</sup> 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."<sup>63</sup> On the final page of the report, Bernard exclaims that, there is truly a great crisis present at the school,

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<sup>60</sup> Tlaleho ea Dr. Martin:

Boitsoaro: Ba bang ba baratua ba sekolo ba eme ka maoto ho bua sekolo sa bona hampe. Ba se ba buile joalo sekolong sa Basutoland Training College. Ba leka ka matla ho Kenya moea oa hore Sekolo sa Boruti ke kolo se sebe. Maikutlo ana a ho sulafsa Sekolo sa Boruti a jaloa ka matla ke Mr. Maraisane.

<sup>61</sup> Ha ke tsebe hore 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).

<sup>62</sup> Moea o mobe haholo sekolong seo. Barutua ba belaela ka tse ngata.

<sup>63</sup> 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 ithute ho sebetsa e seng hore ba ikutloe 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.<sup>64</sup>

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.<sup>65</sup> 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.<sup>66</sup> 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”).<sup>67</sup> In the documents relating to these events and their

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<sup>64</sup> ‘Nete ke hore “crisis” e kholo e teng sekolong sena. Ha ke na bopaki ba letho ba ho tseba moo litaba tsena li tsoang teng empa taba e pepeneneng ke hore barutuo ba 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”.

<sup>65</sup> Komiti, ha a se e utloile tsena, e lekile ho khothatsa barutuo ka hore ba ke ba leke ho sebetsa ka thata, le ho amohela seo ba se neoang ke barupeli ba bona. Ba se ke ba nyahama lipelo.

Kakaretso ea seo komiti e se fihletseng tabeng tsena kaofela ke hore moea oa kutloano le tšebetso-‘moho pakeng tsa Motsamaisi le barutuo ba hae o senyehile. O hloka ho tsooa bocha ka tsela e ‘ngoe.

<sup>66</sup> Ha taba ena e sa hlophoe ke Komiti ea Seboka a utloileng hantle lipuo tsa baruti bana e sa le qalong ha ba tlamahanngoa ho sebetsa hammoho, ke tla stoa ho tsoela pele ho ba setho sa Komiti ea Sekolo se joalo. Ke tla sitoa le ho ba molula-setulo oa oa Komiti ea Sekolo se joalo.

<sup>67</sup> 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.<sup>68</sup> 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.<sup>69</sup>

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<sup>68</sup> 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 “Motsamaisi oa Seboka” is always referred to, in English, as the “President of the Church” (or “Synod”).

<sup>69</sup> A “Report of the Theological and Bible School for the Academic Year 1980-1981” (*Tlaleho ea Sekolo Sa Boruti le Bibeale, Selemo 1980-1981*), written by Michel Bernard, indicates that due to some great difficulties at both schools, the Executive Committee removed Rev. Seala 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. Ncholu, who would teach New Testament Theology and Exegesis to fourth year students. Bernard’s report offers his thanks to Brutsch and Ncholu for the work they have done during this difficult time:

Selemo sena se fetileng e bile selemo se boima lehlakoreng la baruti ba sekolo. Ka Khoeli ea Tsitoe 1980 Motsamaisi oa Sekolo Moruti A. SEALA o beiloe ka thoko ho mosebetsi ke Komiti ea Seboka. Hona ho bakile tsietsi e kholohali Sekolong sa Bibeale, esita le Sekolong sa Boruti moo Moruti Seala a neng a e-na le lithuto tsa Ethics, Patristics le Pastoral Theology. . .

Likolo tseo li setse kalosong ea Baruti A. Brutsch le M. Bernard, ba thusoa ke Moruti A. Ncholu thutong ea N.T. Theology le N.T. Exegesis ho barutuo ba selemo sa bone. Ke rata ho leboha bo-ntate Brutsch le Ncholu ka mosebetsi oo ba o entseng nakong tseo tse thata.

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 lehlakoreng la bophelo ba barutuo ba boitsoaro ba bona, a ntse a thusa ka lithuto tse ling sekolong.

A report to the Morija Theological Seminary Board dated 6<sup>th</sup> 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 ellipses). [“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 Exccutive [*sic*] Committee (5 February, 1986 Board Report, 3).

## Reverend 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,<sup>70</sup> 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.<sup>71</sup> 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 tha [*sic*] 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.<sup>72</sup>

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

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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.

<sup>70</sup> All official letters of the Executive Secretary on behalf of the Committee begin, "I am directed by the Executive Committee to. . ." (Ke laeloa ke Komiti ea Seboka ho. . .).

<sup>71</sup> Ke laeloa ke Komiti ea Seboka ho le tsebisa hore ke maikemisetso a Seboka hore Kereke ea Evangeli Lesotho e ke ke ea khaotsa ho sebilisa baruti ba baromuoa esita le baromuoa ba bang mesebetsing eohle ea kereke moo e ka fumaneng ho hloka hahala ho sebelisa baromuoa. . . .

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

<sup>72</sup> 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 18<sup>th</sup> 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.<sup>73</sup> 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

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<sup>73</sup> 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.<sup>74</sup>

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

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<sup>74</sup> 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 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. . . .

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### 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.<sup>75</sup> 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.

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<sup>75</sup> 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 4<sup>th</sup> 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.<sup>76</sup> 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.<sup>77</sup> 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.

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<sup>76</sup> As are, of course, the books of the Old Testament, or Hebrew Bible.

<sup>77</sup> 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.<sup>78</sup>

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

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<sup>78</sup> 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).<sup>79</sup> 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:

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<sup>79</sup> “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*<sup>80</sup> 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<sup>81</sup> 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.<sup>82</sup>

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<sup>80</sup> “foreigners”

<sup>81</sup> Christian Health Association of Lesotho

<sup>82</sup> 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,”<sup>83</sup> 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*].

T.S. Maluleke, in a *Missionalia* (29, 2, Aug. 2001) article, edited for inclusion in *HIV/AIDS and the Curriculum: Methods of Integrating HIV/AIDS in Theological Programmes* (Dube 2003), and entitled, “Towards an HIV/AIDS-Sensitive Curriculum,” writes:

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.<sup>84</sup>

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<sup>83</sup> 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.

<sup>84</sup> 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 second 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 focussed 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 156<sup>th</sup> out of 182 countries with data.<sup>85</sup>

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:

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<sup>85</sup> 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 106<sup>th</sup> among 135 countries for which the index has been calculated ([http://hdrstats.undp.org/en/countries/country\\_fact\\_sheets/cty\\_fs\\_LSO.html](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 “Moriya 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.<sup>86</sup> 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.<sup>87</sup>

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.

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<sup>86</sup> 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.

<sup>87</sup> 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 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.”<sup>88</sup> 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

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<sup>88</sup> 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.<sup>89</sup> These interviews usually lasted just over an hour, and covered the six contextual categories discussed above. Pastors (and in some cases consistories) 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), Tebellow, Noka Ntšo, Masistise, Masianokeng, Sefika (Maseru), Mokhotlong, National University of Lesotho, and Carletonville (South Africa).<sup>90</sup>

## **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.

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<sup>89</sup> A colleague from the MTS staff, Rev. P.M. Moshoeshoe, served as a paid research assistant for eight of the ten focus groups. Rev. Moshoeshoe's role was to serve as a translator between Sesotho-speaking participants and me. Two of the focus groups – National University of Lesotho and Maseru LEC – contained all English-speaking participants, and I facilitated those groups without the assistance of Rev. Moshoeshoe. As can be seen from the transcripts of the focus group conversations, at times, I was able to understand and communicate in Sesotho, and at times many of the Basotho participants used English. Rev. Moshoeshoe's presence was intended to ensure as complete and accurate an exchange as was possible.

<sup>90</sup> 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.<sup>91</sup> 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.

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<sup>91</sup> For example, (S 8.6; Lizzy; 119; 242-248) refers to Student Interview number 8, the 6<sup>th</sup> 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. Moshoeshe, 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 accidentally 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."

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### **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.<sup>92</sup> This thesis presentation,

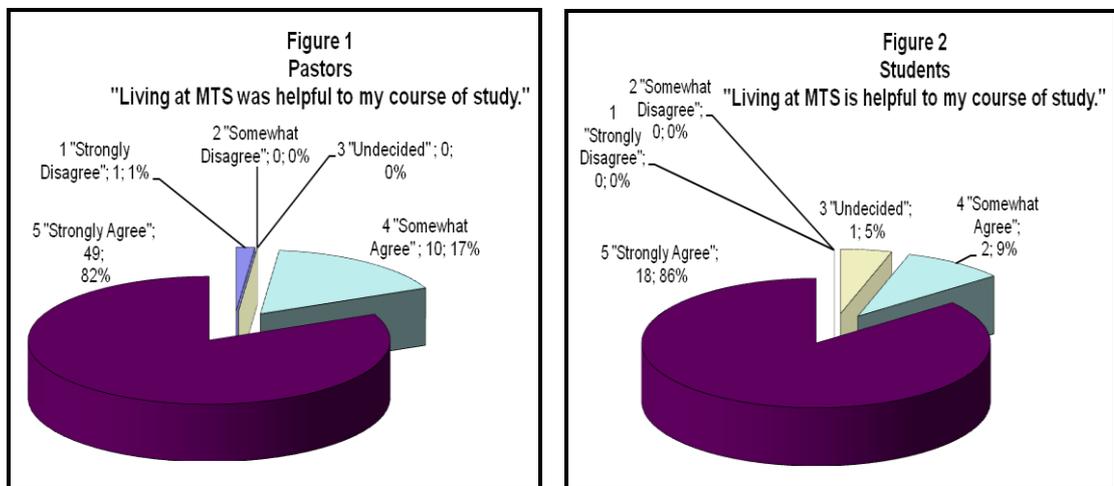
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<sup>92</sup> Every interview participant read his or her transcript and signed and dated an "Approval and Release" form, agreeing with the following statements:

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.<sup>93</sup> 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.”



### 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

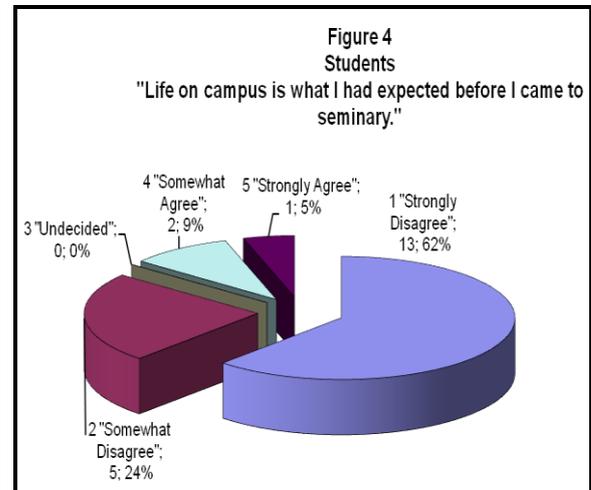
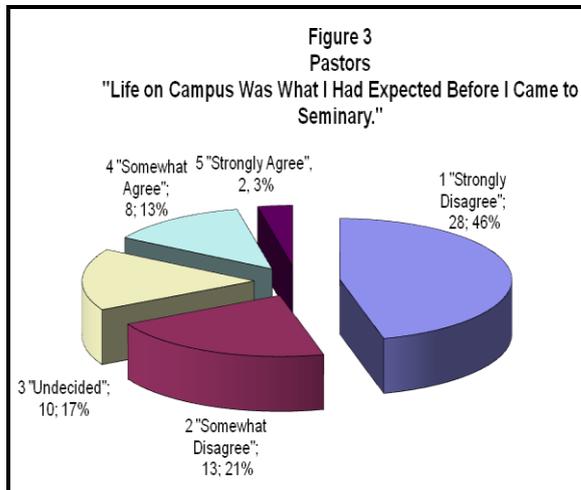
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I have signed each page of the interview transcript, indicating any changes or corrections I have deemed necessary. I understand that Jeff Moore will keep this approval and release form and the signed copy of the transcript confidential, and that they 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.

The “Approval and Release” for Executive and Board interviews did not contain a provision for anonymity.

<sup>93</sup> “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:<sup>94</sup> 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)

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<sup>94</sup> 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,<sup>95</sup> 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)

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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)

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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,<sup>96</sup> and a sixth student indicated having expected to find the “warmth of the spirit of God.”<sup>97</sup> Seven of the ten pastor participants used the word “holy” when asked what they had expected,<sup>98</sup> 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.”<sup>99</sup> 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?

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<sup>95</sup> “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 “Ausi” (“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.

<sup>96</sup> (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)

<sup>97</sup> (S 3.1; Peter; 26; 38-42)

<sup>98</sup> (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)

<sup>99</sup> “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)

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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.

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

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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)

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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 [*pause*] respect [*pause*] humility [*pause*] 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.

(S 1.1; Lieketseng; 1; 10-30)

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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)

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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)

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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).

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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.<sup>100</sup> 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:

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<sup>100</sup> 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 extend [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].<sup>101</sup>

Reverend P.M. Moshoeshe – 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

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<sup>101</sup> 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. Moshoeshe 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; Moshoeshe; 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<sup>102</sup> 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,

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<sup>102</sup> 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, "Koluaa," 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; Koluaa; 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.

M:<sup>103</sup> [Translation]

Man: [Answering in 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)

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]

[some laughing]

J: The holy life.

M: The holy life.

J: [laughing] [Sesotho]

Man: By the rules of the Bible.

J: OK.

M: [Sesotho]

J: How else? Do you all agree?

Woman: We think so.

J: You think so.

Woman: [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.

(L 4.5; Masitise; 477; 161-177)

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M: 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.

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<sup>103</sup> 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)

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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)

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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.)

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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 do 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)<sup>104</sup>

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

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<sup>104</sup> 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.

(S 10.1; Limakatso; 145-146; 29-52)

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.<sup>105</sup> 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

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<sup>105</sup> 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.

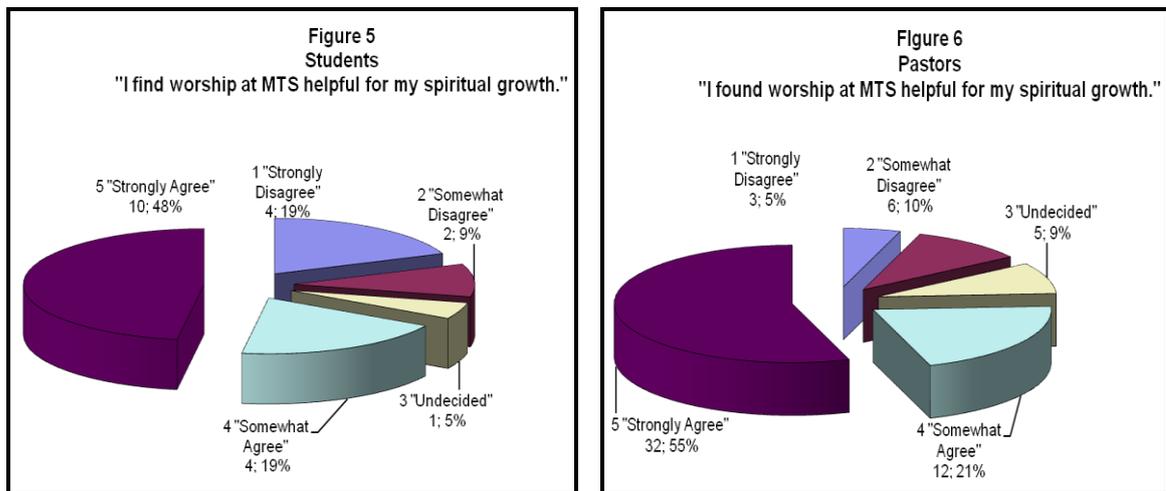
An evaluation form, completed by Dr. Moseme, the Director of the Seminary, signed by Rev. Kometsi, the Executive Secretary, and attached to the 19 January, 2007 letter, included the following:

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)<sup>106</sup>

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.

<sup>106</sup> Thabiso attended MTS between 1995 and 2000.

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)<sup>107</sup>

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:<sup>108</sup>

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?

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<sup>107</sup> Pene attended MTS between 2001 and 2006.

<sup>108</sup> 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: 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.<sup>109</sup> 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.

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<sup>109</sup> 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 nstate 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.
- (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.<sup>110</sup> 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)<sup>111</sup>

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

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<sup>110</sup> 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).

<sup>111</sup> Doreen graduated from MTS between 1991 and 1995.

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.

J: Mm.

L: Yeah.

(P 7.11-7.12; Lieta; 304-305; 452-493)

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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?

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 seminary<sup>112</sup> 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.

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<sup>112</sup> Teboho graduated from MTS between 1995 and 2000.

J: Are there oth---how else can you show them? Do you use your face or your hands or your 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.’

(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.<sup>113</sup>

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.

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<sup>113</sup> 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 worshipping 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.<sup>114</sup>

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.

(S 10.3-10.4; Limakatso; 147-148; 113-164)

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,

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<sup>114</sup> 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)

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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)

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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.  
(S 6.5; Mopheme; 79; 172-205)

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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 respectful.  
J: It looks respectful 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.<sup>115</sup>  
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?

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<sup>115</sup> 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)

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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)

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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.<sup>116</sup>

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.

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<sup>116</sup> 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)<sup>117</sup>

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<sup>117</sup> 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 someone'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.

J: OK. Alright. Anyone else? Yes, 'M'e.

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 fulfilment 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 fulfil 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).

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[*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).<sup>118</sup>

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).

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<sup>118</sup> 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 worshipping?

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)<sup>119</sup>

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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.<sup>120</sup>

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

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

<sup>120</sup> 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)

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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)

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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)

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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)

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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)

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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 correcting 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).<sup>121</sup>

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<sup>122</sup> 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)

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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 losing [*sic*] the joy of faith and the eagerness of reading the bible during their

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<sup>121</sup> 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.

<sup>122</sup> 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)

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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)

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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)<sup>123</sup>

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.<sup>124</sup> 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.

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<sup>123</sup> This excerpt presents portions of responses by Respondent 4 to two separate items on the survey, pertaining to worship and spiritual life.

<sup>124</sup> 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)

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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)

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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...<sup>125</sup>

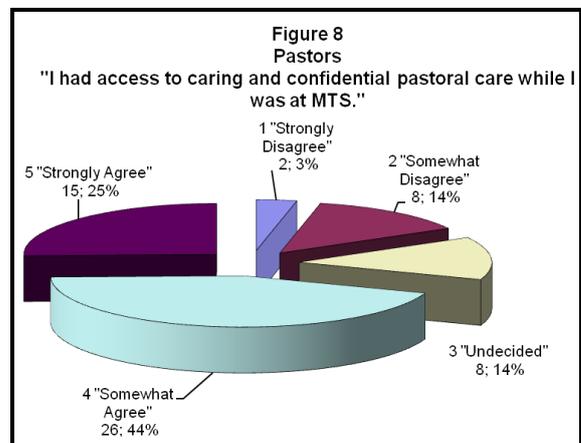
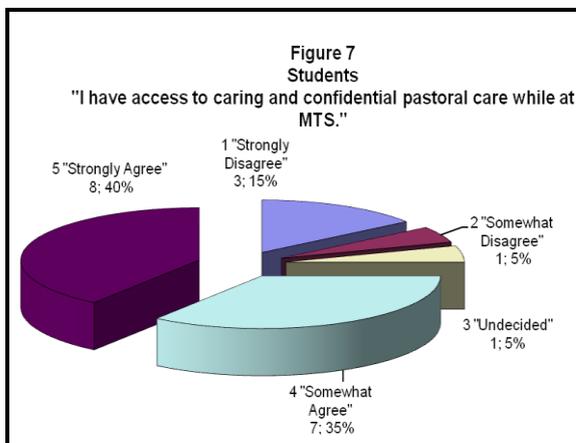
This recommendation was never implemented at MTS. The 1988 document, *Instruments of God's Peace*, the written report of the LEC-wide international review of the church's life and ministry, included the following recommendation under the heading "Training":

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"

<sup>125</sup> Ellipses appear in original document.

(see Figure 7). 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-lead 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”<sup>126</sup> 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

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<sup>126</sup> 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 ~~ade~~ enough.<sup>127</sup>

**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.<sup>128</sup>

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 ~~wh~~ 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.

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<sup>127</sup> 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.

<sup>128</sup> 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.

As 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.<sup>129</sup> 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.

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<sup>129</sup> 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)<sup>130</sup>

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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?

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<sup>130</sup> 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)

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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)

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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)

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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.

(P 6.9; Mohau; 284; 334-349)

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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.

(S 4.6; Lerato; 48; 209-225)

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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.

(S 10.9; Limakatso; 153; 348-356)

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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.

(S 8.5; Lizzy; 118; 182-193)

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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)

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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)

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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)

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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.

(S 9.10-9.11; Rose; 135-136; 403-428)

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.<sup>131</sup> It seems that a clearer, more direct

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<sup>131</sup> Recall the Director's comment (presented above) regarding his participation in the evaluation of worship participation:

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.

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 Barutuo” (*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**

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\* Mathatha a mang a ka ba teng ao Barutuo ba ka tšabang ho a bolella mesuoe ea sekolo empa ba ka thabela ho a bolella litho tsa Boto ea sekolo kapa Mohlokomeli oa Barutuo (Dean of Students). [The English “Dean of Students” appears in the Sesotho text. “Mohlokomeli oa Barutuo” 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. It is a word that connects with the Sesotho tradition of initiation (including circumcision) of young Basotho men. 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<sup>132</sup> 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).

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J: ...in your opinion, what's the function and focus of worship on campus? What do you hope will come from the students worshipping 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.<sup>133</sup> The group organised and began to meet.

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<sup>132</sup> 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).

<sup>133</sup> 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.<sup>134</sup>

- 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)

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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 jealousy 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 seminary, 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.

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<sup>134</sup> 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.

(ISS 1; 3-4)

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.”<sup>135</sup>

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<sup>135</sup> 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.”<sup>136</sup>

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

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K: The prefects.

J: I see.

K: Mm.

J: And you don’t know where they came from.

K: Yes, the prefects.

(P 9.11-9.12; Koluoa; 343-344; 440-461)

<sup>136</sup> 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 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)<sup>137</sup>

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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,<sup>138</sup> 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

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<sup>137</sup> Language and syntax suggest that this is likely an expatriate respondent, though not, I surmise, Rev. Hooker.

<sup>138</sup> 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.<sup>139</sup> 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*,<sup>140</sup> 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

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<sup>139</sup> 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).

<sup>140</sup> 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,

(1) [*sic*] 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.”<sup>141</sup> 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,

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<sup>141</sup> 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<sup>142</sup> 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

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<sup>142</sup> 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).<sup>143</sup>

An Executive Committee (Komiti 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).<sup>144</sup>

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).<sup>145</sup>

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<sup>143</sup> Sesotho version: “Seboka se lula hang ka selemo. Komiti e ka ‘na ea se mema neng kapa neng ha ho hlokahala.”

<sup>144</sup> Sesotho version: “Komiti ea Seboka e hlokomela hore morero eohle ea Seboka e fela e phethoa. E sebetsa tsohle tse ts’oanelang ho lokisoa ha Seboka se sa lula.”

<sup>145</sup> Sesotho version: “Temoso: Komiti e na le matla a ho qeta, Komisi e na le matla a ho elets’a.” 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).<sup>146</sup>

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.<sup>147</sup>

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.<sup>148</sup>

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.<sup>149</sup>

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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.

<sup>146</sup> Sesotho version: “Sekolo sa Boruti se tsamaisoa ke Komiti ea Tsamaiso ea sona, ka mokhoa oa melao e amohetsoeng 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 Bibeletse” (“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 Bibeletse (Melaoana e lokisitsong ke Komiti ea Melao ea Seboka).

<sup>147</sup> 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.

<sup>148</sup> Sesotho version:

1. Komiti ea Sekolo sa Boruti le Bibeletse e teng, e leng Komiti ea tsamaiso. Litho tsa Komiti eo li tla khethoa ke Seboka.
2. Komiti eo, hammoho le batsamaisi ba likolo tse, e tla hlahloba litaba tsohle tse amanang le bophelo ba Sekolo sa Boruti le sa Bibeletse.

<sup>149</sup> 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 barutuo, ka therisano le Komiti 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:

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3. E tla talingoa e le Komisi ea tsa thuto, e nang le boikarabelo bakeng sa tsohle tsa amanang le lenaneo la lithuto le ‘ona mosebetsi oa barutuo.

#### 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)

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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 bibebe e tla

fetoha Komiti ea tsamaiso ea likolo tseo”).<sup>150</sup> . . . 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.<sup>151</sup>

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 delegatse [*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

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<sup>150</sup> “Law 4: “The Commission for the Ministers’ and Bible Schools will change to the Committee of Management (Direction) for those schools.”

<sup>151</sup> 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 25<sup>th</sup> 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<sup>152</sup> 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.

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<sup>152</sup> 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.

J: L.E.C. politics.

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.<sup>153</sup> 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

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<sup>153</sup> 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...

M: Exactly. Exactly.

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.<sup>154</sup>

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<sup>154</sup> 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. Mokhahlane, the President of the Seboka, talked about OUFs discussions in our 14 June, 2006 interview:

(A 4.2-4.4; Moseme; 421-423; 58-174)

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,<sup>155</sup> 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

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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.

(A 2.1-2.2; Mokhahlane; 389-390; 38-61)

<sup>155</sup> “Wellspring of education (learning)”

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 6<sup>th</sup> 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 2<sup>nd</sup> 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)<sup>156</sup> 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.<sup>157</sup> 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:

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.

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<sup>156</sup> I had sent copies of these letters to Professor Sebatane.

<sup>157</sup> 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)

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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 Sebataane,<sup>158</sup> 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.

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<sup>158</sup> Professor Sebataane 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 20<sup>th</sup>, 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."

(A 4.13; Moseme; 432; 537-553)

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, they 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.<sup>159</sup>

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...

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<sup>159</sup> 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?<sup>160</sup>
- M: Yes, exactly.
- (A 4.14-4.17; Moseme; 433-436; 600-709)

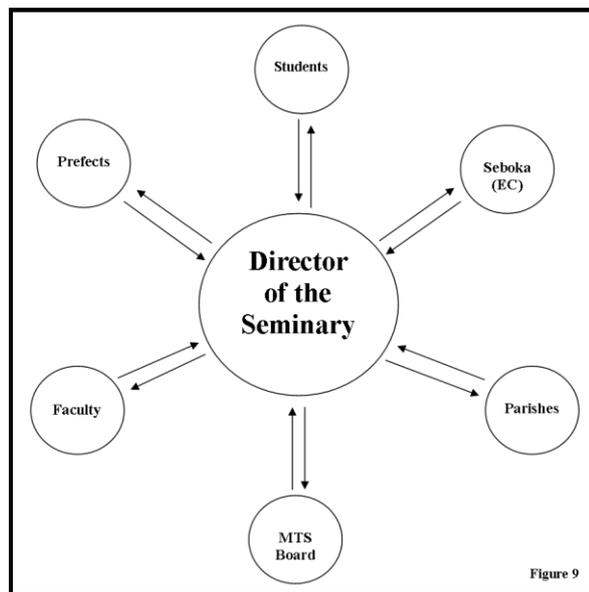
Dr. Moseme is very clear that the various written reports of which he speaks are for the Board to use in its important work of recommending students for ministry. The Board, according to its chairperson, Professor Sebatane, does not see these reports. After our interview I requested that Dr. Moseme give 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

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<sup>160</sup> 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),<sup>161</sup> controls, accesses, impedes, or facilitates information regarding the life and work of the seminary at a variety of levels. This is also true regarding the Director’s access to the Council of Prefects and individual students on campus.

The Director of the Seminary is involved in discrete (if not always discreet) exchanges of information through a number of seemingly exclusive binary relationships throughout the life of the LEC (see Figure 9).<sup>162</sup> Though members of each of the other groups have occasion to interact with one another and to communicate on a variety of levels, for the purposes of official documents and decisions, relationships of authority, and information regarding members or individuals of other groups, the Director of the Seminary is often the key intermediary. Perhaps one important function of my research design and implementation was the way in which it attempted to access information and opinions across and between these various groups in a manner somewhat unmediated by the Director of the Seminary. As can be seen in my conversation with Professor Sebataane, this differently mediated exchange of information sometimes allowed for respondents to make connections and realisations that they may have otherwise not made.<sup>163</sup>



<sup>161</sup> 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.

<sup>162</sup> 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.

<sup>163</sup> 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.<sup>164</sup> 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.<sup>165</sup> 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 Sebataane, the chairperson of the Board, ended his remarks by saying that we were “just beginning

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<sup>164</sup> This governance proposal (the initial draft of this proposal was written by Paul Frelick, 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:

### ***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 dependend [*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.

<sup>165</sup> 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.

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.

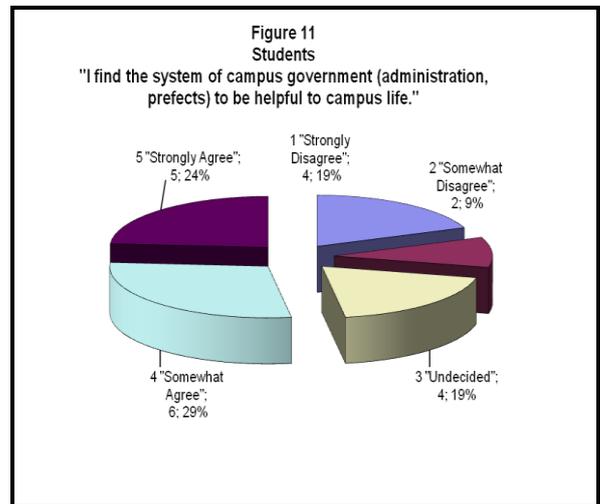
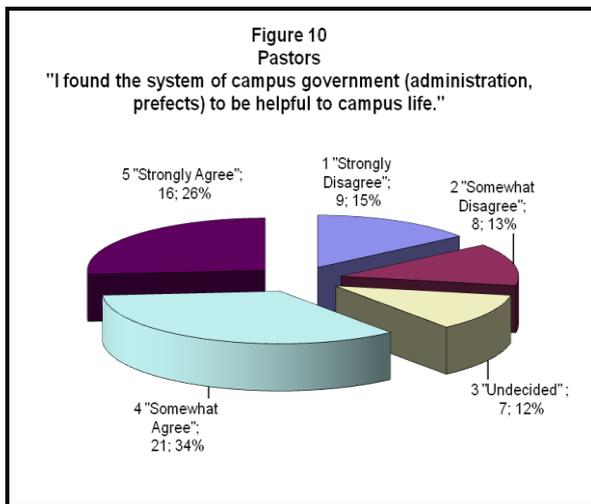
Morija Theological Seminary has been mired in questions and controversies surrounding its external and internal governance for many years. Issues of authority, responsibility, and communication have been the topics of many discussions among Board members, church leaders, MTS faculty members, and the 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**

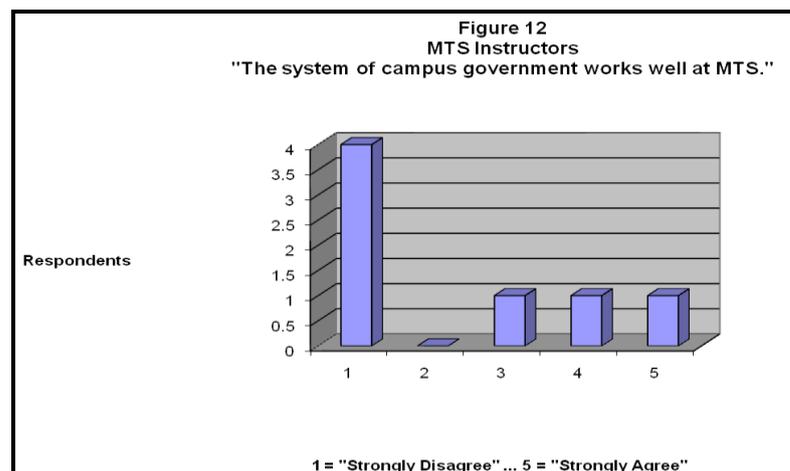
Each of the written questionnaires completed by students, pastors, members of the Seminary Board, members of the LEC Executive Committee, and MTS instructors, contained statements or inquiries regarding the structure and function of campus governance at MTS. Campus governance was also a focus of my documentary 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).<sup>166</sup> 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).

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<sup>166</sup> 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.<sup>167</sup> 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).



<sup>167</sup> 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:<sup>168</sup>

**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 → Student, Parent → Child, Master → Slave, Warden → 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 → 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 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 offense 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.

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<sup>168</sup> 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”],<sup>169</sup> 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’amotose: (1 from married quarters).” During my time at MTS the “Class Monitors” were referred to as “Class

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<sup>169</sup> 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.”<sup>170</sup> Job descriptions for “Head Prefect” and “Prefects” suggest roles that facilitate communication and maintain and improve campus life:

a. 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.

b. 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?

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<sup>170</sup> 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.<sup>171</sup>

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.<sup>172</sup>

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?

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<sup>171</sup> 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.”

<sup>172</sup> 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; Koluoa; 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?<sup>173</sup>

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?

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<sup>173</sup> “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.

(P 7.8-7.10; Lieta; 301-303; 297-413)

“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 led to violence during his time at the seminary. He refers to the Director of the Seminary as a “tyrant” [*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.

(P 10.3-10.5; Pene; 363-365; 95-183)

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 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.

(P 2.4-2.5; Lejaha; 181-182; 184-218)

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 thought 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.<sup>174</sup>

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?

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<sup>174</sup> “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: Tšöabo.

J: Tšöabo?

M: Yeah, tšöabo.

J: OK. Forgiveness?<sup>175</sup>

M: Uh, huh.

J: OK.

M: Was it a letter of forgiveness?

J: Or apology or confession even?

M: A letter of apology.<sup>176</sup>

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

<sup>175</sup> I had here mistakenly thought I had heard a variation of the Sesotho word, "Tšoarelō" ("forgiveness").

<sup>176</sup> "Tšöabo" literally means "sorrow" or "sadness," and is the noun form of the verb, "ho söaba" – "to be sad." One common Sesotho expression of apology is "Ke söabile" ("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 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. *[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.

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. TS1, 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.<sup>177</sup>

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<sup>177</sup> 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, "Moriya 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?

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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*.

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<sup>178</sup> 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.<sup>179</sup>

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.

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<sup>178</sup> Sesotho plural – “letters of apology.”

<sup>179</sup> 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.

(S 10.4-10.5; Limakatso; 148-149; 165-214)

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,”<sup>180</sup> felt like “children,”<sup>181</sup> and which they likened to “prison,”<sup>182</sup> and believed bred “hate” or “hatred.”<sup>183</sup> 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.<sup>184</sup> 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.

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<sup>180</sup> (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).

<sup>181</sup> (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).

<sup>182</sup> (S 2.1; Thabang; 6; 20-23); (O 2.16; Moshoeshe MTS-Eden; 655; 663-667); (Lecturer Survey; Item 18; Respondent L5).

<sup>183</sup> (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).

<sup>184</sup> (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?

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?

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.

(S 1.2-1.3; Lieketseng; 2-3; 70-86)

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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.

(S 2.1-2.2; Thabang; 6-7; 28-78)

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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,<sup>185</sup> 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)

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<sup>185</sup> 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.<sup>186</sup>

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.

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<sup>186</sup> 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 ntae/'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.<sup>187</sup>

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.”

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<sup>187</sup> 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)

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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)

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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)

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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.

(S 8.10; Lizzy; 123; 392-417)

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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.

(P 4.3-4.4; Teboho; 214-215; 124-126)

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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.

(S 9.7-9.8; Rose; 132-133; 278-301)

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:<sup>188</sup>

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.

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<sup>188</sup> 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.<sup>189</sup> 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.<sup>190</sup>

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.

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<sup>189</sup> Actually, many TS and BS students come to MTS already married and with children. Some have had previous work experience.

<sup>190</sup> 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.

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-uh [*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.

(A 4.5-4.6; Moseme; 424-425; 191-258)

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 come 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<sup>191</sup> 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?

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<sup>191</sup> "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 expelled 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,<sup>192</sup> mistrust,<sup>193</sup> and fear.<sup>194</sup> 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.

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<sup>192</sup> 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).

<sup>193</sup> 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).

<sup>194</sup> E. g.: “Tee, 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.<sup>195</sup>

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)<sup>196</sup>

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,

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<sup>195</sup> 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.”

<sup>196</sup> 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.<sup>197</sup>

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).

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<sup>197</sup> 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).

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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,<sup>198</sup> 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."

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<sup>198</sup>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?

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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<sup>199</sup> 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<sup>200</sup> 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

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<sup>199</sup> 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.

<sup>200</sup> 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 assignments, 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."<sup>201</sup> 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.

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<sup>201</sup> 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,<sup>202</sup> 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”:

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<sup>203</sup> 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

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<sup>202</sup> 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.

<sup>203</sup> 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: 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.<sup>204</sup> 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)

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<sup>204</sup> 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.”<sup>205</sup> 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.

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<sup>205</sup> 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.

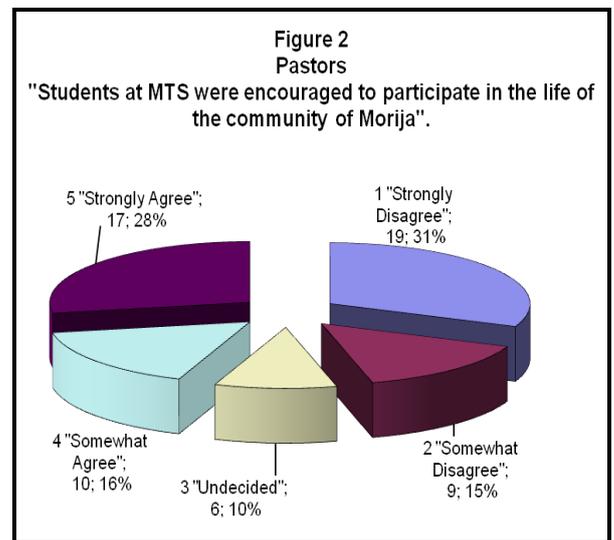
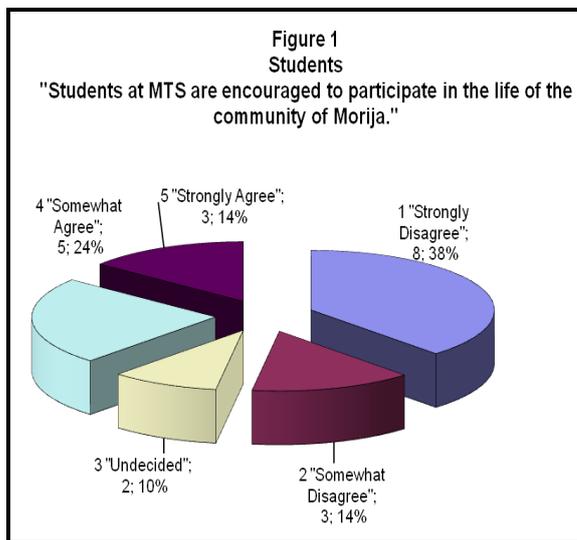
## **Isolation**

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.

### **Heirarchical 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.<sup>206</sup> 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.

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<sup>206</sup> 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)

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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.

(S 10.9-10.10; Limakatso; 153-154; 348-396)<sup>207</sup>

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

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<sup>207</sup> 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)<sup>208</sup>

“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 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)

<sup>208</sup> 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.

(P 7.9; Lieta; 302; 334-369)<sup>209</sup>

“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)

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<sup>209</sup> 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:<sup>210</sup>

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:<sup>211</sup>

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

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<sup>210</sup> 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.

<sup>211</sup> 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.

speaking. 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).

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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”<sup>212</sup> 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

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<sup>212</sup> “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 indispensable 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.<sup>213</sup> As Figure 9 and my conversations (as presented in Chapter Five) with Professor Sebataane, 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.

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<sup>213</sup> “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)<sup>214</sup>

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.

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<sup>214</sup> 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.

(A 4.6-4.7; Moseme; 425-426; 259-307)

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.<sup>215</sup> It is, I

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<sup>215</sup> 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 a

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L2: *There is no curriculum planning at MTS. Courses are taught according to the lecturers’ interests rather than the students’ needs. This ~~remains~~ is an ongoing problem at MTS.*

L3: *The need for advanced communication aids such as tapes, cassetts, 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 simulteneously with vocal presentation could make a slow exit in favour of yhe 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 dir~~ 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 ~~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.*

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. Moshoeshe, 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; Moshoeshe; 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 “morutuo” – 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 “barutuo” (the plural form of “morutuo”) 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 morutuo at MTS and not moithuti?

Committee Member: “Morutuo is someone you can just put into (she puts her fist into her palm). Moithuti thinks for himself and knows how to learn.”<sup>216</sup>

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

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<sup>216</sup> 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.<sup>217</sup>

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.

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<sup>217</sup> 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.<sup>218</sup>

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<sup>218</sup> 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 "14<sup>th</sup> 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.

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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 opinio [*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."<sup>219</sup> 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?

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<sup>219</sup> "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 nku 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.<sup>220</sup> 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.

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<sup>220</sup> 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,<sup>221</sup> transfers,<sup>222</sup> 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:

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<sup>221</sup> 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.

<sup>222</sup> 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 Seotsanyana [*sic*], who also said she had a call from God.

“You cannot ignore God’s call,” was all Pastor Seotsanyana [*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.<sup>223</sup>

(MTS Staff Meeting Minutes 17 May, 1991)

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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)

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<sup>223</sup> 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.”<sup>224</sup> 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.

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<sup>224</sup> “Shame” (“lihlolong”) 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<sup>225</sup> Christian understandings and the practice of theological education for the preparation of candidates for the ordained ministry was expressed

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<sup>225</sup> 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 21<sup>st</sup> 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)

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disagreements about this “normative” content. Nevertheless, churches have often found it possible and necessary to discern and respond to the presence of elements of these normative expectations in the midst of their lives and ministries. This is, I would argue, the ongoing praxiological concern of the gathered people of God.

If Mokhahlane is correct, and I believe he is,<sup>226</sup> 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.<sup>227</sup> "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."

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<sup>226</sup> 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.

<sup>227</sup> 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?”<sup>228</sup> 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).<sup>229</sup> 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).

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<sup>228</sup> Literally, “How are you living?”

<sup>229</sup> The Sesotho version: Na, ke tšile hore li be le bophelo, li bo bone ka ho fetisisa. *Bibele*. Bible Society of South Africa, Bible Society in Lesotho, 1985.

The disciples, those who are in John's gospel called to "fully participate in the continuing ministry of our Lord Jesus Christ,"<sup>230</sup> 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.<sup>231</sup> McLaren (2004, 319) would add a final circle – *Muso oa Molimo*.<sup>232</sup> *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

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<sup>230</sup> 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).

<sup>231</sup> Germond and Molapo have elected to use South African Sesotho orthography, hence *borapedi* instead of *borapeli*.

<sup>232</sup> 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 post-graduate 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  | 9. Director's Residence  |
| 2. Director's Office and Computers   | 10. TS Married Student Houses<br>(mostly unused and in need of repair) |
| 3. Worship Preparation and Prefects  | 11. TS Married Student Apartments                                      |
| 4. TS Classrooms   | 12. B.S. Student Housing   |
| 5. Seminary Chapel   | 13. Meshack Kotele Lecture Hall  |
| 6. TS Male Single Student Housing  | 14. BS Student Classroom   |
| 7. TS Male Single Student Kitchen  | 15. BS Student (and TS1) Classrooms                                    |
| 8. LEC-owned home<br>(Occupied by expatriate instructor<br>From England 2004-2007) | 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

## **Theological Education Interview – Lay Focus Group**

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: \_\_\_\_\_



Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
11. Life on campus is what I had expected before I came to seminary. <b>(13) 61%</b>	(5) 24%	(0)	(2) 10%	21 responses (1) 5%
12. I find the lecturers to be helpful and concerned about my well-being. (1) 5%	(3) 14%	(0)	(7) 33%	21 responses <b>(10) 48%</b>
13. I find the members of the administration to be helpful and concerned about my well-being. (0)	(2) 11%	(3) 16%	<b>(9) 47%</b>	19 responses (5) 26%
14. Lecturers are helpful and responsive to my learning needs. (0)	(0)	(4) 19%	(5) 24%	21 responses <b>(12) 57%</b>
15. Lecturers are helpful and responsive to my personal concerns. (1) 5%	(2) 10%	(4) 19%	<b>(9) 42%</b>	21 responses (5) 24%
16. Lecturers are well-qualified in their fields of study. (1) 5%	(0)	(2) 10%	(7) 35%	20 responses <b>(10) 50%</b>
17. Lectures are well-prepared and well-presented. 1(1) 5%	(2) 10%	(3) 15%	(5) 25%	20 responses <b>(9) 45%</b>
18. I am encouraged to ask questions and participate in discussions. (0)	(0)	(0)	(6) 29%	21 responses <b>(15) 71%</b>
19. I am treated with dignity by lecturers and administration. (4) 20%	(1) 5%	(3) 15%	(4) 20%	20 responses <b>(8) 40%</b>
20. Learning and studying using the English language is helpful to me. (0)	(0)	(1) 5%	(1) 5%	21 responses <b>(19) 90%</b>
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 <b>(14) 66%</b>
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 <b>(8) 40%</b>
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 <b>(10) 47%</b>
24. I received instruction in History of Christianity. (1) 5%	(0)	(6) 30%	(5) 25%	20 responses <b>(8) 40%</b>
25. Information in History of Christianity will prove helpful in my pastoral ministry. (0)	(0)	(1) 5%	(2) 10%	21 responses <b>(18) 85%</b>
26. I received instruction in History of the Lesotho Evangelical Church. (1) 5%	(0)	(4) 19%	(5) 24%	21 responses <b>(11) 52%</b>
27. Information in History of the Lesotho Evangelical Church will prove helpful in my pastoral ministry. (0)	(2) 10%	(1) 5%	(6) 29%	21 responses <b>(12) 57%</b>

**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
28. I received instruction in Pastoral Care.	(0)	(0)	(4) 20%	(2) 10%	20 responses <b>(14) 70%</b>
29. Information in Pastoral Care will prove helpful in my pastoral ministry.	(0)	(0)	(1) 5%	(2) 10%	21 responses <b>(18) 85%</b>
30. I received instruction in Old Testament.	(5) 24%	(1) 5%	(3) 14%	<b>(8) 38%</b>	21 responses (4) 19%
31. Information in Old Testament will prove helpful in my pastoral ministry.	(2) 10%	(0)	(2) 10%	(3) 15%	20 responses <b>(13) 65%</b>
32. I received instruction in New Testament.	(0)	(2) 10%	(1) 5%	(4) 19%	21 responses <b>(14) 66%</b>
33. Information in New Testament will prove helpful in my pastoral ministry.	(0)	(0)	(1) 5%	(2) 10%	21 responses <b>18 (85%)</b>
34. I received instruction in Systematic Theology/Dogmatics.	(0)	(0)	(0)	(2) 10%	21 responses <b>(19) 90%</b>
35. Information in Systematic Theology/Dogmatics will prove helpful in my pastoral ministry.	(0)	(0)	(1) 5%	(1) 5%	21 responses <b>(19) 90%</b>
36. I received instruction in Christian Ethics.	(4) 19%	(0)	(2) 10%	<b>(8) 38%</b>	21 responses (7) 33%
37. Information in Christian Ethics will prove helpful in my pastoral ministry.	(1) 5%	(0)	(4) 20%	(3) 15%	20 responses <b>(12) 60%</b>
38. I received instruction in Practical Theology.	(0)	(0)	(2) 10%	(6) 30%	20 responses <b>(12) 60%</b>
39. Information in Practical Theology will prove helpful in my pastoral ministry.	(0)	(0)	(2) 10%	(5) 25%	20 responses <b>(13) 65%</b>
40. I received instruction in Homiletics.	(1) 5%	(0)	(6) 30%	(4) 20%	20 responses <b>(9) 45%</b>
41. Information in Homiletics will prove helpful in my pastoral ministry.	(0)	(0)	(6) 30%	(2) 10%	20 responses <b>(12) 60%</b>
42. I received instruction in English.	(0)	(0)	(0)	(4) 19%	21 responses <b>(17) 81%</b>
43. Information in English will prove helpful in my pastoral ministry.	(0)	(0)	(0)	(0)	21 responses <b>(21) 100%</b>
44. I received instruction in Lesotho Evangelical Church Polity.	(0)	(2) 12%	(4) 25%	(4) 25%	16 responses <b>(6) 38%</b>
45. Information in Lesotho Evangelical Church Polity will prove helpful in my pastoral ministry.	(1) 5%	(3) 16%	(3) 16%	(3) 16%	19 responses <b>(9) 47%</b>

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5
46. I received instruction in African Tradition Religions.				
(1) 5%	(3) 14%	(3) 14%	(5) 24%	<i>21 responses</i> <b>(9) 43%</b>
47. Information in African Traditional Religions will prove helpful in my pastoral ministry.				
(1) 5%	(1) 5%	(1) 5%	(6) 30%	<i>20 responses</i> <b>(11) 55%</b>
48. I received instruction in World Religions.				
(0)	(0)	(0)	(6) 29%	<i>21 responses</i> <b>(15) 71%</b>
49. Information in World Religions will prove helpful in my pastoral ministry.				
(0)	(0)	(0)	(4) 19%	<i>21 responses</i> <b>(17) 81%</b>
50. I have adequate time for reading, study, and reflection during my course of study at Morija.				
(1) 5%	(2) 10%	(1) 5%	<b>(9) 42%</b>	<i>21 responses</i> (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:**

Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
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2.	I received adequate preparation and orientation prior to my internship placement.	<i>6 responses</i>
		(1) 17%
		(4) <b>66%</b>
		(1) 17%

3.	My family's needs and circumstances were considered when the placement was selected.	<i>5 responses</i>
		(1) 20%
		(1) 20%
		(0)
		(2) <b>40%</b>
		(1) 20%

4.	I was adequately accommodated and provided for at my internship placement.	<i>6 responses</i>
		(0)
		(2) 33%
		(0)
		(1) 17%
		(3) <b>50%</b>

5.	Morija Theological Seminary provided the church and pastor with guidelines for my internship year.	<i>6 responses</i>
		(0)
		(0)
		(1) 17%
		(1) 17%
		(4) <b>66%</b>

6.	I received helpful guidance from the pastor at my internship placement.	<i>6 responses</i>
		(2) <b>33%</b>
		(1) 17%
		(0)
		(2) <b>33%</b>
		(1) 17%

7.	I received helpful guidance from the consistory/congregation members.	<i>6 responses</i>
		(0)
		(1) 17%
		(0)
		(5) <b>83%</b>
		(0)

8.	I participated in or led Bible study during my internship placement.	<i>6 responses</i>
		(0)
		(1) 17%
		(0)
		(3) <b>50%</b>
		(2) 33%

9.	The pastor at my internship placement was responsive to my questions and requests.	<i>6 responses</i>
		(1) 17%
		(1) 17%
		(0)
		(3) <b>49%</b>
		(1) 17%

10.	The pastor met with me often to discuss my progress.	<i>6 responses</i>
		(2) <b>33%</b>
		(1) 17%
		(0)
		(1) 17%
		(2) <b>33%</b>

11.	Lecturers/Administration at Morija Theological Seminary adequately reviewed and discussed my internship learnings and challenges upon my return to classes on campus.	<i>4 responses</i>
		(0)
		(1) 25%
		(0)
		(3) <b>75%</b>
		(0)

12.	The courses I took before my intern year were helpful as I worked at my internship placement.	<i>6 responses</i>
		(0)
		(0)
		(0)
		(2) 33%
		(4) <b>67%</b>

13.	The courses I am taking after my intern year are designed to include and enhance my learnings from my internship placement.	<i>5 responses</i>
		(0)
		(1) 20%
		(2) <b>40%</b>
		(1) 20%
		(1) 20%

14.	The internship was an important and helpful part of my seminary education.	<i>6 responses</i>
		(0)
		(0)
		(0)
		(1) 17%
		(5) <b>83%</b>

## APPLICABILITY OF PASTORAL SKILLS AND KNOWLEDGE TO ACTUAL PASTORAL AND COMMUNITY CONTEXTS

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5

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%
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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.*

- |   |  |   |  |
|---|--|---|--|
| <input type="checkbox"/> History (9)<br>43%                       | <input type="checkbox"/> Biblical Languages (16)<br>76%                        | <input type="checkbox"/> Bible (12) 57%         | <input type="checkbox"/> Preaching (15)<br>71% |
| <input type="checkbox"/> African Traditional Religions (9)<br>43% | <input type="checkbox"/> Lesotho Evangelical Church Polity/History (13)<br>62% | <input type="checkbox"/> Pastoral Care (16) 76% | <input type="checkbox"/> Ethics (10)<br>48%    |
| <input type="checkbox"/> Community Development (11) 52%           | <input type="checkbox"/> Administration (11) 52%                               | <input type="checkbox"/> HIV/AIDS (14) 67%      |  |

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5

4. I would like Morija Theological Seminary to offer a Bachelors degree qualification. 20 responses

(1) 5%	(0)	(0)	(1) 5%	(18) 90%
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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%
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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%
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## CHRISTIANITY IN CULTURE

**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
1. Morija Theological Seminary should prepare me adequately to understand the relationship between Christianity and Basotho Cultural Traditions.					<i>20 responses</i>
	(1) 5%	(0)	(0)	(1) 5%	<b>(18) 90%</b>
2. Morija Theological Seminary should prepare me adequately to respond helpfully to the presence of Basotho Cultural Traditions in my church.					<i>20 responses</i>
	(1) 5%	(0)	(0)	(4) 20%	<b>(15) 75%</b>
3. Lecturers at Morija Theological Seminary are responsive to questions and discussion about African Tradition Religions and Basotho Cultural Traditions.					<i>21 responses</i>
	(1) 5%	(3) 14%	(1) 5%	<b>(9) 43%</b>	(7) 33%
4. Seminary is helping me to think about Christian faith in my Basotho cultural setting.					<i>20 responses</i>
	(0)	(3) 15%	(2) 10%	(4) 20%	<b>(11) 55%</b>
5. Seminary courses provide me with adequate information about and opportunity to explore theological issues regarding Christianity and Basotho Cultural Traditions.					<i>19 responses</i>
	(1) 5%	(5) 26%	(2) 11%	<b>(8) 42%</b>	(3) 16%
6. Basotho Cultural Traditions are actively practiced by members of my home community.					<i>20 responses</i>
	(1) 5%	(1) 5%	(2) 10%	(3) 15%	<b>(13) 65%</b>
7. Basotho Cultural Traditions are actively practiced by members of my home congregation.					<i>20 responses</i>
	(1) 5%	(0)	(2) 10%	(3) 15%	<b>(14) 70%</b>
8. I actively practice Basotho Cultural Traditions.					<i>20 responses</i>
	(3) 15%	(2) 10%	(4) 20%	<b>(8) 40%</b>	(3) 15%
9. Seminary courses should prepare me well to understand and interpret Lesotho Evangelical Church positions on balimo, circumcision, polygamy, and bohali.					<i>20 responses</i>
	(0)	(0)	(1) 5%	(1) 5%	<b>(18) 90%</b>
10. I wish Morija Theological Seminary would provide more courses/information related to Basotho Cultural Traditions.					<i>20 responses</i>
	(0)	(0)	(0)	(4) 20%	<b>(16) 80%</b>
11. Seminary lectures and texts fit the context of Lesotho well.					<i>18 responses</i>
	(2) 11%	(1) 6%	<b>(5) 28%</b>	<b>(5) 28%</b>	<b>(5) 28%</b>
12. Expatriate lecturers try to learn and understand important elements of Basotho culture.					<i>20 responses</i>
	(0)	(2) 10%	(2) 10%	<b>(10) 50%</b>	(6) 30%
13. Pastoral Care courses acknowledge and address Basotho customs and traditions.					<i>19 responses</i>
	(3) 16%	(2) 11%	<b>(7) 36%</b>	(4) 21%	(3) 16%

## POVERTY

**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
1. Members of parishes in the L.E.C. have experienced poverty.	(1) 5%	(0)	(1) 5%	(5) 26%	<i>19 responses</i> <b>(12) 64%</b>
2. Members of communities where I have lived have experienced poverty.	(0)	(1) 5%	(0)	(7) 35%	<i>20 responses</i> <b>(12) 60%</b>
3. Poverty will be an important issue in my pastoral work.	(1) 5%	(1) 5%	(1) 5%	(3) 15%	<i>20 responses</i> <b>(14) 70%</b>
4. Courses at Morija Theological Seminary are providing me with useful skills and information regarding poverty.	(6) 32%	(1) 5%	(1) 5%	<b>(9) 47%</b>	<i>19 responses</i> (2) 11%
5. Courses at Morija Theological Seminary are providing me with opportunity to discuss poverty biblically and theologically.	(5) 25%	(1) 5%	(1) 5%	<b>(9) 45%</b>	<i>20 responses</i> (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.	(4) 21%	(3) 16%	(0)	<b>(9) 47%</b>	<i>19 responses</i> (3) 16%
7. The church should participate in addressing and alleviating poverty.	(0)	(1) 5%	(0)	(1) 5%	<i>20 responses</i> <b>(18) 90%</b>
8. I would like additional training and information to help me address issues of poverty in my pastoral work.	(0)	(0)	(1) 5%	(1) 5%	<i>20 responses</i> <b>(18) 90%</b>

## HIV/AIDS

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5

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%	<b>(16) 80%</b>
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2. Morija Theological Seminary courses include information and discussions about HIV/AIDS. *20 responses*  

(0)	(0)	(0)	(2) 10%	<b>(18) 90%</b>
-----	-----	-----	---------	-----------------
  
3. HIV/AIDS is openly discussed by all lecturers at Morija Theological Seminary. *20 responses*  

<b>(6) 30%</b>	<b>(6) 30%</b>	(3) 15%	(5) 25%	(0)
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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%	<b>(9) 45%</b>
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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%	<b>(12) 60%</b>
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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%	<b>(9) 45%</b>	(8) 40%
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7. HIV/AIDS is an important issue in my community. *19 responses*  

(4) 21%	(0)	(2) 11%	(4) 21%	<b>(9) 47%</b>
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8. I have seen many community members die from AIDS-related opportunistic infections. *19 responses*  

(1) 5%	(0)	(4) 21%	(4) 21%	<b>(10) 53%</b>
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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%	<b>(8) 40%</b>	(7) 35%
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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%	<b>(9) 45%</b>
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11. Courses at Morija Theological Seminary acknowledge and emphasize the reality of HIV/AIDS. *20 responses*  

(1) 5%	(1) 5%	(1) 5%	(7) 35%	<b>(10) 50%</b>
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12. Lecturers and administration speak and teach helpfully regarding HIV/AIDS. *19 responses*  

(2) 11%	<b>(7) 36%</b>	(2) 11%	(6) 31%	(2) 11%
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13. I would like more courses/seminars about issues related to HIV/AIDS. *20 responses*  

(1) 5%	(0)	(2) 10%	(0)	<b>(17) 85%</b>
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*Note: Percentages are represented as whole numbers only.*



**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
9. There were adequate resources (eg. books, journals, lectures, etc.) to facilitate my study at Morija Theological Seminary.	(3) 5%	(7) 11%	(3) 5%	(16) 26%	61 responses <b>(32) 52%</b>
10. I found the system of campus government (administration, prefects) to be helpful to campus life.	(9) 15%	(8) 13%	(7) 11%	(21) 35%	61 responses (16) 26%
11. Life on campus was what I had expected before I came to seminary.	<b>(28) 46%</b>	(13) 21%	(10) 16%	(8) 13%	61 responses (2) 3%
12. I found the lecturers to be helpful and concerned about my well-being.	(0)	(3) 5%	(8) 14%	(16) 28%	58 responses <b>(31) 53%</b>
13. I found the members of the administration to be helpful and concerned about my well-being.	(5) 8%	(6) 10%	(6) 10%	<b>(22) 36%</b>	61 responses <b>(22) 36%</b>
14. Lecturers were helpful and responsive to my learning needs.	(1) 2%	(1) 2%	(7) 11%	(23) 38%	61 responses <b>(29) 47%</b>
15. Lecturers were helpful and responsive to my personal concerns.	(1) 2%	(7) 12%	(10) 17%	<b>(23) 38%</b>	59 responses (18) 31%
16. Lecturers were well-qualified in their fields of study.	1	2	3	4	59 responses 5
17. Lectures were well-prepared and well-presented.	(1) 2%	(5) 8%	(12) 20%	<b>(22) 37%</b>	60 responses (20) 33%
18. I was encouraged to ask questions and participate in discussions.	(0)	(0)	(3) 5%	(13) 22%	58 responses <b>(42) 72%</b>
19. I was treated with dignity by lecturers and administration.	(3) 5%	(5) 8%	(13) 22%	<b>(20) 34%</b>	59 responses (18) 31%
20. Learning and studying in English language was helpful to me.	(0)	(1) 2%	(3) 5%	(8) 14%	59 responses <b>(47) 79%</b>
21. My previous education/experience had adequately prepared me to succeed at Morija Theological Seminary.	(1) 2%	(1) 2%	(6) 10%	(15) 25%	59 responses <b>(36) 61%</b>
22. I had access to caring and confidential pastoral care while I was at Morija Theological Seminary.	(2) 3%	(8) 14%	(8) 14%	<b>(26) 44%</b>	59 responses (15) 25%
23. Lecturers used and encouraged many different learning/teaching styles (lecture, discussion, experiential, group projects, etc.)	(5) 8%	(1) 2%	(14) 23%	(19) 32%	60 responses <b>(21) 35%</b>
24. I received instruction in History of Christianity.	(3) 5%	(7) 12%	(8) 13%	(17) 28%	60 responses <b>(25) 42%</b>

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5
25. Information in History of Christianity has proven helpful in my pastoral ministry.	59 responses			
(2) 3%	(5) 8%	(7) 12%	(17) 29%	<b>(28) 47%</b>
26. I received instruction in History of the Lesotho Evangelical Church.	61 responses			
(7) 11%	(6) 10%	(0)	(11) 18%	<b>(37) 61%</b>
27. Information in History of the Lesotho Evangelical Church has proven helpful in my pastoral ministry.	59 responses			
(6) 10%	(2) 3%	(4) 7%	(16) 27%	<b>(31) 53%</b>
28. I received instruction in Pastoral Care.	60 responses			
(2) 3%	(3) 5%	(4) 7%	(17) 28%	<b>(34) 57%</b>
29. Information in Pastoral Care has proven helpful in my pastoral ministry.	61 responses			
(2) 3%	(3) 5%	(2) 3%	(12) 20%	<b>(42) 69%</b>
30. I received instruction in Old Testament.	61 responses			
(0)	(2) 3%	(4) 7%	(20) 33%	(35) 57%
31. Information in Old Testament has proven helpful in my pastoral ministry.	60 responses			
(0)	(0)	(6) 10%	(20) 33%	<b>(34) 57%</b>
32. I received instruction in New Testament.	61 responses			
(0)	(2) 3%	(5) 8%	(19) 31%	<b>(35) 57%</b>
33. Information in New Testament has proven helpful in my pastoral ministry.	61 responses			
(0)	(2) 3%	(3) 5%	(16) 26%	<b>(40) 66%</b>
34. I received instruction in Systematic Theology/Dogmatics.	60 responses			
(2) 3%	(1) 2%	(3) 5%	(17) 28%	<b>(37) 62%</b>
35. Information in Systematic Theology/Dogmatics has proven helpful in my pastoral ministry.	60 responses			
(3) 5%	(1) 2%	(7) 12%	(16) 27%	<b>(33) 55%</b>
36. I received instruction in Christian Ethics.	58 responses			
(11) 19%	(4) 7%	(5) 9%	(11) 19%	<b>(27) 46%</b>
37. Information in Christian Ethics has proven helpful in my pastoral ministry.	58 responses			
(10) 17%	(2) 3%	(5) 9%	(13) 22%	<b>(28) 48%</b>
38. I received instruction in Practical Theology.	58 responses			
(5) 9%	(1) 2%	(5) 9%	(22) 38%	<b>(25) 43%</b>
39. Information in Practical Theology has proven helpful in my pastoral ministry.	59 responses			
(2) 3%	(2) 3%	(5) 8%	(18) 31%	<b>(32) 54%</b>
40. I received instruction in Homiletics.	58 responses			
(1) 2%	(0)	(2) 3%	(18) 31%	<b>(37) 64%</b>
41. Information in Homiletics has proven helpful in my pastoral ministry.	58 responses			
(0)	(1) 2%	(6) 10%	(12) 21%	<b>(39) 67%</b>
42. I received instruction in English.	59 responses			
(9) 15%	(2) 3%	(6) 10%	(16) 27%	<b>(26) 44%</b>

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5
43. Information in English has proven helpful in my pastoral ministry.				
(8) 13%	(3) 5%	(5) 8%	(16) 27%	60 responses <b>(28) 47%</b>
44. I received instruction in Lesotho Evangelical Church Polity.				
(9) 15%	(7) 12%	(9) 15%	(16) 27%	60 responses <b>(19) 32%</b>
45. Information in LEC Polity has proven helpful in my pastoral ministry.				
(10) 17%	(2) 3%	(10) 17%	<b>(18) 31%</b>	58 responses <b>(18) 31%</b>
46. I received instruction in African Tradition Religions.				
<b>(16) 27%</b>	(11) 19%	(5) 9%	(15) 26%	58 responses (11) 19%
47. Information in African Traditional Religions has proven helpful in my pastoral ministry.				
(14) 25%	(6) 11%	(9) 16%	<b>(14) 25%</b>	56 responses (13) 23%
48. I received instruction in World Religions.				
(9) 15%	(6) 10%	(6) 10%	<b>(24) 41%</b>	59 responses (14) 24%
49. Information in World Religions has proven helpful in my pastoral ministry.				
(9) 15%	(0)	(4) 7%	<b>(17) 29%</b>	59 responses <b>(17) 29%</b>
50. I had adequate time for reading, study, and reflection during my course of study at Morija.				
(2) 3%	(0)	(4) 7%	(16) 27%	60 responses <b>(38) 63%</b>

## 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:**

	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
	1	2	3	4	5
2. I received adequate preparation and orientation prior to my internship placement.	(7) 13%	(7) 13%	(6) 11%	(11) 20%	55 responses <b>(24) 44%</b>
3. My family's needs and circumstances were considered when the placement was selected.	<b>(18) 33%</b>	(4) 7%	(7) 13%	(14) 25%	55 responses (12) 22%
4. I was adequately accommodated and provided for at my internship placement.	(6) 11%	(5) 9%	(6) 11%	(17) 30%	57 responses <b>(23) 40%</b>
5. Morija Theological Seminary provided the church and pastor with guidelines for my internship year.	(10) 19%	(1) 2%	(10) 10%	(12) 22%	53 responses <b>(20) 38%</b>
6. I received helpful guidance from the pastor at my internship placement.	(6) 10%	(5) 9%	(5) 9%	<b>(23) 40%</b>	58 responses (19) 33%
7. I received helpful guidance from the consistory/congregation members.	(7) 12%	(2) 3%	(7) 12%	<b>(25) 43%</b>	58 responses (17) 29%
8. I participated in or led Bible study during my internship placement.	(6) 11%	(8) 14%	(2) 4%	(19) 34%	56 responses <b>(21) 37%</b>
9. The pastor at my internship placement was responsive to my questions and requests.	(11) 19%	(4) 7%	(6) 10%	(14) 25%	57 responses <b>(22) 39%</b>
10. The pastor met with me often to discuss my progress.	(15) 27%	(7) 13%	(6) 11%	(11) 20%	56 responses <b>(17) 30%</b>
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%	57 responses <b>(24) 42%</b>
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%	55 responses <b>(30) 55%</b>
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%	<b>(23) 41%</b>	56 responses (15) 27%
14. The internship was an important and helpful part of my seminary education.	(4) 7%	(1) 2%	(1) 2%	(10) 18%	57 responses <b>(41) 72%</b>

## APPLICABILITY OF PASTORAL SKILLS AND KNOWLEDGE TO ACTUAL PASTORAL AND COMMUNITY CONTEXTS

**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
1. The courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>60 responses</i>	(0)	(0)	(0)	(10) 17%	<b>(50) 83%</b>
2. The History courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>59 responses</i>	(1) 2%	(0)	(4) 7%	(15) 25%	<b>(39) 66%</b>
3. The Bible courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>60 responses</i>	(0)	(0)	(1) 2%	(13) 22%	<b>(46) 76%</b>
4. The language courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>59 responses</i>	(3) 5%	(3) 5%	(8) 14%	(20) 34%	<b>(25) 42%</b>
5. The Ethics courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>56 responses</i>	(7) 13%	(3) 5%	(3) 5%	(18) 32%	<b>(25) 45%</b>
6. The Pastoral Studies courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>60 responses</i>	(0)	(0)	(4) 7%	(16) 27%	<b>(40) 67%</b>
7. The Systematic Theology/Dogmatics courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>58 responses</i>	(4) 7%	(0)	(5) 9%	(14) 24%	<b>(35) 60%</b>
8. The Homiletics courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>56 responses</i>	(2) 4%	(1) 2%	(4) 7%	(14) 25%	<b>(35) 62%</b>
9. The Practical Theology courses I took at Morija Theological Seminary have helped me in my pastoral ministry. <i>60 responses</i>	(2) 3%	(2) 3%	(6) 10%	(20) 33%	<b>(30) 50%</b>
10. Upon leaving Morija Theological Seminary I was adequately prepared to lead worship and administer the sacraments. <i>58 responses</i>	(6) 10%	(4) 7%	(4) 7%	(10) 17%	<b>(34) 59%</b>
11. Upon leaving Morija Theological Seminary I was adequately prepared to lead and encourage congregations. <i>57 responses</i>	(0)	(1) 2%	(2) 4%	(11) 19%	<b>(43) 75%</b>
12. Upon leaving Morija Theological Seminary I was adequately prepared to provide pastoral care and counseling. <i>59 responses</i>	(1) 2%	(2) 3%	(3) 5%	(21) 36%	<b>(32) 54%</b>
13. Upon leaving Morija Theological Seminary I was adequately prepared to lead Bible study. <i>59 responses</i>	(2) 3%	(2) 3%	(3) 5%	(21) 36%	<b>(31) 53%</b>

**Please answer the following question using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5

14. Upon leaving Morija Theological Seminary I was adequately prepared to preach. *61 responses*  
 (0) (0) (2) 3% (7) 11% **(52) 85%**

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. *61 responses*  
 (2) 3% (2) 3% (5) 8% **(26) 43%** **(26) 43%**

16. The lecturers at Morija Theological Seminary had a clear understanding of the life and needs of Lesotho Evangelical Church parishes. *60 responses*  
 (4) 7% (7) 12% (12) 20% (24) 40% (13) 22%

17. I have made use of the English language often in my life as a pastor. *59 responses*  
 (7) 12% (11) 19% (6) 10% **(22) 37%** (13) 22%

18. I would have liked more training/education in: (tick all that apply)

<input type="checkbox"/> History(29) 48%	<input type="checkbox"/> Biblical Languages (28) 46%	<input type="checkbox"/> Bible (28) 46%	<input type="checkbox"/> Preaching (31) 51%
<input type="checkbox"/> African Traditional Religions (34) 56%	<input type="checkbox"/> Lesotho Evangelical Church Polity/History (32) 52%	<input type="checkbox"/> Pastoral Care (47) 77%	<input type="checkbox"/> Ethics (39) 64%
<input type="checkbox"/> Community Development (41) 67%	<input type="checkbox"/> Administration (32) 52%	<input type="checkbox"/> HIV/AIDS (44) 72%	

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5

19. I would have liked Morija Theological Seminary to offer a Bachelors degree qualification. *61 responses*  
 (1) 2% (0) (1) 2% (4) 6% **(55) 90%**

20. I would like Morija Theological Seminary to sponsor courses or seminars for active pastors to discuss and improve their pastoral/theological skills. *61 responses*  
 (1) 2% (0) (0) (4) 6% **(56) 92%**

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. *58 responses*  
 (0) (0) (3) 5% (12) 21% **(43) 74%**

## CHRISTIANITY IN CULTURE

**Please answer the following questions using this scale:**

Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree
1	2	3	4	5

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%	<b>(19) 32%</b>
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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%	<b>(18) 31%</b>	(14) 25%
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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%	<b>(18) 31%</b>	(14) 24%	(10) 17%
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4. Seminary helped me to think about Christian faith in my Basotho cultural setting. *58 responses*  

(6) 10%	(6) 10%	(9) 16%	<b>(19) 33%</b>	(18) 31%
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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%	<b>(18) 31%</b>	(8) 14%
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6. Basotho Cultural Traditions are actively practiced by members of my community. *59 responses*  

(1) 2%	(2) 3%	(8) 14%	(18) 31%	<b>(30) 51%</b>
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7. Basotho Cultural Traditions are actively practiced by members of my congregation. *59 responses*  

(4) 7%	(2) 3%	(3) 5%	(23) 39%	<b>(27) 46%</b>
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8. I actively practice Basotho Cultural Traditions. *59 responses*  

(13) 22%	(9) 15%	(15) 25%	<b>(17) 29%</b>	(5) 8%
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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%	<b>(18) 31%</b>
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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%	<b>(43) 73%</b>
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11. Seminary lectures and texts fit the context of Lesotho well. *59 responses*  

(3) 5%	(12) 20%	(14) 24%	<b>(24) 41%</b>	(6) 10%
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12. Expatriate lecturers tried to learn and understand important elements of Basotho culture. *59 responses*  

(4) 7%	(6) 10%	(15) 25%	<b>(22) 37%</b>	(12) 20%
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13. Pastoral Care courses acknowledged and addressed Basotho customs and traditions. *58 responses*  

(7) 12%	(4) 7%	(14) 24%	<b>(23) 40%</b>	(10) 17%
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## POVERTY

**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
1. Members of parishes I have served have experienced poverty.					<i>58 responses</i>
	(2) 3%	(1) 2%	(2) 3%	(15) 26%	<b>(38) 66%</b>
2. Members of communities I have served have experienced poverty.					<i>58 responses</i>
	(2) 3%	(0)	(1) 2%	(19) 33%	<b>(36) 62%</b>
3. Poverty is an important issue in my pastoral work.					<i>58 responses</i>
	(6) 10%	(0)	(2) 3%	(12) 21%	<b>(38) 66%</b>
4. Courses at Morija Theological Seminary provided me with useful skills and information regarding poverty.					<i>57 responses</i>
	(11) 19%	(5) 9%	(11) 19%	<b>(16) 28%</b>	(14) 25%
5. Courses at Morija Theological Seminary provided me with opportunity to discuss poverty biblically and theologically.					<i>56 responses</i>
	(8) 14%	(6) 11%	(10) 18%	<b>(17) 30%</b>	(15) 27%
6. Courses at Morija Theological Seminary provided me with adequate skills and information to lead parishes and communities in programmes that address poverty.					<i>57 responses</i>
	(8) 14%	(7) 12%	(10) 18%	<b>(23) 40%</b>	(9) 16%
7. The church should participate in addressing and alleviating poverty.					<i>57 responses</i>
	(2) 4%	(1) 2%	(4) 7%	(2) 4%	<b>(48) 84%</b>
8. I would like additional training and information to help me address issues of poverty in my pastoral work.					<i>58 responses</i>
	(0)	(0)	(0)	(4) 7%	<b>(54) 93%</b>

## HIV/AIDS

**Please answer the following questions using this scale:**

	Strongly Disagree 1	Somewhat Disagree 2	Undecided 3	Somewhat Agree 4	Strongly Agree 5
1. I attended seminars about HIV/AIDS while I was a student at Morija Theological Seminary.					<i>59 responses</i>
	<b>(36) 61%</b>	(7) 12%	(2) 3%	(8) 14%	(6) 10%
2. Morija Theological Seminary courses included information and discussions about HIV/AIDS.					<i>58 responses</i>
	<b>(33) 57%</b>	(4) 7%	(6) 10%	(9) 16%	(6) 10%
3. HIV/AIDS was openly discussed when I attended Morija Theological Seminary.					<i>58 responses</i>
	<b>(33) 57%</b>	(5) 9%	(9) 16%	(6) 10%	(5) 9%
4. Courses at Morija Theological Seminary provided me with adequate information about the transmission and prevention of HIV.					<i>59 responses</i>
	<b>(27) 46%</b>	(12) 20%	(5) 8%	(10) 17%	(5) 8%
5. Courses at Morija Theological Seminary provided me with adequate information about stigma and discrimination with regard to HIV/AIDS.					<i>59 responses</i>
	<b>(33) 56%</b>	(7) 12%	(7) 12%	(6) 10%	(6) 10%
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.					<i>58 responses</i>
	<b>(32) 55%</b>	(7) 12%	(8) 14%	(6) 10%	(5) 9%
7. HIV/AIDS is an important issue in my community.					<i>59 responses</i>
	(6) 10%	(2) 3%	(3) 5%	(9) 15%	<b>(39) 66%</b>
8. I have seen many community members die from AIDS-related opportunistic infections.					<i>59 responses</i>
	(2) 3%	(3) 5%	(1) 2%	(10) 17%	<b>(43) 73%</b>
9. Courses at Morija Theological Seminary helped me to be able to preach about HIV/AIDS.					<i>61 responses</i>
	<b>(21) 34%</b>	(8) 13%	(10) 16%	(13) 21%	(9) 15%
10. Courses at Morija Theological Seminary helped me to be able to provide pastoral care within the context of HIV/AIDS.					<i>58 responses</i>
	<b>(24) 41%</b>	(8) 14%	(6) 10%	(10) 17%	(10) 17%
11. Courses at Morija Theological Seminary acknowledged and emphasized the reality of HIV/AIDS.					<i>59 responses</i>
	<b>(26) 44%</b>	(5) 8%	(13) 22%	(9) 15%	(6) 10%
12. Lecturers and administration spoke and taught helpfully regarding HIV/AIDS.					<i>59 responses</i>
	<b>(29) 49%</b>	(8) 14%	(10) 17%	(7) 12%	(5) 8%
13. I would like more courses/seminars for pastors to learn about issues related to HIV/AIDS.					<i>59 responses</i>
	(4) 7%	(0)	(0)	(5) 8%	<b>(50) 85%</b>

*Note: Percentages are represented as whole numbers only.*

## Appendix E



### Focus Group Interview Locations

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- 1 J: Thank you for agreeing to participate in this interview about theological education in the  
2 L.E.C. As I mentioned earlier, we will only use the name you selected to represent  
3 yourself when this interview is typed-up. If at anytime you'd like the interview to be over,  
4 just tell me, and we'll be finished. Once I've made a transcript of our conversation, I'll  
5 bring it to you to see if it seems like an accurate record of this interview. I'll only use it  
6 for my study once you've approved a final draft. Are you ready to begin?
- 7 L: Yes.
- 8 J: As you saw on the questionnaire you filled out, one question was whether seminary has  
9 turned out to be what you expected before you came. Has it been what you expected?
- 10 L: Before I came to seminary I thought this place was pious, but I found out it was different  
11 from what I expected.
- 12 J: Pious?
- 13 L: Yes, a holy place.
- 14 J: What happens in a holy place?
- 15 L: Neighbour care...respect...humility...sympathy.
- 16 J: Did you find these things at seminary?
- 17 L: Not much.
- 18 J: What else did you expect?
- 19 L: The main thing was that it would be a pious place. Regarding courses, it was more than I  
20 expected. I thought it would be Bible only, but there are many other things, and I  
21 appreciate that.
- 22 J: *Should* MTS be a pious place?
- 23 L: Yes, it should be.
- 24 J: Why?
- 25 L: Because it's a place where ministers are trained. Ministers should be pious because they  
26 serve among God's people. If people see that they aren't faithful, they'll have difficulty  
27 gaining converts.
- 28 J: Anything else?
- 29 L: That is all. The things I listed are the fruits of piety. I thought the place would be a caring  
30 place.
- 31 J: Is it more caring than your home village?
- 32 L: No.
- 33 J: Why not?
- 34 L: In this place people are only concerned about their own wellbeing, but in my village  
35 they're concerned about others. [pause] Not much...but in comparison it's tremendous.
- 36 J: Why do you think that might be so?
- 37 L: Maybe our conduct as human beings. We say we are called, but we reach this place and  
38 forget all about our call.
- 39 J: Do you feel called?
- 40 L: Yes, but sometimes I wonder, because I think if God did call me, I shouldn't be living the  
41 way I live – and that's the influence of the seminary.

- 42 J: Do you mean that you think the seminary influences you to live inappropriately? What is  
43 it about the seminary that could do this?
- 44 L: In this seminary hatred is ruling. If you're hated, you will rebel and act foolishly. Hatred  
45 is the major influence. There is selfishness and disrespect.
- 46 J: How do you recognise this hatred?
- 47 L: Due to some things that happen. [*She points to herself*] I am included. There are some  
48 people I feel that I hate.
- 49 J: Why do you hate them?
- 50 L: Because they do not show respect to me. I do it as a response. [*pause*] I know it's wrong.
- 51 J: Do you think this hate has a source? Do the students contribute to it? The lecturers? The  
52 Director?
- 53 L: Students.
- 54 J: Why do you think this happens here?
- 55 L: We are only concerned about our wellbeing. When we see others progress we detest it.  
56 Life here is like a competition.
- 57 J: So you're happy when others lose?
- 58 L: I am made to be.
- 59 J: Who makes you?
- 60 L: The seminary. The students.
- 61 J: What is it about the seminary that seems to make things this way?
- 62 L: I don't know, but we say it's like 'family' – but when you look, you see it's not like a  
63 family. But I really can't explain.
- 64 J: I'd like to ask you about the lecturers and administration. Do lecturers and administration  
65 seem concerned about your wellbeing?
- 66 L: Some lecturers seem to be concerned about our wellbeing, but it is the minor number of  
67 them.
- 68 J: In what ways could lecturers show their concern?
- 69 L: They could show caring when we go to them with personal problems.
- 70 J: Have you felt that you could go to lecturers with personal problems.
- 71 L: Yes. [*pause*] I haven't, but I do want to. [*pause*] It is out of fear that I hesitate.
- 72 J: I've heard some other students also mention fear. Why do you speak of fear?
- 73 L: It's my second year here, and since we arrived I have feared the administration. It's like  
74 we are embedded in a shell of fear. The council of prefects – I think their approach is  
75 inhumane sometimes.
- 76 J: When you say 'administration,' who does that include? The prefects? The Director?  
77 Lecturers?
- 78 L: With regard to the Director, we are made to have that fear. The way he's presented to us –  
79 we're told falsehoods about his character.
- 80 J: From whom?
- 81 L: Students, senior students, prefects.
- 82 J: Why would they do this?

- 83 L: Because they think they are . . . they want to show us how close they are to him, and they  
84 don't want us to get close to him. They think TS1 and TS2 students are inferior.
- 85 J: Would you like to know the Director better?
- 86 L: That, I think, would help.
- 87 J: Are TS1s and TS2s inferior?
- 88 L: No, they are not.
- 89 J: Do you think the courses you are taking here at seminary will prove helpful to you once  
90 you reach the parish?
- 91 L: I think so.
- 92 J: Do you find that the lectures are well-prepared?
- 93 L: Well . . . I think so.
- 94 J: But you don't know?
- 95 L: Yes, I don't know.
- 96 J: How would you change classes to help you learn better?
- 97 L: At present, it's fine. [*pause*] Honestly, I think there should be improvement, but I can't  
98 tell what kind.
- 99 J: I'd like to ask about culture. Is MTS preparing you adequately to understand the ways that  
100 the church and the wider culture interact?
- 101 L: No.
- 102 J: Why?
- 103 L: Courses we take here are still based on the feelings of the pioneer missionaries who  
104 thought our culture was evil. Even now we are made to feel it's evil.
- 105 J: How?
- 106 L: Our culture is never given due respect. Once in a blue moon we talk about culture and  
107 how we can live in culture as well as Christianity.
- 108 J: Is that possible?
- 109 L: Yes.
- 110 J: What could the school do to help with this?
- 111 L: Show due respect to culture, support it. Show the link between Christianity and our  
112 culture, because I think there is one.
- 113 J: Are cultural issues such as lebollo and balimo important for you, and do you think they'll  
114 be important in your ministry?
- 115 L: Yes. For example, lebollo: Many initiated people are coming out of the closet on  
116 customs. I think I don't find any sin in that. This is problematic because the church  
117 doesn't say why it detests initiation schools. When we try to find out, they say they [*notes*  
118 *unclear*] . . .initiates show disrespect when they return to the communities.
- 119 J: Who *is* 'they'?
- 120 L: The church ministers who detest initiation schools. . . . Because I don't.
- 121 J: How has it been for you to study in English?
- 122 L: Fine, because I want to progress in my education, so English will be important – Also  
123 reading books in English.

- 124 J: Preaching class is in Sesotho?
- 125 L: Yes.
- 126 J: Is that good?
- 127 L: No, it's not good enough. If I don't know English it could be a disaster and a disgrace.  
128 And I've seen it happen.
- 129 J: With a moruti?
- 130 L: With the one who was on internship.
- 131 J: I'd like to ask some questions about the issue of poverty. Is poverty an important issue in  
132 LEC churches?
- 133 L: We are made as pastors to live in poverty. I say 'we are made' because I don't believe that  
134 there is that little money like the executive committee says. I don't know why they want  
135 to force people to live in poverty.
- 136 J: Can you think of a reason?
- 137 L: Yes – this tasteless reason – they tell us we never sign a contract. We are not hired. But I  
138 think the lay people will judge God by how we appear. They will see that the God who  
139 called us is not taking care of us, and that is blasphemy.
- 140 J: Are there poor people in the LEC?
- 141 L: Yes, there are.
- 142 J: Have courses here at MTS so far helped you to think about how you will deal with poverty  
143 in your ministry?
- 144 L: Not that much.
- 145 J: Should they?
- 146 L: Yes, I think so.
- 147 J: Is HIV/AIDS a problem in Lesotho?
- 148 L: Yes, it's a problem.
- 149 J: Should the church be interested?
- 150 L: Yes, it should.
- 151 J: How?
- 152 L: It should show love, and respect towards HIV patients. There should be practical things –  
153 not just sermons and tell the people God loves them – practical. Maybe support groups. I  
154 think it's the responsibility of the church to establish such groups.
- 155 J: Do you think MTS is doing enough to prepare students to deal with these issues?
- 156 L: I don't think so.
- 157 J: What could we do?
- 158 L: We could talk openly about HIV and AIDS, and how we can unite to prevent transmission,  
159 as well as caring for people dying of HIV and AIDS – and to give courses to people – at  
160 the moment, mostly the youth.
- 161 J: Do seminary students have contact with the community of Morija?
- 162 L: No
- 163 J: Why do you think that is?

- 164 L: It seems we are made different from other people. It seems a sin, maybe not sin, but  
165 against the law to speak with other people – people at the Morija church, for example.
- 166 J: Why is that?
- 167 L: I don't know what causes it.
- 168 J: *Should* MTS students integrate into the community?
- 169 L: Yes.
- 170 J: What challenges you most at MTS?
- 171 L: The way we live here. We may adopt it and live it outside, which will lower the reputation  
172 of the church – and when I talk of the church, I talk of the real church where the head is  
173 Christ – not the church of human desire, like now. Lay people have perceived the bad  
174 character of pastors and trainees. It would be better if we tried to show them that our real  
175 character is not that bad. We need to change our bad characters as students.
- 176 J: Only students?
- 177 L: No, pastors as well. This is a foundation, where we can be helped.
- 178 J: What could MTS do?
- 179 L: Students need to be reminded of their call. Most of us have forgotten. Life before MTS is  
180 far different from now. The life I led before is different. My colleagues confirm that.
- 181 J: What makes it that way?
- 182 L: The conduct we find when we arrive. We are embedded in that shell. Good characters  
183 become bad.
- 184 J: Could the Administration, the Board and Director, do something?
- 185 L: Yes, remind us of our call, our mission.
- 186 J: Do the Director and the lecturers do that now?
- 187 L: In classes they do, because some of the studies remind me of my call – pastoral care,  
188 practical theology, as well as some points in LEC History.
- 189 J: What else could be done?
- 190 L: This thing of bad character is said to nurture our humanity, but I disagree. The seminary  
191 should change and find other ways to nurture our humanity.
- 192 J: Who has the most effect on life at the seminary?
- 193 L: The senior students.
- 194 J: Do the Director and the lecturers know about the things that happen?
- 195 L: I don't know.
- 196 J: Should we know?
- 197 L: Yes.
- 198 J: Is there anything else you'd like to add to this conversation?
- 199 L: I think that's all.
- 200 J: Lieketseng, thank you very much.

- 1 J: OK, so this is the 19th of December just after 3 o'clock and I've let you know that I'm  
2 interviewing you about the seminary - you're a student at Morija Theological Seminary.  
3 I'm interested in your perceptions. After we record this interview, I'm going to type the  
4 things that we say to each other and I'll bring them back to you and you can read them. If  
5 it looks like I've accurately typed the things, then I'll ask you to sign something saying,  
6 "Yes, this is the conversation we had." I'm not going to reveal your name to anybody. I,  
7 will only keep your identity. I'd like you to tell me what name should I use for this  
8 interview. What name should I use for you?
- 9 T: Thabang.
- 10 J: Thabang. O.K. So, Ntate Thabang, do you understand that I may write the answers that  
11 you give to these questions in a research paper, and I may even publish it in a journal  
12 article sometime but that I will only use "Thabang" and that I am also interviewing many  
13 other people?
- 14 T: OK.
- 15 J: OK, yes you are nodding. Alright well then let's begin and I'm just going to ask you a few  
16 questions about the seminary and you know that you took the questionnaire. The first  
17 question that I'm concerned about is that many people said that seminary was not what  
18 they expected before they arrived at the seminary. Why do you think they would say that  
19 and is that the truth for you as well?
- 20 T: Yes, what we actually expected at the seminary is that we are already grown up so we  
21 wouldn't need to ask anybody for going to Maseru any time we like to go if it is not time  
22 for the classes. So the seminary treats us like small children. It's like we are in prison.  
23 We have to write letters when we want to visit somewhere.
- 24 J: Hmm... Is that the only thing that was different than what you expected or are there other  
25 things as well?
- 26 T: Yeah, I think other things.
- 27 J: Like what?
- 28 T: Like we are not free to say anything.
- 29 J: To whom? Are you free to say things to the other students or not free to say things to  
30 lecturers or...?
- 31 T: To prefects.
- 32 J: Ah, the prefects.
- 33 T: Yes.
- 34 J: Alright. Why do you think that is?
- 35 T: No, I don't - they don't want people to argue. To the things that we don't want then.  
36 They just put things and then say that, "The director said so." But if you argue and say,  
37 "Who said so?" they are going to tell you, "The director," and then you're going to be in a  
38 big problem, so you are not free.
- 39 J: I see. Do you think the director has said those things?
- 40 T: Sometimes, sometimes not.
- 41 J: I see. And so it sounds like you don't feel like you can go to the director to ask him. You  
42 just have to listen to what the prefects say.
- 43 T: Yes.
- 44 J: Are you happy about that?

- 45 T: I am not happy.
- 46 J: Huh... and so, in the time that you've been at the seminary, have there been times when  
47 you feel the prefects have treated the students fairly?
- 48 T: Never.
- 49 J: Never?!?
- 50 T: Yes.
- 51 J: So that must make life difficult at the seminary.
- 52 T: Yes.
- 53 J: Huh... what do you think could make it better?
- 54 T: [*long pause*] I think if we can be in the same standards that can make it better.
- 55 J: So when you say "we" you mean all of the students and the prefects could be at the same  
56 standard?
- 57 T: Yes.
- 58 J: So does that mean maybe we shouldn't have prefects?
- 59 T: No, it doesn't mean that.
- 60 J: OK.
- 61 T: But they should act like students. Not the [*unclear*] students who are showing all they are  
62 showing is power. They are the power owners.
- 63 J: Do you think that the director gives them guidelines of how they should act?
- 64 T: I don't know.
- 65 J: I see.
- 66 T: Because sometimes he is like that.
- 67 J: Sometimes he can also be that way.
- 68 T: Yes.
- 69 J: OK. What about the lecturers, and even myself, are we sometimes that way? Are the  
70 lecturers sometimes that way as well?
- 71 T: No.
- 72 J: Not always, OK. Alright. Well, one of the things about the prefects that I'm thinking  
73 about is that some of them were regular students before they became prefects.
- 74 T: Yes.
- 75 J: Do you think they change when they become prefects?
- 76 T: Yes, they change everything.
- 77 J: Mmm... But you think we still need to have prefects.
- 78 T: Yes, I think so.
- 79 J: I have here in my study a list of directions that I got from the wall of one of the classrooms  
80 at the school.
- 81 T: Yes.
- 82 J: I think you know which classroom.
- 83 T: Yes.

- 84 J: And I see that there are many things that – “All matters must be discussed with prefects”  
85 “You must write a letter if you want to go somewhere” as you mentioned.
- 86 T: They are rules.
- 87 J: Right. Are all of the rules that the prefects have written somewhere?
- 88 T: No.
- 89 J: So it’s possible sometimes you don’t know the rules until you break them.
- 90 T: Yes, but I know that it’s them that change that things. Like, for example, Ntate Mojalefa,  
91 the last prefect, he says all the things because he was from Gauteng...
- 92 J: Mmm hmm...
- 93 T: ...so he said, “People must not go to bury their uncles, their grandmothers, only to bury  
94 their fathers and their mothers.
- 95 J: So, Ntate Thabang, you’re saying that before Ntate Mojalefa, who was a prefect last year,  
96 you could go to bury your uncles, and your cousins etc.
- 97 T: Yes.
- 98 J: So now that he’s graduated, we still have the rule that he helped to make.
- 99 T: Yes, because he left the rules in the prefects.
- 100 J: I see. Do you think the prefects could change that if they wanted to?
- 101 T: No.
- 102 J: Why not?
- 103 T: The director is not going to allow them.
- 104 J: I see. So the director still has some power over the prefects.
- 105 T: Yes.
- 106 J: So when the prefects make rules, we – maybe you think that the director must also approve  
107 of those rules.
- 108 T: Yes, when he approve the rules, it’s hard to take them out. But if you want to ignore that  
109 rules, he’s going to accept that.
- 110 J: I see. So if that’s the way it is, that means every year it will become stricter and stricter  
111 and stricter. No rules will go away but new rules will come.
- 112 T: Yes.
- 113 J: Whew... so in five years, the seminarians will have so many rules...
- 114 T: Yes.
- 115 J: Oh...mmm... and this rule about burying your relatives, is it important for Basotho to go  
116 to funerals?
- 117 T: Yes.
- 118 J: Yes, what would your family say if your cousin or uncle passed away and you failed to  
119 come to the funeral?
- 120 T: I told them, “It’s the rule of the school. The school doesn’t allow me to go there and bury  
121 him. It’s not my problem.”
- 122 J: It’s not your problem.
- 123 T: Yes.

- 124 J: And so what does your family say to that?
- 125 T: Nothing. They said, "Oh, the school."
- 126 J: Ah, the school. Alright. Are there any other things that you expected the seminary to be  
127 that it was not when you arrived?
- 128 T: To be what when I arrived?
- 129 J: Yeah, before you came, are there things you thought the seminary would be like...
- 130 T: Yes.
- 131 J: ...but then you found it wasn't.
- 132 T: Caring for each other. And then the not strongly speaking to another – to others. But I  
133 hope that things in the seminary will be that way, that people will care for each other, and  
134 then we will help each other in the problems. Not being spite to others about what it is for  
135 the situation change it will be fine because there is no love in the seminary at all.
- 136 J: There's no love at all in...
- 137 T: People keep on pretending. Even I keep on pretending. If I don't like things, I keep on  
138 pretending, saying nothing. And there are some people tell me, "You are a nonsense man.  
139 How can you be like that?" That's how I am. I can't say anything. Because, I tell you, it  
140 will never change anything.
- 141 J: Hmm... In what ways do you pretend?
- 142 T: To pretend?
- 143 J: Yeah, how do you pretend?
- 144 T: Something has been said and then they talk about it in class. I keep quiet. I can't say  
145 anything. I just close my mouth. And things people say, they say, "This is a nonsense  
146 man." OK, maybe I don't say anything or if I did, it was bad because I can't talk about  
147 anything that cannot bring changes.
- 148 J: Why?
- 149 T: Why?
- 150 J: Yes.
- 151 T: Because there is no changes. There is no use to talk about things that we cannot come  
152 today.
- 153 J: I see.
- 154 T: That is what I think.
- 155 J: Why do you think changes cannot come?
- 156 T: Why?
- 157 J: Yes.
- 158 T: Because I know.
- 159 J: You just know.
- 160 T: Yes, I just know.
- 161 J: What prevents change from coming?
- 162 T: What prevents changes?
- 163 J: Yeah what - at the seminary, what is stopping the change from coming?

- 164 T: Iee, I'm not sure but I think it's this specific changes are about the fear that we are having.  
165 Maybe sometimes the prefects are going to take it to the director. Then they are going to  
166 be in the big problem.
- 167 J: I see. So fear is very strong.
- 168 T: Yes.
- 169 J: For yourself?
- 170 T: Yes.
- 171 J: Do you think the other students have fear as well?
- 172 T: Yes, but some are pretending that they don't have fear. They want to keep other people in  
173 the danger that they want to commit.
- 174 J: I see. Danger of what? What could happen, Ntate Thabang, if somebody said something  
175 that was then taken to the director?
- 176 T: Sometimes you can be... - the director can call you, then tell about the things, yes.
- 177 J: But if he just tells you about them, why should you fear that?
- 178 T: He can be always against you. Every step you take you can be in danger position.
- 179 J: In what ways can he be against you?
- 180 T: When you are in the worship, in the chapel in the worship, he can be a problem always.
- 181 J: I see. So, at school he could make it difficult for you...
- 182 T: Yes.
- 183 J: ...if he hears that you're speaking for change.
- 184 T: Yes.
- 185 J: I see. If you agree with the way things are, can he also be very helpful to you?
- 186 T: Yes.
- 187 J: I see, but there's still this fear.
- 188 T: Yes, there is still this fear.
- 189 J: So you don't feel you can speak openly at the seminary.
- 190 T: Yes.
- 191 J: Oh, and how about the lecturers, what role do they play in all of this?
- 192 T: About the seminary?
- 193 J: Yes.
- 194 T: Nothing.
- 195 J: Nothing.
- 196 T: Yes.
- 197 J: Why is that?
- 198 T: I don't know.
- 199 J: So you don't fear the lecturers.
- 200 T: Yes, some I don't fear them but some, oo, I'm afraid.
- 201 J: There are some.
- 202 T: Mmm hmm.

- 203 J: I see. And what kinds of things do you fear about some of the lecturers?
- 204 T: To tell them things that are – I think they are not good for the seminary, no.
- 205 J: I see.
- 206 T: I am afraid to say that.
- 207 J: OK. Once again because – I'm guessing because – you think that they might make things  
208 difficult for you.
- 209 T: Yes.
- 210 J: Alright. And so, are you willing to say these things in front of other students?
- 211 T: What I am saying?
- 212 J: Yes.
- 213 T: No.
- 214 J: I see. Why?
- 215 T: Why? Why I am afraid?
- 216 J: Yes.
- 217 T: I see, that's because I can be in the danger position.
- 218 J: Because the other students might inform the director or the prefects or some other  
219 lecturers.
- 220 T: Yes.
- 221 J: I see. Alright.
- 222 T: So, Ntate, I can be the enemy of the state.
- 223 J: Enemy of the state!
- 224 T: Yes. [*laughing*]
- 225 J: I see. So the seminary's like a state.
- 226 T: Yes.
- 227 J: I see. And who has the power in that state?
- 228 T: [*chuckle*] It is obvious, the director.
- 229 J: It is obvious, OK.
- 230 T: Yes.
- 231 J: Do you feel like you, as a student, have any power in that state?
- 232 T: No, I don't.
- 233 J: Would you like to have power at the seminary?
- 234 T: No.
- 235 J: No. But it seems like you're uncomfortable with the way things are now...
- 236 T: Yes.
- 237 J: I see. So maybe you'd like the other people to have less power than they have.
- 238 T: Yes, this is a democratic church not to be a democracy.
- 239 J: I see.
- 240 T: We have to speak freely, freely.

- 241 J: And yet you tell me that you can't speak freely.
- 242 T: We cannot, because we can be in the danger position.
- 243 J: Right. Alright. Well, Ntate Thabang, let's move on and talk about some other things.  
244 One of the other things that I asked on the questionnaire, and that many students answered  
245 a certain way, was whether or not you feel honoured and respected as a member of the  
246 seminary community? Have you felt honoured and respected at the seminary?
- 247 T: Where, in the seminary?
- 248 J: Yes.
- 249 T: No.
- 250 J: No – for the same reasons that you were just talking about. The fear and the spying and  
251 those kinds of things?
- 252 T: Yes, sometimes can be nothing without the family. You are nothing in the seminary.
- 253 J: When you say "family" you mean that the students who are single students...
- 254 T: Yes.
- 255 J: And so those students can feel like they're nothing.
- 256 T: Yah.
- 257 J: Ah... How do some students make those students feel that way?
- 258 T: Because those who have families, they think that they are on top of others who do not have  
259 families.
- 260 J: Does that also happen in villages in Lesotho?
- 261 T: No.
- 262 J: But you think it's specific to the seminary.
- 263 T: Yes, only at the seminary.
- 264 J: How do you think that happens?
- 265 T: I don't know. That's why hate people who are calling me "abuti." I am a father. Call me  
266 Ntate.
- 267 J: Ah, I see.
- 268 T: Yes.
- 269 J: And that's a very difficult thing, I know, as a Mosotho – once you become a man, you  
270 expect someone to call you Ntate.
- 271 T: Yes.
- 272 J: So "abuti" doesn't just describe you, it's almost like pushing you down.
- 273 T: Yes.
- 274 J: I see. You know sometimes when young men see me on the street, Basotho, they will call  
275 me "abuti" ...
- 276 T: [laugh]
- 277 J: ...and I know they're kind of challenging me a little bit.
- 278 T: Yes.

- 279 J: Even though they can see I'm married and I am a grown man with grey hairs and  
280 everything so I understand, I understand. Well, let's talk a little bit about the coursework  
281 at the seminary. Do you believe that the lecturers are working hard to help you to learn?
- 282 T: [*pause*] Mmm...others.
- 283 J: Others.
- 284 T: Others are working hard.
- 285 J: And others don't seem to be working quite as hard.
- 286 T: Yes.
- 287 J: I see. Alright. And how about their qualifications – do the lecturers seem to know the  
288 subjects well that they're supposed to be teaching?
- 289 T: [*pause*] No, some of the lecturers doesn't know anything about what they are teaching.  
290 They are teaching for the sake of teaching that subject.
- 291 J: What can you do if you feel that a lecturer doesn't know what he or she is talking about,  
292 can you say anything?
- 293 T: No.
- 294 J: No... do you think that the seminary board or the director knows that some of the lecturers  
295 don't do a good job?
- 296 T: I don't think they know.
- 297 J: You don't think they know. If they did know, do you think they would try to change it and  
298 make it better?
- 299 T: [*pause*] Mmm... [*laugh*] I don't know.
- 300 J: You don't know.
- 301 T: It never happened that way.
- 302 J: It has never happened that way.
- 303 T: Yes.
- 304 J: Could it ever happen that way?
- 305 T: I don't know.
- 306 J: You don't know. Alright. OK. When you're in classes and you have questions, do you  
307 feel like you're able to ask questions of your lecturers?
- 308 T: Yes.
- 309 J: OK. And how about the amount of time that you have to do your studying and reading, do  
310 you feel like you're given enough time for your schoolwork?
- 311 T: Not for completing?
- 312 J: Yes, and for completing your assignments.
- 313 T: [*pause*] There is.
- 314 J: There is, OK. I see you nodding your head "yes." Alright, well, are there any classes at  
315 the seminary that you believe are especially helpful that will help you when you get to be a  
316 pastor?
- 317 T: Yes.
- 318 J: Which are those courses that seem most helpful?
- 319 T: Pastoral theology.

- 320 J: Pastoral theology.
- 321 T: Ethics and Church History.
- 322 J: Ethics and Church History.
- 323 T: And these two things here.
- 324 J: Alright, OK. And each of those are courses that are even being taught this year, I think.
- 325 T: Yes.
- 326 J: OK, and so the director himself teaches Pastoral Theology, so you feel like you're getting  
327 good things there that can help you in the church.
- 328 T: Yeah.
- 329 J: OK. Alright. Now I'd like to ask you some other questions if I can. And they have to do  
330 with some other areas. One has to do with field education. Ntate Thabang, have you done  
331 field education already?
- 332 T: Yes.
- 333 J: And when you went to your field education site, was the pastor there helpful to you?
- 334 T: Yes.
- 335 J: OK, the pastor was helpful to you.
- 336 T: Yes. Sometimes he put most of the work of the parish, like burying the dead people...
- 337 J: I see.
- 338 T: I can go for the burial and then the pastor can go for the weddings.
- 339 J: I see.
- 340 T: Not for him.
- 341 J: Ah, ha.
- 342 T: Maybe sometimes they invited the pastor.
- 343 J: Mmm hmm.
- 344 T: So he can say to me, "You go and bury that one, I'm going to the marriage ceremony."
- 345 J: So the pastor chose the thing that might be more joyful...
- 346 T: Yes.
- 347 J: ...and gave you the job that was more difficult maybe.
- 348 T: Yeah.
- 349 J: I see. Why do you think that happened?
- 350 T: Well, sometimes he can tell me that, "I'm sick. Go to the funeral." Then when I'm back  
351 from the funeral, I see, "This one is not sick."
- 352 J: Aaaaah, OK.
- 353 T: Yeah.
- 354 J: So you feel like maybe sometimes the pastor at your field education took advantage of  
355 having you there.
- 356 T: The power.
- 357 J: I see.
- 358 T: The power.

- 359 J: So power again...
- 360 T: Yes, because if you can not do anything, the pastor can take – all things that can leave or  
361 that can put someone in danger. He can lie to the school and say, "This is rubbish, take  
362 him at home." So sometimes we do things because we are afraid. "Ah, this one has power  
363 over me. I will do everything."
- 364 J: So you've just mentioned three things again that you mentioned before: power, fear, and  
365 danger.
- 366 T: Yes.
- 367 J: So you felt those even at field education sometimes. I see. Do you think that power and  
368 fear and danger are present in the wider L.E.C.?
- 369 T: Yes.
- 370 J: Will you experience those when you become a moruti?
- 371 T: Yes, I will experience that, yes.
- 372 J: Why do you think that is?
- 373 T: This fear and power?
- 374 J: Yes.
- 375 T: Hey, I don't know. Maybe it's the – I think there are two schools in the Lesotho  
376 Evangelical Church – two schools of the barutis. One school and one school and one  
377 school.
- 378 J: Three schools?
- 379 T: No, two schools.
- 380 J: I see. Alright...
- 381 T: So these two schools are fighting each other.
- 382 J: I see.
- 383 T: So if you are part of other school, you can be in the bad position. If that school it is on  
384 power.
- 385 J: Mmm hmm.
- 386 T: Elections. You are going to be in danger.
- 387 J: I see.
- 388 T: [*whispered*] ...danger...
- 389 J: And is one school in power right now?
- 390 T: Looks like there are two schools in power.
- 391 J: Since the recent elections.
- 392 T: Yes.
- 393 J: Now there is difficulty because both schools have some power.
- 394 T: Yes.
- 395 J: Do you know who is in each school? I'm not asking you for names, I'm just saying when  
396 you think about it, do you know which baruti are in which school?
- 397 T: Yes.
- 398 J: Will you be in one of those schools?

- 399 T: No, I will stay outside those schools.
- 400 J: Outside.
- 401 T: Yes.
- 402 J: I see. So then you might have fear to speak to people in either school.
- 403 T: Yes.
- 404 J: Because they might use power against you? Is that so?
- 405 T: Yes.
- 406 J: Do you think that's just the L.E.C. or do you think that's true in other places in the world?
- 407 In other places in Lesotho?
- 408 T: Yes, I think it is in other places in Lesotho.
- 409 J: I see. So not only the L.E.C. has this problem of power and of different schools.
- 410 T: Yes.
- 411 J: What could be done to make it better?
- 412 T: To change the situation?
- 413 J: I think, yes.
- 414 T: *[pause] [sigh]* Mmm... I don't know. Because this situation come from people who know
- 415 about God so what can we say? If you do not agree with another people and then you
- 416 become enemies, how can you change that?
- 417 J: Hmm... And yet at the same time say that we know about God.
- 418 T: Yes.
- 419 J: Do you think that God intends it to be this way?
- 420 T: No.
- 421 J: How do you think God intends it to be?
- 422 T: I think God intends it to be that we must love one another. Yes.
- 423 J: Now earlier you said there's no love at the seminary...
- 424 T: Yes.
- 425 J: Do you think there's love in the church?
- 426 T: No.
- 427 J: There must be love somewhere in the church. Do you think we could find it anywhere?
- 428 T: No. *[laugh]*
- 429 *[A bit of talking over each other]*
- 430 T: Even with that there is no life.
- 431 J: *[sigh]* Is there any church in Lesotho where there is love and life? Apostolic?
- 432 Assemblies? Methodist? All of the different ones. Do you think there is life somewhere
- 433 or love somewhere?
- 434 T: No. Others are pretending that there is love but what about outside I heard from their
- 435 talking, "This one is making like this church belongs to him" which is not like that.
- 436 J: Hmm... You're not painting a very hopeful picture. Do you have hope that there can be
- 437 love in the L.E.C. and in the churches in Lesotho?

- 438 T: Mmm. My hope is that this struggle can go away and making love. But I think sometimes  
439 this hatred is from the seminary.
- 440 J: I see, in the L.E.C. you mean.
- 441 T: Yes.
- 442 J: Where does it come from in the seminary?
- 443 T: I don't know. *[laughing]* We just – there is no love here.
- 444 J: What do you think we could do to bring love to the seminary?
- 445 T: *[pause]* Hmm... *[pause]* I think *[pause]* we should tell people that they should speak to  
446 other people gently because some people are so harsh. So that they bring more problems  
447 to the seminary.
- 448 J: But won't some people when they speak gently just be pretending?
- 449 T: Yes.
- 450 J: I remember you said earlier that many pretend anyway. So it's difficult. You said that  
451 there's fear – is there jealousy also? Lefufa?
- 452 T: Yes.
- 453 J: Why is that there?
- 454 T: *[laugh]* *[pause]* I don't know. Because sometimes when I ask people, "Why are you  
455 saying this and this and this and this," they say, "No, this is for the street boys, you can't  
456 behave like this in the seminary." And I tell them, "What is the big issue?" If they say  
457 this in the outside and then they say this in the seminary. What is the bad thing in this or  
458 where can we see this evil, they say, "No, we don't like this." So people want people to do  
459 things that they want them to do by force.
- 460 J: By force.
- 461 T: Yes.
- 462 J: Can you give me an example of a thing that is for the street boys but not for the seminary.
- 463 T: We dress - how we dress.
- 464 J: Ah, alright. And there are very specific rules about how to dress at the seminary.
- 465 T: There are not rules.
- 466 J: There are not rules?
- 467 T: Yes, there are things that have been said. If I do not look like the standard for other people  
468 you can say, "No, why are you wearing these jeans? It's not tidy. It does not look like  
469 you are a seminarian. It looks like you are a street kid." How can people say that to  
470 others?
- 471 J: Hmm. And does that come from other students or from lecturers and the director?
- 472 T: From the students.
- 473 J: Other students.
- 474 T: Mmm hmm.
- 475 J: I see. So some students think they know the best way to dress...
- 476 T: Yes.
- 477 J: ...and they can tell others that they don't know the best way to dress.
- 478 T: Yes.

- 479 J: I see. Hmm... So there are many problems that you see at the seminary.
- 480 T: Yes, because we come from different districts.
- 481 J: Different districts.
- 482 T: Yes. Some comes from rural and then they come up and they want a change things to the  
483 rurals. So it's the big issue.
- 484 J: I see. So many people have to make adjustments when they come to the seminary.
- 485 T: Yes.
- 486 J: Even the people from the rural and the people from the cities and different districts. OK.  
487 I'd like to ask some other kinds of questions. One is: do you feel like when you graduate  
488 from the seminary that you'll be able to be an effective pastor in the L.E.C.?
- 489 T: Yes.
- 490 J: Yes. So you think the seminary is providing a good education for you.
- 491 T: Mmm. I think so.
- 492 J: Even in the midst of these difficulties.
- 493 T: Yes.
- 494 J: OK. And many students responded that they would very much like it if the seminary  
495 offered a Bachelor's Degree. Would you also like it if the seminary offered a Bachelor's  
496 Degree?
- 497 T: *[laugh]* I don't know.
- 498 J: You don't know. OK. So the mission statement of the seminary says, "Moriya  
499 Theological Seminary exists to provide students with a Biblical and theological education  
500 that will enable them to fully participate in the continuing ministry of our Lord Jesus  
501 Christ." Is the seminary doing that?
- 502 T: Hmm! Somehow.
- 503 J: Somehow. Not completely but somehow.
- 504 T: Yes.
- 505 J: I see. It's a difficult task I think to prepare students to participate in the continuing  
506 ministry of our Lord Jesus Christ.
- 507 T: Yes.
- 508 J: Do you think the seminary could do better?
- 509 T: Yes.
- 510 J: Do you think change is possible?
- 511 T: No change possible.
- 512 J: And you said earlier you think that it just isn't possible. Is change possible in the L.E.C.?
- 513 T: No.
- 514 J: Why?
- 515 T: *[laughing]* I don't know.
- 516 J: So if you wanted the L.E.C. or the seminary to change, would you work to try and change  
517 it?
- 518 T: No.

- 519 J: No, because you think it's not possible.
- 520 T: Yes.
- 521 J: And if you worked to change it, you would put yourself in danger.
- 522 T: Yes.
- 523 J: I see. So that's the fear again. Ah... So if I wanted to work to change it, I should know  
524 that there's danger.
- 525 T: [pause]
- 526 J: I see you nodding your head.
- 527 T: Ah, maybe ---- can change it.
- 528 J: Maybe what can change it?
- 529 T: The synod.
- 530 J: Oh, the synod. Yes, OK.
- 531 T: Yes.
- 532 J: Maybe. But that takes time.
- 533 T: Yes. It will take time.
- 534 J: I see. Alright. Well, I want to ask a little bit about Basotho cultural traditions. There are a  
535 number of traditions that are a part of Basotho culture. Do you feel like those traditions  
536 are discussed and taught by the lecturers at the seminary?
- 537 T: No.
- 538 J: No.
- 539 T: Yes.
- 540 J: Do you think they should be?
- 541 T: Yes.
- 542 J: Why?
- 543 T: Because sometimes they can say, "One of our tradition is evil thing?"
- 544 J: Who says that?
- 545 T: Casalis.
- 546 J: Oh, Casalis, OK.
- 547 T: Yes.
- 548 J: So, when you read history, for instance the writings of Casalis, you see that he, at some  
549 times, said that traditions were not good.
- 550 T: Yes.
- 551 J: And today, if we don't discuss them in class, does that make it difficult for you when you  
552 become a pastor?
- 553 T: Yes.
- 554 J: What sorts of traditions did Casalis think were evil?
- 555 T: Lebollo, initiation school.
- 556 J: Alright. And do we still have lebollo in the communities?
- 557 T: Yes.

- 558 J: Ah, and you think that we should have time to discuss that at the seminary.
- 559 T: Yes.
- 560 J: Do the Basotho lecturers ever talk about these things?
- 561 T: Mmm... Only one lecturer.
- 562 J: One lecturer.
- 563 T: Yes.
- 564 J: And when he or she talks about it, does he or she speak openly or agree with Casalis or...
- 565 T: No, he disagrees, there is no problem with initiation school.
- 566 J: I see.
- 567 T: But others say, "No, this is not good!"
- 568 J: Mmm...
- 569 T: So we don't know what to take and then our lecturers can say, "You can put everything in  
570 your bag and then, when you are in the field, you can select. Take the good ones." How  
571 can you take the good ones?! [laugh]
- 572 J: Hmm...
- 573 T: It's a big problem.
- 574 J: Because what you're saying is you don't know which ones are the good ones...
- 575 T: Yes.
- 576 J: ...if you've been given different ones.
- 577 T: Yes.
- 578 J: I see.
- 579 T: Because some times maybe you can say, "Maybe these are good."
- 580 J: Mmm...
- 581 T: Maybe taking the [unclear].
- 582 J: So amongst the lecturers, we don't teach the same thing as each other.
- 583 T: Yes.
- 584 J: Haaa, so does it seem there are some lecturers who even seem to disagree when they  
585 teach?
- 586 T: Yes.
- 587 J: I see. Do you think lecturers talk together about their courses?
- 588 T: No.
- 589 J: Why do you think that is?
- 590 T: I don't know. [pause] For example, one of the lecturers talk about lebollo. He say, "No,  
591 this is evil. Lebollo is evil." And then, when another lecturer come and talk about lebollo,  
592 he can say, "No, it is OK. There is no sin there. It is our tradition." So we don't  
593 understand for ourselves. One is saying this and another one is saying this.
- 594 J: Hmm...
- 595 T: How can I put things in my bag that I'm going to run - what will I say?
- 596 J: I see. So are there some lecturers that you listen to more closely than others?

- 597 T: Hey, sometimes I'm confused.
- 598 J: Hmm... Because I'm thinking for instance, one of the lecturers is the director and you said  
599 that he has power. Do you listen closely to the things he says maybe more closely than the  
600 others or do you try to listen to all of them?
- 601 T: Yes, sometimes I listen and sometimes I keep quiet. When I disagree, I keep quiet. I say,  
602 "I will do this on my own."
- 603 J: I see.
- 604 T: Yes.
- 605 J: And how about the expatriate lecturers, those from other countries, do they ever talk about  
606 lebollo and other traditions?
- 607 T: No.
- 608 J: OK. Do you think you will put more things in your bag from Basotho lecturers or from  
609 expatriate lecturers?
- 610 T: [*laughing*] Hey... I think I will put everything in my bag. I will select.
- 611 J: I see. Once it's in your bag, then when you get to the parish, you can make your  
612 selections.
- 613 T: Yes.
- 614 J: Have you already begun to make some selections?
- 615 T: Yes.
- 616 J: I see. Do you think your classmates are also selecting things?
- 617 T: Ooh, I think so.
- 618 J: Yeah... Let's move on and talk about some other things. I just have a few more questions.  
619 One of the other things that I've noticed is that poverty seems to be an important topic in  
620 Lesotho. Do you think that you're being prepared to work with poor people in our  
621 communities?
- 622 T: To work with poor people?
- 623 J: Yes.
- 624 T: Yes, I think so.
- 625 J: Has the seminary provided you with new skills that will help you to work with poor  
626 people?
- 627 T: No.
- 628 J: No.
- 629 T: Nothing.
- 630 J: Nothing.
- 631 T: Yes.
- 632 J: Nothing at all.
- 633 T: Yes.
- 634 J: Do you think the seminary should or could provide you with skills?
- 635 T: Yes.
- 636 J: What kinds of things would you like? What kinds of skills would you like with regard to  
637 working with the poor?

- 638 T: They can give me the ploughing skills sometimes.
- 639 J: Ploughing skills.
- 640 T: Yes. And then how to create a small work to so that we can put it right there.
- 641 J: OK. So you feel that if the seminary had helped provide you with those skills, you could  
642 then help the communities where you're sent.
- 643 T: Yes.
- 644 J: Would there be enough time at the seminary to learn these things?
- 645 T: Pardon.
- 646 J: Is there enough time to add these new things?
- 647 T: No, there's no time.
- 648 J: Ah, so if we added those, we'd have to remove some other courses maybe.
- 649 T: Yes.
- 650 J: Are there any courses at the seminary you would remove?
- 651 T: Yes.
- 652 J: Which ones?
- 653 T: Contextual theology.
- 654 J: Contextual theology.
- 655 T: Yes.
- 656 J: Why would you remove that course?
- 657 T: I don't like it
- 658 J: I see. Is it you don't feel that the content is helpful...
- 659 T: Yes.
- 660 J: ...for you when you become a pastor?
- 661 T: Yes, because there is no Apartheid now how can you do contextual theology. It doesn't  
662 pertain to white theology and then the black theology. Black theology [*unclear*] We are  
663 confused again Hey, don't know what to do now. Because of these many things.
- 664 J: I see. OK. Are there any other courses that you would remove?
- 665 T: Sometimes the church history.
- 666 J: Mmm...why?
- 667 T: Pardon.
- 668 J: Why would you remove church history sometimes?
- 669 T: Because we have done with it. And then we start to do it again. How can we do one thing  
670 every time?
- 671 J: So you've had a course already and yet you're being asked to take it a second time.
- 672 T: Yes.
- 673 J: Has that happened with other courses as well?
- 674 T: No.
- 675 J: OK. So you're learning the same things over again.
- 676 T: Yes.

- 677 J: And you don't find that helpful. I see. OK. At the seminary we study with most of the  
678 classes in English. How has that been for you, Ntate Thabang?
- 679 T: [pause] They are good, that things we did in English.
- 680 J: Why?
- 681 T: Because our books are written in English.
- 682 J: I see. Alright. Do you think you'll use English when you become a pastor?
- 683 T: No.
- 684 J: No, but the books at the library are in English and so it's helpful to study in English.
- 685 T: Yes.
- 686 J: OK. Well, a little more about poverty... Do you think the church should help to try and  
687 alleviate poverty?
- 688 T: [pause]
- 689 J: Should the church be working to remove poverty from Lesotho?
- 690 T: Yes.
- 691 J: Do you think that the L.E.C. is doing a good job of that?
- 692 T: No.
- 693 J: When you become a pastor, will you be able to work to remove poverty from your  
694 communities?
- 695 T: I'm not sure because I don't have skills.
- 696 J: I see.
- 697 T: But I will try.
- 698 J: You will try.
- 699 T: Yeah.
- 700 J: Alright. Well, the last thing I want to ask about is HIV and AIDS. Do you think it's  
701 important that the seminary has courses about HIV and AIDS?
- 702 T: Yes.
- 703 J: Why?
- 704 T: Because this HIV and AIDS is the problem that is facing our community in Lesotho. In  
705 every way. So the seminarians have to learn about it so that when they can go outside they  
706 can know all the things about this disease. And then sometimes in the church they can  
707 preach about HIV and AIDS. But in the good manner. Yes.
- 708 J: Do you think you will be able to preach about HIV and AIDS in a good manner?
- 709 T: Yes.
- 710 J: Do you think the people will listen when you preach about HIV and AIDS?
- 711 T: Mmm.... I think they are not going to listen. But sometimes when we put HIV and AIDS  
712 in the preaching, just about something, then when they are talking about it they can just put  
713 HIV and AIDS inside so there can be something about HIV and AIDS that they can learn  
714 about it.
- 715 J: Mmm...
- 716 T: Yes.

- 717 J: So when you say that, it almost sounds like you're saying we slip it in as a trick.
- 718 T: Yes.
- 719 J: [laugh]
- 720 T: So that they can listen.
- 721 J: [laugh] I see. So they think they're listening about something they want to hear...
- 722 T: Yes.
- 723 J: ...and then you slip in HIV and AIDS when their minds are open and they're ready to  
724 listen to you.
- 725 T: Yes.
- 726 J: Is that deceitful?
- 727 T: Pardon?
- 728 J: It sounds like you're tricking them. Is that good?
- 729 T: [laugh] Yes, sometimes we need to trick people.
- 730 J: I see.
- 731 T: Yes.
- 732 J: Do the people in your home church talk about HIV and AIDS?
- 733 T: In the church?
- 734 J: Yes.
- 735 T: No.
- 736 J: No. Even your moruti at your home parish.
- 737 T: No, never. Not about HIV and AIDS.
- 738 J: You've never heard it talked about by the moruti.
- 739 T: Yes.
- 740 J: Alright. Do you think that HIV and AIDS is discussed openly by all the lecturers at the  
741 seminary?
- 742 T: No.
- 743 J: There are some who don't speak openly about HIV and AIDS.
- 744 T: Yes.
- 745 J: Do you think they should or shouldn't talk about it?
- 746 T: I think they shouldn't not talk about it.
- 747 J: They shouldn't not talk about it.
- 748 T: Yes.
- 749 J: So they should be talking about it.
- 750 T: No. The shouldn't...
- 751 J: Oh!
- 752 T: ...because we have a...
- 753 J: I see.

- 754 T: ...lesson about HIV and AIDS because sometimes when other lecturers can talk about it  
755 they can talk about it in the way they like to talk about it so it can be sometimes in the bad  
756 position.
- 757 J: Oh, I see, so you're saying that since the lecturers might disagree...
- 758 T: Yes.
- 759 J: ...if everyone were talking about it they would send mixed signals to you. And your bag  
760 would be full of "yesses" and "nos" again.
- 761 T: Yes.
- 762 J: I see. It sounds like it would be better if the lecturers could present something that they  
763 agreed upon.
- 764 T: Yes, because I know all the lecturers say, "HIV is in human beings. It matters positive or  
765 negative." They just say that? What's that?
- 766 J: Oh, that all human beings have HIV, some just have a positive HIV...
- 767 T: Yes.
- 768 J: ...and some have a negative HIV.
- 769 T: Yes.
- 770 J: Right, I see. And that's not true.
- 771 T: Yes, it isn't.
- 772 J: We know that if HIV is in you, then you're called positive for HIV...
- 773 T: Yes.
- 774 J: ...if you're called negative, you don't have that virus.
- 775 T: Yes.
- 776 J: I see. So it sounds like maybe it would be helpful if more of the lecturers could study and  
777 learn more about HIV if they want to speak about it.
- 778 T: Yes.
- 779 J: I see. Alright. Well, Ntate Thabang, I don't want to take any more of your time than is  
780 necessary. I really appreciate you sharing. Are there any other things that you would like  
781 to say about the seminary before we end our time together?
- 782 T: Yeah... I think changes, it would be OK because the times keep on going. So we need to  
783 change. Because we are not in a mortuary. We are growing up so that some things are not  
784 good for us and then I hope in the future things would be fine and we can be in the good  
785 way and then the seminary will be a democratic seminary. Yes.
- 786 J: Alright. Thank you very much, Ntate Thabang. So I will listen to this and type the words  
787 and then bring you the transcript so you can read it and then we'll present that as the  
788 interview from Ntate Thabang with all of the other interviews that I have that will be  
789 included in the study. Is that fine with you?
- 790 T: Yes, Ntate.
- 791 J: Ntate, thank you very much. I'm going to turn it off now.

- 1 J: So, Ntate, thank you for coming to participate in this interview. I'm recording what I'm  
2 going to tell you right now, then I'm going to ask you if it's OK for me to continue the  
3 recording. This research is about Morija Theological Seminary and it's about the way that  
4 pastors train to become pastors and what it means to be in ministry in the LEC. I've  
5 interviewed many students, lay people, instructors, and pastors and I'm grateful that  
6 you've agreed to participate in this interview. I'm going to ask you questions, if at any  
7 time you don't want to answer a question, just tell me and we can stop and we can move  
8 on if you like. If at any time you want me to turn off the recorder, I will also do that for  
9 you. I'm going to be asking you for a name that you will be using for this interview and  
10 that will be the only name that I share with people when I write things or when I share  
11 information about my interviews. It can be your real name or it can be a name that you  
12 choose but that will be the name, the only name, that I use. When I finish with the  
13 interviews with everyone, I may use some of the things that people say in a research paper  
14 for a PhD at the University of KwaZulu Natal or in published articles or in reports. So you  
15 need to be aware that I will be doing that I will not be calling each time to ask permission  
16 of the people I interviewed because there are hundreds and I also will not be sharing any  
17 money or anything like that with people. So I'm asking you now if you're willing to  
18 participate in this conversation and if you are, I'd like you to say, "Yes," and if you're  
19 willing to let me record it also, and then just give me the name that we will use during this  
20 conversation.
- 21 P: Yes, I am willing.
- 22 J: Alright, thank you very much, Ntate. And may I record it?
- 23 P: Yes, you may.
- 24 J: Alright. And once we finish I will in the next couple of weeks try to type up what we've  
25 said. I'll return it to you so you can review it and I will only use what you and I both agree  
26 is the conversation that we had. So, Ntate, what name can I call you for this time?
- 27 P: Peter.
- 28 J: OK. Thank you, Ntate Peter. Ntate, I've been interviewing, as I said, students and pastors  
29 and lay people and I've been asking questions about theological education. One of the  
30 things that was on the questionnaire that I gave to students was whether or not life was  
31 what you expected when you arrived at the seminary community. Many students  
32 answered this in the same way and so I'm curious to hear more. Was life what you  
33 expected when you arrived at the seminary?
- 34 P: No...
- 35 J: Why not?
- 36 P: It was not what I expected.
- 37 J: What things were unexpected?
- 38 P: I had thought maybe being at the seminary could fill me with warmth of the spirit of God  
39 and then things would be done properly and maybe following God's rule but it was when I  
40 came to the seminary that I realized that there is no spirit of God. Maybe there is but it is  
41 little. All in all the seminary is not like it is training future pastors because the general life  
42 at the seminary is not being prepared for the ministry.
- 43 J: In what ways? What kinds of things are you talking about?
- 44 P: I mean that the relationship among the students is not good and it seems as if one has come  
45 for him or herself to the seminary not that we are at the seminary so that when we leave  
46 the seminary we will work cooperatively. It seems like everyone has come for himself or

- 47 herself so... Even the way we treat each other is not, it's not good actually. It seems that  
48 we don't care for each other so... That's where I see the problem is.
- 49 J: And when you came to the seminary you thought that it would be different?
- 50 P: Yes, I thought it would be different – that maybe we would care for each other's welfare  
51 and all those things but it seems that it's not.
- 52 J: What do you think makes it that way?
- 53 P: [*sigh*] Actually, I don't know what makes it that way but I think maybe people don't want –  
54 don't understand the idea of oneness maybe. Maybe that may be one of the reasons, I  
55 think. Because as far as I have noticed that I realize that maybe if maybe one is wrong to  
56 another it seems that it is difficult to give so... That is the example of not understanding  
57 oneness. So once one has wronged another it seems that a broken relationship goes on and  
58 on so everything is broken.
- 59 J: Did you experience oneness in your home church or in your home village?
- 60 P: Never.
- 61 J: Never?
- 62 P: Never.
- 63 J: So you're saying you thought that the seminary would be different from your village or your  
64 church?
- 65 P: Yes, I thought.
- 66 J: Is the seminary the same as your church and village or is it even a little better or a little  
67 worse or how would you describe it?
- 68 P: Yeah, I cannot say it is the same as my home or church but [*pause*] the seminary is [*laugh*]  
69 for its own, I think [*laugh*] I don't know how I can describe it because it's neither the same  
70 as my home or the church. It's different.
- 71 J: I see, so it has its own issues and differences.
- 72 P: Yeah.
- 73 J: OK. Alright. Well, do you think that the students are the ones who bring this atmosphere to  
74 the seminary or does it perhaps come from the lecturers or administration or the wider  
75 church? Can we talk about how we each participate in this?
- 76 P: I think we all participate in this because even students themselves cause this – cause the bad  
77 life at the seminary and some, I think some lecturers also may take part but I think I cannot  
78 stress that one actually but I have noticed that sometimes some lecturers may cause that...  
79 yeah...
- 80 J: Are there certain ways in which students cause other students to feel that there is no  
81 oneness?
- 82 P: Yes.
- 83 J: How do they do that?
- 84 P: Yes, there are ways because maybe some senior students, maybe when they come together  
85 with the students who are in the lower classes it seems that there is friction. Sometimes  
86 even if they, the senior students, maybe they are friends to the students in the lower  
87 classes, they realize that the lower classes are sometimes different so it is difficult to be  
88 one in the seminary.
- 89 J: One person said to me that some senior students have tried to treat the younger students  
90 with respect but then the lower level students come at them with a different attitude. Do

- 91 you know what that might mean? What kinds of attitudes do you see at the seminary and  
92 what kind of attitudes do you bring as a student?
- 93 P: Yeah, I think we sometimes, senior students sometimes try to be friendly to these students  
94 in the lower classes but it is as if the students in the lower classes maybe when they came  
95 to the seminary they were already told, they were already told about the senior students,  
96 that they are like this and like that and that. And then when they come to the seminary  
97 they expect to see or to realize those things that they were told before about the students,  
98 the senior students. But even if we try to, maybe to allow them to maybe to learn from us,  
99 the senior students, it seems that it's hard for them to do so because they were already told  
100 about the senior students and how they behave so it's hard really to be one.
- 101 J: Do you think that happened with the senior students when they were junior students?
- 102 P: [pause] Yes, it happened.
- 103 J: So it just continues every year...?
- 104 P: Yes, every year like that.
- 105 J: The people who come in have ideas about the senior students and then the difficulties  
106 begin?
- 107 P: Yeah, the difficulties, yeah. And I don't know what makes that.
- 108 J: You don't know what makes it?
- 109 P: Yeah...
- 110 J: Do you have any ideas what might help it? to be better?
- 111 P: Yes, I have ideas that maybe, when we - students come at the seminary, they must come  
112 together and then maybe if somebody maybe, for example a lecturer, might come and then  
113 tell the students that they should learn from each other, and then even if maybe they have  
114 been told about anybody at the seminary before they came to the seminary they should  
115 forget about it and then begin to learn from them. And then if maybe we begin to learn  
116 from one another, it's going - maybe life is going to be possible because we are going to  
117 realize that this one is weak here and then I can help him be strong and this one is strong  
118 so I can come to him and so that I can also be strong. Yeah...
- 119 J: And so right now that doesn't happen?
- 120 P: It doesn't happen.
- 121 J: Do you think the director and the lecturers want there to be unity at the seminary?
- 122 P: I don't think so. I don't think so because the lecturers would show example maybe for the  
123 students maybe for an example, maybe lecturer maybe they come together and then begin  
124 to think of the future of the seminary and all things like that can maybe develop the  
125 seminary. I think that would help, yeah. But if maybe certain lecturers don't come in that  
126 sense. I think they participate in that.
- 127 J: How do you know the lecturers aren't coming together to plan for the future of the  
128 seminary?
- 129 P: I don't know but I think they haven't but even if they come, it seems that there is not  
130 progress because since I have been there I haven't seen any progress yet.
- 131 J: I see.
- 132 P: Yeah, that is why I think so. I'm not sure that they come and understand about that but it  
133 seems that there is no progress, yeah.
- 134 J: Is there love at the seminary?

- 135 P: I think there is little of it.
- 136 J: Little of it...
- 137 P: Yes.
- 138 J: But you think that there should be love?
- 139 P: There should be love. There should be love. That cares for one another.
- 140 J: Do you participate in this lack of love?
- 141 P: I think I participate – I sometimes participate.
- 142 J: Let's talk about you then. Why do you do it?
- 143 P: I do something that I don't want to do – sometimes it seems maybe I try to show somebody  
144 that I love him or her and then if that person doesn't receive my love and then if he or she  
145 doesn't love me back, I didn't say, "So it's useless to love this somebody because I'm  
146 trying to show him or her that I love," but it seems there is no love back so... Sometimes I  
147 participate in that unintentionally, yeah...
- 148 J: I see.
- 149 P: Yeah.
- 150 J: You also mentioned that it seems like it's every person for him or herself...
- 151 P: Yeah...
- 152 J: ...when they come. Why do you think that happens?
- 153 P: Really I don't know but what actually happens at the seminary is that students pretend to  
154 love each other but if maybe you can look at them you can see that there is no true love  
155 actually. They just pretend because after maybe you will say that, "Oh, this person loves  
156 me and then I love him or her too." When she or he leaves you are going to hear from  
157 somebody that he has been saying bad things about you and all those so it seems that there  
158 is no love, because if there is love that person could come and then say, "Oh, I realize that  
159 there is something wrong with you so how can we try to make this up." But it isn't  
160 happening like that. So there is no love.
- 161 J: I asked on the written questionnaire about the system of prefects and campus  
162 administration...
- 163 P: Yes...
- 164 J: How do you feel that the system of prefects has worked during your time at the seminary?
- 165 P: I think that the system that works at the seminary, more especially the council of prefects is  
166 the one that takes part in the – maybe in the administration of the church I think because  
167 when the prefects of the seminary have been elected by the students, they don't work for  
168 the students sometimes and sometimes the students want to misuse them so there are  
169 difficulties and then because I think when some people are elected as a team on behalf of  
170 others, I think these ones who have elected that team should help the team work well so if  
171 they don't it seems there are going to be difficulties because these ones who have elected  
172 the team they are going to say, "Oh, these ones don't work as we have elected them to  
173 work for us," so even the team also is going to say, "Oh, it's because you are giving us  
174 difficulties so it is difficult for us to work for you" so it's not easy. And sometimes the  
175 council of prefects, [*pause*] they don't – maybe they just want to act for their own, not  
176 caring for the students just to say, "Oh, we want this to be like this," not come to students  
177 and then say, "Boom, we think that maybe you can do this and that and that and maybe  
178 you can go somewhere," they just come and make the decisions and then say, "We have  
179 decided this," and then they apply it to the students. So that is very difficult, it's hard.

- 180 J: Are you happy with the rules that the prefects have set?
- 181 P: I'm not happy with some rules because as a person I believe that being at the seminary one  
182 is mature enough maybe to decide between which is wrong and which is good and then the  
183 council of prefects should be there maybe to help in the administration of the school on  
184 behalf of maybe the board I think. By maybe watching if maybe there are mistakes here  
185 and there so that they can help students. But if maybe they apply rules that maybe oppress  
186 students because once they have applied such rules and then they take them to the office of  
187 the director the director is going to accept them and then it seems you are going to be  
188 under that oppression of rules. Yes, it makes me unhappy.
- 189 J: Why would the director accept rules that are oppressive?
- 190 P: I think maybe I'm not sure whether he accepts those rules intentionally but sometimes the  
191 director wants the council of prefects to work things for the students and then the council  
192 of prefects comes to the director bringing reports of how they have decided some things so  
193 he just accepts the rule "You decided it that way, oh, let it work then," so he doesn't - it is  
194 not like he really he says, "Oh, this is oppressive and then I allow it to happen," no he  
195 doesn't say that but if the prefects when they have decided upon some things they just  
196 come and tells him that "Oh, we have decided this and that and that and that and that," and  
197 if maybe there are some things that he doesn't understand he is going to question them as  
198 to why they decided things that way. But as for the rules that are oppressive, it is  
199 surprising because it seems they are not questioned.
- 200 J: Hmm...
- 201 P: Yeah...
- 202 J: So he must be aware that they're oppressive?
- 203 P: Yes, he must be aware.
- 204 J: He must be. So what if the prefects wanted to make a less oppressive rule? If they said  
205 now they want to make it easier and they changed the rules, then could they do that?
- 206 P: I think they could but I think it is difficult on their side because if maybe they have decided  
207 to do something and then later on they come and say, "Oh, we decided wrongly so we  
208 should change this." It is going to be hard for them I think." [*slight laughing*]
- 209 J: I see.
- 210 P: Yeah...
- 211 J: Who would it - would it be hard with them with the other students?
- 212 P: No, as the council of prefects works on behalf of the students, and there's a link between  
213 students and the director, it seems when the council of prefects has told the director that,  
214 "Oh, things are going this way now," and then they come on their own to the director  
215 saying, "Oh, we decided this way but we realize that it is going to be - it's not going to  
216 work," he - I think it's not easy sometimes. Because I can make an example that if maybe  
217 the council of prefects comes to the director and says, "We want to do this and that and  
218 that and that for the seminary," and then they realize, the council realizes on their own that  
219 this is not going to work, and then comes to the director, he's not going to be... - [*pause*]  
220 he's going to be harsh.
- 221 J: Harsh?
- 222 P: Yeah.
- 223 J: Why?
- 224 P: [*slight laughing*] I don't know.
- 225 J: So can people be harsh at the seminary?

- 226 P: Yes, they can.
- 227 J: What does it mean to be harsh?
- 228 P: [*laugh and pause*] Maybe to be angry with you is a simpler way I think.
- 229 J: I see.
- 230 P: Yeah...
- 231 J: So if the prefects were to go back to the director, for instance, with this change that they  
232 wanted and he became harsh with him, how would he show that anger? What kinds of  
233 things might he do?
- 234 P: He is, actually I think he talks with the prefects harshly, yeah. And then they will bring the  
235 report that, "Oh, we were trying to say this – we were trying to settle this and that and then  
236 the director spoke harshly toward us so it seems that things are not going to work."
- 237 J: I see.
- 238 P: Yes.
- 239 J: So sometimes the prefects have to say to you, "We would like to help you..."
- 240 P: Yeah...
- 241 J: ...but the director has been harsh."
- 242 P: Yeah, but for that one, I used to – it's not existing now but before I used to notice that but as  
243 for these later years, it seems things are not worked out as in the past. Yeah...
- 244 J: OK. What do you think could help to make it better?
- 245 P: I think the seminary is the institution that prepares future, I mean students for future  
246 ministry of the church and if so, the seminary should think about how maybe the life of the  
247 seminary should be easy for every student maybe but not allowing any student maybe to  
248 go the wrong way but allowing students maybe to be comfortable and then to learn without  
249 any fear maybe of some things that might happen to them when things have gone wrong.  
250 This fear that if somebody has done wrong there are some steps are going to be taken on  
251 him so that he or she is being made aware, "Oh, did this and you shouldn't do this and then  
252 stop it and continue with new life." But he seminary seems it is like it is static, it is not  
253 showing any progress as I have noticed.
- 254 J: Hmm...
- 255 P: Yeah, because even if maybe you come to the premises of the seminary you can't, one  
256 cannot think that that is the seminary and according to me such things should change and  
257 then the premises of the seminary maybe should be attractive to people so that people can  
258 maybe feel attracted to come to the seminary. Because now people come to the seminary  
259 reluctantly because they see, "Oh, this is a place of hard life so I cannot manage to live  
260 here." So, yeah...
- 261 J: And do you think they're right – is it a place of hard life? Has it been hard for you to live in  
262 the seminary?
- 263 P: It has been hard, really. It has been hard. Because according to me, it prepares me to live  
264 hard life. Yeah...
- 265 J: Hmm...
- 266 P: ...that is what I have realized. As many pastors who have left the seminary are living hard  
267 life now.
- 268 J: Do you think that's the way a pastor should live?
- 269 P: I don't think so.

- 270 J: What is it that makes life for pastors so hard?
- 271 P: Yeah, it's the fact that they don't have maybe enough to live on. Yeah, that makes pastor's  
272 life hard, really. Because a pastor of the L.E.C. is given what he or she can live on only if  
273 he or she has brought something to the – to the what – to the – don't know how I can tell –  
274 to the central what, central...
- 275 J: To the central fund?
- 276 P: Yes, to the central fund, yeah. If the pastor hasn't brought anything to the central fund, he is  
277 going to get nothing. So, but he is expected to continue working. That makes pastor's life  
278 hard, really.
- 279 J: Well, this sounds very difficult so why would you want to study to become a pastor?
- 280 P: Yeah, I didn't think being a pastor is like that because as for me I didn't grow up in the  
281 L.E.C. church and then – I am from the Roman Catholic and then I wanted to be the pastor  
282 of the L.E.C. but I came quickly to the seminary without knowing the rules and regulations  
283 of the church and then I noticed when I was in the seminary that in the constitution of the  
284 church there are some rules that are hard for me so I couldn't leave the seminary, I just  
285 wanted to wait until I finish because sometimes it would be hard for me maybe to see  
286 where I can go maybe if I leave the seminary but I realize that it seems as if I have come to  
287 the wrong place but I really want to be a moruti for the church. Nothing I want in life, I  
288 really want to be a pastor but it seems in the L.E.C. church life is hard for the moruti. So,  
289 it makes one to regret as to why he has become a moruti so, but I don't think it should be  
290 like that, yeah...
- 291 J: Earlier you talked about life at the seminary and having to fear that something would  
292 happen. Can you say more about that - what do you mean by fear?
- 293 P: I mean that when we came to the seminary we were told that the director is somebody who  
294 is harsh and if maybe one is told about somebody that somebody is harsh one starts to  
295 develop fear "Oh, is this person really harsh? Or if maybe I want to approach him, how  
296 can I approach this person who is harsh?" But I began to notice later on that the director is  
297 harsh to people maybe if they are – if they don't abide by what the school requires of them  
298 and I began to notice that he is friendly but sometimes he doesn't want maybe students to  
299 come to him with things maybe that – maybe do what – with the things that maybe do not  
300 help the seminary develop or maybe they do things that disgrace the seminary. That is  
301 why people say that he is harsh but besides those, I don't know, as for myself I don't know  
302 how much fear they said about him, yeah... But because of what we have been told as  
303 students, sometimes we fear maybe if we want to come to him and then maybe ask for  
304 some things - for an example, since I have been at the seminary, I haven't approached the  
305 director asking him about how maybe I can deal with maybe a certain assignment, I  
306 haven't gone to him for such because I was told earlier on that he is somebody who is  
307 harsh so I haven't approached him for any help concerning my studies.
- 308 J: And so, you've been there for some time...
- 309 P: Yes.
- 310 J: Have you noticed that there is harshness?
- 311 P: Yes I have noticed that there is harshness but the harshness I have noticed there is – I mean  
312 concerns maybe things that do not go well at the seminary. That is the harshness that I  
313 have noticed, yeah...
- 314 J: But you've also said that it seems like there's no progress and no change...
- 315 P: Yes...
- 316 J: and that you don't think the director and the lecturers seem to be working for progress?

- 317 P: Yes, I said, yes.
- 318 J: I see.
- 319 P: Yes.
- 320 J: So we really have a difficulty...
- 321 P: Yes.
- 322 J: What prevents change from coming to the seminary?
- 323 P: [*sigh*] I'm not sure but I think in what about the institution like the seminary I think it is not  
324 good that the director has no vice, for myself I don't think it is good for him to be alone  
325 because he is not going to be aware of some things maybe that can make the seminary  
326 develop sometimes. So if maybe he can get a vice I think maybe things can change, I'm  
327 not sure but I think things can change. Because if maybe he acts on his own and then  
328 decides his own way and there is no one near him who can help, who can say, "Oh, but if  
329 maybe we do like this maybe it is not going to work, but if maybe we do it this way..." I  
330 think maybe change might come.
- 331 J: So it sounds like you're saying that a vice would be good...
- 332 P: Yes.
- 333 J: ...one because the work is so great...
- 334 P: Yes.
- 335 J: and two because it's always good to have other advice...
- 336 P: Yes.
- 337 J: ...to share opinions together...
- 338 P: Yes.
- 339 J: I see.
- 340 P: And another thing that I think maybe makes the seminary not to progress I think is because  
341 in the L.E.C. I have noticed that since I have been in this church that there are maybe  
342 several groups in the church. Some are conservative, they don't want maybe the church  
343 maybe to grow and some want the church to grow and if maybe the church is like that I  
344 think it's not easy to maybe to live in that - in such a church because the church should  
345 maybe progress so that it shows life - if maybe it stays at the same level I think it's not the  
346 church actually, yeah. The church should show that it is progressive, yeah.
- 347 J: Does the seminary feel progressive or conservative to you?
- 348 P: To me it's just conservative.
- 349 J: I see.
- 350 P: Really, it's conservative.
- 351 J: So, given the training that you've received at the seminary, ...
- 352 P: Yes...
- 353 J: ...will it be easy for you to be a progressive pastor?
- 354 P: I'm not sure. I'm not sure because in order for the church to be progressive I think different  
355 things should happen in order for the church to progress because if maybe I just learn  
356 theology at the seminary, and then I am not helped with maybe some other subjects like  
357 maybe agriculture so that when I leave the seminary I can be able to help people how to  
358 maybe to produce things out of their hands. I think it's not going to be that much helpful  
359 because now people have lost jobs and then they stay home but they are expected to give

- 360 to the church and then – and especially pastors they just become harsh to them because  
361 they feel that they are hungry and then they want them to give to the church so that they  
362 can get something. And if maybe I am a pastor who cannot help people how to maybe  
363 help themselves, I don't think that this pastoral work is going to be helpful to me.
- 364 J: So would you like the seminary to offer agriculture and community development courses?
- 365 P: Yes, yes, I would like them to offer such courses, yes.
- 366 J: I see.
- 367 P: So that when I leave the seminary I don't just preach to people but I just I also help them  
368 how to make life for themselves out of the soil that they have been given, yes.
- 369 J: I'd like to ask one more question about the general life at the seminary and then I want to  
370 talk about the courses a little bit and then move on. One of the things that I asked on the  
371 questionnaire was: "Do you feel like you've had access to confidential pastoral care while  
372 you're at the seminary? Have you been able to have someone to provide pastoral care for  
373 you?"
- 374 P: [*pause*] It's not clear.
- 375 J: When you're at the seminary and you have pastoral needs, you need to speak to someone  
376 who is like your pastor, and who will keep confidences...
- 377 P: OK.
- 378 J: Are there those people? Does the seminary provide those people to you?
- 379 P: Yeah, it does, because I have been talking to some lecturers and then - about my problems  
380 and some have helped. And some they just – I just tell them and then they just hear from  
381 me and then let me like that.
- 382 J: I see.
- 383 P: Yeah.
- 384 J: OK... And you think it could be better?
- 385 P: I think it could be better if maybe, when if maybe when a student comes to a lecturer and  
386 then needs –is maybe he is in need of something – for an example, this person is not able  
387 to – maybe his is troubled maybe by a certain sickness and then he is unable to pay for  
388 himself maybe the expensive hospitals and then if certain lecturers can be able to do so, I  
389 think that will be good if they can, if he is able.
- 390 J: Mmm hmm...
- 391 P: Yes.
- 392 J: OK.
- 393 P: Because what I have noticed at the seminary is that we are told that when we make  
394 friendship with lecturers we should make friendship with them concerning subjects only,  
395 not concerning our welfare maybe, if maybe we have problems we shouldn't say anything  
396 to them, and things like that so I don't think that is good. Because, for an example, there  
397 are people who are, who would maybe, who would like to help and then if maybe they are  
398 told that they shouldn't help anybody. I think that is not good because some people might  
399 be in need of things that they cannot do for themselves. So that person can die because  
400 another one is told that certain person who could help is told not to help such a person.
- 401 J: Mmm...
- 402 P: Yeah...
- 403 J: And, indeed, as a lecturer, I know that that has happened.

- 404 P: Yeah...
- 405 J: I know that I've been told, "Since you cannot help every student, please do not help any  
406 student unless you go to the director," and so that makes it difficult sometimes.
- 407 P: ...difficult...really.
- 408 J: Do you think all students should receive the same things?
- 409 P: I think all depending on what each student maybe is in need of. If the certain lecturer can  
410 help, but if he is unable to help he doesn't force him to do so, I think, yes. If maybe he can  
411 be helpful to such a person who is really in need, I think it's good.
- 412 J: Mmm...
- 413 P: Yes...
- 414 J: OK.
- 415 P: Yes, because, for an example, there are some students who are at the seminary there who  
416 are also provided by their families for the things that they need because their families are  
417 able to help them. And there are some who came to the seminary some do not have  
418 mother and father and then their relatives don't care for them and then even the church that  
419 sent them to the seminary doesn't care for them at all. So I think for such students who  
420 maybe if they are in need, because they can't be always in need, if maybe they are in need  
421 of some things that they cannot do for themselves, I think it's better to help such students.  
422 But maybe if lecturers are told that they shouldn't help any students, there is no progress  
423 really.
- 424 J: I see.
- 425 P: Yeah.
- 426 J: So would it be helpful if the seminary itself had some sort of fund that all students could  
427 come to to make requests...?
- 428 P: Yes, I think that could be best.
- 429 J: Do you think that students go for help for a number of things to Basotho lecturers as often  
430 as they go to expatriate lecturers?
- 431 P: I don't think so. I think maybe they go to expatriate lecturers most, yeah, I think so.
- 432 J: Why is that?
- 433 P: I think, as far as I have noticed, expatriate lecturers are often helpful to people. Basothos,  
434 they are stingy people actually and I think that is why students don't often go to them but  
435 go to expatriate lecturers because they are known for giving.
- 436 J: I see.
- 437 P: Yeah, that is what I think.
- 438 J: And maybe....
- 439 P: Excuse me sir, because most Basotho, even if they are rich, if maybe you come to him and  
440 say, "Oh, I am desperate, I need this. Could you help?" He is going to say, "No, there is  
441 no help." Even if he has help so that is why maybe students maybe prefer to go to  
442 expatriate lecturers.
- 443 J: I see.
- 444 P: Yeah.

- 445 J: OK. Let's move on and I would like to ask a little bit about the courses that you've taken  
446 during your time so far at the seminary. Which courses have been especially helpful to  
447 you as you look forward to being a pastor?
- 448 P: You know what, sir? All courses for me have been helpful because I didn't know them  
449 before. They have been helpful but it seems that I do not receive enough of them. I mean  
450 that as far as the – the what? – the life outside is concerned I sometimes doubt as to  
451 whether the courses that I have received from the seminary are going to help me to deal  
452 with life outside because – actually for an example, in the parishes one might find that the  
453 things that are troublesome for the church concerning lebollo and moetlo and it seems that  
454 courses that are offered at the seminary most of them are not based on that - that troubles  
455 the church just – the courses that are helpful but they are not going to help to deal with  
456 such issues. Yeah, but for me they are helpful really.
- 457 J: So it sounds like it's been helpful information...
- 458 P: Yes...
- 459 J: But you question whether it's going to apply in the context of the parish very well.
- 460 P: Yes.
- 461 J: You mentioned two things: lebollo and then you mentioned the very big thing – moetlo -  
462 just the customs and traditions of Basotho.
- 463 P: Yes.
- 464 J: So you don't think there's been enough information about those things in your courses.
- 465 P: No.
- 466 J: Why do you think that is?
- 467 P: [*sigh*] I don't know, sir, but I think since when the European – the French men came here  
468 they brought their own civilization into this church and then without maybe hearing  
469 properly as to how Basotho maybe can grow up with their culture and all those things that  
470 concern Basotho. It seems that the early pastors just received that without maybe making  
471 them, making those French missionaries aware that, "Oh, Basotho are like this and that  
472 and that and that." They just allowed them when they said, "Oh, this is wrong." They  
473 didn't say anything to them so that "Oh, the Basotho believe like this, this is their culture."  
474 They didn't say anything, they just allowed them and then that is why maybe we are here,  
475 where we are now because maybe things earlier on were not worked properly. But it is  
476 surprising because the church now is trying to maybe to go back to those things that  
477 missionaries cancelled. They just say, "Oh, maybe what is maybe, make an example,  
478 what is wrong with lebollo?" And if there is nothing wrong can bring it to the church so  
479 since that things did not go well in the first place.
- 480 J: Mmm...
- 481 P: Yes.
- 482 J: Now you're saying that the church is now looking at these things again...
- 483 P: Yes.
- 484 J: How is that happening – lay people are looking at it? Seboka is looking at it? Who is doing  
485 this?
- 486 P: I think it is the the the the – the what? – the commission that is responsible for maybe for  
487 making laws, yes. Because, for an example, one lecturer, yeah he told us one time when  
488 he was at the seminary that now the church is beginning to look at the culture of Basotho  
489 and is trying to find out what is wrong with the culture and together with ??? lebollo, if  
490 there is nothing wrong those things are going to be brought back to the church so that

- 491 Basotho will be allowed to go in their culture. If there is nothing wrong. Yes, that is how  
492 I got it.
- 493 J: Mmm...
- 494 P: Yeah...
- 495 J: And are any lecturers talking about moetlo le lebollo etc.?
- 496 P: Yeah, there is one lecturer, there is one lecturer who often talks about such things and he  
497 doesn't talk about such things deeply, just maybe when he is lecturing he is going to  
498 maybe to go to that a little bit and then come back to his lecturing so it's not any way that I  
499 can say it's helpful to us.
- 500 J: I see.
- 501 P: Yeah.
- 502 J: OK.
- 503 P: Because according to himself there is nothing wrong with the lebollo and the culture.
- 504 J: Mm hm...
- 505 P: So then he leaves it like that and I remember one time we asked him maybe to arrange with  
506 the school that maybe he comes and then lecture on those things and then he said, "Oh, I  
507 am not sure." So, up to now he hasn't turned up.
- 508 J: So there's not a great deal of Basotho culture being taught at the seminary.
- 509 P: Yes.
- 510 J: But it sounds like you think the Basotho culture is so very important...
- 511 P: Yes...
- 512 J: ...that maybe it should be included.
- 513 P: Yes.
- 514 J: I see.
- 515 P: That is what I think.
- 516 J: OK.
- 517 P: So that maybe when we realize that there is some – there are some things that are wrong  
518 with the Basotho culture we can maybe not go together with them and then go together  
519 with things that do not – that are not wrong for the church.
- 520 J: Mm hm...
- 521 P: Yes...
- 522 J: OK. Anything else about the courses that you have taken? Do you find that the lecturers  
523 know their subjects well?
- 524 P: Sometimes I begin to wonder because some lecturers sometimes it's as if they don't know  
525 maybe what – I mean their courses. It's as if they don't know their courses because it's as  
526 if they just want to get all the material and then wants the students maybe to find for  
527 themselves. It's good for the students to find for themselves if the lecturer knows his  
528 course or her course. But if maybe the students are asked to find things that even the  
529 lecturer seems unable to explain to students for himself or herself I think sometimes it's  
530 not good.
- 531 J: Mmm...
- 532 P: Yeah.

- 533 J: So do you think it would be helpful if the lecturers knew their subjects even better?
- 534 P: Yes, even better so that they can help students. Because I think it's shameful when students  
535 realize that this lecturer doesn't know his course. I think that it's shameful really.
- 536 J: Mmm...
- 537 P: Yes.
- 538 J: Have there been any courses that you have had that you're not sure why you took it or what  
539 use it would be to you?
- 540 P: Yeah, there have been some courses that I have taken now but I took them before so I begin  
541 to wonder how the seminary works on that so but since I am a student I just continue  
542 without any complaint.
- 543 J: Do you mean you're taking the same course again?
- 544 P: Yes.
- 545 J: How can that...?
- 546 P: With a different name.
- 547 J: With a different name?
- 548 P: Yes, for an example, I did World Religions but now it's back now with the name  
549 Comparative Religions so I begin to wonder now.
- 550 J: And are you covering the same material?
- 551 P: Yes, the same material.
- 552 J: In fact I think I know about your World Religions course.
- 553 P: Yes.
- 554 J: So you're covering the same kinds of things again this year?
- 555 P: Yes.
- 556 J: And yet on your timetable there are 23 different courses...
- 557 P: Yes.
- 558 J: ...so maybe there's not time to repeat a course.
- 559 P: Yes.
- 560 J: Is that happening with other courses as well?
- 561 P: [*pause*] Not all courses.
- 562 J: I see.
- 563 P: Not all courses.
- 564 J: But there are some?
- 565 P: There are some.
- 566 J: And you wonder why are you repeating these.
- 567 P: Yes. Like the Liberation Theology, I did it and then I am doing it with a different name  
568 called Contextual Theology now. So I begin to wonder why it can happen like that.
- 569 J: And it seems to be again covering the same information?
- 570 P: Yes.

- 571 J: OK, so you might suggest to we lecturers that we need to sit down and look clearly at how  
572 the students are assigned coursework and what our courses lead to.
- 573 P: Yes, I especially I would say that if maybe the syllabus for the seminary because if maybe  
574 when somebody is not outside and then is asked what he knows that he can come to the  
575 seminary and teach, that is wrong really because the seminary should have a syllabus that  
576 is going to enable students to learn well. If maybe somebody is asked from outside and  
577 then, "Oh, if you know this, come and teach." It is not good, really it is not good because  
578 it's not going to produce good pastors, I mean pastors.
- 579 J: So the seminary should be saying to the lecturers, "We need these things. If you know these  
580 things, then we might hire you."
- 581 P: Yes. If you do not know this...
- 582 J: I see.
- 583 P: Yeah.
- 584 J: What you're saying seems to make sense to me, I think. Well, you mentioned a little bit  
585 about how it will be when you get to the parish and what things are important. And these  
586 were some things that I wanted to ask about and we really already talked about them. But  
587 let me ask this: does it seem that the lecturers at the seminary really have a clear  
588 understanding of the life and needs of the church parishes?
- 589 P: Pardon.
- 590 J: Do the lecturers really know what the parishes need? Do they seem to understand what life  
591 is like in the parish?
- 592 P: At the seminary?
- 593 J: Yes, when they lecture to you.
- 594 P: OK, when they lecture. *[pause]* *[sigh]* It seems that they have little knowledge of the life at  
595 the parish because they do not cover the rest of the life of the parish when they teach at the  
596 seminary. Meaning what we are expecting when we are at the seminary to be maybe to be  
597 taught of the life of the parish so that we can maybe leave the seminary having been  
598 prepared for the life at the parish and it's difficult when somebody gets to the parish and  
599 then finds that this life at the parish is hard and then the material that I have cannot help  
600 me in this life that I got from the seminary.
- 601 J: So in some ways the material and the real job of a pastor are not matching well.
- 602 P: Yes.
- 603 J: So, Ntate Peter, have you been able to participate in field education?
- 604 P: Yes, I have been.
- 605 J: Did the things you experienced there match the things that you heard at the seminary?
- 606 P: Some of them matched. Some did not match. Because I experienced that some things just  
607 want a person maybe to work them for himself or herself without maybe using the  
608 knowledge that he got from the seminary because some now absolutely stray from what  
609 one learned from the seminary, yeah.
- 610 J: Do you think that the field education year connects well with the seminary program?
- 611 P: *[pause]* *[sigh]* I don't think so. No, I don't think.
- 612 J: Why do you say that?
- 613 P: *[pause]* *[sigh]* *[extremely long pause]* I *[pause]* Could you please repeat your question?

- 614 J: I asked if you think that the field education year fits well with the seminary program. And  
615 then you said that you don't think so.
- 616 P: Yes.
- 617 J: And then I asked why – why to you say that?
- 618 P: Because most of the things that I experienced at the field education – most of them are  
619 different from what I get from the seminary – what I learned from the seminary. Because I  
620 – for an example, I thought that when I went to the field education maybe I would maybe  
621 with the knowledge that I had or the books that I use I would use them in some areas but it  
622 seems that they were not helpful some of them, yes.
- 623 J: So it may be that the seminary and the field education pastors could coordinate better...
- 624 P: Yes.
- 625 J: ... so that we're working towards a program that works better.
- 626 P: Yes.
- 627 J: OK. Alright. And now that you've had field education, are the courses that you're taking  
628 allowing you to use your experiences from field education?
- 629 P: The courses that I'm taking now?
- 630 J: Yes.
- 631 P: No.
- 632 J: No?
- 633 P: No.
- 634 J: So they're not – they're not combining together to help to educate you...
- 635 P: No.
- 636 J: ...in wholeness?
- 637 P: No.
- 638 J: Do you think they should?
- 639 P: I think they should. Because when I'll be leaving to the parish so if maybe they are not  
640 connecting, I think it is not going to be easy for me to work with the parish.
- 641 J: Mmm...
- 642 P: Yeah.
- 643 J: Well, I'd like to ask just about two more subjects... I really appreciate your time, Ntate  
644 Peter. One is poverty.
- 645 P: Yes.
- 646 J: You mentioned earlier that one of the things that would be nice is if you could learn  
647 agriculture and some other things to help the people to learn to use their own hands. Do  
648 you think the church is doing enough to address the needs of the poor people?
- 649 P: I don't think it's doing enough, sir.
- 650 J: How about the seminary? What is the seminary doing that's training pastors to deal with  
651 poor people in the church?
- 652 P: I don't think there is any training to deal with the poor people at the church from the  
653 seminary. I don't think there is training for that. We are just trained for maybe leading the  
654 people – not considering the situations in which they are.

- 655 J: Can you lead people without considering the situations in which they are?
- 656 P: I don't think I can. I don't think I can. Because now at the seminary I think the seminary is  
657 in light of what is happening in the country of Lesotho now. That poverty is ruining the  
658 country and if the seminary doesn't maybe offer maybe courses that can help maybe to a  
659 pastor to go and help those people, I don't think it can do.
- 660 J: Mmm...
- 661 P: Yes.
- 662 J: So...
- 663 P: The seminary offers the courses that maybe are, maybe that are helpful but are not going to  
664 be helpful to other people outside, yes.
- 665 J: I see.
- 666 P: Yes.
- 667 J: So the courses that are helpful only while you're in the seminary – once you go outside,  
668 they don't become helpful any more.
- 669 P: I think they don't become helpful any more really. Because people are experiencing a hard  
670 life outside so it's not good – it's good if one comes from the seminary with new ideas for  
671 helping such people, not just for preaching to them, "God wants this from you and that and  
672 that and that." See these people are dying from poverty so without helping them to get out  
673 from poverty I don't think it's helpful.
- 674 J: Interesting you said, "Preaching to them 'God wants this from you.'"
- 675 P: Yes.
- 676 J: Are those the kinds of things that you're learning to preach: what God wants from people?
- 677 P: Yes, that is the example of what we preach because God wants people to love one another  
678 and people do not love. So that is the example that I can give, yeah. But people are  
679 hungry and then those who have things to help them, they don't help them so it's not easy  
680 for hungry people to love such people because they don't help them while they are in need.
- 681 J: I see.
- 682 P: Yeah.
- 683 J: In fact, I've forgotten how to say it in Sesotho but there's a proverb that says, "A hungry  
684 stomach has – an empty stomach has no ears." Right, Something like that.
- 685 P: Yes.
- 686 J: So and maybe you're sharing that same kind of a thing.
- 687 P: Yes.
- 688 J: Well, I want to ask a question and then a little more about HIV and AIDS. But first, this is  
689 the mission statement of the seminary: Morija Theological Seminary exists to provide  
690 students with Biblical and theological education to enable them to fully participate in the  
691 continuing ministry of our Lord Jesus Christ. Do you feel like the seminary has prepared  
692 you Biblically and theologically to fully participate in the continuing ministry of our Lord  
693 Jesus Christ?
- 694 P: Not enough.
- 695 J: Not enough.
- 696 P: Yes, not enough.
- 697 J: OK, so some has happened but you wish more – in the ways that you've told me.

- 698 P: Yes.
- 699 J: OK.
- 700 P: Yes.
- 701 J: Well, Ntate, have you taken any courses on HIV and AIDS?
- 702 P: Yes, I have taken them, yes.
- 703 J: OK, do you think that this is important part of the seminary education?
- 704 P: I think it is a very important part though up to now it's not clear to me as to how maybe to  
705 preach to people outside, more especially people who are suffering from HIV and AIDS,  
706 so yes it hasn't helped me enough to maybe to be able to preach to them so... but that is a  
707 very important course.
- 708 J: I see.
- 709 P: Yes.
- 710 J: So it sounds like you're saying it's good to have that information...
- 711 P: Yes...
- 712 J: ...but you need practical skills that you can use in the parish.
- 713 P: Yes.
- 714 J: Is HIV and AIDS openly discussed by all of the lecturers in their classes?
- 715 P: No, not openly but most lecturers just lecture on what they – on their courses, not, maybe  
716 especially, not on the HIV / AIDS.
- 717 J: You mentioned preaching...
- 718 P: Yes.
- 719 J: ...and I'm guessing there are many other areas...
- 720 P: Yes.
- 721 J: ...where it would be nice – would you like it if the lecturers of those different areas could  
722 help you to understand how to do their area with regard to HIV and AIDS?
- 723 P: Yes. I would like that.
- 724 J: I see.
- 725 P: Yes.
- 726 J: Alright. Well, Ntate Peter, you've shared so many things with me. I really appreciate it. I  
727 want to know, is there anything else, Ntate Peter, that you'd like to share?
- 728 P: Yes, there is something that I would like to share. This issue of maybe educating pastors –  
729 I've noticed that the L.E.C. is reluctant maybe to educate the pastors after they have left  
730 the seminary so that is one of the things that I would like to share with you – that the  
731 church should see to it that as soon as pastors leave the seminary, if they are pastors who  
732 can do well in their studies, they should be educated more, yes.
- 733 J: So you mean like with Bachelor's degrees and Master's degrees and PhDs, etc.
- 734 P: Yes, I mean that.
- 735 J: Alright.
- 736 P: Yes.
- 737 J: Does it seem like very many L.E.C. pastors have been educated more?

- 738 P: Not many of them.
- 739 J: Not many.
- 740 P: Yes, few.
- 741 J: I have also been thinking, you know, in the entire L.E.C. if you look at every pastor in the  
742 L.E.C., only one has a doctoral degree.
- 743 P: Yes, ???
- 744 J: And maybe less than 10 have a Master's degree.
- 745 P: Yes.
- 746 J: And if you look back even 20 or 30 years the same is true.
- 747 P: Yes.
- 748 J: So that seems small.
- 749 P: Small, really.
- 750 J: Maybe even because Morija has been called what? – selibeng sa thuto (*wellspring of*  
751 *education*).
- 752 P: Yes.
- 753 J: And yet we come from this spring of education and then it stops.
- 754 P: Yeah, it stops.
- 755 J: It stops... alright...
- 756 P: The education that we get from the seminary is not enough as I ???
- 757 J: Mmm...
- 758 P: It's not enough.
- 759 J: Maybe it can serve as a beginning.
- 760 P: Yeah, as a beginning, yes.
- 761 J: Yes, I see.
- 762 P: Yes.
- 763 J: Ntate Peter, thank you very much.
- 764 P: Thank you, Ntate.
- 765 J: And this will end our interview.

- 1 J: I'm here with Lerato. Lerato, you are a student here at Morija Theological Seminary, is  
2 that correct?
- 3 L: Yes.
- 4 J: As I told you before we turned the recorder on I'm asking your permission to have an  
5 interview with you about your life here at the seminary as a student. I'm going to be  
6 asking you a number of questions and our conversation is being recorded on this digital  
7 device. As I mentioned before, this is for research that I'm doing on seminary education  
8 and theological education in the L.E.C. and it's also for a PhD at the University of  
9 KwaZulu Natal. This recording will not be shared with anyone; it will only be for my  
10 personal use to type transcripts. I will never tell anyone your name other than that you are  
11 Lerato. After this interview I will take this recording home and I will type it and I will  
12 bring the transcripts of our conversation back to you at which time I will ask you to review  
13 them and if you feel that they're an adequate representation of our conversation together  
14 then I'll ask you to sign a document saying, "Yes this is a true representation of our  
15 interview." That document will be the only thing that connects your actual name with the  
16 name we're using today but I will not share that with anyone. That will be available only  
17 to the ethics committee at the University of KwaZulu Natal and will never be made  
18 available to any member of the L.E.C. for any purpose. Do I have your permission to  
19 continue?
- 20 L: I agree.
- 21 J: Thank you. Now, Lerato, if at any time during this interview you feel uncomfortable with  
22 the questions or you would like to stop or you would like me to turn off the recording  
23 device, just say so and I will do that, is that alright?
- 24 L: Understood.
- 25 J: Also, as I said I will be using this information as part of a thesis for the University of  
26 KwaZulu Natal. I may also write articles that may include information but, again, will not  
27 be including your entire interview transcript and will only be using the name of Lerato.  
28 Sometimes when publications occur there might be money available for the writer of an  
29 article. I'm not offering to share any money with you in exchange for this interview. Do  
30 you understand that?
- 31 L: I understand.
- 32 J: And do you accept that?
- 33 L: I accept it.
- 34 J: OK, wonderful. Thank you very much for agreeing to this interview. Well, when I gave  
35 student questionnaires as you remember, there were a number of different questions  
36 around six different topics. The first one had to do with campus life and general course of  
37 study and there are a few questions that I want to follow-up on. One is this: Do you feel  
38 that seminary has been what you expected it to be before you came to the seminary?
- 39 L: Not really.
- 40 J: Why do you say that?
- 41 L: Before I came to the seminary, I went for counselling with my pastor. He did told me  
42 things that I might see at the seminary but things are much clearer when you are inside the  
43 seminary so some of them were correct but I found out that it's much harder than what I  
44 thought.
- 45 J: When you say, "Much harder than what you thought," what kinds of things do you mean?

- 46 L: The method of the way things related to us is a little bit more difficult – for an example,  
47 when somebody has died from your family, you are not supposed to attend the funeral  
48 unless you explain to the satisfactory of the prefects.
- 49 J: And this was not made known to you before you came to the seminary.
- 50 L: No, it was not.
- 51 J: And how do you feel about that? Does it seem to be a good way to live together at the  
52 seminary?
- 53 L: No, it's not a good way. Because the position is that some of us are helped by those  
54 relatives but if we can't attend important functions at our homes, it makes life a little bit  
55 harder for us.
- 56 J: And is it important as Basotho to attend funerals of relatives?
- 57 L: Yes, it's very important.
- 58 J: So I'm wondering, and maybe you don't know the answer to this, but do the prefects ever  
59 share with you why they've made this rule?
- 60 L: You know the prefects depends from the [tradition of oral information] people who are at  
61 the council because some may be understanding but others are maybe ignorant and they  
62 will just utter the words that "we are not going to let you go" without any further  
63 explanation.
- 64 J: What role does the administration – the director and the board of the school - play in this  
65 sort of thing?
- 66 L: I cannot say anything about the board because I don't even know how it functions. I have  
67 never had a chance to see them. We only saw them when we did the, the, the – what do  
68 you call it? - orientation course, other than that we have never met them. And the director  
69 is much more – is a little bit strict than what we will have expected from the kind of the  
70 seminary that we are involved with.
- 71 J: What would you have expected from the kind of seminary that we're involved with?
- 72 L: A normal procedures is that for the first year students – or for the first year newcomers –  
73 you may expect that when you get the confirmation letter to attend the seminary, you think  
74 that you might be given a list of things that you might need. When I came here with my  
75 family, we were never told about things that were needed. We were just told that there are  
76 houses to stay in. But we found to our horror that there were no curtains, there were no  
77 beds, there were no pots. So we had to start from scratch so it was a little bit difficult  
78 including the issue that there was no electricity the things that we had were using  
79 electricity.
- 80 J: And is it so now that here is no electricity in any of the student housing?
- 81 L: Yes, it is so.
- 82 J: I see. Were there other things that you had not expected when you arrived at the  
83 seminary?
- 84 L: Can you repeat your question again?
- 85 J: Yes, when you arrived at the seminary, were there other things that came as a surprise to  
86 you or that were unexpected about life here?
- 87 L: Yes, as a person, you might think that people who are students at the seminary, we have  
88 different life character but we find out that things are much worse than where we come  
89 from – that we students we do not have a love for each other. [This thing of scaring new  
90 students, fortunately, is no more.] There is that problem of not trusting anyone - you are

- 91 always looking behind you whether somebody is going to stab you behind. There is no  
92 trust.
- 93 J: No trust. And you said it's worse even than where you came from.
- 94 L: Yes.
- 95 J: You said somebody might stab you. I'm assuming you don't mean really stab you with a  
96 knife, but what kinds of things can somebody do to hurt you when you've placed your  
97 trust in them in this place?
- 98 L: Possibility is that a student can go to the director's office and he might tell him things that  
99 are confidential about you. And that sometimes may put the student at risk of being  
100 sometimes dispelled from the school.
- 101 J: I see, so, Lerato, these confidential kinds of things, are they things that a student may  
102 have done wrong to break the rules or is it just that students are informing the director  
103 about all kinds of things?
- 104 L: I think every person do some mistakes and we rely on each other to live and I think it's our  
105 mandate to help a person who is in trouble to see to it that he see the problem that he is in  
106 and we try to correct that, not to tell people or send a message that he can do things and we  
107 will not report but I think our most important thing is to help a student so that he might  
108 repent on the wrong things that he is doing and become a better person to serve the  
109 community. There are things which had happened concerning the students like making an  
110 abortion and people were in trouble so there are some things which are really bad but it  
111 depends on the merit of the case.
- 112 J: I see - so some of the things are very important to the people.
- 113 L: Yes.
- 114 J: How have you found the director to be? You mentioned people going to the director, how  
115 have you found him to be with regard to rules and with regard to confidentiality and caring  
116 for people at the seminary?
- 117 L: You know the director cannot be predicted, whether when you tell him something he's  
118 going to keep it confidential because you might talk something with him and he might say  
119 that in trust, it depends on the moods of the director whether you do something wrong he's  
120 going to say whatever he want to say or even embarrass you in front of other people.
- 121 J: So do you feel you can trust him?
- 122 L: Under circumstances, yes because I think in own capacity he can be trusted.
- 123 J: I see, but you never know what the mood might be.
- 124 L: Yes.
- 125 J: Well, while we're talking about the director, I'd like to ask about the lecturers and then  
126 we'll come back to some other things. Do you find that you can trust the lecturers to care  
127 about your well-being here at the seminary?
- 128 L: Yes, some of them are trustworthy but all the people have different personality but  
129 generally is – it could be helpful.
- 130 J: OK. Do you think that you experience a feeling of positive Christian community here at  
131 the seminary?
- 132 L: Not really, no.
- 133 J: And you've mentioned the fact that it's hard to trust each other and you've mentioned the  
134 fact that there's not a lot of love. Is there anything else that you would say about this  
135 community of people?

- 136 L: You know, there are many things which do happen that you find that - for an example,  
137 there are students who are single who would be involved with a married man of the village  
138 and that will obviously disgrace the school and we did have the students who are not part  
139 of the school now that were involved with nurses of the near hospital and as the result of  
140 what happened then the students are not allowed to go out as usual to maybe visit the  
141 hospital so there is that thing. We do visit but we know that if there is something wrong  
142 we are in trouble so there is no freedom at all.
- 143 J: No freedom at all – can you visit other places besides the hospital?
- 144 L: Yes, we can visit other places but with the permission, of course, of the prefects.
- 145 J: I see, OK. Well, , do you feel that you are honoured and respected by the other members  
146 of the campus community?
- 147 L: Noooo.
- 148 J: No, and do you honour and respect the other members?
- 149 L: I think it's difficult to comment – a person to comment for - about himself but I think I do  
150 try.
- 151 J: You do try... Do you think the other students are trying in their own ways?
- 152 L: Yes, some are - some are trying but others really they don't care, especially those who are  
153 the upper classes.
- 154 J: Why do you think the upper classes are the ones who seem not to care?
- 155 L: The problem could be the seniority, of the person thinking that I've been to the school for  
156 longer years than you and the problem especially from the TS students that I have seen is  
157 that when they come from internship there are a lot of influence that they come with  
158 maybe they have been doctored by the pastors who they were with so they always bring a  
159 lot of problems like not wanting to attend the worship.
- 160 J: And you've mentioned worship now, do you find worship meaningful here at the  
161 seminary?
- 162 L: I think it can work in two ways but although I cannot assume for the other one. You  
163 know, to be taught and understand what you are taught sometimes the method that can be  
164 used are not the method that a person can be happy with but the goal sometimes will be to  
165 make a better person out of those methods. But when they are implemented I think there  
166 is a little bit of respect for a person about how he or she is feeling so I think in a way the  
167 way we are taught it does help because you can't teach a person how to drive a car and be  
168 nice to him all the time, it may spend a much longer time than what you had supposed to  
169 spend but I think sometimes things get careless and people are hurt in the worship and end  
170 up not worshipping any more, just following the instructions
- 171 J: What methods do you mean?
- 172 L: There are things that when a person is not reading the Bible as it is, the congregation is  
173 going to make a noise just to make him know that he is not reading what he is supposed to  
174 read and the announcer is also going to be interrupted if he is not using the seminary  
175 Sesotho, because there is seminary Sesotho. And he's going to be interrupted and if there  
176 are mistakes the whole people who were involved in the leading of the service will be told  
177 to repeat the service. Sometimes it may take up to one month.
- 178 J: One month, as a punishment for not behaving well or not performing well in worship.
- 179 L: Yes.
- 180 J: What is seminary Sesotho?

- 181 L: Seminary Sesotho is the Sesotho that is more different from the South African one. The  
182 South African one is the one that will be Sesotho that is diluted with the other languages  
183 and also the Lesotho Sesotho is a little bit different to the one that the seminary uses so  
184 there are always quarrels about the Sesotho words that are used. So there is a Sesotho  
185 language that is spoken at the seminary that cannot be found outside the seminary.
- 186 J: Hmm... you mention this method of disciplining students during the seminary, and I guess  
187 discipline may be my own word but during the worship – whose method is this? Where  
188 does this come from?
- 189 L: Mostly you find that the director is leading this kind of method by saying that the  
190 congregation is quiet while things are not done accordingly. He can even stand up during  
191 the worship and say that we are supposed to do these things because this is our learning  
192 prayer so he is the one who will even encourage students when they are not taking any  
193 action against what it seems like is wrong.
- 194 J: I see. So do you find just for you personally, Lerato, when you are in worship, are you  
195 focusing on God?
- 196 L: Not really - before the service starts, yes it's when I could find a space to be with God but  
197 when the service starts, it's back to check the mistakes.
- 198 J: And you feel like you're encouraged to do that by the director's method?
- 199 L: Yes.
- 200 J: I see. Well, let's move on and talk about courses. I'd like to know if you feel as if it's  
201 been helpful to study using the English language here at the seminary.
- 202 L: Yes I think it's useful because the world that we are living in now is the one that is using  
203 English and the pastor cannot do the work properly if he is not fluent in English.
- 204 J: OK, now I know that I've noticed some of the Basotho lecturers will also use Sesotho in  
205 their lectures. Is that so?
- 206 L: Yes it is.
- 207 J: Is that comfortable for you as well?
- 208 L: Yes it is also comfortable.
- 209 J: OK, good. Do you feel like you've had access to caring and confidential pastoral care  
210 while you've been here at the seminary?
- 211 L: Not really.
- 212 J: Have there been times when you feel it would have been important and you would have  
213 like to have had somebody that you could go to as a pastoral care giver?
- 214 L: Yes, because some of us are away from our parents for a long time and a person at the  
215 seminary might feel helped to make things much comfortable.
- 216 J: If the seminary could provide confidential, caring pastoral care in some way, could it be  
217 through a staff member like one of the lecturers or would it need to be somebody from  
218 outside the community of the seminary?
- 219 L: I think the issue relies on the personality because we do have some of our lecturers who  
220 are really helpful and confidential and understanding so I think a person from outside  
221 might help but not in a sense of the one who really lives with the student and can see how  
222 the student progressed in the class so I think the lecturers are more favourable for helping  
223 the students.
- 224 J: I see. Do you feel like you could go to lecturers now if you had a need for pastoral care?
- 225 L: Yes.

- 226 J: OK, good. Well, you've had courses during your time already here and you'll have some  
227 more courses in the rest of your education. As you think about the courses that you've  
228 had, are there some that have been specifically helpful as you look forward to being a  
229 pastor and if so, which kinds of courses were those?
- 230 L: Yes, there are some courses, in fact I think the courses that are offered by the seminary are  
231 all good because they are preparing the learners to be more useful in their service but some  
232 of the executions of the courses are a little bit confusing sometimes. If you take for an  
233 instance the issue of culture, really there is a confusing interpretations by our different  
234 lecturers because you find that some lecturers are more pro-culture yet others are against  
235 culture so it is a little bit more confusing because some are even saying that attending the  
236 mokete oa balimo is not a problem so others will say it is a no-go area so it's a little bit  
237 confusing for us students.
- 238 J: Now you've mentioned culture, and that's something that I want to talk about anyway so  
239 I'm going to ask you a few more questions about that. When you say culture, I'm  
240 assuming you mean Sesotho culture.
- 241 L: Yes.
- 242 J: You mentioned mokete oa balimo for instance, you mentioned that some lecturers have  
243 differing opinions on that – does the issue of culture come up often in your classes?
- 244 L: Yes, it often comes up and it seems like it's an endless topic.
- 245 J: Are students encouraged to ask questions in most of your courses?
- 246 L: Yes, absolutely they are encouraged.
- 247 J: And when you ask questions about culture – as you say it's a seemingly endless topic – do  
248 you feel like the other students are able to share honestly and are you able to share  
249 honestly?
- 250 L: No, I think culture is a very sensitive issue and there is no much disclosure from the  
251 students because these things are happening at our homes where we come from but we  
252 cannot say that our family had done this but we refer to another situation so it's a little bit  
253 sketchy this issue of culture.
- 254 J: So you really have to sometimes speak as if things are happening at your home that aren't  
255 happening at your home.
- 256 L: Yes.
- 257 J: OK, and does that change depending on whose classroom it is, which lecturer, or would it  
258 be sketchy because of the other students no matter who the lecturer is?
- 259 L: It's going to be sketchy depending on the lecturer who is in the class.
- 260 J: Mmm... now you mentioned that there may be some lecturers who say that mekete ea  
261 balimo are fine and others who would say no. I'm asking about the expatriate lecturers, of  
262 course I'm one, in the time that you've been here when you've had expatriate lecturers,  
263 does it seem like they've made an effort to learn about Sesotho culture?
- 264 L: Definitely. I think they are doing their utmost to be in line with or to know the Sesotho  
265 culture because they will even utter the words in Sesotho so that shows that they are very  
266 committed to talk about the topic with related insight information.
- 267 J: Do you have a specific class during the seminary course that speaks about ministry and  
268 culture?
- 269 L: Yes.
- 270 J: What course would that be?

- 271 L: That is ethics class.
- 272 J: OK, so that's covered some in ethics class, and then as you've mentioned it comes up in  
273 other classes as well.
- 274 L: Yes.
- 275 J: Would you appreciate more opportunity to talk about issues of culture during your  
276 seminary education?
- 277 L: Yes.
- 278 J: OK, you mentioned mekete ea balimo – there are some other elements of culture – and  
279 when we say culture – can I - moetlo?
- 280 L: Yes.
- 281 J: But these other customs, these other mekhoa, like circumcision, lebollo, and polygamy, are  
282 those the kinds of issues that also come up?
- 283 L: Yes.
- 284 J: Is it made clear to students what is the policy of the L.E.C. regarding these issues?
- 285 L: No.
- 286 J: OK, and do you wish that that could be clarified in a better way as you prepare?
- 287 L: Yes, I think it's very important for students to know especially when there are many  
288 disputes in our churches about issues pertaining the culture. [So that it may not left to  
289 individuals.]
- 290 J: OK. Well, with regard to the lectures that you attend here at the seminary, do the lecturers  
291 seem well-prepared?
- 292 L: They are trying but you could see that others are not really prepared because you may find  
293 that left to fetch some books from the library so I think that the lecturer if he is prepared  
294 that will not happen in a frequent time but it will happen some times but you will find that  
295 through that I think some lecturers come to class not well-prepared.
- 296 J: In general, do the lecturers seem to know their subjects well?
- 297 L: [pause] Uhhh... No, I don't think they know the subjects well.
- 298 J: Why do you say that?
- 299 L: If we take an example of Greek class, sometimes we end up not knowing really what we  
300 were learning so I think if we make an example of the Greek class it's not helpful for the  
301 students because now we are doing exegesis yet we haven't had a class for quite over a  
302 year.
- 303 J: And it sounds like you're suggesting maybe that's because the instructor doesn't know the  
304 subject as well as he or she should.
- 305 L: Yes, including the issue of commitment.
- 306 J: I see, alright. And other courses, do some lecturers seem to understand their subject  
307 matter well?
- 308 L: I think if we can make an example about the comparative class and church history, I think  
309 there are new problems concerning the lecturer we have now because sometimes he may  
310 read something and write notes yet without getting to the core of the lesson.
- 311 J: And this the church history and the comparative instructor for this academic year.
- 312 L: Yes.

- 313 J: I see, alright. Well, I'm going to move on and ask some other questions. When you  
314 become a pastor in the Lesotho Evangelical Church, when you think about the kinds of  
315 things that pastors do, do you feel that the courses that you're taking here at the seminary  
316 will prepare you well for the kinds of things pastors need to do?
- 317 L: No, I don't think so because it seems like the seminary hasn't tried to make a research  
318 concerning the Lesotho Evangelical Church because when we talk about Lesotho  
319 Evangelical Church it's not really about Lesotho but South Africa as well so it seems like  
320 the topics that are taught here at the seminary are only limited to Lesotho so and  
321 sometimes can be adapted to other countries so I think they are not quite well with the  
322 current world. It's only based for Lesotho ministry.
- 323 J: I see. Do you feel as if the seminary has given you a Biblical and theological education  
324 that's going to enable you to fully participate in the continuing ministry of our Lord Jesus  
325 Christ?
- 326 L: Yes, I think on that one I am 100% sure that it's doing what it can.
- 327 J: Could it do more?
- 328 L: Yes.
- 329 J: OK, so there's room for growth and change at the seminary.
- 330 L: Yes.
- 331 J: Would you like it if the seminary could offer a Bachelor's Degree qualification?
- 332 L: Yes, I think it should give the degree because it will be in line with the major institutions  
333 and we can't just have a course that will be for five years for the ministry and yet they are  
334 getting a diploma. You might find it difficult to find entry to other universities if the  
335 person want to further his or her studies.
- 336 J: Do you feel as if the lecturers here at the seminary have a clear understanding of the life  
337 and needs of the church parishes?
- 338 L: Yes, the lecturers that we have, most of them come from the parishes, have the parish  
339 experience except the one lecturer that we have who it seems like he has never to been the  
340 minister of any parish.
- 341 J: OK, thank you. I've got a few more questions on some other topics. We've spoken about  
342 culture already. One of the things I'd like to ask about culture before we move on is  
343 whether the courses that you have on pastoral care seem to acknowledge culture and talk  
344 about the ways that culture's integrated in the context of the parish. Can you say anything  
345 about that?
- 346 L: Yes, the pastoral care that we get the lessons to do really – are more African context and  
347 try to help us with different situations maybe and around Europe and other parts of the  
348 world so really we do have feeling – that we may talk about the spirits and the healing and  
349 how to care for a parish and so I think that it's very related to what we might expect when  
350 we enter into the ministry.
- 351 J: OK, I'd like to ask some questions about poverty. Do you think that there are members of  
352 parishes in the L.E.C. who experience poverty?
- 353 L: Yes, poverty is, in fact is, synonymous with the Lesotho Evangelical Church.
- 354 J: Synonymous with it – so it's an important issue for you?
- 355 L: Yes.
- 356 J: What do you think the seminary is doing to help you to be prepared to address the issues  
357 of poverty when you become a pastor?

- 358 L: I don't think that the seminary is doing much to equip pastors to be visionary pastors who  
 359 can see the method of improving life where they are going to minister so I think the  
 360 seminary needs to do more research, maybe to acknowledge the students who may come  
 361 with a different expertise maybe like building to see what kind of improvement they can  
 362 make on them and so that they might add really to the parishes that they may live in.  
 363 Because otherwise I see there is a problem of just the church like sucking the blood of the  
 364 already dying community.
- 365 J: You said "sucking the blood" so that sounds derogative. Do you think there are places  
 366 where the church is actually hurting the community?
- 367 L: Yes, I think the church is hurting the community when it comes to the collection of the  
 368 central fund because, I admit that the church needs the money to further its mission in the  
 369 world but I think that the method that are in place now really do not help to the situation  
 370 because people are only visited to be reminded about the contribution that they are  
 371 supposed to give. The Word – it seems like the Word of God it seems like is taking a  
 372 second – it doesn't – it's not first important thing to be taught. It's money, then the Word.  
 373 It seems like you give the money, we tell you about the word of God so that is not the way.
- 374 J: Is that method being taught here in the seminary as well?
- 375 L: I don't know because there are classes which are – we do have lecturers but not the  
 376 permanent one, those from the general treasurer of the church, who take certain classes for  
 377 that kind of lecturing, so I think it's where they are told that if you are not bringing the  
 378 money and then you are doomed in your ministry.
- 379 J: Doomed? How do you mean doomed?
- 380 L: It seems like although the church does not want to admit that it's using a commission, the  
 381 real - the fact is that ministers are starving in the parish because some pastors do not bring  
 382 the money that are required. Can make an example of a minister who has just graduated  
 383 from the school. There are these scale of money that they are supposed to bring at the end  
 384 of the year and he brought the money. I think it was even three months to four months  
 385 before the cut date and then he was supposed to be given a salary – although they will say  
 386 that it's not a salary – but I'll say the salary pertaining that was from three months, he had  
 387 not been paid for three months. He was told that there is no money, when he tried to say  
 388 that I have done my duty, I brought the money, they said no it was for other purposes so  
 389 the pastor was crying like a baby so I think that is not the way that the church want to  
 390 function.
- 391 J: So, this affects pastors so much that the pastor can even cry?
- 392 L: Yes, the pastor, I think they did their utmost to bring the money and they say the issue of  
 393 money is not even - he cannot find consolation from the fact that he is the servant of God,  
 394 so the issue of money it's the most important because really we are living in the world and  
 395 we do have the families that we need to look after.
- 396 J: It seems like it must be a very strong struggle if a pastor, I'm guessing maybe this is even  
 397 a male pastor, can cry in a country where people say "monna ke nku ha a lle" so I mean  
 398 it's a big deal for a man to weep in front of other people, isn't it?
- 399 L: Yes, in Sesotho when a man cries we know that things are really hard.
- 400 J: Hmm... You mentioned earlier that the church needs money for its mission in the world.  
 401 What is the mission in the world of the Lesotho Evangelical Church?
- 402 L: I think the mission of the church hasn't changed from the apostolic mission that the  
 403 proclaiming the Word of God among the nations and people are born and we need the  
 404 church among the nations to continue to say the same mission – the same ways because it  
 405 seems like we are consumed by the moving world and I think the church still need to find

- 406 means to enter to the homes of people and meet them and tell them about the son Jesus  
407 Christ.
- 408 J: Is the Lesotho Evangelical Church doing a good job of this mission?  
409 Not really, no.
- 410 J: What kinds of things do you think might help?
- 411 L: I think if - because I cannot say the structure that the church, that the L.E.C. is using is not  
412 correct but the problem lies with the persons who are in charge of those positions so I will  
413 say that the problems lies with us ministers whether we are honest people or we are just  
414 looking after our interests.
- 415 J: And do you feel that there are some pastors who are just looking after their own interests?  
416 L: Yes.
- 417 J: Is it possible that some graduates from this seminary will also look after their own  
418 interests?
- 419 L: Yes, it's likely.
- 420 J: And I'm asking you, even Lerato, is it possible that even you will look after your own  
421 interests?
- 422 L: No, I think it lies with a person. We are all given freedom by God to choose the life that  
423 we are going to lead but in my convictions that I am going to try my utmost to do what is  
424 correct.
- 425 J: Thank you. I want to ask a few questions also about HIV and AIDS. Have you had  
426 courses or seminars or information about HIV and AIDS since you've been here at the  
427 seminary?
- 428 L: Yes, we do have ones.
- 429 J: And do you think that that's something that's important to study at a seminary?
- 430 L: Yes, I think the seminary made a good move by introducing the courses concerning the  
431 HIV and AIDS because when we look at the - in our classes at the church history, we find  
432 that the pastors who were involved in the ministry, they were very learned men who had  
433 many information and not about theological issues only but in social issues. We did find  
434 people who had - who were doctors, medicine doctors - and those who were builders and  
435 those who introduced the printing so it means they were very learned men so the one that  
436 we find ourself in, we do not even know the simple issues about HIV and AIDS - the  
437 issues of white cells and, white cells and other things that are related, the CD4s so those  
438 things, I think they do help pastors to become more mobile when they are dealing with  
439 these issues at their community so I think they are very helpful those courses that we do  
440 concerning HIV and AIDS.
- 441 J: Do you find the lecturers outside of the HIV and AIDS courses, are they open to talking  
442 about HIV and AIDS in their classes or on campus?
- 443 L: Yes, they are open but I think it brings more message if the lecturers if possible could do  
444 more by being open to say that my sister or the one of my close relative has this thing. So  
445 I think that might help even us students to be open about the issues of AIDS because the  
446 way that we are behaving now it seems like we are in an encircled enclosure where we are  
447 not affected by AIDS but in fact the issue is that we are infected and many people or many  
448 of us are dying of this disease our relatives so I think if we could be much open starting off  
449 with our lecturers and we students, I think we could do much more.
- 450 J: Would you like to see more education about HIV and AIDS at the seminary?  
451 L: Definitely, yes.

- 452 J: OK, well I've just got a couple of more questions, Lerato. One is: as you look forward to  
453 becoming a minister in the Lesotho Evangelical Church, and eventually an ordained  
454 minister, what is ministry for you - what would it mean to be a minister in the Lesotho  
455 Evangelical Church?
- 456 L: I think the ministry is more about telling people about things that happened at the Palestine  
457 where God really revealed Himself to us through his son Jesus Christ. And we need, we as  
458 pastors to really show the way by speaking the words that really present God and His son  
459 and our actions, our style of living should really show the people that although we are  
460 living with them but really we are the messengers and the most important part is that the  
461 reverend or the minister should be more lovely towards his congregation by, for an  
462 example, we do have Sunday Schools in our churches and it seems like we pastors or the  
463 pastors that we do have do not care about what really happens at the Sunday School and  
464 they do not give a counselling to maybe the parents to say that you need to take care of  
465 your children and the church help with the upbringing of the child so that when there is  
466 time to make choice they should make informed choices so that the church at the end  
467 might produce its own doctors and its own professional people that might make an impact  
468 in the society at large. So at the current, it seems like the church is just a passenger, it  
469 doesn't mean anything to people like it's just like person registering so when he dies or  
470 she dies he might be buried with dignity concerning the presence of the church at his or  
471 her funeral.
- 472 J: You mentioned Sunday School, and that made me think about other Christian education –  
473 are you learning here at the seminary to study the Bible with your parishioners?
- 474 L: No.
- 475 J: Do you know of many L.E.C. pastors who do Bible study with their parishioners?
- 476 L: No.
- 477 J: And what do you think about that? Do you think it might be helpful to do Bible study with  
478 the church people?
- 479 L: I think that Bible study is very good to do because after all we are an evangelical church  
480 and our teachings is based on the Bible so it is very important for the pastor to have time  
481 with his parishioners just to let parishioners to see or talk about things that might happen  
482 because we do have many churches now that teach a different doctrine than the church is  
483 teaching so I think by having those kind of discussions might help parishioners to be more  
484 informed about their belief.
- 485 J: So why do you think Bible study isn't happening in the churches and why do you think it's  
486 not being taught here at the seminary?
- 487 L: Um, the problem I think it lies with the pastor trying to hide things because there are many  
488 things that are happening at the church that are not Biblical. For an example, you find that  
489 when people are coming to baptize their children or coming to be confirmed there are  
490 many things that are supposed to be brought like money, like food, so those kind of things  
491 are not Biblical because if a parishioner knows that when a person is baptized there is no  
492 need for a certain money I think a pastor will get in trouble so by not having this kind of  
493 classes, I think it is to limit the knowledge of the parishioners. [Interviewee addition: "We  
494 do have a Bible study at the seminary for this academic year (2005-2006) being Biblical  
495 Theology.]
- 496 J: Hmm, how about during preaching in the parishes, certainly the parishioners must be  
497 exposed to the Bible during that time, or are they?
- 498 L: No, it's unlikely. The sermons that are taught are the one that will leave the parishioners  
499 baffled because the sermon will be irrelevant to the situations and it might be specific only  
500 when it comes to respect, money and other things that are not important to the community.

- 501 J: Is that also being taught here in the preaching classes?
- 502 L: Yes, I think in a sense there is no distinctions to me that a student should be more to the  
503 situation as they should. I think really the seminary is not making a clear point on that  
504 one.
- 505 J: I see. Well, Lerato, you've shared so much with me. I just want to ask two things, one  
506 is: are you looking forward to being a pastor in this L.E.C. church?
- 507 L: Yes.
- 508 J: Why?
- 509 L: I think the L.E.C. is very church that if a person can look at its mission, it's ahead of other  
510 churches because the freedom that it teaches is the one that makes it different because it  
511 tell that we are just the messengers and God is the one that we are trying to direct the  
512 people to, not to rule the life of people so I think there is a freedom in the church than  
513 other denominations.
- 514 J: That surprises me that you would talk about freedom because you've described the  
515 seminary as not a very free place and you've also described the congregations as places  
516 where the parishioners aren't told the truth about the Bible and they're only told what they  
517 must do and only told to be respectful - it surprises me, do you see how I might be  
518 surprised to hear you say freedom?
- 519 L: Yes, but I think all of us when we are doing the uninformed decisions we are always trying  
520 to reach the goal of freedom so I think the issue is that how do we define freedom.
- 521 J: How do you define freedom?
- 522 L: For me freedom is when a person can be given a chance to know things that do happen so  
523 that when he makes a decision it should be informed one. If we take an example a person  
524 can be infected by HIV and AIDS but if he is given a chance to be explained to about what  
525 is HIV and AIDS, about how it is acquired and what are the consequences of that. I think  
526 a person can be in a good position to either avoid the things that might put him in a  
527 problem or he can choose to say, "I have been told about this but I'm going to do it  
528 anyway." So I think freedom is when a person really is informed and then he can make his  
529 own decision but not to be compelled to.
- 530 J: And are you saying that in the L.E.C. you believe people are well informed and  
531 encouraged to make their own decisions?
- 532 L: No, that is not the situation. It seems like although we are evangelical we have the  
533 tendency of Catholicism. Like to make an example about, there is the burning issue of the  
534 Mophato Oa Morija where there is a case between the church and Mophato Oa Morija and  
535 parishioners made an appeal in their report to say that concerning when they went to  
536 Seboka to tell their candidates to say, "Take our concern that we are asking the Seboka to  
537 call off the case and come to the table with the Mophato oa Morija and solve the issues."  
538 And I was surprised when the answer came saying that Seboka said that – in fact I think it  
539 was the committee of, the executive committee of Seboka - saying that the case is in the  
540 court and that is the end of the matter. So it seems like the representative are no longer  
541 taking heed of the one who elected them because I think even if they had a reason they  
542 should have really said the reasons so that the church or parishioners may see agree or  
543 disagree with.
- 544 J: Mmm... So this doesn't really sound like an atmosphere of freedom to me. Is it possible  
545 that you're looking forward to trying to bring some freedom in your ministry?
- 546 L: Yes, but I think it will need dedication and self-sacrifice because there are people who are  
547 always afraid of change. I think the L.E.C. problem really is the one that is typical of  
548 African people or it's just that the democracy has not been practiced at the very long time

549 because there was a commission of inquiry that was made, I think it was in late '80s,  
550 where it can suggest that some of the reforms that were needed to take place after the  
551 commission – the commissioners interviewed the L.E.C. members and when a person  
552 learns what the findings were – they were very clear and honest but because the many  
553 people in the executive or in the hierarchy were going to be left out of the  
554 recommendations made by the commission, it was put aside and the findings were never  
555 made public. So I think that is the problem that the L.E.C. has not fixed. Even at now I  
556 think even if we can find the life of the church we can be told I think the L.E.C. now is in  
557 danger than before.

558 J: This commission of inquiry that you mention, is that the one that published the document  
559 "Instruments of God's Peace"?

560 L: Yes, that's the one.

561 J: OK, thank you. Well, Lerato, is there anything else that you would like to share before we  
562 finish about the seminary, its educational mission or ministry in the L.E.C. from your  
563 perspective?

564 L: Yes, I think there are things that can be improved at the seminary if the church can – or the  
565 leaders, those who are in strong positions, I don't know if I can put it [*unclear*] because it  
566 seems that there are two groups in the church you are either on this side or this side so  
567 there our problem it seems like the current leadership of the church is not in line with the  
568 seminary. So I think the things that could have improved the life of the seminary are held  
569 back because some people do not want some people so I think that is the problem that need  
570 to be rectified that if you are given a position you are not supposed to abuse the positions  
571 that you are supposed to execute. I am saying this because you find that the person may  
572 withheld something that might be useful for the advancement of the church. I don't mind  
573 if a person doesn't want to borrow somebody salt, yes that he bought with his money but  
574 when he is using the resources of the church for his own benefit I think that it's not good.  
575 The other thing is this issue of Republic and Lesotho, I think the L.E.C. should try to fix  
576 things so that they should, maybe students from the Republic should be allowed to study at  
577 the Republic because the conditions from Republic and Lesotho are really different and it  
578 might be difficult for the students from Republic to want to learn here at Lesotho. So I  
579 think the L.E.C. is still growing. Otherwise if these things are not attended to we are still  
580 going to have many splits in our church.

581 J: OK, Lerato, thank you very much for this time. As I mentioned before, this recording  
582 will be used by myself only. I will type transcripts and bring them to you for your  
583 approval and at that time then I will keep the only information that connects your actual  
584 name with "Lerato." Do you have any questions for me before we finish?

585 L: No, I do not have one but I thank you for giving me the opportunity to air my views.

586 J: Thank you very much for sharing them. Alright, we'll turn off the recorder now.

- 1 J: I'm here with Ntate Nocks who's going to speak to me about Morija Theological Seminary  
2 and theological education in the L.E.C.. This is a student interview. Ntate Nocks, as I've  
3 shared with you, this is an interview that's being conducted as part of research of  
4 theological education in the Lesotho Evangelical Church. I'm interviewing and providing  
5 questionnaires to lay people, students, pastors, administrators, lecturers, and executive  
6 committee members in the L.E.C.. As I shared with you, we are recording this in a digital  
7 device and you have received the consent form that you have signed. Is it still OK for me  
8 to record this interview, Ntate Nocks?
- 9 N: Yes, it's OK.
- 10 J: Thank you. If at any time during this interview, you don't want to continue or you want  
11 me to turn this off, please tell me and I will do so immediately. Is that OK?
- 12 N: OK, it's OK.
- 13 J: Remember, Ntate Nocks is the only name we'll be using for you. When we finish this I'll  
14 type a transcript of it and, as you shared with me, only I will type the transcript. I will not  
15 let my wife or anybody listen to this and when I'm finished, I will bring this to you,  
16 probably secretly or in an unmarked envelope for you to read over and I will ask you to  
17 confirm that this is a true transcript of the interview that we've had today. Are you still  
18 willing to be interviewed?
- 19 N: Yeah, I will be so thankful if we could do that.
- 20 J: I will and please remember that if you're able, please be as honest as you can be about the  
21 questions that I ask you so that we can have good research results. This interview is about  
22 to begin. Here we go. Ntate Nocks, as you know, I've been giving questionnaires to  
23 people and asking questions about theological education in the L.E.C. and some questions  
24 have arisen that I want more clarity on. So I'd like to ask you about several things. One is:  
25 has it been good for you or helpful for you to live here on campus while you've been a  
26 student at the seminary?
- 27 N: Yes. Yes, positively, it has been so good to me.
- 28 J: OK. Why would you say that?
- 29 N: Because, you know, not so many seminaries invite students together with their wives or  
30 their whole families. It is true that there are some difficulties maybe regarding money, it's  
31 not that sufficient, but due to the fact that up to now I saw and realized that my family is  
32 surviving with two children and the wife. I really find it helpful to me, yes.
- 33 J: Good, thank you. I'm also wondering was the seminary what you expected it to be before  
34 you came? When you arrived at seminary, did you find that things were as you expected  
35 them to be on campus life?
- 36 N: Not at all, not at all, Ntate. Because I did not think that I could do as many subjects as I'm  
37 doing now and I just took it for granted that I would just do a few subjects. But, to my  
38 surprise, when I arrived here I found that there were so many theological subjects that I  
39 have to do.
- 40 J: And when you found that out, were you happy or dismayed? How did you feel about so  
41 many subjects?
- 42 N: So-so.
- 43 J: So-so.
- 44 N: I would say 'so-so' because I like to get educated particularly I can talk of my call, that it  
45 was the one that pushed me to do this so learning was also some part of my – I don't know  
46 what suitable word to use – but I'm saying that I was happy that I was coming to learn

- 47 theology which is the Word of God. Yes, my intention to come to the seminary was to  
48 learn the Word of God so I didn't care more about how many subjects I was going to do  
49 and, but problems I am going to face. Yes, Ntate Jeff.
- 50 J: And were there other elements of campus life that you had not expected before you  
51 arrived?
- 52 N: I beg your pardon.
- 53 J: How about the rest of living on campus? Were there any other surprises or any other  
54 things that you had not expected?
- 55 N: Yeah, probably, yes, although they were not so many, although they were not so many  
56 because at first when I arrived at the seminary, I had found that there were some things that  
57 were done to us by the students who were, who arrived first, who arrived before we could  
58 do it. They did those things, those funny things to us so much that one could even think of  
59 going back home. But it was in the first days of our arrival at the seminary whereby they  
60 were giving us, were they giving or were they frightening us with what we call the likoko.
- 61 J: Likoko.
- 62 N: Likoko. I don't know the English name for that but they would just come to us at night  
63 and do those things that were so terribly – it seems that they were attacking with spears and  
64 sledges and all of those. So that is the only thing that I can mention in my life. Um, the  
65 other thing that I can say, if it would be answering your question, is that there has never  
66 been any peace to me in the first days of my arrival here because, you know, the students  
67 here were always, or usually harsh to the first students. That is the only thing that I can  
68 mention. From there, there is no problem. I face the problems just like other people or any  
69 other person, as I said.
- 70 J: So even if there were problems, you were able to face them just as anyone can.
- 71 N: Yes, yes. And to add more, what I learned myself, I don't know whether the other students  
72 have learned it the same way, what I learned was that what had been done to me, I think, is  
73 some part of the programme. It's just a sign that the one you are following you cannot  
74 follow just as easily as you think.
- 75 J: The one you are following?
- 76 N: That is Jesus Christ.
- 77 J: Oh, I see.
- 78 N: Yes, Jesus Christ who died on the cross and he suffered before he died so I think that if  
79 there were no problems at the seminary, that is my thought, if there were no problems at  
80 the seminary, it could be possible for someone to run away from the work and the parish,  
81 that is what I think, myself.
- 82 J: So do the problems at the seminary come naturally or do people create them in order to  
83 teach you how to suffer?
- 84 N: Some create them intentionally, some create them, some come naturally, some come  
85 naturally, yes. But, to me, [*laugh*] it is not a problem to be fair.
- 86 J: So you've mentioned when you first came, it sounds like maybe this is not your first year  
87 of seminary. If this is not your first year of seminary, have you participated in likoko to  
88 other students?
- 89 N: No, no I have not because it was harmful from other, that is some part of its problem.  
90 Yeah, it irritated me. It irritates me that some people suffered to an extent that they were  
91 sent to the hospital.
- 92 J: To the hospital?!

- 93 N: Yes.
- 94 J: Well, were they cuts, broken bones, or bruises, or what?
- 95 N: Yeah! some, some. I can remember one student falling into the dam at night and it could  
96 happen that the dam was deep enough that it could take his or her life.
- 97 J: Mm. So it could be very dangerous.
- 98 N: Yes, it was very dangerous, indeed. So my second year at the seminary, indeed, I was just  
99 staying with my family and I did not take part.
- 100 J: And, and so is this likoko still happening at the seminary for new students?
- 101 N: No, it was only this year that they stopped.
- 102 J: This year.
- 103 N: Yes.
- 104 J: Why did it stop?
- 105 N: No, I just heard that it was organized by the lecturers. I don't know which lecturers. OK.  
106 Thank you very much if it was you who tried by heart to have that stopped. Indeed, I hated  
107 it. I hated it even though it does not worry me up to now but I hate that kind of thing being  
108 done to people because I think it is a – what? I don't have any word suitable for explaining  
109 that but indeed, it never satisfied me, yes.
- 110 J: Do you feel that there's a strong sense of positive Christian community here at the  
111 seminary? Do people get along in such a way that this seems to be a positive Christian  
112 community?
- 113 N: I don't understand the question.
- 114 J: Let me rephrase it. When we look at life among the people at the seminary, do they show  
115 Christian values the way they treat each other? Do they treat each other with love, respect,  
116 and kindness? Would you say that that's the kind of life that we have here at the  
117 seminary?
- 118 N: Not at all.
- 119 J: Not at all.
- 120 N: Yes.
- 121 J: What kind of life would you say there is here at the seminary amongst the people who are a  
122 part of the seminary?
- 123 N: The kind of life lived at the seminary here is a painful one because the students here used  
124 to fight, theirs it to fight. The other students will say, the older students than the other  
125 ones. This, it happens between the students who, maybe the fifth year and the first or the  
126 third and the first, or the second and the – so, we do not know how to make our peace, if I  
127 can say, yeah, ours is to irritate each other, irritate each other. And, unfortunately, it  
128 happens at the seminary and at the end you will find that, or one will find that it continues  
129 outside at the field.
- 130 J: Hm.
- 131 N: Let me just add more that what I've realized also is that the students of the, that is the TS  
132 students do not have enough love to the ones at the Bible School. The Bible School  
133 students will say, "You are an MTS student. You are moruti." And the MTS students will  
134 say, "You are moleli." We don't recognize each other as the people of God who are going  
135 to work together, who are going to have, that the gospel is preached to parishioners outside  
136 there.

- 137 J: So, it sounds like within the theological school, there's difficulty and then between the  
138 Bible School and the Theological School, there is also difficulty. Is that so?
- 139 N: Yes, yes.
- 140 J: How do you think this happens? How does this come to be?
- 141 N: I don't know whether I understand your question but I think this is caused by the label, this  
142 is caused by the position that I'm going to be a pastor with a collar and, that is on the side  
143 of the MTS student. And the BS student, I'm going to be a pastor and you're going to be  
144 an evangelist and of late they just called them to help us. That is these baruti, yes.
- 145 J: And how about on the side of the MTS students themselves, the TS students? You said  
146 there was difficulty between the TS students also. How does that come about?
- 147 N: No, I think it is also the position because it is not always that the TS1s could fight against  
148 each other. This comes from different classes, yeah.
- 149 J: I see. Why does it come from different classes? Why is position so important?
- 150 N: Ntate?
- 151 J: Why is position so important?
- 152 N: No, the position is not that important but I think it is the heart of, well, just like in high  
153 schools. I don't know whether it happens in America but I know, what I know is that even  
154 when I was in Form A, the senior students would not treat us as one of themselves. We  
155 would always be separate from them. So it grows just from high school level, not primary  
156 level as such, from high school level to the colleges and universities. I think that is how it  
157 happens.
- 158 J: Is it the same at high school as it is here or is it worse here or better here at MTS?
- 159 N: Really I cannot manage to compare but, indeed, what I know is that I arrived at the high  
160 school level by the time when the treatment for the junior students was about to be  
161 stopped, yes. It was coming to the end when I joined, or when I arrived at the high school,  
162 at high school.
- 163 J: So it had been stopped at the high schools but it had still not been stopped here at the  
164 seminary.
- 165 N: Yes.
- 166 J: Because only this year has it stopped.
- 167 N: Yes. Also I have just heard that some high schools are still doing it.
- 168 J: Do you think lecturers or the director here at the seminary knew that this likoko was  
169 happening in years past?
- 170 N: Yes, they knew and they even knew when it started.
- 171 J: I see.
- 172 N: Yes.
- 173 J: And did they ever say to the students, "Don't do it anymore"?
- 174 N: No, they never said. They never said because it was just taken as a play, yet the students  
175 are still taken to the hospital and all that.
- 176 J: So even when students were taken to the hospital, the lecturers and the director never  
177 stepped in and said, "Listen, this must stop."
- 178 N: No, they never said it.
- 179 J: Why do you think that is?

- 180 N: [laughs]
- 181 J: Honestly, why? For instance, let me ask do the lecturers have authority to step in and stop  
182 it?
- 183 N: Yes, they have through negotiations with the director. I think that could be the possibility  
184 to do that.
- 185 J: So really they must be with the director, they must go through the director and negotiate  
186 with him.
- 187 N: Yeah.
- 188 J: He's the one that makes the final decisions, is that true?
- 189 N: No, I don't think so.
- 190 J: Who makes the final decisions?
- 191 N: I think the board.
- 192 J: The board of directors.
- 193 N: Yes, I think the board of directors of the seminary.
- 194 J: Do the board know about likoko?
- 195 N: I really do not know, I'm not sure because we could not even, just imagine, we were just  
196 the new students. We could not even say this out to any lecturer.
- 197 J: So, why would the lecturers and the director allow this to continue to happen?
- 198 N: The lecturers?
- 199 J: Yeah, and the director.
- 200 N: I don't know. I don't know whether the lecturers did allow it to happen, but what I know  
201 is that the director did know this.
- 202 J: Yes.
- 203 N: Yes because I could remember the other day I was hanging my clothes on the – what do  
204 you call that? -
- 205 J: Clothesline?
- 206 N: Yes, clothesline, thank you very much. And they disappeared. They disappeared for a  
207 day, I think it was for a day, for the whole night. By the time when I was going to hang  
208 them off or what? – I found that they were not there. I told the prefects that my clothes had  
209 disappeared and they tried to find out what happened but they did not find. Then they  
210 reported this to the office of the director and this was announced also in the chapel that the  
211 clothes had been taken. So the director just asked me, "Have they not yet been found?"  
212 Then I said, "No and I don't have anything to put on. I'm left with only these clothes." He  
213 said, "No, it's just a play. They'll bring them back." That was the answer I got. Indeed it  
214 happened. It happened that they brought them back and I didn't know who did that.
- 215 J: Oh. But the director knew, seemed to know that it was a play. Does he ever say to the  
216 students, "Please don't do this to each other"?
- 217 N: No, this he did at the end of the year, I think, at the end of the year when one of the senior  
218 student's trousers had disappeared. I don't know whether you had already arrived here  
219 when all the students were given, were shaking hands with the lecturers and when, what  
220 year was that? I think it was when I was in one of my earlier years, yes. And when one of  
221 the student's trousers disappeared just up there at the bachelors' place, yes, and it never  
222 appeared. He never found it. Where were you at that time?

- 223 J: Uh.
- 224 N: Were you already here?
- 225 J: Perhaps not.
- 226 N: Yeah, OK.
- 227 J: So, are these the only kinds of things – people taking each other’s clothes off the  
228 clotheslines?
- 229 N: That was the first time it happened.
- 230 J: I see.
- 231 N: That the trouser disappeared forever.
- 232 J: So, given this kind of thing that happens sometimes, do you think the other students care  
233 about your well-being?
- 234 N: What do you mean by well-being?
- 235 J: The other students, are they concerned that you’re living well and that you are cared for  
236 and that you are healthy? Do they think of others? Do they think of you when they think  
237 about things?
- 238 N: More or less.
- 239 J: More or less?
- 240 N: Because what I know is that, let’s make a good example. My class, we cared for each  
241 other when we first arrived. We loved each other. But up to now, even if we could hear  
242 that Ntate Jeff is sick as our classmate, we should go and pray for him, whatever. No it  
243 rarely happens.
- 244 J: It rarely happens.
- 245 N: Yeah.
- 246 J: Hmm. So, it’s interesting that at first it seemed like you loved each other but now that has  
247 gone away. Why has it gone away?
- 248 N: I think it’s because of the evil spirit.
- 249 J: Evil spirit?
- 250 N: Yes.
- 251 J: Which evil spirit?
- 252 N: I think of the devil using us. I talk of the devil using us and, above all, I think that many  
253 people who are living together fight for so many things. Sometimes jealousy, sometimes  
254 [*laughing*] yes, you know, it can happen sometimes, as you have classmates, you will find  
255 that I become jealous when I find that somebody has gotten a higher mark than mine. This  
256 is what I think. This is what I think. The way I see people act, yes, sometimes. But, on  
257 my own side, maybe I, maybe on my own side when I’ve gotten the lower marks I just get  
258 worried that I’m going to fail, not that somebody’s gotten the higher marks than me, no,  
259 than mine, no, that one, to me, I try by all possible ways to reject it and to make sure that it  
260 doesn’t affect me.
- 261 J: So, given the kinds of things that you’ve been telling me, is this a good atmosphere at the  
262 seminary?
- 263 N: Generally?
- 264 J: In general, yes, is it a good atmosphere for a theological seminary?

- 265 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  
 266 for giving the way, for, we're being trained to be the light of the people to show which  
 267 direction to take to the kingdom of God or to salvation, yes, it is not good.
- 268 J: I'm trying to understand how this place becomes a place where you can say maybe there's  
 269 this evil spirit. So I'm wondering do you think only the students contribute to this or are  
 270 the lecturers and the director and the board contributing to this or how is it happening that  
 271 this place becomes such a difficult place?
- 272 N: No, I think, Ntate Jeff, that the board or the lecturers do not take part as such, but, to my  
 273 part, I always compare this to Jesus' temptation and my conclusion is always that where  
 274 God is planning or He's using His people or planning to use His people correctly, is where  
 275 the devil will go regularly to test those people, to tempt those people so much that at the  
 276 end there is no peace at all.
- 277 J: Mmm. So is seminary like forty days in the desert?
- 278 N: Yes.
- 279 J: [laughs] OK.
- 280 N: Yes, that is my thought, Ntate Jeff.
- 281 J: Now I only want to spend a few more minutes about the life here and then I want to talk  
 282 about courses and some other things but, how about the system of campus government. the  
 283 prefects and the administration? Do you find that to be helpful?
- 284 N: Yeah, I find it sometimes helpful because, as I said, the kind of students living here are  
 285 sometimes troublesome, 60 or 70% of what I'm seeing, yeah. For example, [laugh] a  
 286 student I've been told that one may come or may go to the prefects whatsoever to ask for  
 287 going home, reporting that the father or the mother is dead. He or she will go for the first  
 288 time, "May I go and bury my mother?" After a short time, the very same person comes.  
 289 She or he has forgotten that he came saying that the mother had died. Coming for the  
 290 second time now, the mother is dead again. He or she will not say 'again' but she will  
 291 have forgotten that I said this last time and I'm going to say this again for the second time.  
 292 The fact that this is a lie comes out of his or her mind. Then sometimes you will find that  
 293 we the students make things difficult for us. It is true that the prefects have those mistakes.  
 294 The office, that is maybe the director, could also have those mistakes but some of the  
 295 problems, some of the things are made, are hurried by us.
- 296 J: This business of a mother dying twice. [laughing]
- 297 N: Yes.
- 298 J: Did that happen while you were here or did someone tell you they had heard that it had  
 299 happened?
- 300 N: No, when I arrived here I was told that it happened.
- 301 J: By whom?
- 302 N: Because when I was asking, "Why are we prohibited to go home?"
- 303 J: Mmm.
- 304 N: "Why are we not allowed to go and see our families even burying our relatives?" Then I  
 305 was told by one of the prefects at that time that this is what happened.
- 306 J: So because it had happened one time,...
- 307 N: It did not happen once.
- 308 J: I happened many times.
- 309 N: So many people did that.

- 310 J: I see.
- 311 N: Yes, students at this school, if I have chance maybe to go to, to go to Maseru, to buy, the  
312 other student will come and say, "I'm going to buy," when he or she will be found in  
313 Matsieng not in Maseru.
- 314 J: And why is that a problem? Is there something wrong with going to Matsieng?
- 315 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  
316 Matsieng.
- 317 J: Why wouldn't the person just say, "I'm going to Matsieng. I will see you.?" Why would  
318 they want to lie?
- 319 N: I don't know, Ntate. Sometimes it's a problem of prostitution.
- 320 J: Prostitution.
- 321 N: Yes.
- 322 J: People are going to find a prostitute or people are becoming prostitutes?
- 323 N: People are becoming prostitutes.
- 324 J: I see. From the seminary?
- 325 N: Yes.
- 326 J: Oh, so that could be worrisome. That could bother the seminary.
- 327 N: Indeed, indeed, so it makes the administration to work it the other way around so things,  
328 the more they work it, these things out, the more things are going to be harder...
- 329 J: Mm, I see.
- 330 N: ...for us, even for those who are not troublesome or even for those who do not intend to do  
331 evil things.
- 332 J: So are you satisfied that if your relative dies, you will not be permitted to go?
- 333 N: It hurts me sometimes but sometimes I comfort myself that this is due to the problems that  
334 are caused by us sometimes. I'm including myself because my schoolmate or my  
335 classmate, I think he, I think of him or her as me.
- 336 J: I see, so with this jealousy and lying and sometimes maybe even prostitution at the  
337 seminary,...
- 338 N: Yes.
- 339 J: ...how will the students change when they become baruti if this is the way they are  
340 behaving at the seminary?
- 341 N: Ntate?
- 342 J: When the students become baruti, will they change or will they continue to lie and to  
343 submit themselves to prostitution and to be jealous of one another?
- 344 N: Some do change.
- 345 J: How do they change?
- 346 N: If maybe I was a prostitute here at the seminary, I pray to my God that, "Please help me,"  
347 because some, indeed, do not do this intentionally. The spirit that I talked about, the evil  
348 one, is the one who forces sometimes a person to do evil things. So if I pray, that's my  
349 thought, if I pray to my God that "Please help me. I want to come out of this deep, deep  
350 dam," I think the Holy Spirit is able to, there's nothing impossible with God.

- 351 J: I'd like to move on and ask do you find the lecturers here at the seminary are concerned  
352 about your well-being? Do they try to help and do they seem concerned about you?
- 353 N: Ntate?
- 354 J: Do the lecturers seem to care about you?
- 355 N: Yes, they do. They do, Ntate Jeff.
- 356 J: And how do you know?
- 357 N: If I have a problem, I don't know about the side of the other students. If I have a problem,  
358 and I'm asking for help, I never found any problem when going to my lecturers and  
359 explaining my problem. You are one of them. You are one of them. I never went to you  
360 and asked for help and then you did not help me, yes.
- 361 J: And is that true for all of the other lecturers as well?
- 362 N: I will not say 'all' because I never went to all the lecturers but the director is one of the  
363 lecturers who helped me a lot.
- 364 J: How has he helped you, can you say?
- 365 N: Let's suppose there is no papa in the family. If I go to Ntate Moseme, and ask for help, he  
366 helps me without any complaint, yes.
- 367 J: So that must be good to know that you can reach out to the lecturers and the director for  
368 help.
- 369 N: Yes.
- 370 J: OK.
- 371 N: Yes.
- 372 J: Alright. I would like to ask a little bit about the lecturers again and also the classes. Do  
373 you think that the lecturers are well-qualified in their fields of study?
- 374 N: I beg your pardon.
- 375 J: The lecturers, are they well-qualified in their areas of study? Do the Bible lecturers seem  
376 to know the Bible very well? Do the language lecturers seem to know the languages very  
377 well? And so on...
- 378 N: Generally, yes. Generally, yes, although Ntate Jeff, we have a big problem, myself I have  
379 a problem of our lecturers interpreting things differently. I don't think it's, I'm not saying  
380 it's wrong but, for example, we are, we've been dealing with world religion. We've been  
381 dealing with world religion a long time ago but today we're dealing with comparative  
382 religion of which we learned that we're doing the same thing. We're doing the same thing  
383 as we were doing last time. But this time, in a different way. I don't know whether it is a  
384 problem of my understanding or what but I found that the things that I learned last time  
385 with the same chapters, the same religions that we were taught about, we're still learning  
386 the same thing but now differently.
- 387 J: Hmm. And so you wonder if that's good information or not?
- 388 N: Yes.
- 389 J: I see. Is that true with any other courses?
- 390 N: Hmm, no.
- 391 J: I see.
- 392 N: No. No.
- 393 J: Alright. In class are you encouraged to ask questions and participate in discussion?

- 394 N: Yes, *[laugh]* but not, Ntate Jeff, in the single or in two subjects that are taught by one  
395 lecturer.
- 396 J: I see.
- 397 N: He allows but he gets angry when one asks a question.
- 398 J: I see. Which lecturer is that?
- 399 N: Ntate Lentsoenyane.
- 400 J: I see. In fact, that's your very Comparative Religions course that you've just mentioned.
- 401 N: And I hate it.
- 402 J: I see.
- 403 N: Because I'm prohibited to ask questions and above all he's always in a hurry when  
404 lecturing.
- 405 J: Does he seem--
- 406 N: And when we try to say, "Ntate?" this is for our own sake. We want to write something. It  
407 was of late when he agreed that he would try to go slowly but he does not still.
- 408 J: Does he seem to know the information well?
- 409 N: The information *[laugh]* that one I'm not sure of, Ntate Jeff, but *[laughing]*
- 410 J: You're laughing very much. Information, in Sesotho do you say thupelo?
- 411 N: Yes. I don't know how I can answer this because up to now we're still struggling. I've not  
412 yet caught the way he's teaching or lecturing, yeah. I'm still struggling. That is why I got  
413 a low mark.
- 414 J: I see. And the other lecturers and the other courses, do they seem to be receptive to  
415 questions? Do they allow questions and answer them well?
- 416 N: The what?
- 417 J: Other lecturers, do they allow questions and do they answer them well?
- 418 N: Yes, definitely yes.
- 419 J: So for you it's just this one lecturer?
- 420 N: Yes.
- 421 J: How about using English language here at the seminary? Has it been helpful for you to  
422 study using English?
- 423 N: So much.
- 424 J: Why?
- 425 N: Because it helps me to understand different scholars in the library. It also helps me to  
426 understand different tongues of our lecturers. As our lecturers, you don't speak similarly.  
427 Your tongues are not the same so this English it helps me to understand you, yes.
- 428 J: *[laughs]* OK. Alright. I know that there have been times when I've come to another  
429 classroom and I hear that you're in the TS classrooms and the Basotho lecturers are  
430 lecturing in Sesotho. Do they lecture in Sesotho and English both?
- 431 N: Yes, they do lecture in Sesotho and English.
- 432 J: And do you find that helpful?
- 433 N: No.
- 434 J: Why not?

- 435 N: Because the fact that they're done in English and we never write papers in Sesotho.
- 436 J: So it's difficult to translate the things they've told you in Sesotho into English for your  
437 papers.
- 438 N: Yeah, for me sometimes it becomes a problem but not that big of a problem because  
439 Sesotho is my language, yes. But I think to the one who is still struggling, I know English  
440 is very difficult, but to the one who has a problem of English I think it can be a problem,  
441 indeed.
- 442 J: I see.
- 443 N: Yeah, I think it can be a problem for him to translate what is said in Sesotho into English.
- 444 J: OK. Do you have access to good, confidential pastoral care here? If you have a pastoral  
445 problem, is there someone you can go to who would keep your confidence and who would  
446 be helpful to you?
- 447 N: Yes.
- 448 J: Who is that person or who are those people?
- 449 N: Ntate Moseme is one of them. Ntate Jeff is one of them. Ntate Hooker is one of them.  
450 Those three.
- 451 J: OK. And when you share with me or Ntate Hooker or Ntate Moseme, are you always sure  
452 that we're not going to tell other students things you have told us?
- 453 N: No, that one I'm not sure of but I feel comfortable when I tell you and the other two  
454 lecturers my problems, yes.
- 455 J: OK, but you're not sure we're keeping secrets for you.
- 456 N: Ntate?
- 457 J: Do you feel like one of us might tell the other students?
- 458 N: No, I never feel. That's the reason why I always use those three.
- 459 J: These three, OK.
- 460 N: Yes.
- 461 J: Because you feel like the confidence is kept with those three.
- 462 N: I trust, I'm not sure whether they could tell the other students but I always trust that, I  
463 always feel comfortable that I could tell these, although I've never heard from any student,  
464 maybe, I don't know. I don't know. I've never heard from any other student saying that a  
465 certain lecturer has said this regarding my very problems.
- 466 J: I see.
- 467 N: Yes.
- 468 J: OK. Of all the courses that you've taken here, are there specific ones that you think will be  
469 very helpful to you when you become a pastor?
- 470 N: Ntate?
- 471 J: Which courses have been most helpful to you?
- 472 N: Courses?
- 473 J: Yes.
- 474 N: Pastoral Theology, Pastoral Care and also the Sacraments, yes. Indeed, this one of the  
475 sacraments helped me a lot when I was out in the field.
- 476 J: OK. And were there any courses that seemed not to be helpful to you?

- 477 N: No, but I think the ones that I mentioned are my favourite...
- 478 J: I see.
- 479 N: ...subjects at that time.
- 480 J: Do you have enough time to study for all of your courses?
- 481 N: Ntate?
- 482 J: Do you have enough time to study for all of your courses?
- 483 N: I don't have.
- 484 J: You don't have.
- 485 N: I don't have because I sometimes sleep at 1 o'clock am.
- 486 J: So--
- 487 N: This is then that I will not participate very well in class.
- 488 J: Why do you stay up so late?
- 489 N: Because of many assignments and many papers I am reading the handouts, yes.
- 490 J: I looked at the timetable and I saw that the TS5s here have 23 different courses listed.
- 491 N: Yes.
- 492 J: Do you think that's possible?
- 493 N: Yes, it is possible to the one who does what? – to the one who eats very well, who doesn't
- 494 eat papa and moroho in the morning and in the afternoon. *[laugh]*
- 495 J: So if the students could eat better, maybe they could handle 23 courses.
- 496 N: Yeah, I think so.
- 497 J: And I think the TS3s had 18 or so, so many courses for the students. I'd like to ask about
- 498 field education. Have you done an internship?
- 499 N: Ntate?
- 500 J: Have you gone on an internship?
- 501 N: Yes.
- 502 J: Before you went did you receive adequate preparation? Did the school help to prepare you
- 503 to go?
- 504 N: Did I, you know, it's because there's some...
- 505 *[here Nocks sees someone walking near the window and stops talking out of a fear that*
- 506 *someone might be listening]*
- 507 J: It's Ntate so-and-so's spouse. Sorry, Ntate. It's important not to tell everyone everything I
- 508 suppose. Did the school help to prepare you before going on to the internship by giving
- 509 you information about what would happen and helping you to read certain things that
- 510 would make you do better at your internship, those kinds of things?
- 511 N: Yes, it helped me.
- 512 J: How were you helped?
- 513 N: I was told all the things I should expect when at the internship like being made aware that
- 514 always when you are there you must be aware that the congregation members or the
- 515 parishioners are divided into two groups. They themselves do that. The other ones are
- 516 going together with moruti, the pastor of the parish. The other group is against. Even the
- 517 consistory members are like that and I positively found that so I was made aware that,

- 518 "Please do not do not go with either side but try to be a friend of these two groups." I think  
519 that was very good advice.
- 520 J: I see. And do you think the internship was a good experience for you?
- 521 N: Indeed, it was and I think that if the administration here, I don't know whether it is the  
522 seboka or the, but I think there's a negotiation there between the two. If they did not do  
523 that, many students will say, "No, I'm no more going. I'm no longer going. I'm now  
524 going back to my home."
- 525 J: Oh, so the internship is very important to the students.
- 526 N: Yes, because it gives one an opportunity to choose whether he or she continues or she or he  
527 stops, according to my understanding and my experience.
- 528 J: Now you've had that opportunity and you've decided to continue.
- 529 N: Indeed.
- 530 J: Alright. Is there anything else you'd like to say about the internship?
- 531 N: Mmm, no. It is true that there were so many problems but due to the fact that I was made  
532 aware of some many important ones, there's nothing I could say...
- 533 J: I see.
- 534 N: ...more.
- 535 J: So even though there are problems, you were able to face them.
- 536 N: Yes, with God.
- 537 J: With God. OK. Alright. Would you like it if the seminary could offer a Bachelor's  
538 degree qualification?
- 539 N: Very much. I would like it very much.
- 540 J: Because it's a five year course of study for you and you've completed high school...
- 541 N: Yes.
- 542 J: Why do you think the school doesn't offer a Bachelor's degree qualification?
- 543 N: I think it is a problem of administration. By administration I talk of seboka or the  
544 executive committee together with the synod, yeah. Particularly the executive committee.  
545 I don't know how it works generally but, I think that is the one that is the problem itself. It  
546 is the problem itself in that in most cases, I have heard, I have heard that if maybe there is  
547 money or donations from maybe a certain church or other organization, they will just –  
548 what is a suitable word for that? – using it or abusing it I can say, abusing it, using it for  
549 what was not intended for it to be used. It is just rumours spreading. I'm not sure.
- 550 J: Mmm.
- 551 N: So I don't think if that is true that it happens, I don't think that could be helpful to the  
552 seminary to grow up or to improve.
- 553 J: Do you trust the members of the committee of seboka?
- 554 N: Up to now, I'm just in the middle because I don't really know how it works, yes. I'm still  
555 a student; I don't know how it works. I don't want to commit myself.
- 556 J: And yet you've heard some things that do not sound good.
- 557 N: Yes.
- 558 J: But you're waiting until you find out more information.
- 559 N: Yes. Yes, I don't want to take rumour spreading.

- 560 J: Mmm. So far do you think that MTS has provided you with a biblical and theological  
561 education that will enable you to participate fully in the continuing ministry of our Lord  
562 Jesus Christ?
- 563 N: Yes, up to now.
- 564 J: Alright.
- 565 N: Up to now I'm saying yes.
- 566 J: Alright. And you'll find out when you get to the parish. You'll see about that.
- 567 N: Yeah, I think it also goes together with that one of the internship. I realized that I have  
568 been given already before I could be TS5. I realized when I was at the internship that I'd  
569 been given enough to be sufficient to me.
- 570 J: I want to ask you now about culture.
- 571 N: Yes.
- 572 J: Does the seminary seem to be preparing you well to understand the relationship between  
573 Christianity and Basotho cultural traditions?
- 574 N: Ntate?
- 575 J: Is the seminary preparing you well to understand how Christianity and Basotho cultural  
576 traditions go together or don't go together or what?
- 577 N: Yeah, although I have said that I've been given enough to stand in front of the people and  
578 preach the gospel, that one is still a problem to me. Yes, that one is still a problem to me.  
579 And it worries me because it separates the church. It causes some divisions in the church.  
580 The other moruti will say, "No, it is good. Go, go on with your culture in the church."  
581 The other one will come and say, "No, this is nonsense. The gospel does not go together  
582 with this culture of yours." So, it causes some problems, it confuses me.
- 583 J: Are you able to talk about this with lecturers?
- 584 N: Yes, we are.
- 585 J: And do you find the lecturers helpful?
- 586 N: They differ as the other pastors are doing outside. Yes, they differ.
- 587 J: Do you think--
- 588 N: The other one will say, "No, there is no problem. It is the African church." [*laughing*] The  
589 other one will say, "No, culture is culture there in the village and then to my understanding  
590 the village belongs to the church, belongs to God, it is the village of God because the  
591 people who belong to the village are the people of God. So it is still a problem.
- 592 J: Do you think we lecturers speak to each other about this?
- 593 N: No, I don't think so. I do not think so. Although we do not see anything, but I don't think  
594 you say anything and I don't even think that you prepare your things as the lecturers of the  
595 seminary. I think the other one will go his own way. That is the way I think you are doing  
596 due to the fact that, or due to how you are approaching us as students.
- 597 J: What do you mean by 'how we are approaching you as students'?
- 598 N: I talk of syllabus.
- 599 J: I see, so we bring different sorts of information and the information doesn't go together  
600 well between the lecturers.
- 601 N: Yes, that is what I feel.
- 602 J: And do you think we should begin to speak to each other and prepare well?

- 603 N: Yes, I think so, if you've not been doing so.
- 604 J: I see.
- 605 N: So that we follow one way of preaching the gospel.
- 606 J: Is it possible for the lecturers to know the correct way to preach the gospel?
- 607 N: Not the correct way as such. Yes, I'm not against the lecturers interpreting the Bible or  
608 whatever differently, but for example, with this culture, I think if you negotiate, if you  
609 discuss, you can find one way of students, one way of conveying this to the students so that  
610 we do not differ whether in I'm in Mohale's Hoek, I know that I'm preaching the gospel  
611 according to how I was taught. Then the other student at Mokhotlong should do the same.  
612 Not that we choose. It is true that sometimes we can choose but we should find one way of  
613 preaching.
- 614 J: I see. When we talk about culture in this way, culture's a very big thing. I'm wondering  
615 are you talking about some things like balimo, lebollo, sethepu, is that polygamy? and  
616 bohali? Are these the kinds of things that we're talking about?
- 617 N: Yes, we talk about all such things and they're the, they've been a big problem in the  
618 church for a long time according to my research.
- 619 J: Does the church have a clear policy about these things?
- 620 N: Really, I don't know. Really, I don't know.
- 621 J: Do most Basotho participate in these cultural traditions?
- 622 N: Many of them.
- 623 J: And how about you, Nock. Do you and your family participate in these traditions?
- 624 N: Except me, I'm excluded there.
- 625 J: You're excluded there.
- 626 N: Yes, although not completely, yeah, although not completely. I'm still struggling as a  
627 student but most of them I have abandoned because I did not find any reasonable answer  
628 for my, from my older, from my parents of the importance of these many cultural things.
- 629 J: How about the expatriate lecturers, do they try to understand about Sesotho things?
- 630 N: Who?
- 631 J: The lecturers who come from other countries. The makhooa.
- 632 N: Yes. I recognize that with Ntate Jeff and Ntate Hooker.
- 633 J: That we do or we do not try to understand?
- 634 N: Ntate?
- 635 J: Which have you recognized? Does it seem like we try to understand or does it seem like  
636 we don't try to understand?
- 637 N: You try to understand. You try to understand.
- 638 J: And since you've had your internship, that means you've been here at the seminary for a  
639 few years. How about other expatriate lecturers that you've had in the past? Did they try  
640 to understand as well?
- 641 N: What lecturers do you mean?
- 642 J: The other lecturers from the other countries. I'm trying to remember. The Myricks, the  
643 Patricks, and others.

- 644 N: No, not many, not many. Just like Ntate Dale and his wife, I once asked them whether  
645 they were interested in learning. They said, "No, I'm not interested. I'm interested in  
646 teaching the Bible and that's all."
- 647 J: I see.
- 648 N: Yes.
- 649 J: Do you think the Bible and the culture need to talk to each other?
- 650 N: Yeah, so that people understand what is correct and what is not correct. I think the  
651 problem of culture is the one also not only Lesotho but what made or caused the division  
652 of the churches.
- 653 J: OK. I want to ask just a few more things. Thank you so much, Ntate Nocks for spending  
654 all this time. I want to ask about poverty. Is poverty an issue in the L.E.C.?
- 655 N: It is a big problem, poverty. And I have realized that many pastors, many pastors and  
656 evangelists do not preach much about it, they just preach but they do not act against that.
- 657 J: Do you feel like the seminary has given you tools and resources to act about poverty when  
658 you get to the church?
- 659 N: No.
- 660 J: Would you like the seminary to train you better to deal with poverty?
- 661 N: Yes, I really have that interest.
- 662 J: Now it's probably too late because you're one of the senior students. If the seminary could  
663 offer seminars and workshops for pastors about how to deal with poverty and development  
664 and projects, would you be interested in that?
- 665 N: I beg your pardon.
- 666 J: After you graduate,...
- 667 N: Yes.
- 668 J: ...if the seminary could provide a workshop for pastors to help to learn to deal with  
669 poverty, would you want to come to a workshop like that?
- 670 N: Yes, it could be so helpful to me, Ntate, that thing.
- 671 J: And finally I'd like to ask about HIV and AIDS. Are you receiving education about HIV  
672 and AIDS here at the seminary?
- 673 N: Pardon.
- 674 J: Do you get classes about HIV and AIDS?
- 675 N: I do.
- 676 J: And during your time here have you always had classes on HIV and AIDS?
- 677 N: No, it was not, as this very academic year of 2005-2006.
- 678 J: This is the first time that you've had a course about HIV and AIDS?
- 679 N: Not the first time as such but I'm saying that a long time ago one of the nurses at Scott  
680 Hospital would come maybe two times or once a month, once or twice a month.
- 681 J: When you say 'a long time ago' was this when you were TS1 or TS2?
- 682 N: TS1, TS2, TS3.
- 683 J: Even when you were TS3 the nurses were coming?
- 684 N: Yeah, I think she came.

- 685 J: You don't remember?
- 686 N: I have forgotten.
- 687 J: So you have had access to HIV and AIDS education.
- 688 N: Yes.
- 689 J: Do you think the courses here are providing you with enough information about HIV and  
690 AIDS?
- 691 N: Ntate?
- 692 J: Are you getting enough information about HIV and AIDS?
- 693 N: Yeah, I think so. I think so. I don't know whether I could get more information than I  
694 have gotten up to now, but up to now I can manage to approach people with HIV and  
695 AIDS, yes. I know the methods how to, of how I can comfort them.
- 696 J: Are students able to speak openly about HIV and AIDS on campus?
- 697 N: I'm not sure up to now but myself, I can talk.
- 698 J: And how about lecturers in your other courses, do they speak about HIV and AIDS?
- 699 N: Not so much. Some do not at all.
- 700 J: I see.
- 701 N: Yes, some do not at all.
- 702 J: Alright. Well, we've talked so much, Ntate Nocks and I really appreciate all of the input  
703 that you've given. Is there anything else that you would like to say about this theological  
704 education? I have only one more question and then if there is anything after that that you  
705 would like to say, I would love to hear. My last question is this: what is ministry? When  
706 you think of becoming a minister of the gospel, what does ministry mean to you? What  
707 would it mean to be a moruti?
- 708 N: I think it means taking care of God's people. Preaching liberty to them, healing the  
709 wounded, or comforting those who are mourning, generally making sure that the people of  
710 God are living according to God's will. That's what I think ministry means.
- 711 J: Do you think that many baruti of the L.E.C. are living that ministry? Are they doing that?
- 712 N: Not at all.
- 713 J: Not at all?
- 714 N: Yes.
- 715 J: So, how is it that they're not doing these things?
- 716 N: I really don't know but I think it's a problem of humanity. It's the problem of humanity.
- 717 J: You're a human being also.
- 718 N: Yes.
- 719 J: Will you be able to do these things?
- 720 N: With God. With God's help so I think by 'humanity' by this time we mean that people  
721 with their tongues are saying that they have, believed, or they believe to be used by the  
722 Holy Spirit yet their hearts are still hardened.
- 723 J: So the Holy Spirit is an important part of ministry?
- 724 N: Ntate?
- 725 J: Are you suggesting that to do ministry we need the help of the Holy Spirit?

726 N: A lot. A lot.

727 J: Alright. Is there anything else you'd like to share with me before we finish our interview?

728 N: No.

729 J: Alright.

730 N: I don't have anything except if you still have some questions.

731 J: I have no more questions, Ntate Nocks. Thank you very much for participating in this  
732 interview. I'm going to turn the recorder off now.

- 1 J: I'm here with Ntate Mopheme who is a student at Morija Theological Seminary. Ntate  
2 Mopheme, I've shared with you that I'm doing this research on theological education in  
3 the Lesotho Evangelical Church as part of the PhD program at the University of KwaZulu  
4 Natal. I've also asked you to give me the name Ntate Mopheme which is, that's a name  
5 you have chosen which is not your actual name. I've reminded you, Ntate, as per this  
6 consent form that you've signed that I will never share your actual name with anyone but  
7 for this interview alone you will be Ntate Mopheme. This transcript will be typed and I  
8 have asked you your permission to allow my wife, 'M'e Susan, to type it. She also must  
9 promise me that she will never reveal that you are Ntate Mopheme – your actual name.  
10 Ntate, do you agree with these?
- 11 M: Yes, Ntate, I agree.
- 12 J: Alright. Ntate, as you see, I have turned on this digital recorder and it's recording the  
13 things that we will say. Is it OK for us to record this conversation?
- 14 M: Yes, Ntate.
- 15 J: Ntate, do you understand that you don't need to give me this interview, if you don't want  
16 to do that, it's fine but I'm asking you just to volunteer to speak with me.
- 17 M: It's fine.
- 18 J: Alright. Now, Ntate Mopheme, I want to remind you that if at any time you want to stop  
19 the recording or be finished with the interview, you can just go ahead and say so and I will  
20 stop everything and I will not try to convince you otherwise. Is that OK, Ntate?
- 21 M: It's OK, Ntate.
- 22 J: Alright. Then, Ntate Mopheme, let's proceed. As I mentioned, Ntate, I am doing research  
23 with the Lesotho Evangelical Church about theological education and you may remember  
24 that I gave you and your colleagues a questionnaire asking about things here on campus.  
25 Many of the questions that were asked on the questionnaire have led me to wonder about  
26 some things further. So I'd like to talk to you about them today. My first question, Ntate  
27 Mopheme, is: how has it been for you to live on campus during your course of study?
- 28 M: You know, somehow I can say it is good to be here in the campus. But somehow it is not  
29 good because the way we are treated is not good. We are not treated like people.
- 30 J: Well, if you're not treated like people, how are you treated?
- 31 M: Yes, for instance, you know, none of us stay in the house with the girls meaning that they  
32 are your roommate. You find it is hard to you to live with that lady because she came  
33 from another family. She has her somehow she some things which she don't accept.
- 34 J: When you say, "the girls," you mean some of the married students are asked to house  
35 some of the unmarried female students.
- 36 M: Yes.
- 37 J: I see. And it seems not to go well all the time.
- 38 M: Yeah.
- 39 J: I see. And what else can you say about how you are treated? You say you were not  
40 treated like people.
- 41 M: Yeah, because we are not privileged to do what we think is OK. For instance, if you  
42 want to leave here to go to somewhere, maybe to Maseru, to get something you can eat,  
43 you have to first ask for permission. And sometimes they refuse to allow you to go there.  
44 So it seems that we are not people, but we are children.
- 45 J: Like children.

- 46 M: Yeah.
- 47 J: So, Ntate Mopheme, when you say "they" refuse, who do you mean?
- 48 M: We have these people who we call them prefects.
- 49 J: Hm.
- 50 M: Yes.
- 51 J: And the prefects, do they make their own decisions or is somebody else helping them to  
52 make these decisions?
- 53 M: Yes, I once had been the member of that team. You know, they didn't make their own  
54 decisions. That matter go through and makes – they go to ask the director to allow that.  
55 And sometimes you will find that when they go to him, he refused, indirectly. Maybe told  
56 them, "How do you think? Do you want to allow him?" And they are afraid of him, they  
57 say, "No you don't have to go there."
- 58 J: I see. So when the prefects come back to tell you, "You may not have permission," the  
59 prefects say that it's their decision...
- 60 M: Yeah, but actually it's not.
- 61 J: You think maybe the director has helped to influence the decision.
- 62 M: Uh, huh.
- 63 J: And you said the prefects are afraid of the director.
- 64 M: Yeah.
- 65 J: What are they afraid of?
- 66 M: I don't know, Jeff, but if I am here, I found that it is difficult for the prefects to face him.
- 67 J: And how about the other students, can they face him easily?
- 68 M: You know, no. It is difficult for all the students to face him.
- 69 J: Why is that?
- 70 M: I don't know. I wonder why, but you know sometimes we black people, when someone  
71 has a post, we think that it's wrong to challenge him. So we say everything's OK.
- 72 J: I see. Now I'd like to ask about life here at the seminary. Did you expect it to be like this  
73 before you came?
- 74 M: No. When I came here – first came here – I think this place is the holy place. But I always  
75 tell other people that when you get here you can take your luggage and go back because  
76 the life we live here. Here you don't expect that you can meet somebody who drinks, who  
77 smokes but we have those people here.
- 78 J: Hmm.
- 79 M: Here we need some people who like someone's women here, but when you are preparing  
80 yourself to come here, you don't think of such things.
- 81 J: Um, hmm.
- 82 M: But when you arrive here, you meet them.
- 83 J: Who like some people's women, did you say?
- 84 M: Yeah.
- 85 J: OK. Yeah. Now why did you think this would be a holy place?

- 86 M: You know, we think this place is the holy place, Ntate Jeff, because here is where people  
87 are trained to be the God messenger - the people who tell people about God.
- 88 J: Um, hmm.
- 89 M: So we said that somebody came here through his or her decision that, "I'm going to work  
90 for God." They think this place can be a holy place.
- 91 J: Mmm...
- 92 M: But it's not like that.
- 93 J: Do you think it's just like villages where people live or is it better or worse?
- 94 M: Sometimes I think I can say the villages are better than this place.
- 95 J: The villages are better than this place?
- 96 M: Yeah, because in the village they can tell you that, "Yeah, now we are going [*unclear*]"  
97 But here, they can't tell you that, "Now we go . ." You will see that at the end of the day  
98 when they are taking you. You find out Let me make an example, I think it was on  
99 Wednesday this week, when I heard in the announcement in the chapel that there are some  
100 people who use this - uhh, do you know this Mosotho sometimes call them "lerifi" - the  
101 shoes used by the soldiers? Uses them.
- 102 J: The soldiers use - lerifi?
- 103 M: Yes.
- 104 J: And they're shoes?
- 105 M: Yes, shoes.
- 106 J: Lieta.
- 107 M: Yes, lieta.
- 108 J: OK.
- 109 M: So they said that it is wrong to use those shoes when you go to hospital. To make you  
110 know, because sometimes we go there to be with those people.
- 111 J: Yes.
- 112 M: So they say it's wrong to go use [*unclear*].
- 113 J: Um, hum.
- 114 M: So, to me, it is not good to make that in the announcement because if we see this mistake,  
115 we can approach these people and show them how they do. But we take these things,  
116 announce them. To me it's the humiliation.
- 117 J: Humiliation.
- 118 M: Yeah.
- 119 J: I see. Do you think humiliation happens often here?
- 120 M: Yes.
- 121 J: Hmm. But not in the villages.
- 122 M: Not in the vil - well in the village is there but here we are training ourselves to go to be the  
123 examples to the people.
- 124 J: Mmm...
- 125 M: So if you are preparing yourself to do that, you have to have some method of approach.
- 126 J: Mmm...

- 127 M: Not everything, when we see the wrong thing, and then we say, "Ah, no, look at this one.  
128 And then this and this and this and this." And then we take this to the director or the  
129 announcement. It's wrong to me.
- 130 J: I see.
- 131 M: To approach the person, that is good.
- 132 J: Mmm...
- 133 M: And know his or her opinions.
- 134 J: Um, hum.
- 135 M: Yeah.
- 136 J: So sometimes people if they have a disagreement with you, they don't bring it to you, they  
137 take it to the director?
- 138 M: Yeah.
- 139 J: ...before they take it to you?
- 140 M: Yeah.
- 141 J: Then what happens?
- 142 M: Sometimes they will call you after discussing that issue with the director. And it they will  
143 talk to you according what they heard from the director.
- 144 J: Hm.
- 145 M: Yes. And it will be hard for you to face them because they tell you that this is from our  
146 director.
- 147 J: Hmm...
- 148 M: To face them with that news from the director is to face the director directly.
- 149 J: I see.
- 150 M: Yes.
- 151 J: And it's difficult to face the director.
- 152 M: Yes, difficult.
- 153 J: Do you think that he makes fair decisions?
- 154 M: Sometimes, but what I can tell you is that since I have been here, to me he is a good man.  
155 And then he tries his level best to help others especially because we came here – we are  
156 too young when we came here. And then we have so many situations but he tries to help  
157 us. But sometimes because what I don't think is fair here, Jeff, the director, he has no vice  
158 so, to me, no one can run or do some things for the vice. He is a human being, he has to  
159 discuss some issues with somebody before he can take them to other people.
- 160 J: So do you think it would be good if he had a vice director?
- 161 M: Yeah.
- 162 J: I see. So that he wouldn't be the only one...
- 163 M: Yeah.
- 164 J: ...making the decisions.
- 165 M: Yes.
- 166 J: So does that mean that sometimes his decisions aren't good?

- 167 M: Yes, sometimes they are not good.
- 168 J: And it would be more helpful if he shared the power...
- 169 M: Yeah.
- 170 J: ...with somebody else.
- 171 M: Yeah.
- 172 J: OK. Alright. Well, let me ask more about what it's like to live here and then we're going  
173 to move on to classes and other things. When you go to worship here at the seminary, do  
174 you find that worship is helpful for your spiritual growth?
- 175 M: No, it isn't helpful because here we take for granted.
- 176 J: It is not helpful...
- 177 M: Yeah.
- 178 J: ...because you take it for granted.
- 179 M: Yes.
- 180 J: How?
- 181 M: You know, sometimes when somebody's praying, we laugh.
- 182 J: You laugh in the middle of someone's prayer?
- 183 M: Yes.
- 184 J: Why do you do that?
- 185 M: That is why I say that we take them for granted.
- 186 J: Is there a reason, though, that people are laughing?
- 187 M: I don't think there is a reason except that we don't take it seriously.
- 188 J: You don't take it seriously.
- 189 M: Yeah.
- 190 J: And how about when somebody is reading scripture or preaching or giving  
191 announcements?
- 192 M: You know sometimes when somebody is reading and then we [*unclear*] or make some  
193 mistakes, we make some noise with our books. To me it is not good.
- 194 J: Why do you do that?
- 195 M: They said that the director said that they should so that person that he is doing something  
196 wrong.
- 197 J: So they said that the director said...
- 198 M: Yeah.
- 199 J: ...you should do that.
- 200 M: Um, hm.
- 201 J: But have you heard the director say that?
- 202 M: Yes.
- 203 J: OK, so the director has said to you, "If someone makes a mistake in chapel you need to  
204 show them."
- 205 M: But me, I disagree with it.

- 206 J: Um, hm.
- 207 M: Because to me to go and pray is a special moment for me to pray to God and so we are  
208 expecting that God will get the point so if we make such a noise, I don't think that's going  
209 to concentrate to that prayer.
- 210 J: So, do you feel that you can truly pray to God in our chapel services?
- 211 M: No.
- 212 J: No. So you have to find other times when you can pray to God?
- 213 M: Uh, huh.
- 214 J: And it's because of this interrupting and laughing and noises.
- 215 M: Uh, huh.
- 216 J: Why do you think the director asks the students to do that?
- 217 M: Because through that he said we are a special school. We are a special prayer group  
218 because we are here to learn. We are here to practice to read very well or perfectly. We  
219 are here to try to pray perfectly. But, to me, it is true that we are here for that but to me it  
220 is not good to when somebody makes fun in his prayer or her prayer to make some noises.  
221 It is not good. I think we have to have some method of approach if we hear that this  
222 person was making some mistakes, we have to approach him or her and make some  
223 advices to him or to her. So next time he might do something that well.
- 224 J: Since you've learned to do it this way at seminary, what will you do when you become a  
225 pastor in the parish and you have a consistory member who's praying?
- 226 M: Uh, huh, me I can say what I will do when I get to the parish is to train my consistory  
227 because they are not like me, they are not from school, yes. But I will try to help them to  
228 do better.
- 229 J: Will you interrupt them while they are praying in front of other people?
- 230 M: No, I won't do that.
- 231 J: I see.
- 232 M: I will advise them when we are alone. I will try to give them some plans of praying, plans  
233 of doing something which I think like when that somebody is going to preach, I will help  
234 him to do something better.
- 235 J: I see. OK. Do you experience a strong sense of Christian community here at this school?
- 236 M: No Jeff. Here at school, no. It is true that Jeff, no - most of us are bringing our Christians  
237 but our actions our words don't see that. Yeah.
- 238 J: Why do you think that is? How does that happen?
- 239 M: No, here we know how to hate.
- 240 J: Hate?
- 241 M: Yeah, we know how to hate each other. That's why I say, first of all, we have to counsel  
242 our self and know the methods of approach. So that when we see some wrong things, we  
243 may approach each other. But there is no love here.
- 244 J: Did you know how to hate before you came here?
- 245 M: Yes, I knew but since I arrived here, I tried to get rid of it. That is why I always tell my  
246 friends or some other people, that no guys, we are here to learn and to do what we think  
247 God expected us to do. So if some people, if we have some things people ... I think we  
248 will be OK and the school will be, it has, we will go further. Honestly it has progressed

- 249 but some of us do not hate. You know what we can leave out Jeff is we are here it is one  
 250 school - two schools in one school. You will find that these people who they the TS  
 251 students to hate us but when you will find that some of them but when you get to  
 252 the TS, you find that no, there is no . When you go around and make yourself to wonder  
 253 how the source of it, you will find that there is no .
- 254 J: So you think the disunity, the lack of unity, in the TS sometimes is started by BS students.
- 255 M: Yeah. Let me tell you one example. You know, like now we are living in the place.
- 256 J: Yeah.
- 257 M: We stay here with our families.
- 258 J: Um, hm.
- 259 M: You will find that some of the Bible School students are my friends and they used to come  
 260 in my house. When they see that, "Oh, we just come here in the house of Mr. Mopheme  
 261 only, some of the houses we don't have that chance to go." They heard that somebody  
 262 said, "Oh, he is selfish." Because they don't do what he like at that house.
- 263 J: I see. OK. Do you find that the other students honour and respect you here at the  
 264 seminary, Ntate Mopheme?
- 265 M: Ah, I won't say that, because for the people to respect me, I have to start first to respect  
 266 myself. So that other people will start to respect me. If I don't respect myself, they won't  
 267 respect me. But so far I know many students here respect me?
- 268 J: Mm. Do many students here, do you think they respect themselves?
- 269 M: I don't think so. Because what will tell us is their actions. Their words, everything they  
 270 do will tell us that this person is respecting himself or herself.
- 271 J: Hm. You mentioned the prefects earlier, do you think the system of prefects is a good one  
 272 – is it good to have prefects?
- 273 M: I can say it is good to have prefects but they must have freedom to do what they think is  
 274 okay.
- 275 J: Freedom.
- 276 M: Yes.
- 277 J: And now they don't have freedom.
- 278 M: They don't have freedom to exercise their power.
- 279 J: I see.
- 280 M: They are just there. They do what is not theirs.
- 281 J: Um, hm. And they're doing what who tells them to do?
- 282 M: Yeah, the director.
- 283 J: The director.
- 284 M: Yeah.
- 285 J: So it looks like we have prefects...
- 286 M: But whereas we don't have them.
- 287 J: ...we don't, the director is the prefects.
- 288 M: Yes.
- 289 J: I see. But you think that if they could have freedom, it would be a good system.

- 290 M: Yes.
- 291 J: I see. Alright. Ntate Mopheme, let's move on and talk a little bit about the lecturers. Now  
292 I know I am one...
- 293 M: Yes.
- 294 J: ...so I am asking about myself and my colleagues. And please feel free to be honest if you  
295 can. Do you feel like the lecturers care about the students?
- 296 M: Some of them.
- 297 J: Some of us. OK, some of them.
- 298 M: Oh, some of you.
- 299 J: It's OK, some of them. Let's talk about them. But the ones who do seem to care about the  
300 students, how do they show it?
- 301 M: You know, some show it by helping us especially when we have some assignments,  
302 especially when we have some problems because if you are human usually you will have  
303 some problems. It can be the problems with some students, or with your family but some  
304 really help us.
- 305 J: Do you feel like there are people that you can go to, to help you with pastoral care who  
306 will keep things confidential? Do you have access to confidential pastoral care here at the  
307 seminary?
- 308 M: I didn't get your question you're asking.
- 309 J: Well, Ntate Mopheme, let's say that you have a problem.
- 310 M: Uh, huh.
- 311 J: ...with your studies or your family or your friendships.
- 312 M: Yes.
- 313 J: Is there a lecturer or administrator or somebody that you could go to and share your  
314 problems and they will be helpful to you and they will keep your secrets for you?
- 315 M: Here in the school?
- 316 J: Yes.
- 317 M: I don't think there is anyone who I can go to him and tell him or her about my problems.  
318 Especially with my family here in school. Because what I learn here is that – like now I  
319 am talking to you, you can tell other people that we discussed this and this and this and  
320 this with Ntate Mopheme, and this is what we hear.
- 321 J: So, Ntate Mopheme, are you afraid now that you're talking to me?
- 322 M: No, I am not afraid because what I am talking to you is what I feel so I'm not afraid to talk  
323 about that.
- 324 J: OK.
- 325 M: Yeah.
- 326 J: But you hope that I will keep my promise.
- 327 M: Yeah.
- 328 J: OK. *[laughing]* Thank you, Ntate. Do you wish there was somebody you could talk to  
329 who would keep confidence?
- 330 M: No, I don't hope there is anyone here in the school who I can tell him or her about my  
331 problems.

- 332 J: Why not?
- 333 M: I think that not a student, the lecturers really.
- 334 J: Mm, hm.
- 335 M: Because sometimes it is not this year, Ntate Jeff. Let's say I tell you I want to marry  
336 somebody about something that is a secret but I will hear it from some other students  
337 mention my name but I will know even though didn't tell them my name, or but I know.
- 338 J: Um, hm.
- 339 M: And then they will discuss this in class.
- 340 J: In class even?
- 341 M: In class.
- 342 J: So some lecturers will take things that are supposed to be secret and they will say in class,  
343 "We have one student..."
- 344 M: Yes.
- 345 J: ...who this and this and this."
- 346 M: Yes. "This student had a fight with her wife..."
- 347 J: Really?!
- 348 M: Yeah.
- 349 J: I hope Ntate Jeff is not doing this.
- 350 M: Let's hope.
- 351 J: [*laughing*] OK. So that means really that even if you tried to trust a lecturer, you've had  
352 so many bad experiences...
- 353 M: Yes.
- 354 J: ...that you don't want to try any more.
- 355 M: Uh, huh.
- 356 J: I see. Alright. Well, in classes does it seem that the lecturers are well qualified in their  
357 fields of study? Do they...
- 358 M: No.
- 359 J: ...know their study well?
- 360 M: No, Ntate Jeff.
- 361 J: Tell me more about that.
- 362 M: Sometimes they can even hate their subjects. Because when somebody has to come, say,  
363 "Uh, he is coming but he is not going to tell us anything." Let me tell you, or make an  
364 example. You know, here at school we don't have the syllabus.
- 365 J: No syllabus.
- 366 M: No syllabus.
- 367 J: OK.
- 368 M: Now what we did when we were doing TS3, now we are doing it and then we did little.  
369 We don't enjoy that subject now.
- 370 J: Now let me understand. There is a subject that you did when you were TS3s...
- 371 M: Yes.

- 372 J: ...and now you're doing the same subject again...
- 373 M: Yes.
- 374 J: ...and this time you're doing it badly.
- 375 M: Badly.
- 376 J: And so you don't enjoy it.
- 377 M: Yeah.
- 378 J: Who's doing it badly, you or the lecturer?
- 379 M: The lecturer.
- 380 J: Oh, you feel it's being done again but not well.
- 381 M: Uh, huh.
- 382 J: How does it happen that you're taking the same subject again when you've already had it?
- 383 M: You know, yes we always see the timetable in the newsboard where or somewhere in  
384 walls. We won't question anyone why we see this whereas we did it at this stage. We  
385 have no opportunity to say that.
- 386 J: OK, so it's not yours to question.
- 387 M: Yes.
- 388 J: It's yours to attend class.
- 389 M: Yes, but what – to me, I think, when the staff as I know you always meet as staff, I think in  
390 the staff meetings when somebody is here, "No, I will go and tell people this." I think  
391 there is somebody who knew that I did this with the people. Have to tell that somebody,  
392 "No, they did this at the past, there is no need for them to do this again."
- 393 J: And is that the case with only once course or are there more courses that are being  
394 repeated now?
- 395 M: I think it's one course.
- 396 J: One course.
- 397 M: Yeah.
- 398 J: Yes.
- 399 M: Or many, I think.
- 400 J: Or many?
- 401 M: Yeah.
- 402 J: I see.
- 403 M: But it's one lecturer.
- 404 J: One lecturer.
- 405 M: Yeah.
- 406 J: Yes, and...
- 407 M: Ntate Jeff, now we are doing many subjects but there is no need for us to do those because  
408 some of them we did them when we were in TS3.
- 409 J: I see.
- 410 M: To us, it's just that we ask ourselves that, "What is this task before me, the timetable?"

- 411 J: Mm.
- 412 M: Are they telling each other that this table did this or they just say, "Oh, what do you want  
413 to teach them? And I'll teach them this. Oh, this is for this year."
- 414 J: I see. Now, Ntate, I don't want to talk about specific lecturers...
- 415 M: Yeah.
- 416 J: ...but I know the timetable as well as you do...
- 417 M: Uh, huh.
- 418 J: ...and I was at the staff meeting...
- 419 M: Uh, huh.
- 420 J: ...and I'm going to ask you when you were TS3s...
- 421 M: Uh, huh.
- 422 J: ...I taught you liberation theology...
- 423 M: Yeah.
- 424 J: ...and I taught you world religions...
- 425 M: Yeah.
- 426 J: ...and I believe I taught you history in that year.
- 427 M: Yes.
- 428 J: Are those some of the classes that you...
- 429 M: No, you didn't teach us history.
- 430 J: Oh, I had the 1s and 2s, I think.
- 431 M: Yeah, but we did the theology liberation...
- 432 J: Liberation and contextual theology, I taught you.
- 433 M: Yeah.
- 434 J: So, are those some of the courses that you were talking about...
- 435 M: Yeah.
- 436 J: ...that are now being repeated?
- 437 M: Yeah.
- 438 J: Not in a good way.
- 439 M: Yes.
- 440 J: So I can see it must be difficult because we did, we spent a year together on these subjects.
- 441 M: Yeah.
- 442 J: I see. Alright, thank you for sharing that. The other lecturers, do you find that they're  
443 well-qualified in their fields of study?
- 444 M: Yeah. There are some lecturers really who did try their level best.
- 445 J: Um, hm.
- 446 M: Yeah.
- 447 J: Alright, and are the lectures well-prepared?

- 448 M: Yeah, some of them when they came to our class, they were prepared but some not. Some  
449 not really.
- 450 J: OK. In class are you encouraged to ask questions and participate in discussion?
- 451 M: In the class?
- 452 J: Yes, in any classes.
- 453 M: Yes, we are encouraged to – you know, with most of the lecturers that it is better for us to  
454 participate in the class.
- 455 J: Um, hm.
- 456 M: Yeah.
- 457 J: OK. How has it been for you to use the English language for your studies?
- 458 M: You know Jeff, it is good because nowadays to communicate with the other countries, you  
459 have to speak English.
- 460 J: Um, hm.
- 461 M: Yes, it is good but you know sometimes it is hard for us to study in English here at the  
462 seminary. Sometimes we have this discussion with another seminary where we discuss  
463 our paper which is in Sesotho before we go to those people. So meaning that somehow we  
464 are encouraged to speak Sesotho whereas we do it in English.
- 465 J: Mm. And some of your classes you're able to use some Sesotho?
- 466 M: Yeah, you know, it depends. Some of the lecturers speak Sesotho.
- 467 J: OK.
- 468 M: Yeah.
- 469 J: Alright.
- 470 M: And some ka Sekhoa.
- 471 J: Um, hm. OK. Do you have enough time to study and read and do your homework?
- 472 M: Yes, I can say this now because to complain about time does not give me anything now  
473 because the timetable is there. Mine is just full timetable. Even though I think this is, my  
474 time is very limited. Nothing I can do. But listen to me, our time is very limited.
- 475 J: OK, so it is limited...
- 476 M: Yeah.
- 477 J: ...but there's nothing you can do...
- 478 M: Yeah.
- 479 J: ...so you just make the best of it.
- 480 M: Yeah.
- 481 J: I see. Alright. Now – go ahead...
- 482 M: Because there is no other class which so as many subjects as we do. Even some of the  
483 students who were here before us, they say that we didn't do as you do now.
- 484 J: Do so many subjects?
- 485 M: Yeah.
- 486 J: Yeah, do you know I looked at the timetable, Ntate Mopheme,...
- 487 M: Uh, huh.

- 488 J: ...and the TS3s are doing I think 19 courses this year and the TS5s are listed for 23  
489 different subjects. Does that surprise you?
- 490 M: It is surprising, Jeff, because some of them there is no point of doing them. We are  
491 repeating what we did. And we are repeating in a bad way.
- 492 J: Yeah. I see.
- 493 M: Yeah.
- 494 J: Alright. So, Ntate Mopheme, I think you've told me that you've been here now for five  
495 years...
- 496 M: Yeah.
- 497 J: ...so that means that you're a TS5...
- 498 M: Mm, hm.
- 499 J: Did you go to a field education, to an internship?
- 500 M: Yes, I went.
- 501 J: And before you went to your internship, were you prepared by the lecturers at the school  
502 for what you would find?
- 503 M: No.
- 504 J: No, not at all?
- 505 M: No, they just make a little introduction, a little introduction. But they did not prepare us to  
506 go there. For instance, you know we here in the L.E.C. we have tsebeletso ea batho a  
507 bafu. That book when you arrive at the parish when you are going to bury somebody...
- 508 J: [*laughing*] Some of the people who will read what you have said don't speak Sesotho so  
509 you said, "Tsebeletso sa, ea actually batho a bafu." This is the funeral service, isn't it?
- 510 M: Yeah.
- 511 J: OK. Alright. I'm sorry, Ntate, to interrupt.
- 512 M: So, I think, to me I think, it is through that, I think to me we have to – when they know we  
513 have to leave the school for internship, I think it's good for the school to train us to maybe  
514 they can take us to the pastor of Morija parish to help him to bury some people.
- 515 J: Mm.
- 516 M: To learn from him how to bury the people and how to be with the consistory, yeah.
- 517 J: So when you arrived at your internship, it was possible that the pastor there would ask you  
518 to do a funeral.
- 519 M: No. When I get there, the pastor that I - they send me to him has to leave. Meaning that I  
520 didn't have any time to be with him. We just have only few weeks and then he left.
- 521 J: So some students are sent to internships and there's no pastor to supervise them.
- 522 M: Yeah.
- 523 J: Oh, so the consistory supervised your work?
- 524 M: Yeah. Somehow but they don't even really. It's you who has to help them.
- 525 J: I see. And if a student goes to an internship and the pastor is not there, the student almost  
526 becomes like the pastor...
- 527 M: Yes.
- 528 J: ...of that church. And yet, with inadequate preparation.

- 529 M: Uh, huh.
- 530 J: I see.
- 531 M: It's not fair to the student.
- 532 J: How did you feel about that?
- 533 M: To me it is not good, Ntate Jeff. As I hear that when we, people who go to the internship,  
534 they the school make the seboka, they inform the seboka, but I don't think any reason why  
535 seboka take that somebody to other parish. Whereas the new leader that person, that  
536 somebody who have to go to him or to her.
- 537 J: So the seboka and probably the director...
- 538 M: Uh, huh.
- 539 J: ...knew that the pastor was removed...
- 540 M: Yeah.
- 541 J: ...and that you were on your own.
- 542 M: Uh, huh.
- 543 J: Did they contact you?
- 544 M: No.
- 545 J: So you were just there for a year...
- 546 M: Yes.
- 547 J: ...on your own.
- 548 M: Yes.
- 549 J: Oh, boy. So who did you meet with during your internship year to talk about your  
550 progress?
- 551 M: You know, sometimes what happened is that they will get other pastor to look after that  
552 parish.
- 553 J: Mm.
- 554 M: So they give me, there was a pastor there who was looking after that parish. I always meet  
555 with him before he came to look after that parish. I used to go to him and ask some  
556 advices when I had some problems.
- 557 J: I see.
- 558 M: Yeah.
- 559 J: Alright. Now when you returned to campus for your TS5 year, did any classes or lecturers  
560 focus on your internship year to help you talk about it?
- 561 M: Yeah, there is a lecturer here who used to talk to us especially in the class with what we  
562 think and what we saw in the class.
- 563 J: Do you find that helpful?
- 564 M: Yeah, I even told my classmates that if this guy or this lecturer we'll ask him to our classes  
565 it's better for us because we are preparing ourselves to be official pastors.
- 566 J: I see.
- 567 M: Yeah.
- 568 J: And so that's good for you.

- 569 M: That's good for me.
- 570 J: Alright. Did you think that the internship was a good part of your education?
- 571 M: Yeah, it is good. But somehow it is bad because the way we go for the internship is not  
572 good because we left our luggage here. We are going to use the luggage of the  
573 parishioners there. Sometimes you will find that the parishioners don't do anything for  
574 you and it is hard for you to cope with the lodging. For instance, when I arrived there, I  
575 was using the bed of the pastor. When he left I have to turn back his bed and I have to – I  
576 have nowhere to sleep.
- 577 J: Really?!
- 578 M: Really.
- 579 J: And so then did the consistory provide you with a bed?
- 580 M: Some of the consistory member brought his bed but it is not satisfying bed, it has some  
581 problems.
- 582 J: Mm.
- 583 M: At that time, my wife was with the baby.
- 584 J: Hm. So why weren't you allowed to take your own things?
- 585 M: I don't know why they don't allow us.
- 586 J: Mm.
- 587 M: Really they said we are the visitors of those people but really we are not their visitors.
- 588 J: Because they don't welcome you in the same way...
- 589 M: Yeah.
- 590 J: ...they would welcome baeti, visitors.
- 591 M: Uh, huh. Another thing is they are not prepared to – they don't have enough properties to  
592 supply some people, yeah.
- 593 J: When you say 'supply' you mean like dishes and cups...
- 594 M: Yes.
- 595 J: How about food – did you find enough food?
- 596 M: You know our first church, when we arrived there, it is hard for us, it is hard to live, it is  
597 hard. What we have is that money we get from the school.
- 598 J: Um, hm.
- 599 M: So it is hard to live there. It was hard to survive.
- 600 J: Well, Ntate Mopheme, I want to move on. Thank you for sharing all of these things. I  
601 want to ask you about the courses that you've taken so far at the seminary. When you  
602 think about the courses, are there some courses that you think are going to be very useful  
603 to you when you arrive in the parish?
- 604 M: You know I think as I went for this internship, I saw that some of the subjects are very  
605 helpful. Especially this pastoral care, pastoral theology. Some of them really, in fact most  
606 of them, most of them. Especially when you did them well.
- 607 J: Um, hm.
- 608 M: Yeah. You know sometimes a lecturer can make you to hate his or her subject.
- 609 J: How can a lecturer make you to hate his or her subject?

- 610 M: The way he told you.
- 611 J: Mm.
- 612 M: Yeah.
- 613 J: So it's possible that some of the lecturers here taught in such a way that you did not love  
614 their subjects.
- 615 M: Yes.
- 616 J: I see. But the ones that you seem to love well, it was easy to apply them...
- 617 M: Yeah.
- 618 J: ...when you arrived in the cam- in the internship.
- 619 M: Yes.
- 620 J: I see. Alright. Did you feel as if there were any courses that weren't helpful?
- 621 M: Here in the seminary?
- 622 J: Yeah, are there some courses that you just don't...
- 623 M: No, I don't think, so far I don't think there are some courses which are not helpful. Most,  
624 some, all of them are very helpful.
- 625 J: OK. Does it seem like the lecturers here at the school understand what it means to be a  
626 pastor in the L.E.C.?
- 627 M: [*pause*] Somehow I can say, "Yes, they understand." But somehow they don't. You  
628 know, Jeff, it is true that some of them they are from the parishes.
- 629 J: Um, hm.
- 630 M: But the way they were behaving when they were in the parishes or the way they are  
631 behaving when they are here this shows that this person is from the parish. Because if you  
632 are from the parish, I think the first thing you will show to the people is that you will know  
633 how to treat people. You will feel pity for people. You will have a method of approach,  
634 yeah, you should.
- 635
- 636 J: So you're saying some pastors, some pastors who are lecturers here...
- 637 M: Uh, huh.
- 638 J: ...seem not to know how to approach people...
- 639 M: Yeah.
- 640 J: ...and how to have pity for people.
- 641 M: Yeah, because you know, Ntate Jeff, we are not children, we are adults. We have our own  
642 issues. We have what we can say what - we sometimes disagree with some lecturers, but  
643 here we are not allowing it to say what we think.
- 644 J: So earlier you said you are encouraged to participate in class...
- 645 M: Yeah.
- 646 J: ...but if you really say what you think...
- 647 M: Uh, huh.
- 648 J: ...and you disagree with the lecturer...
- 649 M: Some of them.

- 650 J: ...some of them – then there's a problem.
- 651 M: Yeah.
- 652 J: And does that make you wish that you would not participate? What do you do – do you  
653 just become silent?
- 654 M: No, you know we won't be silent because they say to pass here you must participate in  
655 class.
- 656 J: I see.
- 657 M: Because of the thing that we want to pass, we will talk.
- 658 J: Then, Ntate Mopheme, when you speak, do you just say what they want you to say?
- 659 M: Ntate?
- 660 J: There are some lecturers who don't want you to disagree...
- 661 M: Yeah.
- 662 J: ...so when you do participate, do you just say the things that you think they want to hear?
- 663 M: Let me give you some example.
- 664 J: Thank you.
- 665 M: Maybe he said, "You know Jesus, he was like Mohammed, he was a prophet,  
666 Mohammed." I will say, "OK, Ntate, yes I agree with you. He was like Mohammed."  
667 When I know deep in my heart that that guy was not like Mohammed.
- 668 J: I see.
- 669 M: Yeah.
- 670 J: So in class you agree...
- 671 M: Yeah.
- 672 J: ...but inside you disagree.
- 673 M: Yes.
- 674 J: Because you feel as if some lecturers won't accept...
- 675 M: Uh, huh.
- 676 J: ...if you disagree.
- 677 M: Yeah.
- 678 J: And you said that's - you feel like you're treated like a child...
- 679 M: Yeah.
- 680 J: ...when that happens. I see. Alright. Now I want to ask about these expatriate lecturers.  
681 These lecturers from other countries. Makhoa and others. Makhoeli-khoeli, although we  
682 don't have any makhoeli-khoeli now. Is it makhoeli-khoeli or likhoeli-khoeli
- 683 M: Likhoeli.
- 684 J: Likhoeli-khoeli, you know the ones I mean, other Africans who say, "Khoeli, khoeli,  
685 khoeli, khoeli."
- 686 M: Oh.
- 687 J: Right, makoere-koere?
- 688 M: Mahoa--

- 689 J: le-- It's OK, Ntate.
- 690 M: OK.
- 691 J: But how about the expatriate lecturers, do they try and understand what it's like to be in  
692 the L.E.C.?
- 693 M: You know, I'm not sure about that, Ntate Jeff. Yeah, I'm not sure about that but I think  
694 they are trying to understand our situation.
- 695 J: I see.
- 696 M: Yeah.
- 697 J: I want to ask you a couple of other questions. Do you think that MTS should offer a  
698 Bachelor's Degree qualification?
- 699 M: I think so. You know, to me, Ntate Jeff, I don't see it as fair. In fact, unfair, we take five  
700 years here. Now you told me you are doing your PhD only for a year. This one you are  
701 making research for it.
- 702 J: Well, it will take three years to finish it.
- 703 M: Three years.
- 704 J: Yes.
- 705 M: So, you see, it takes three years but here we take five years to do our diploma.
- 706 J: Um, hm.
- 707 M: Why not after we go for this internship – why they do not give us maybe a diploma or  
708 certificate? So when we decide to come back or go to another school. You see...
- 709 J: Um, hm.
- 710 M: ...they just make us to be here for these five years. Sometimes you will find that you have  
711 been here for five years but I didn't get anything here.
- 712 J: How do you think it happens that it's a five year programme and yet it's only a diploma  
713 and not a degree?
- 714 M: I don't know how to – what can I say because so far I didn't ask any people about it.
- 715 J: OK. Thank you, Ntate. So when you graduate from MTS, do you think you will have  
716 Biblical and theological education that will enable you to fully participate in the  
717 continuing ministry of our Lord Jesus Christ?
- 718 M: I think so.
- 719 J: OK. Thank you, Ntate. I want to ask about culture. Do you think that Basotho culture is  
720 openly discussed here at the seminary?
- 721 M: No.
- 722 J: No.
- 723 M: Yeah.
- 724 J: Why do you say no?
- 725 M: I say no because, Ntate Jeff, let's take for instance this initiation school.
- 726 J: Mm, hm.
- 727 M: You know I won't say we really discuss it here because our lecturers didn't went there.  
728 They don't know about that school. So it is hard to them to tell us about it. It is true that  
729 our church doesn't agree with it but they don't do anything about it.

- 730 J: So do you think---
- 731 M: To me, I think to disagree or agree with something you have to make research on it.
- 732 J: So what do you think should happen?
- 733 M: I think they should send some to go there and see what happens there, yeah.
- 734 J: To the mephato.
- 735 M: To the mephato.
- 736 J: Initiation school.
- 737 M: Yeah.
- 738 J: But isn't it true that when you go, you either must go all the way, right, and actually be  
739 bolloa or they will beat you?
- 740 M: When you go there?
- 741 J: Yeah, you can't just go as a visitor, can you?
- 742 M: Yes. You won't go there as a visitor.
- 743 J: I see. You will go for lebollo.
- 744 M: For lebollo.
- 745 J: I see.
- 746 M: Uh, huh.
- 747 J: OK. Which lecturers would you like to send? [*laughing*]
- 748 M: Anyone.
- 749 J: [*still laughing*] That's not really a question.
- 750 M: OK.
- 751 J: So you believe that here at the seminary we should be talking about these various cultural  
752 issues.
- 753 M: Yes, because I think that will help us. You know, nowadays people are going there with  
754 the higher number, they are going there. And if we take these people and say, "Oh, we put  
755 it aside of the church because your son went there," it will give us some problems. You  
756 know, nowadays we have so many churches especially in Lesotho. I don't know about the  
757 other countries, but here we have so many churches. So if we say that, the people will go,  
758 they will move out from the church. Because some people like that and they say, "That is  
759 our culture." Yeah.
- 760 J: And they will just go to other churches.
- 761 M: Yeah.
- 762 J: I see.
- 763 M: To me I don't see any problem with some people going there.
- 764 J: So have classes here helped you to understand why the church has these ideas about  
765 culture?
- 766 M: No, because most of the lecturers will say, "You know the white men came here and said  
767 this and said this and this and we agree" so it will be hard for them to say anything about  
768 that.
- 769 J: The white man came here and said this and this and this...
- 770 M: Yeah.

- 771 J: ...and we agree.
- 772 M: Yes.
- 773 J: OK. Ntate Mopheme, do you practice Basotho cultural traditions?
- 774 M: Can you make some example?
- 775 J: Well, I'm thinking of several different things. In Basotho culture we have some very  
776 specific things. We practice, or Basotho practice bohali...
- 777 M: Mm, hm.
- 778 J: ...lebollo...
- 779 M: Mmm...
- 780 J: ...sethepu...
- 781 M: Mmm...
- 782 J: ...balimo...
- 783 M: Mm, hm.
- 784 J: Are any of things things that happen with you---?
- 785 M: Even before I came here I agreed with the people who say there's something like balimo.
- 786 J: Mm.
- 787 M: I agreed with them, I said, "No, it is true, we have some dead people who we call them  
788 balimo." But what I don't agree with is that I can pray to them.
- 789 J: Mm.
- 790 M: Yeah.
- 791 J: So when you go to the parish...
- 792 M: Uh, huh.
- 793 J: ...will you need to understand about all of these things so that you can help your church?
- 794 M: Yeah.
- 795 J: Do you wish the seminary had given you more information---
- 796 M: About those, yeah.
- 797 J: I see. Alright. And again, how about the expatriate lecturers, do they seem to understand  
798 about all these things?
- 799 M: Eah, somehow, it is hard to say they understand, Ntate Jeff, because, you know, every  
800 country has its own culture, yeah.
- 801 J: And how about the Basotho lecturers, they also sometimes--
- 802 M: Yeah, some of the Basotho lecturers, they understand that it is our culture.
- 803 J: Um, hm.
- 804 M: Yeah, they even support it.
- 805 J: Um, hm.
- 806 M: Yeah.
- 807 J: And other lecturers do not support it.
- 808 M: Yes.
- 809 J: I see.

- 810 M: They take the tradition of the white man.
- 811 J: OK. I've got a couple more questions for you. One is about poverty. Do you think  
812 poverty is a problem in the L.E.C.?
- 813 M: I think it is.
- 814 J: And when you're training--
- 815 M: Especially, you know, when we talk about the poverty, we talk it in two sides. It can be  
816 spiritual poverty or physical poverty. Yeah.
- 817 J: And do you think there's spiritual and physical poverty...
- 818 M: Yes. I see both. They are there in the L.E.C.
- 819 J: How do you recognize them? What signs are there?
- 820 M: Ntate Jeff, when you can talk to the people, especially the people who ran out of the  
821 church, they will tell you that, "No, Ntate, we have this spiritual poverty." You know,  
822 some of them say that our church numbs the Christian mind.
- 823 J: And what do you think? Are they right?
- 824 M: I think they are right, Ntate Jeff, because when you [*unclear*], you don't suffer with your  
825 family because to have money here you have to [*unclear*].
- 826 J: Um, hm. Again for people who don't know Sesotho, the central fund you mean, right?
- 827 M: Ah, OK, the central fund, yeah.
- 828 J: OK.
- 829 M: They have to take the money to the central fund so that those people there, they can give  
830 you something. So na, I want to – I mean that when you are a pastor, you have to help  
831 people to survive the poverty. So if they said you can get money when you present  
832 something to the central fund to me it is wrong because some of the parishioners have real  
833 problems. You can help them with the money, like the pastor of Tebellow, he plants with  
834 those people there. He produces and gives them some food to eat. So I think to me, if we  
835 can help that idea of that guy we can help this church.
- 836 J: Um, hm.
- 837 M: Because when I am hungry, I won't listen what you are saying because I am hungry.
- 838 J: I see.
- 839 M: Yeah.
- 840 J: So you've mentioned the pastor at Tebelong...
- 841 M: Uh, huh.
- 842 J: ...in fact you've mentioned something that he does, and he calls it "temo ea likoti"  
843 farming in holes...
- 844 M: Yeah.
- 845 J: Do you think it would be good here at the seminary to learn how to develop programmes  
846 like these?
- 847 M: You know, Ntate Jeff, to me I think it is good because if we say there are some people who  
848 brought the good ways to us, for instance the first missionaries to arrive here were Casalis,  
849 Gosselin and Arbouset. Those people, especially that guy Gosselin was not a pastor, he  
850 was the builder. Why should we don't prepare some pastors to be builders, others to be  
851 farmers, others to be some people who can do something with the people? Yeah.

- 852 J: I see.
- 853 M: We do one thing here.
- 854 J: What's that?
- 855 M: To be a pastor – to preach.
- 856 J: To preach.
- 857 M: Yeah.
- 858 J: I see.
- 859 M: Why don't train some be the doctors at Scott?
- 860 J: Um, hm.
- 861 M: Why don't we train some to be accountants to help us in the central fund? I think that it's  
862 not good really.
- 863 J: And do you think it's part of the church's ministry to work to help the people who are  
864 impoverished?
- 865 M: Yeah, to be a pastor is to be a member of those people who you are living with.
- 866 J: I see.
- 867 M: Yeah, and then you have to be their example, you have to show them – lead them.
- 868 J: Do you feel that you've been receiving a good example from the lecturers and  
869 administration here at this school?
- 870 M: Somehow, somehow, but above all I have my own views, I have my own ideas.
- 871 J: Um, hm.
- 872 M: Yeah.
- 873 J: OK.
- 874 M: Meaning that some of the ideas that I get here I won't be using in my life.
- 875 J: Um, hm.
- 876 M: Yeah, I have my own ideas which I think they will be OK for me to be a pastor.
- 877 J: Mm. OK. Now how about HIV and AIDS? Have HIV and AIDS been discusses in  
878 classes since you've been in the school?
- 879 M: Yes, you know when I arrived here they were doing that class with somebody from Scott  
880 Hospital.
- 881 J: Um, hm.
- 882 M: And now we are doing it with you.
- 883 J: Did you do it regularly with the person from Scott Hospital?
- 884 M: No, you know sometimes he takes some two months before coming.
- 885 J: Uh, huh.
- 886 M: Uh, huh.
- 887 J: And that's when you were TS1?
- 888 M: Yeah.
- 889 J: How about when you were a TS2?
- 890 M: I don't know if – I think she didn't come when I was doing my TS2.

- 891 J: OK. And I know when you were a TS3 there was nothing.
- 892 M: Yeah.
- 893 J: And then you were an intern. And now... OK.
- 894 M: Mm, hm.
- 895 J: Among students and lecturers, is HIV and AIDS openly discussed? Do people talk about  
896 it?
- 897 M: No, to me it is not really openly discussed. You know we just, maybe you were there  
898 when we discussed with the lecturer who teaches this. Maybe, because to me, now as we  
899 see that people are dying from HIV and AIDS, we have to talk with each other. But we  
900 are shy to talk to other lecturers really.
- 901 J: Mm. Do you think the lecturers would welcome you to talk about it?
- 902 M: I don't know because, you know, some of the things we are shy to take them to our  
903 lecturers. Yeah.
- 904 J: Well, do you think that the courses here could do better in helping you to prepare to deal  
905 with HIV and AIDS?
- 906 M: I think so, Ntate Jeff.
- 907 J: OK. Is HIV and AIDS going to be important in your ministry? Is it a problem that people  
908 are facing in the villages of Lesotho?
- 909 M: It is a problem.
- 910 J: I see.
- 911 M: It is a problem.
- 912 J: So would you like more talk and courses about HIV and AIDS at the seminary?
- 913 M: I think right now our time is very limited. I think what would help us is to be equipped  
914 with some books so we can read other particular ideas and find what people say about it.  
915 Yeah.
- 916 J: I see. Alright.
- 917 M: You know, one of our problems here is that we don't have books.
- 918 J: You don't have books.
- 919 M: Yeah.
- 920 J: So how do you study with no books?
- 921 M: We just use the books in the library. When we leave here what are we going to use?
- 922 J: I see, so I know that you have a Bible...
- 923 M: Yeah.
- 924 J: ...and a Sesotho Bible...
- 925 M: Yeah.
- 926 J: ...and Buka Ea Tšebeletso...
- 927 M: Yes.
- 928 J: ...Buka Ea Melau...
- 929 M: Yes.
- 930 J: ...and Hebrew...

- 931 M: We don't have a Hebrew Bible.
- 932 J: You have a Greek Bible.
- 933 M: Just the Greek Bible.
- 934 J: And after that you don't have any other books...
- 935 M: Yeah.
- 936 J: ...you don't have history books, pastoral care...
- 937 M: Yeah, we need dictionary of theology...
- 938 J: Mm...
- 939 M: commentaries...
- 940 J: I see.
- 941 M: Those books can be helpful to us.
- 942 J: Yes, yes.
- 943 M: Some of them might have told me that when they are reading, some of the members,  
944 parishioners, give their books to us...
- 945 J: Mm.
- 946 M: ...to read. So people in the church, they are reading.
- 947 J: So you need also to be prepared...
- 948 M: Yeah.
- 949 J: ...to have that information.
- 950 M: Uh, huh.
- 951 J: I see. Well, Ntate Mopheme, you've been very helpful in sharing all of these things. The  
952 last thing I want to ask you is about ministry. You've trained to become an ordained  
953 minister someday...
- 954 M: Um, hm.
- 955 J: Just tell me, what is it that an ordained minister does or is? Why do we have ordained  
956 ministers? What is ministry?
- 957 M: I don't have a clear answer to that. Because to me, when somebody decides to come here  
958 to train to be a minister, is when he commits [*unclear*] to me. Because he or she made a  
959 decision with God – that God, now I am going to work for you. Yeah.
- 960 J: So ministry is working for God.
- 961 M: Yes.
- 962 J: OK.
- 963 M: Not a white collar.
- 964 J: Not just the white collar, but working for God.
- 965 M: Yeah, because I can put it here but my actions say, "Crucify Jesus." You know sometimes  
966 you won't say, "Crucify Jesus," but your words – your actions can say that.
- 967 J: Crucify Jesus.
- 968 M: Yeah.
- 969 J: Oh, almost like you're in the crowd...

- 970 M: Yeah.
- 971 J: ...saying, "Crucify Him."
- 972 M: Yeah, Crucify Him.
- 973 J: ...instead of serving Him.
- 974 M: Yes.
- 975 J: I see. And so the work of a minister is not to crucify...
- 976 M: Yeah, it's just to serve.
- 977 J: ...to serve.
- 978 M: Yeah.
- 979 J: OK. Well, Ntate Mopheme, is there anything else you would like to share before we  
980 finish?
- 981 M: No, Ntate Jeff, I think that's enough.
- 982 J: Alright. I agree. Thank you very much. As I mentioned to you, I'm going to ask 'M'e  
983 Susan to type the transcript.
- 984 M: Yeah.
- 985 J: She will keep confidential who Ntate Mopheme is.
- 986 M: Um, hm.
- 987 J: Once it's typed, I'll bring it back to you and ask you to review it.
- 988 M: OK.
- 989 J: And then I'll ask you to sign a paper saying, "Yes, I've approved this."
- 990 M: OK.
- 991 J: When I show the transcript to other people in KwaZulu-Natal and when I make reports, it  
992 will only show that Ntate Mopheme was interviewed. In fact, I probably won't even give  
993 the date.
- 994 M: Um, hm.
- 995 J: I will just say, "During this summer, I interviewed Ntate Mopheme and others." Is that  
996 alright?
- 997 M: It is alright, Ntate. I don't see any problem.
- 998 J: Alright. Ntate, thank you very much. I am going to turn the recorder off now.
- 999 M: OK, Ntate.

- 1 J: Alright, Itumeleng, I have just turned on the tape. I'm here with you as a student at Morija  
2 Theological Seminary. I've shared with you that this is the research project for the PhD  
3 program at the University of KwaZulu Natal and that we're researching – I'm researching  
4 – about theological education in the L.E.C. specifically with students at Sekolo sa Boruti,  
5 here at Koapeng, here at Morija Theological Seminary. I've also shared with you that I'll  
6 be using the information from this interview in my PhD thesis, perhaps in journal articles  
7 or academic presentations, and I'm not offering you any money for this. I've also shared  
8 with you that the only name that will ever be associated with this interview for public is  
9 Itumeleng. Your actual name, which you and I know, will not be shared with others. And,  
10 in fact, this recording will not be shared with others unless you give me expressed written  
11 permission. You have also let me know that it's OK for me to ask my wife, Susan Moore,  
12 to type this transcript. Is that so?
- 13 I: Yes, it is.
- 14 J: Alright. Itumeleng, I'm going to ask you some questions. If at any time you want to stop,  
15 just say so and we'll turn off the recording and we'll end the interview. Is that OK with  
16 you?
- 17 I: It's fine.
- 18 J: Alright. You have signed information and consent form and so I think it's time for us to  
19 begin. Can we begin?
- 20 I: We can.
- 21 J: Alright. Itumeleng, if you'll speak loudly, the digital recorder will hear you well. As you  
22 know, I'm studying theological education and one of the questions that I've been asking is  
23 if when you came to the seminary things were what you expected. Was the seminary what  
24 you expected before you came to seminary?
- 25 I: No, it wasn't.
- 26 J: Why not?
- 27 I: I expected things to be holy. But I found them very different.
- 28 J: What do you mean by holy?
- 29 I: I thought people here are far different from people living in villages. But as I found the  
30 people in villages are better than people in the seminary. This is where most challenges  
31 are experienced.
- 32 J: You think that the people in the villages are even better than the students at the seminary.
- 33 I: I think so.
- 34 J: Mmm... Why do you think that is?
- 35 I: Because I have never discovered it in the villages, I only experienced it when I arrived  
36 here.
- 37 J: When you say "it," what do you mean by "it"?
- 38 I: I have never discovered a terrible life I experienced in the seminary while I was at home.
- 39 J: Itumeleng, when you say "a terrible life," what kinds of things do you mean?
- 40 I: Mmm... I mean people at seminary, especially when someone is in the first year, they are  
41 bothering that person.
- 42 J: Does it only happen to people who are in the first year?

- 43 I: No, but to the people who are in the second year and on, it is better because they have  
44 discovered it in the past so they knew it. It is very terrible to someone who is in the first  
45 year because that person is not expecting to find life to be of that kind.
- 46 J: And you say even in the villages, it's not that way.
- 47 I: Yes.
- 48 J: OK. And when you get used to it – when the students of the second year or third year or  
49 fourth or fifth year – when they get used to it, then do they enjoy life at the seminary, do  
50 you think?
- 51 I: To someone who is in the first year, it's like they enjoy it but now I find that it is not the  
52 real one. They do not know how people think about it individually.
- 53 J: I see. But for yourself, have you enjoyed seminary?
- 54 I: No.
- 55 J: And before you said how people react to each other and I accidentally said "students." Do  
56 you mean the students or do you include the lecturers and administration also?
- 57 I: Not lecturers as such, especially the students, and lecturers are taking the reaction towards  
58 those things.
- 59 J: OK. Do you think the lecturers know about those things?
- 60 I: I think so.
- 61 J: Do you think the lecturers should do something to help change these things?
- 62 I: I don't think it will be easy now they could they have started it long ago.
- 63 J: I see. So it's gotten so bad now that it will be difficult?
- 64 I: It will be difficult or take a long time to be settled.
- 65 J: I see. Why do you think things are the way they are at the seminary? What causes it?
- 66 I: I do not know but I think that people are trying to practice what – students at the seminary  
67 are different – are from different villages so usually every person is leaving what life he  
68 wants or she wants so it will be difficult to someone which have grown up in a different  
69 family to be forced to do things which is forced by someone in a different family because  
70 the family is one – the family in which a person grew up in is a part which makes a person  
71 what he is.
- 72 J: OK. So part of the problem is that we come from different families.
- 73 I: Yes, and also we like people to hear our strength, our power, we want to use the power  
74 over other people.
- 75 J: Do you think this happens at other schools?
- 76 I: Other schools like secondary?
- 77 J: Secondary or university or maybe other seminaries.
- 78 I: No, in secondary high schools it doesn't happen at all.
- 79 J: Hmm. So, again, why do you think it happens here when it doesn't happen at some other  
80 places?
- 81 I: I do not know.
- 82 J: Hmm... do you feel like the other students show you respect?
- 83 I: Me?
- 84 J: Yes. Do they show respect to you, Itumeleng?

- 85 I: People show respect to some – to a person when they see how he acts towards things so  
86 part of what makes a person to be respected is behaviour of that person.
- 87 J: I see. So if your behaviour is good, then people will respect you.
- 88 I: Yes.
- 89 J: And if your behaviour is not good, then people will not respect you. But even though  
90 people respect you when your behaviour is good, can they sometimes be difficult towards  
91 you?
- 92 I: They can. It is a common practice but if they are trying to be difficult, it is obvious that I  
93 will be difficult in response.
- 94 J: I see. Well, how about worship here at the seminary? Do you find worship to be helpful  
95 to you spiritually?
- 96 I: No, it is just the practice, yes it is good for a practice. So that it look to a person who  
97 doesn't know it, it looks respectful.
- 98 J: It looks respectful or respectful.
- 99 I: Respectful.
- 100 J: But you're saying that it's not really respectful?
- 101 I: No, it is not useful spiritually.
- 102 J: I see.
- 103 I: To someone who is from outside might see it as respectful.
- 104 J: I see. But for you, it's not useful spiritually. What is it practice for?
- 105 I: One part of it is learning to dress up. OK I find it being well but the very bad point of it is  
106 when a person can make a mistake, when we find that that was not the worship at all.
- 107 J: What do you mean? What happens when someone makes a mistake?
- 108 I: There will be shoutings of different sentences all of them making someone to feel small.
- 109 J: Has that ever happened to you, Itumeleng?
- 110 I: Not in this year but it has happened.
- 111 J: I see. And in this year has it happened to other students?
- 112 I: Yes, it does.
- 113 J: Why do the students say these sentences to make people feel small?
- 114 I: Some lecturers encourage it.
- 115 J: Some lecturers do. Does the director also encourage this?
- 116 I: I'm not sure but it happens in his presence.
- 117 J: I see. And do you feel that that's appropriate during a time of worship?
- 118 I: I don't find it being good at all.
- 119 J: OK. I'm going to ask you to speak a little more loudly so that this machine can pick up  
120 your voice. But thank you for sharing with me. So do you have any suggestions for how  
121 worship could be better or do you think it's OK that we just have practice worship?
- 122 I: I find it being late to come up with the suggestions. And I don't think they will be of any  
123 use.
- 124 J: Why wouldn't they?

- 125 I: Because it's like I will be alone. I will be alone to be against what is in the process now.
- 126 J: And that makes me want to ask you this: do you think you would be alone because you  
127 would be the only one who would say something, or do you think you would be alone  
128 because you're the only one who feels this way?
- 129 I: I think I will be alone because I have never heard someone being against it.
- 130 J: I see. OK. But it doesn't make you feel good.
- 131 I: It doesn't make me feel good but I gave up.
- 132 J: You gave up. Alright. So how about the classes? I'm going to ask you about the classes  
133 themselves. Do you find that in your various courses that the lecturers are well-prepared  
134 to present their lectures?
- 135 I: Yes, they are... I beg your pardon.
- 136 J: Are they well-prepared? Uh, I don't even know to help you – lokisetse hantle?
- 137 I: Yes, they are well-prepared except for some lecturers do not attend classes well, but in  
138 their presence, really they do well.
- 139 J: I see, so when they come, they have prepared well. But you do have some who do not  
140 attend classes as often as they should?
- 141 I: Yes.
- 142 J: When that happens, do they tell you beforehand that they will not be there with you?
- 143 I: Sometimes no.
- 144 J: I see. And when that happens, what do you and your classmates do? Do you just return  
145 home?
- 146 I: We just sit expecting until the time is over.
- 147 J: I see. Alright. And how about the classes themselves – do you feel as if you're  
148 encouraged to ask questions and to speak during class?
- 149 I: Yes, it is so.
- 150 J: OK. And how about the library? Does it seem that there are enough resources in the  
151 library for you to do your work?
- 152 I: I find them being enough except for sometime especially during the night after 8 o'clock  
153 you will find that the chairs are not enough. So sometimes we have to return home where  
154 there is no electricity and it is not easy to do work.
- 155 J: Now the chairs are not enough because too many students are trying to study?
- 156 I: Yes.
- 157 J: I see. Is it allowed for you to bring a chair from the chapel or from a classroom?
- 158 I: I have never seen someone doing it.
- 159 J: I see. So you're not sure if it is allowed.
- 160 I: Ay.
- 161 J: OK. Alright. Well, Itumeleng, when you think about the classes that you've been taking,  
162 do you think that they're classes that will help you when you become a pastor?
- 163 I: Yes, I think they will.
- 164 J: I what ways do you think they might be helpful and do you think you can maybe give an  
165 example of a class that you can see will be helpful to you?

- 166 I: Pastoral theology.
- 167 J: OK, and how will pastoral theology be helpful to you do you think?
- 168 I: It teaches the way on which to handle people so sometimes people are not very good at  
169 handling people, so when someone is taught and he does not correctly attaches to what we  
170 have been taught, it even allows us that you will see the circumstances under which you  
171 arrive and learn to be ready for every situation you will find and adapt it in any way.
- 172 J: I see, and are there other classes that you think might be helpful to you when you arrive at  
173 the seminary – I mean when you arrive at the parish?
- 174 I: Yes, almost I find every subject being useful except for Greek. I don't find it being useful  
175 treating people in the case of being in the parish. It might be useful in the continuation of  
176 the studies.
- 177 J: I see. OK. How has it been for you attend classes using the English language?
- 178 I: Very few times, it is not often.
- 179 J: It is not often... so is it OK for you to have lecturers who are speaking English to you?
- 180 I: Yes, I find it being OK.
- 181 J: I need you to speak louder for me if you can, OK? Also, I want to, before we move on, to  
182 ask also about the lecturers. Do the lecturers seem to care about the students?
- 183 I: Yes, they do.
- 184 J: They do. Are there ways that they show they care about the students?
- 185 I: They care about the students in the classes, not in daily living.
- 186 J: I see. OK. And how about the director – he is also a lecturer, but he has a different job.  
187 Does he seem to care about the students?
- 188 I: [*pause*] He cares but I find him being very far from us in the case that when a person has a  
189 problem, if you can go to him, it is very difficult for you to find a solution. The solution is  
190 that when you have a problem, you should trouble yourself by going to him, there is no  
191 chance, he doesn't have a chance of coming to the students.
- 192 J: I see, so you have to decide to go to him. Is it difficult to make that decision sometimes?
- 193 I: Some people do not go because they do not know.
- 194 J: What don't they know?
- 195 I: No one informs the students of the first year that you, if you have a problem, you must go  
196 there. It can depend on how the person understand. And I don't know, I don't think it will  
197 be able because we fear him.
- 198 J: Fear him? What do you mean by that? Why do you fear him?
- 199 I: Sometimes, it is now that I am not that in fear to him. But, in the first year, the students of  
200 the TS2 will usually frighten the TS1s about him.
- 201 J: I see. But now that you're not a TS1, you don't fear him so much.
- 202 I: Yes.
- 203 J: Do you fear him a little?
- 204 I: I found that sometimes they misinterpret him.
- 205 J: What kinds of things do they do to misinterpret him?
- 206 I: They will tell you that this man will be harsh to you. Don't do this he will be angry  
207 against it, whereas when you go to him, he is not that harsh.

- 208 J: Why do you think these students say this and also, now that you are not a TS1, have you  
209 told the TS1s this very same thing?
- 210 I: No, I have told just the two whom I live with in the house.
- 211 J: You've told them he will be harsh towards you?
- 212 I: No, I have just told them that he is not very harsh but make sure you go to him with  
213 reasonable things.
- 214 J: I see. So if you go with reasonable things, then he can be very helpful to you.
- 215 I: Ay.
- 216 J: And if you go with unreasonable things, then what?
- 217 I: It's a problem [*laugh*].
- 218 J: It's a problem. OK. Well, I can understand. We don't like people to come with  
219 unreasonable things maybe. Alright. But the students still tell each other these things. Do  
220 you think the students want the TS1s to be afraid of the director?
- 221 I: No, they want to control the TS1s using the director as a means.
- 222 J: I see... That makes me think about the student government - the system that we have, we  
223 have prefects – do you think it's a good system?
- 224 I: To have prefects?
- 225 J: Yes, the way that we have them at MTS.
- 226 I: Sometimes they are the ones who misinterpret the director. Because especially Saturdays  
227 on month end people used to – many people would like to go to Maseru. Then they will  
228 come back, "No, the director refused." But if a person can go straight to the director, he  
229 will assure them that the director doesn't even know.
- 230 J: I see. OK. So is it difficult to trust the prefects?
- 231 I: It is difficult, indeed.
- 232 J: Mmm... and you mentioned if somebody wanted to go to Maseru, you have to ask  
233 permission to leave campus?
- 234 I: Yes, to leave Morija.
- 235 J: To leave Morija. If you just want to go to buy eggs or something here in Morija, do you  
236 need permission?
- 237 I: Y-, you, I don't know what to say but we make sure that someone at least knows where I  
238 am.
- 239 J: Mmm... I see. OK. Well, I want to ask you about some other things. And they have to do  
240 with, first, Basotho cultural traditions. Now when I say "Basotho cultural traditions" to  
241 you, what kinds of things do you think about?
- 242 I: Lebollo.
- 243 J: OK, lebollo – circumcision is one thing. Anything else?
- 244 I: I don't remember.
- 245 J: OK. Well, for my study I'm thinking about lebollo, but I'm also thinking about some  
246 other things that the Church has some policies on like bohali and setephu and, oh, that's  
247 the bride price and polygamy, and also balimo – so I want to ask: are these things  
248 discussed at Morija Theological Seminary?
- 249 I: I have never heard.

- 250 J: Never heard them discussed. And by the lecturers?
- 251 I: Yes, I have never heard them discussed by the lecturers, even by the students but we do  
252 individually.
- 253 J: I see. You might talk to each other about those things and you might participate in those  
254 things...
- 255 I: Yes.
- 256 J: ...as Basotho. But they're not talked about. Do you think they should be discussed in the  
257 seminary?
- 258 I: Balimo?
- 259 J: Balimo, bohali, lebollo, setephu.
- 260 I: I don't think they are useful to that point of the [*unclear*] custom. Balimo, I don't think  
261 they are existing. Bohali, ach, I don't think it is useful. I don't think they are important.
- 262 J: Alright. Do people in the churches think that these are important things? The  
263 parishioners?
- 264 I: I have never been in the parish in the point of working or dealing with them.
- 265 J: I see. So later in your studies, when there is time for an internship year, then maybe you'll  
266 find out about those things.
- 267 I: Yes, I will.
- 268 J: OK. Do you know that in Buka ea Melau, there are some laws of the Church that have to  
269 do with these things?
- 270 I: Yes, I know.
- 271 J: OK, and do you think that it will be helpful if the seminary teaches you about the laws of  
272 the Church and discusses these things with you before you become a pastor?
- 273 I: Yes, it will be useful but it doesn't teach us about these laws. We just buy the book and  
274 ignore it in our own.
- 275 J: Oh, so, so far in your education you've not been taught about those laws?
- 276 I: Ntate Thebe used to come but I don't find it being important because each and every day  
277 we are talking about the conflicts in the church.
- 278 J: Conflicts in the church... Does the Church have conflicts?
- 279 I: Yeah, it has the conflicts, especially in the upper part of it, the synod.
- 280 J: I see, and so when the lecturer would come to talk about the Church's polity, or the  
281 government of the Church, you never talked about the constitution, you ended up talking  
282 about these problems with the synod.
- 283 I: Yes, he will maybe raise one law and say we should talk about it then we as students set  
284 examples of what is already existing then that is how we can get out of the point.
- 285 J: I see. OK. So with regard to these cultural traditions, these various things that are in Buka  
286 ea Melau, you haven't had a chance yet to talk about many of them.
- 287 I: Yes.
- 288 J: Alright. Well, I want to ask about some other things as well... I want to ask you about  
289 poverty. Do you think there's poverty amongst the churches in the L.E.C.?
- 290 I: Yes, there is. Because people are – the pastors are not given monthly wages when they  
291 have not brought anything.

- 292 J: OK, so not only are the people in the parishes poor but the pastors are poor.
- 293 I: Yes.
- 294 J: OK. Do you think that that's a problem for the L.E.C.?
- 295 I: Yes, it is.
- 296 J: What can we do about it and why is it a problem?
- 297 I: [pause] I don't know because a person will find that sometimes one pastor or even several  
298 pastors will not be given money, the reason being that there is no money. But after a few  
299 days you will find that someone has stolen sixty thousand and the problem is where did  
300 this person take this money because there is no money.
- 301 J: OK, so there is some confusion about where the money is – and you're referring, of  
302 course, to the former administrator who's been accused of stealing money. And you're  
303 wondering "How can he steal money if there's no money." I see. Or how can they say  
304 there's no money and yet he can steal so much.
- 305 I: Ay.
- 306 J: OK. Do you worry about becoming a pastor in the L.E.C.?
- 307 I: Yeah, I sometimes worry busying myself on how will I live and how will my children  
308 grow up but facing the work – I don't think there is that much problem.
- 309 J: OK, so you think you can do the work but you do worry a little bit about how you will live  
310 day to day. I see. Do you think the seminary does enough to teach you to deal with the  
311 poverty that we will find in villages in the L.E.C.?
- 312 I: No, it will just make sure you do something, then what is something? Because every  
313 something to do needs capital.
- 314 J: Capital, and where can you find capital?
- 315 I: Nowhere.
- 316 J: Nowhere, so would you like it if the seminary could provide a course for you to learn how  
317 to develop projects and find capital and solve some community issues?
- 318 I: I would be happy.
- 319 J: OK. And what other things could the seminary do to help to lead people in the midst of  
320 poverty?
- 321 I: I think providing courses like that one of being able to do projects is the best solution.
- 322 J: OK. What kinds of things happen because of poverty in our villages? When the people  
323 are poor, does that cause problems for their lives?
- 324 I: Yes, that causes problems because a person will keep on saying, "Don't steal" yet the  
325 person who is hungry will steal.
- 326 J: OK. What other kinds of problems can it cause?
- 327 I: Sometimes a pastor, he or herself, will have nothing to eat and he will use bad ways of  
328 finding money so people will be looking at him and that might cause a problem among his  
329 congregation.
- 330 J: I see. So it's possible, you think, that the pastors could use bad ways to find money.
- 331 I: Yes, I think so.
- 332 J: Can you give an example of a bad way to find money?
- 333 I: Not bring it to the [pause] [laugh]...

- 334 J: The central fund?
- 335 I: Yes, not bring it to the central fund. You save it for his or her family purposes.
- 336 J: I see. OK. Which is against the policy of the L.E.C..
- 337 I: Yes.
- 338 J: Alright. Well I want to ask about two more things only. I want to ask about HIV and  
339 AIDS and then your idea about what an ordained minister is. But first about HIV and  
340 AIDS – do you see this as a problem for the Church?
- 341 I: Yes, I find it being the problem of the Church because there are many orphans because of  
342 HIV and AIDS yet the Church needs something from them – money. So it is difficult  
343 because if one has not paid kabela then he will not be buried – no services of the Church  
344 he or she will find yet the parents have passes away.
- 345 J: Is that the policy of the Church, that if you don't pay kabela that you will not receive  
346 services of the Church?
- 347 I: No, I have never seen it but it is common practice and nobody is against it.
- 348 J: I see. How about you, are you against it or for it?
- 349 I: I'm not supporting it really.
- 350 J: OK. So you think that even if people are too poor to pay kabela, we should still bury them  
351 or offer the services of the Church to them?
- 352 I: Yes, especially because a poor person is seen to everybody.
- 353 J: Mmm. So how about at the seminary, is HIV and AIDS discussed at the seminary?
- 354 I: Yes, it is discussed but I don't know because we are just discussing it fearing to test so we  
355 do not have really living examples and we are in fear because maybe if we can test and be  
356 found positive we might be expelled.
- 357 J: I see. What makes you think you could be expelled?
- 358 I: I think the Church is stingy.
- 359 J: You think the Church is stingy? [*laugh*] So, I'm not sure what you mean by that. Do you  
360 mean that the Church doesn't want to help you so if they find out that you have this  
361 infection, they will just expel you?
- 362 I: Yes, because even the pastors, they are the source of the money of the Church but they are  
363 not given monthly salaries.
- 364 J: Alright. So again, and you've mentioned this before, so this is a serious issue for you –  
365 that you might not receive a monthly salary when you become a pastor. Do you wish you  
366 could test for HIV?
- 367 I: I wish but I want to test it far away where I am not known, then my problem is how can I  
368 go to the place I don't know where I am not known.
- 369 J: I see. So that's difficult for you.
- 370 I: Yes, it's difficult.
- 371 J: Has the seminary provided you with courses and information about HIV and AIDS?
- 372 I: Yes, it's only this year.
- 373 J: Only this year, so in other years that you've been a student here there really hasn't been  
374 discourse or information for you.
- 375 I: Yes, I do not know the previous years before my arrival.

- 376 J: I see. So during your time, do you think the school could have done a better job of  
377 presenting information and courses about HIV and AIDS?
- 378 I: Yes, it could have done so but I don't think it is of any use because we are in fear we will  
379 not test so it's just like a history.
- 380 J: Hm. If you're in fear to test now, will that change when you become a pastor?
- 381 I: No, I'm not in fear but my problem is I don't want to test where I am known.
- 382 J: Um, hm. So when you become a pastor, even then you'll want to test somewhere where  
383 you're not known – if you test.
- 384 I: But I think it will be able for me to move – to go away.
- 385 J: I see. Now it's difficult to go away.
- 386 I: Yes.
- 387 J: Is that because of the regulations of the school?
- 388 I: And money.
- 389 J: Oh, and money also. So do you receive a stipend while you live here as a student?
- 390 I: Yes, we do.
- 391 J: Is it enough?
- 392 I: [pause] It is enough because some people who, especially pastors, who do not even get  
393 that amount.
- 394 J: So as a student, some months you get more than a pastor receives.
- 395 I: Yes, because they do not get even one rand.
- 396 J: I see. Not even one rand. Hm. What else could the seminary do help with regard to HIV  
397 and AIDS as it prepares you to be a pastor?
- 398 I: I do not know because it is poor. [slight laugh]
- 399 J: Because the seminary is poor?
- 400 I: Yeah, I find it being poor.
- 401 J: What do you mean by poor?
- 402 I: I don't think a student can be given three hundred maloti per month but not given a chance  
403 of going at home even at once until when the school is off.
- 404 J: Hm. Why aren't you given a chance to go home?
- 405 I: I don't know.
- 406 J: Would you like to be able to go home if you need to go home?
- 407 I: Especially when I need something for life.
- 408 J: Like what?
- 409 I: Sometimes 300 will be not enough for me because I will need to buy shoes for the services  
410 and it is not enough. I use it – I use all of it and I will need some money more for food.
- 411 J: Are you required to have good shoes for the services?
- 412 I: Yes.
- 413 J: So if you have this money, you would choose to buy the shoes even though you might go  
414 hungry?

- 415 I: It causes a problem when you – sometimes you will find that you have to go to Maseru  
416 monthly because I want to pay 100 rand per month and it is a problem because I will be  
417 accused of going to Maseru every month.
- 418 J: Accused... by whom?
- 419 I: By the prefects and claiming that it's the [pause] director.
- 420 J: I see. But you don't know if it is the director, you only know the prefects are saying this.
- 421 I: E.
- 422 J: I see, and so they're saying to you, "Once a month is too often to go to Maseru." Hm.  
423 Now, just while we're talking about his leaving the campus again, if your sister is sick or if  
424 your brother would die or something like that, can you go home?
- 425 I: No.
- 426 J: No, even for the funeral of your brother or sister could you go?
- 427 I: No.
- 428 J: Why not?
- 429 I: There is no serious reason given because you will be asked, "What are you going to do  
430 which is so special? Do you think your absence will make any difference?"
- 431 J: Hm... Do you think for a Basotho family that the absence of a family member does make a  
432 difference?
- 433 I: Yes, it makes a difference because when I arrive home, the relatives really are not happy  
434 with me nowadays because I'm not attending their funerals so they think I love them only  
435 when the days are bright.
- 436 J: I see. Now if you're not allowed to go to funerals now as a student, and when worship  
437 happens you say sentences out at people, as you said earlier, will you change when you  
438 become a pastor or when you become a pastor will you be harsh during worship and will  
439 you refuse to go to funerals?
- 440 I: Will I go to the funerals?
- 441 J: Yeah, I guess what I'm asking you is: is the seminary teaching you some habits that are  
442 not good that will continue when you become a pastor?
- 443 I: No, I will be expecting a pastor to go to the funerals as a leader whereas he will be the  
444 leader of the service.
- 445 J: I see, so when you become the leader, then you will go to the funerals?
- 446 I: Yes.
- 447 J: Then you will have something special to do.
- 448 I: Yes.
- 449 J: I see. How about in worship – what if in worship, your elder makes a mistake in reading  
450 the scripture?
- 451 I: I will shout at him or her.
- 452 J: You'll shout at him or her, in your parish.
- 453 I: Or in our parish it doesn't happen. Really I have never seen it, even visiting when I'm  
454 visiting other parishes I've never seen it.
- 455 J: So it happens here at school but it doesn't happen in parishes.
- 456 I: Yes.

- 457 J: Do you think it should happen in parishes?
- 458 I: No, even at school here I don't think it should be happening.
- 459 J: OK, now back to HIV and AIDS. Is there anything else the school could do to help you  
460 understand and work with HIV and AIDS better when you become a pastor?
- 461 I: [pause] I'm not sure because [pause] [laugh] I think it depends on people individually.
- 462 J: OK, so you as an individual, Itumeleng, what else could the school do to help you to be a  
463 better leader with people living with HIV and AIDS?
- 464 I: I can help people without any course.
- 465 J: OK, so the school really doesn't need to do anything else for you. You'll be able to help  
466 people.
- 467 I: No, I'm saying that it will as if any knowledge but without the knowledge I think I could  
468 try.
- 469 J: I see. OK. So it sounds like you're saying you're committed to working to help people  
470 even if the school doesn't provide things that you need. OK, alright. Well, when you  
471 graduate, since you're a seminary student at the theological school, you will be a moruti,  
472 and someday you will be ordained, we hope. What is boruti, this ministry, what is  
473 ministry, and why do we have ordained ministers?
- 474 I: [pause] I do not know if I will say it correctly. As I have seen, the difference between  
475 unordained and ordained is just that the ordained minister will be baptized, as I have seen.
- 476 J: And what is the work of a minister?
- 477 I: I think it is to try to give knowledge to people about God, be with them in their problems,  
478 whatever help can be provided to people.
- 479 J: And do you think the school is providing you with a good education that will help you to  
480 do these things?
- 481 I: Yes, I think it is good.
- 482 J: OK. Well, before we end, I want to ask is there anything else about the school, good or  
483 bad or things that you would like to see that you would like to share with me?
- 484 I: [pause] I don't know but what I know about this school – people come at this school holy  
485 but they learn hatred here.
- 486 J: Learn hatred?!
- 487 I: Yes, that is what I have noticed.
- 488 J: So have you learned hatred?
- 489 I: Yes.
- 490 J: Who has taught you this hatred?
- 491 I: The first year while I arrived at this school, I lived with one family. So we shared room.
- 492 J: Um, hmm.
- 493 I: These people – I had the keys for my room but really I didn't keep them on use. They  
494 used to take my things out of permission and my problem is I'm from a very poor family  
495 so I am not somebody who will keep on asking for the helps unless - so people thought I  
496 have everything whereas not. So they will ask me for many things. Sometimes I will  
497 give, sometimes, no I don't have so this family sometimes they keep talking on behind my  
498 back. This lady's like this is like this. When I'm not there using my things I was not

- 499 happy with the family. The child was, ha I don't know the kind of child. He would use  
500 his chair to open my door.
- 501 J: Hm.
- 502 I: And play in my rooms when I am absent. This used to happen even when I am there and  
503 then the parents were happy with the child. "No, now he has grown up, he can use the  
504 mind." I was not happy with those things. Each and every evening I was kept to the table.  
505 You went to the – I used to go to my classmates' family just visiting them so as I have  
506 noticed it's like they were enemies with that person. I don't know what was the problem  
507 because no one told me about it. "You went there and they taught you about me" every  
508 evening so I think even I will forgive him
- 509 J: OK, so part of your hatred is from one specific student...
- 510 I: Yes.
- 511 J: ...that you lived with.
- 512 I: Yes.
- 513 J: I see. And do you think that other students have also learned to hate?
- 514 I: I'm not sure. And this family taught many people about me. People are taking me in the  
515 way in which I'm not I am. Some are beginning to learn little by little that I was  
516 misinterpreted but it is not easy to convince people that I am not that kind of a person  
517 because others will just say, "She's always quiet but she's silly." I'm not happy really  
518 with that family.
- 519 J: And do you think it happens often at the seminary that people speak behind each others'  
520 backs?
- 521 I: Yes, I think it happens but me, it doesn't happen, people do not come to me talking about  
522 other people. It might be because sometimes I stop them very – in the beginning of the  
523 story.
- 524 J: Mmm. Well, what could we do at the seminary to help change things so that this doesn't  
525 happen – maybe it could be a holy place – do you think?
- 526 I: I don't think because people come here at the maturity ages so their characters will not be  
527 changed even.
- 528 J: So when they arrive, the students already have developed difficult character?
- 529 I: Yes.
- 530 J: I see. And how about yourself, had you developed a difficult character before you arrived?
- 531 I: No, I grew a difficult character when I arrived at this place.
- 532 J: I see. And do you think some other students also grow more difficult as they live here?
- 533 I: I think so.
- 534 J: Do you think it then makes difficult pastors?
- 535 I: No, it makes difficult pastors towards another pastors - is that's how I feel because I feel  
536 that I am going to be a hard pastor towards that one.
- 537 J: Ah, so you'll be kind to your parishioners...
- 538 I: Even other pastors.
- 539 J: I see, but you think some pastors are harsh towards each other.
- 540 I: I think so because I don't think like I will nurse a person who did me in this way even if in  
541 this year he is still continuing the process.

- 542 J: Oh, you're back talking about his same student...
- 543 I: Yes.
- 544 J: ...with whom you lived, I see. So you're **very** angry.
- 545 I: Yes, I am very angry, indeed.
- 546 J: I wish there were some way for you to feel better about that but I can see that you have  
547 much anger.
- 548 I: No, each and every day he is taking a step forward so...
- 549 J: A step forward, towards you to make you even more angry.
- 550 I: Yes, I even told God that, "God I hate this somebody. I won't forgive him."
- 551 J: Now when things like this happen, could you tell the prefects or speak to the director or  
552 speak to a lecturer?
- 553 I: I once talked to the prefects and they had to be between us so it's like they feared him  
554 because he even insulted me more than he did when we were alone. So I find it being of  
555 no use so I decided that I will work him for myself.
- 556 J: Mmm. OK. Anything else about the seminary that you'd like to share before we finish?
- 557 I: [laugh] I don't know what to say. I don't think I have anything.
- 558 J: OK. Well, Itumeleng, I want to thank you very much for speaking with me. Remember  
559 that this information will be used only with the name Itumeleng attached to it and I will,  
560 myself or my wife Susan, will type the transcripts and I will bring them to you quietly and  
561 secretly and you can look to make sure that it really says what we said today. And if you  
562 approve it, then I will, as I said, use it for my study. If you have any questions to ask me,  
563 you can ask me now or at any other time and I will keep confidential all of the things that  
564 we shared today. And I'm going to turn the recorder off now if it's OK with you. Is it  
565 alright?
- 566 I: Yes, it's OK.
- 567 J: Alright, thank you very much and I'm turning the recording off now.
- 568 I: OK.

- 1 J: I'm here with a student from Morija Theological Seminary, Lizzy, and we're about to  
2 begin our interview. Lizzy, as I spoke with you earlier, I let you know that this interview  
3 is part of the PhD programme at the University of KwaZulu-Natal and that I'm studying  
4 theological education in the Lesotho Evangelical Church. Do you understand that I'm  
5 asking to record this conversation on this digital device?
- 6 L: Yes.
- 7 J: And is that OK with you?
- 8 L: Yes, I'm OK.
- 9 J: Alright. Do you also understand that you don't have to do this interview? If you don't  
10 want to be interviewed, that's fine. Are you willing to be interviewed?
- 11 L: I am willing to.
- 12 J: Alright. Lizzy, I'm only going to use the name Lizzy and after we speak, my wife 'M'e  
13 Susan, will type this transcript up and I will return it to you and you can read it and see if  
14 you agree with what I've typed if you agree that it's an accurate representation of what we  
15 said. Is that OK?
- 16 L: Yes, it's OK.
- 17 J: Alright. I'm not offering you any money or any gifts in exchange for this interview. Do  
18 you understand?
- 19 L: Yes, I understand.
- 20 J: I may also use some things that are said in this interview in academic papers, my thesis at  
21 the University of KwaZulu-Natal, presentations, or even the publication of a book. Is that  
22 OK?
- 23 L: Yes, it's OK.
- 24 J: Alright. If at any time during this interview you would like to stop or you don't want to  
25 answer the questions, just tell me so and I'll move on or we'll turn off the recorder. Is that  
26 alright?
- 27 L: Yes, it's OK.
- 28 J: Now, Lizzy, I'm going to ask you to speak clearly and loudly when we speak because the  
29 microphone is right there, alright?
- 30 L: OK.
- 31 J: Alright. Well, let's begin then. And the first question I have for you, Lizzy, is you are a  
32 student here at Morija Theological Seminary?
- 33 L: Yes, I am.
- 34 J: OK. When you arrived at the seminary your very first time, your first year, did you find  
35 life at the seminary to be what you had expected it to be?
- 36 L: No, it was not.
- 37 J: Why not?
- 38 L: The things that were done were very difficult for me to understand because I did think that  
39 the place was holy but the way the other students treat us, it was not good and um, I think  
40 that it is not the holy place like I did think.
- 41 J: How did you think a holy place would be?
- 42 L: I did think that people would not treat others badly and it might be a lovely place and  
43 people share and do all things together with love. That's what I did think of.

- 44 J: And what did you find?
- 45 L: People are not sharing things and others are blaming others and all the bad things really  
46 happen there.
- 47 J: So when you say, "all the bad things," are you saying it's just like any other place or is it  
48 different from any other place?
- 49 L: I think that it is worse than any other place that I have been.
- 50 J: Worse!
- 51 L: Yes.
- 52 J: Why? What makes you say that?
- 53 L: You know what is happening, I did think that in the people, we think the people whom I  
54 think they really know God and they know what God need from them, they would treat  
55 other people in the way God wish them to live but they did the things that the other people  
56 who do not know nothing about God did and they did the worse things like, let me say,  
57 you didn't expect people in the seminary fighting and disrespecting, hating each other but  
58 the things that they are doing they are really not good.
- 59 J: Why do you think these things happen at the seminary?
- 60 L: I think they just they happen at, I think those who came first maybe they are the cause of  
61 the, of those things and those who followed them, they inherit such things instead of doing  
62 their own ones which are good like now the first years usually say that they won't treat the  
63 first years that are coming after them in badly but when they came they treat them badly as  
64 they had been treated.
- 65 J: I see, so it just keeps on going every year the same.
- 66 L: Yes.
- 67 J: Well, I want to ask about this idea about seminary – we have this government of prefects  
68 and the director. Does that work well, the campus government?
- 69 L: [*pause*] As for that one, I don't think they also work well if they work well I think they  
70 would advise us to change the way we live but instead of advising us, most of the worst  
71 things they are from them like this one of being – what can I say? - [*pause*] of [*pause*] -  
72 when we are the first years, those who are not the first years they want us to be gathered  
73 together and they say they are going to read law for us and they in that they won't read that  
74 law to us but instead of reading it, they turn off the lights and beat us and so all the bad  
75 things happen there so really it is not good because it is from those government.
- 76 J: The prefects do that.
- 77 L: Mm, hm.
- 78 J: Do you think the director knows they do that?
- 79 L: Yes.
- 80 J: Yes.
- 81 L: Um, hm.
- 82 J: Why do you think he knows?
- 83 L: Because this year is himself who says that they must stop it because other people are  
84 becoming sick and some forever, yes.
- 85 J: I see. So in the past he must have known that it was happening...
- 86 L: Yes.

- 87 J: ...if he said to stop it now. I see. And what else about the prefects – do they fair and does  
88 it seem like a good system to have prefects?
- 89 L: [pause] Sometimes I think it is good. Sometimes I think it is not good. But I really prefer  
90 that we would not have the prefects. If you have a problem, you have to go straight to the  
91 director of the school and tell face-to-face not tell the prefects because sometimes they ask  
92 so many questions that I dislike.
- 93 J: So you would prefer if you had problems to go straight to the director.
- 94 L: Yes.
- 95 J: And can you do that now?
- 96 L: Sometimes I do.
- 97 J: Yeah.
- 98 L: Yes.
- 99 J: And does he welcome that?
- 100 L: Yes.
- 101 J: OK. Alright. Well, I'd like to ask about worship at the chapel here at the seminary.  
102 When you attend worship, do you find it spiritually uplifting for you?
- 103 L: [sigh] Sometimes, especially if those who are conducting it they are not doing mistakes,  
104 but if they do the mistakes because I was told to correct them, that correction, once I make  
105 a correction, when conducting the service, I lose everything.
- 106 J: I see. You were told to correct them?
- 107 L: Yes.
- 108 J: Even if you're sitting with the congregation.
- 109 L: Yes.
- 110 J: And how do you correct them – do you speak in the middle of the service?
- 111 L: No, I just say it in my head sometimes we have to tell that "no that one is not good or it is  
112 not like that in this way."
- 113 J: I see.
- 114 L: Yes.
- 115 J: What if you're supposed to stand up but I, as the leader, forget to move my arms in this  
116 way and you know I want you to stand up, will you stand up?
- 117 L: No.
- 118 J: No, because I have failed to move my arms in the proper way.
- 119 L: Yes.
- 120 J: I see. Who told you to correct these mistakes?
- 121 L: I think that one we get it from other students. But the director himself sometimes if you sit  
122 near him, he will tell you, "Ask him which one to take if he make a mistake or say two  
123 things at same time."
- 124 J: I see. And so when this happens, then you lose the spirit of worship.
- 125 L: Yes.
- 126 J: I see. And does this happen at every chapel service?
- 127 L: No, sometimes.

- 128 J: I see, only when there are mistakes. I see. OK. Alright. I'd like to ask you about the  
129 lecturers at the seminary. Does it seem like the lecturers are concerned about your well-  
130 being – about you as a person, your personal life and things?
- 131 L: As for lecturers, I think they are all, as I said, they are all good. If I'm not mistaken but I  
132 think so. I have not yet covered bad things from them I think the mistakes they have, they  
133 have the mistakes like other people.
- 134 J: OK.
- 135 L: Yes.
- 136 J: And how about the director, does the director seem concerned about your well-being?
- 137 L: My own?
- 138 J: Yes, yes, how Lizzy is doing? and is Lizzy's health good? and is Lizzy's family good?, is  
139 Lizzy happy?, these kinds of things.
- 140 L: Yes, I think he cares. I think like one time I went to him when I had a problem and he  
141 solved the problem for me and he was really very mercy for me having that problem and  
142 he told me what to do and what not to do.
- 143 J: I see. OK. And in the lectures themselves, in your classes, do the lecturers seem to be  
144 well-prepared? Do they seem to know their subjects very well?
- 145 L: [pause] That one really I'm not sure but sometimes I think they are always prepared  
146 unless if I forget other days whether they were not prepared. As for that I am not sure, not  
147 sure.
- 148 J: You're not sure.
- 149 L: Yes.
- 150 J: OK. Why are you not sure? Is it because you can't remember or is it because you don't  
151 know enough about the fields to know if they're good lecturers or not?
- 152 L: Yes.
- 153 J: I see. Alright. OK. Now in your different classes, are you encouraged to ask questions  
154 and to speak?
- 155 L: Some of the lecturers I am afraid of them. Why I am afraid I can't tell really.
- 156 J: Hmm...
- 157 L: Yes, I think some of the things we hear from other people that if they tell us that that  
158 lecturer is like this and that we take that thing without learning ourselves whether is this  
159 lecturer really like this or not.
- 160 J: I see. So there are some lecturers that you're afraid to ask them a question.
- 161 L: Yes.
- 162 J: I see. And it's because some other students may have said to you, "Oh, don't ever ask this  
163 one..."
- 164 L: Um, hm.
- 165 J: "...a question." Have you ever – have you or your classmates ever – tried with one of those  
166 lecturers?
- 167 L: Yes.
- 168 J: What has happened?
- 169 L: [laughing] He didn't answer the question that we asked.

- 170 J: Oh, so the students maybe were right about that lecturer.
- 171 L: We think so.
- 172 J: Yeah.
- 173 L: Because he told us what to do after he told us we asked the same question and we want  
174 him to answer the same question that he did tell us before and I think that's why he keep  
175 quiet.
- 176 J: I see.
- 177 L: Yes.
- 178 J: OK. Now how about just questions about this lecturer's area – about whatever it is –  
179 Bible, or theology, or ethics, or whatever – do you ask those kinds of questions in that  
180 class or are you just silent?
- 181 L: We just keep quiet.
- 182 J: I see, because you're afraid of what might happen. Hm. OK. Alright. Now with regard  
183 to living here on campus, do you feel like there's somebody that you can go to if you need  
184 pastoral care – like if you have a problem, you mentioned that you had gone to the  
185 director...
- 186 L: Um, hm.
- 187 J: ...is the director the person that you would go to or if you have an issue, is there a place  
188 you could go and somebody will keep it confidential for you?
- 189 L: I think to go to director is the best because before I tried to go to him, I did trust the other  
190 people outside but now I have seen that even him can do something to - he can help me  
191 and not and I think to go to him is best or other lecturers.
- 192 J: I see.
- 193 L: Yes.
- 194 J: Alright. And has he encouraged you to come to him?
- 195 L: Yes.
- 196 J: OK.
- 197 L: Indeed.
- 198 J: And how about other lecturers, has he said it's OK to go to other lecturers or has he said,  
199 "Just come to me."?
- 200 L: What?
- 201 J: Has the director asked you to just come to him only or has he said, "You can go to any  
202 lecturer."?
- 203 L: No, he didn't encourage me to go to him only or to encourage me to go to other lecturers,  
204 he said if I have a problem, I am free to go to him and his office is always open to us if we  
205 have problems so I did think that he just says if I feel like going to him, I am OK.
- 206 J: I see.
- 207 L: Yes.
- 208 J: Alright. Now the courses that you're taking, as you look forward to being a pastor, do you  
209 think these courses are going to be helpful to you?
- 210 L: Yes, I think they are going to be helpful for me.

- 211 J: Are there any courses that you've taken that you think will be especially helpful or are  
212 there any that you've taken that you don't think they're going to be helpful?
- 213 L: [pause] The subjects that I am doing, which one I think. [pause] Some of them, I think,  
214 I'm just doing them to have a knowledge about them or what other things they came to be  
215 so and so and so. But some of the subjects, I think they are going to be helpful for when I  
216 will go outside.
- 217 J: I see. Alright. Lizzy, have you gone on your intern year yet? Have you gone for an  
218 internship yet?
- 219 L: No.
- 220 J: OK, so you've not yet reached that stage.
- 221 L: Yes.
- 222 J: OK, then I won't ask you questions about the internship. When you have lectures, does it  
223 seem like the people who present the lectures, the lecturers, do they seem to know about  
224 the L.E.C., do they know what it's like to be a pastor in the L.E.C.?
- 225 L: I don't get your question clearly.
- 226 J: Do the lecturers seem to understand what it means to be a pastor in the L.E.C.? Do they  
227 have good knowledge of the parishes?
- 228 L: Yes, they have.
- 229 J: They have.
- 230 L: They have.
- 231 J: OK. Alright. Good. How has it been using the English language at school?
- 232 L: How is it?
- 233 J: Yeah.
- 234 L: I think it is good because most of the subjects that we are doing are done in English so if  
235 we learn it more we will understand those subjects easily.
- 236 J: OK. I want to ask you a little bit about Basotho cultural traditions. Are issues about  
237 Basotho culture discussed in the classes that you take at the seminary?
- 238 L: Yes.
- 239 J: And has it been helpful for you? Do lecturers discuss these things?
- 240 L: Yes.
- 241 J: How do they talk about them and do you think it's helpful to talk about these issues?
- 242 L: Yes, it is helpful like this one of circumcision. Yes, it is helpful because we didn't know  
243 that – or else we did know that in the Bible it is written that there is no difference between  
244 uncircumcised and circumcised. God didn't make that but before we didn't know because  
245 at our parishes people were excommunicated when they are circumcised and we didn't  
246 really have that good knowledge about circumcision but still our church excommunicate  
247 even if they know that in the Bible it is written that God did not look whether a person is  
248 circumcised or not.
- 249 J: So why do you think the church does excommunicate even though in the Bible it says it  
250 doesn't matter if you're circumcised or not?
- 251 L: I think it is just because, I think the first missionaries they said that it is hedonism so  
252 Basotho, because they didn't know nothing about the Bible, they just take that without  
253 consulting the Bible because at that time, there was no Sesotho Bible. So the problem,

- 254 after having the Sesotho Bible, I don't know the problem why they still continue with that  
255 excommunication as they know that that is not bad thing.
- 256 J: And have you had opportunity to talk in class about some of the other issues of Sesotho  
257 culture like balimo and sethepu and these kinds of things?
- 258 L: As for that ones, we have not yet talked much, I think, about them. Even if we have  
259 talked, I think some of other issues if I don't really appreciate the idea, I don't listen  
260 carefully to them. *[laughing]* So that's why I don't think about them.
- 261 J: So if something is happening in class and you don't think it's a good thing, you just don't  
262 listen.
- 263 L: Yes.
- 264 J: *[laughing]* OK. Well, Lizzy, I'd like to ask you if you ever have a class with me please  
265 listen, OK?
- 266 L: OK.
- 267 J: How about, speaking of people like me, expatriate lecturers, do the foreign lecturers here  
268 try to learn about Basotho culture?
- 269 L: Yes, they try.
- 270 J: OK. Would you like them to try more or how has it been to have people from another  
271 country trying to lecture in Lesotho?
- 272 L: I think they have to learn it more so that they may really know about – really know really –  
273 about Basotho – how they were before because now there's no difference between  
274 Europeans and Basotho. They are now doing the same things. But I think it is better to  
275 them to learn more how was Basotho before.
- 276 J: What's the best way that expatriate lecturers could learn about how Basotho were before?
- 277 L: They must ask the students.
- 278 J: I see.
- 279 L: Yes.
- 280 J: But if you're the same as Europeans now, how do you now how Basotho were before?
- 281 L: Books are there to read.
- 282 J: I see.
- 283 L: Yes.
- 284 J: OK. Alright. Do you think that when you get to the parish you're going to find people  
285 who still practice circumcision and sethepu and who still pay bohali and who still do these  
286 many things?
- 287 L: Yes, especially for the circumcision and the bohali. Those ones are still continuing. Yes.
- 288 J: And how about praying to balimo?
- 289 L: Yes, and that one still continue.
- 290 J: I see. And would you like the seminary to help you to think about these things so that you  
291 can deal with them well when you reach the parish?
- 292 L: Yes.
- 293 J: What could the seminary do to help you to learn better about how to deal with these  
294 issues?

- 295 L: Because most of the lecturers are Basotho, they really know what must be done. They are  
296 themselves to tell us what to do and what not to do.
- 297 J: I see.
- 298 L: Yes.
- 299 J: To tell you what to do and what not to do.
- 300 L: Um, hm.
- 301 J: I see, so you'll just have a rule and you'll know how to follow it.
- 302 L: Yes. But the good ones, not just they say, "The Church says this." Because we are people  
303 outside that are very educated, we have to say things from the Bible. If we say this is the  
304 [pause] the law from the Church, sometimes they won't listen, they will say, "Where is it  
305 from the Bible? We want the things from the Bible." So if they say, "People must do  
306 this," they must quote from the Bible so that they may teach people what is inside the  
307 Bible. Because what they need, they need things from the Bible, not outside the Bible.
- 308 J: I see.
- 309 L: Yeah.
- 310 J: I want to go back to the living here at the seminary. Do you trust the other students?
- 311 L: No.
- 312 J: No.
- 313 L: Yes.
- 314 J: Why don't you trust them?
- 315 L: Sometimes you tell a person a secret thing but you'll hear it bumbling all around so that's  
316 why I really don't trust them. So I have not yet tell anybody my secret but I have heard  
317 other people's secret bumbling around being told by other students.
- 318 J: Hmm... And do you think the other students trust you?
- 319 L: I think those who are close to me, those who really know me, they trust me.
- 320 J: OK. So do you think there's respect at the seminary?
- 321 L: I don't think so.
- 322 J: OK. I hear the rain beginning so can you speak a little more loudly so that the microphone  
323 can pick you up?
- 324 L: OK.
- 325 J: Now I'm going to ask you about this issue of poverty. Do you think poverty is going to be  
326 an issue when you become a pastor? Is there poverty in the L.E.C.?
- 327 L: I think so.
- 328 J: And so far, Lizzy, has the seminary helped you with courses that will help you to deal with  
329 poverty in the L.E.C.?
- 330 L: No, I really don't think we have such course.
- 331 J: Would you like courses like that?
- 332 L: Yes.
- 333 J: OK. To help you deal with community issues and poverty and development – those kinds  
334 of things. OK. Alright. Well, another thing that I'd like to ask about is HIV and AIDS.  
335 Do you think that it's a problem facing the Church today?

- 336 L: Yes.
- 337 J: And is the seminary providing instruction about HIV and AIDS?
- 338 L: Yes.
- 339 J: OK. Now, do you feel like in your other courses, outside of the HIV and AIDS  
340 instruction, are you able to talk about HIV and AIDS? Do the lecturers talk about HIV  
341 and AIDS?
- 342 L: Some of them.
- 343 J: Some of them.
- 344 L: Yes.
- 345 J: OK. So do you feel like you're being prepared to deal with issues of HIV and AIDS?
- 346 L: Yes, I'm prepared but I think it is helpful if you, if it can be included in our course every  
347 year we must have that class because if you have it only one year, what about those who  
348 are going to be the first years or those who are at internships? Because they won't have  
349 the material that we have.
- 350 J: I see. OK. Alright. I would also like to ask you just in general, when you think about the  
351 L.E.C. that someday you will be a pastor of, what are the challenges facing the L.E.C.?
- 352 L: The challenges that facing L.E.C.... I think poverty is one of them. Why I am saying is  
353 because people outside are dying because HIV and AIDS so L.E.C. must try to see to it  
354 that people are told what to do and what not to do so that they will not be attacked by this  
355 disease and the pastors themselves must be trained for – must be trained how to help other  
356 people who are suffering from that disease. Because people outside are trusting pastors if  
357 they have any problem, they go straight to the pastor so if the pastors know nothing about  
358 HIV and AIDS, really nowhere they will go and this HIV and AIDS will bring poverty in  
359 our country. Because most of the people who are working are dying and now young  
360 children are living alone and if they live alone, some of them they sell themselves so that  
361 they may get what to eat so...
- 362 J: Are there other challenges that you see for the L.E.C.?
- 363 L: Ah, another one is this one of love in L.E.C. People must love each other. If - what I have  
364 seen is that those who are in seats they treat those who are not in seats badly so if they are  
365 retired they need those who will be at seats to help them as they know that they didn't do  
366 themselves so I think love is one of them again.
- 367 J: When you say "in seats" you mean people who are like in the Executive Committee...
- 368 L: Yes.
- 369 J: ...presbytery moderator and those kinds of things.
- 370 L: Yes.
- 371 J: OK. Alright. Why do you think there is not love? What makes it this way?
- 372 L: I think – that one I don't know really. [pause] I don't know but I think they make it as if  
373 [laugh] it is the law of the Church those who are with the synod, they treat others like this  
374 way, if they go out, those who will be there, they do – it's just a circle.
- 375 J: I see. And you think love could break that circle.
- 376 L: Yes. I think so.
- 377 J: Um. OK. Now that you're living at the seminary, Lizzy, are you encouraged to go and  
378 visit people in Morija and go shopping and those kinds of things.
- 379 L: No.

- 380 J: No.
- 381 L: We are not going, but for shoppings we are going but the certain dates, on certain days, not  
382 every day.
- 383 J: Is there a shopping day once a week or once a month or something?
- 384 L: It is Tuesday and Thursday and, I think, on Saturday and Sundays we are free to go.
- 385 J: OK. To go where?
- 386 L: Shopping, I think as for – within a week we only have two days, Wednesday and  
387 Thursday, that we can – that we are free.
- 388 J: Um.
- 389 L: Um, hm.
- 390 J: And so when you can just leave campus and go whenever you want.
- 391 L: What?
- 392 J: You can just leave campus and go whenever you want on those days?
- 393 L: *[laughing]* No. On those days we are to tell the prefects before we are going and only  
394 within Morija only. If we went to Maseru, we have to write a letter for seven days before.
- 395 J: I see.
- 396 L: Yes.
- 397 J: But what if there's an emergency in your family or somebody dies or something like that,  
398 then can you go?
- 399 L: Immediately?
- 400 J: Yes.
- 401 L: Sometimes – we have been told if one of your parents is dead or your – those who are at  
402 home they must call, phone to director of the school and the director will tell you and  
403 when to go home. But going immediately or for other relatives we are not allowed to go –  
404 only if it's the parents.
- 405 J: The parents. Now you mean that if your sister or brother dies, you're not to go?
- 406 L: Yes.
- 407 J: To the funeral?
- 408 L: Yes.
- 409 J: I see.
- 410 L: That's what we are told – we are not free to go.
- 411 J: I see. Are funerals important to Basotho?
- 412 L: Yes, it is important.
- 413 J: So why do you think that you're not allowed to go to the funeral of your brother or your  
414 sister?
- 415 L: We have been told that those who came first at the seminary, they just say that we are  
416 going to the funerals sometimes for their friends but they say that they're relatives, so  
417 that's why it is now strict.
- 418 J: I see, because those who were here before broke the rules and took advantage of them...
- 419 L: Yes.

- 420 J: ...so now they're very strict for you.
- 421 L: Yes.
- 422 J: I see. How do you feel about all of these rules?
- 423 L: I hate them but nothing I can do. I have to listen to them.
- 424 J: There's nothing you could do?
- 425 L: Yes.
- 426 J: Hm. Would you like to see things change at Morija Theological Seminary?
- 427 L: Yes, I like.
- 428 J: What would you like to see change at the seminary? As you imagine the seminary that  
429 you would like to go to, how would it be different?
- 430 L: I think that one of funeral, and if I want to go to Maseru immediately I have to be allowed  
431 and – which one again? – living with the family, I think that one I again hate it, or living  
432 with many people in small house like last year when we live, we were six in a house  
433 staying together, that one I hate again. And – which one again I hate? – I think others are  
434 OK, as for that one of funeral and asking permission for few, for some days before you  
435 take a trip, I think again I hate it really.
- 436 J: Hm. Do you find time to pray and read the Bible here at seminary, Lizzy?
- 437 L: I think if I can give myself to pray and to read Bible, the time is enough for me to do it  
438 alone, not with other people, I think. Because if I do it with other people, they will call  
439 me, "OK, he's saying this word," so I think doing it alone is better.
- 440 J: I see.
- 441 L: Um.
- 442 J: So you're saying if you pray or read the Bible with other people, those other people would  
443 correct you.
- 444 L: Yes.
- 445 J: I see.
- 446 L: Or if it's someone reading with me and praying with me, I will correct him, "Oh, he is  
447 saying this word," and so...
- 448 J: Why would you correct them?
- 449 L: Because we are told to do it. [*laughing*]
- 450 J: No, but even if you are just with a friend, in your room, you still would correct him or her?
- 451 L: Yes, really. [*laughing*] That is what I have, even if I don't like to do it. Sometimes we say  
452 a word I will say, "OK he is saying this word." I will laugh so I think doing it alone is a  
453 better way.
- 454 J: I see. So you've really been trained already and you're not a TS5, you've not had an  
455 intern year yet, but already you've been trained well to correct people every time you hear  
456 a mistake.
- 457 L: Yes.
- 458 J: I see.
- 459 L: Yes, even if I don't like to it but [*laughing*] that's the thing that is happening.

- 460 J: I see. And I think the other students must feel this way because I've noticed even in my  
461 own class when I'm trying to speak Sesotho, everyone will correct me. I hear people say,  
462 "Aauh, uh."
- 463 L: [*laughing*] Yes.
- 464 J: Like is that the kind of correction that you're talking about?
- 465 L: Yes.
- 466 J: I see. So I'm receiving correction just like you do. [*laughing*] OK. Lizzy, thank you so  
467 much for talking to me. I just want to ask one more thing and that is: when you think  
468 about becoming a pastor and the pastoral ministry, what does it mean to you? What would  
469 it mean to be a pastor and what is ministry?
- 470 L: I think I have to be kind to the people that I'm going to lead and show them which way to  
471 take and what, which one not to take and like as Jesus did, I have to show little bit of, not  
472 little bit, I have to show them that I am really a leader and following Jesus footprints,  
473 praying with other people and not telling them about what I've learned at seminary like  
474 this one of correcting other people when doing things. Just to pray with them and I think  
475 the things that I wish at the seminary must be done, I think when I am a – my pastoral  
476 work I will do them to other people.
- 477 J: Are you sure, because you said that even when the TS1s come, they say, "We will never  
478 be like the TS2s were to us," and then they find that they do it. What do you think – is it  
479 possible that you will become a pastor who corrects the people and who does these things?
- 480 L: I think when I am outside, I will try by all means to do good things to them because they  
481 do not know how I did live and the seminary so I have to show a different way that I did  
482 live at the seminary.
- 483 J: I see. So the way to live as a pastor is not the way we live at the seminary.
- 484 L: Yes.
- 485 J: I see. Alright. Is there anything else that you would like to tell me about the seminary and  
486 about your life here and your studies here, Lizzy?
- 487 L: I don't think I have nothing to say.
- 488 J: OK.
- 489 L: Yes.
- 490 J: Alright. Well, Lizzy, thank you very much for this interview and I'm going to turn off the  
491 recorder now and after I do, as I said, I'll take this home and I will ask 'M'e Susan to  
492 please type it and I will bring it quietly to you for you to take a look at it and approve,  
493 alright?
- 494 L: OK.
- 495 J: Alright, thank you very much.
- 496 L: Thank you.

- 1 J: I'm here with Rose, a student at Morija Theological Seminary. Rose, thank you for  
2 agreeing to participate in this interview. As I have shared with you, this interview is for  
3 research for the PhD degree at the University of KwaZulu Natal. The research is be  
4 conducted throughout the L.E.C. about theological education. I've been interviewing and  
5 giving questionnaires to students, pastors, lecturers, administrators and lay people in order  
6 that we can find out about theological education. Do you understand?
- 7 R: Yes.
- 8 J: Do you agree to be interviewed by me?
- 9 R: Yes.
- 10 J: Thank you. Do you understand that I would like to use this digital recording device to  
11 record the things that we say but that your name that you have given me, Rose, is the only  
12 name that I will ever attach to this and I will never let another person hear this digital  
13 recording. Is that alright?
- 14 R: Of course.
- 15 J: Do I have your permission to let my wife listen and type the transcript?
- 16 R: Yes.
- 17 J: Alright, and again, I will not tell her your true name and if she does, by chance, recognize  
18 your voice, I will ask her never to tell anyone who Rose is, alright?
- 19 R: Yes, Ntate.
- 20 J: Rose, I am not offering you any money or any gifts or anything in exchange for this  
21 interview. Is that OK?
- 22 R: Yes.
- 23 J: Also, Rose, I will be using the words that you say to me in my PhD thesis and maybe in  
24 other publications or books or lectures that I might give. Is that alright?
- 25 R: Yes.
- 26 J: Thank you, Rose. If at any time during this interview you want to stop or you want me to  
27 turn off the recorder, tell me and I will do so, alright?
- 28 R: OK.
- 29 J: Is it alright for us to begin?
- 30 R: Yes.
- 31 J: OK. Well, again Rose, thank you very much for being willing to be interviewed. The first  
32 question I want to ask you is about when you first came to the seminary. When you arrived  
33 at the seminary for the first year, did you find it to be what you had expected?
- 34 R: No.
- 35 J: Why do you say 'no'?
- 36 R: First I thought that to be here I'm going to meet people who are so holy and I thought that  
37 this place it would be like in heaven, in small heaven sorry to say [*unclear*] but  
38 unfortunately I have found that it's just the same as life in the villages and it is worse.
- 39 J: Worse?
- 40 R: Yes.
- 41 J: I want to come back to that but when you say you expected it to be like a small heaven, why  
42 did you expect that?

- 43 R: Because I thought that the people who are here are the people who are, who received the  
44 spirit of God and being able to be controlled by the Holy Spirit because I think if a person  
45 receives the Holy Spirit and accepts to the Holy Spirit to control him or herself, always he  
46 or she is going to be good when speaking to other people but that is not what I have got  
47 here.
- 48 J: And you said that it's even worse than any other village.
- 49 R: Yes.
- 50 J: What makes it worse?
- 51 R: It is because someone can hate you but he or she cannot - she or he cannot show you that he  
52 hates you. He or she, sometimes he can pretend as if he loves you, yet he does not. I can  
53 say this because I remember when we first arrived here I talked with my classmate and  
54 deciding how are we going to deal with the studying here – how are we going to study, by  
55 making groups or discussion. That is what I was doing when I was in high school. Maybe  
56 helping each other, maybe I cannot understand the lecture in class but with the help of my  
57 classmates, I can understand. We have decided that when we arrived here and I remember  
58 one of the older students when I, when we were in the first year, she told me that now you  
59 are OK, all of you TS1s and you have good relationship but you will see when the time goes  
60 by you will hate each other. I didn't understand what does she mean but I thought that  
61 maybe it was because she knew the situation of this seminary. And then when the time  
62 goes by, that happened the same. I'm trying to say what that 'm'e has told me that one who  
63 was the old student, that thing happened in the seminary that she had said. It seemed that  
64 we are jealous for each other when someone got high marks. It was like we didn't like for  
65 us to be in high point in the seminary. Each one of us wanted to be the first one, others  
66 should be slowly behind. And I tried for second time to told them that all of us it is like we  
67 are good and if we can help each other, we shall be in the high point than where we are now  
68 but I have failed.
- 69 J: And so what she said would happen did happen, you began to hate each other.
- 70 R: Yes, but indirectly.
- 71 J: Indirectly.
- 72 R: Yes because sometimes we can hear by the rumours that your classmate is saying this and  
73 that about your name yet when he meets you or when she meets you, you can just look like  
74 he or she loves you.
- 75 J: Hm. Now you said that some of it is from jealousy about the high marks.
- 76 R: Yes.
- 77 J: Are there other things that cause this hatred?
- 78 R: Sometimes you can realize that we are jealous when we think someone is wearing good  
79 clothes, or something like those things.
- 80 J: I see. Is there anything else besides jealousy that causes this hatred?
- 81 R: No.
- 82 J: No.
- 83 R: Yes.
- 84 J: OK. Why do you think this happens? Why are people so jealous at the seminary?
- 85 R: I don't know, Ntate Jeff. Really, I cannot have the answer for that question because I think  
86 it is the most thing, jealousy, it is the most problem in this school. Apart from that, I don't  
87 see any problem.

- 88 J: Hm, now at the school, do the lecturers and the director encourage you to love each other  
89 and share together and be kind to each other?
- 90 R: [*pause*] Somewhere they do but somewhere they don't.
- 91 J: I saw you shaking your head as if to say 'no' when you began.
- 92 R: That is why I am saying 'somewhere...'
- 93 J: I see.
- 94 R: ...they do, somewhere they don't.'
- 95 J: OK.
- 96 R: Yes.
- 97 J: Can you say more about that?
- 98 R: Because I can make the example, Ntate, this thing we are doing in here.
- 99 J: In the chapel, you are pointing to the chapel, OK.
- 100 R: Yes. When someone makes a mistake there, that someone I know quite well that I hate him  
101 or her. When he or she makes a mistake, I will just shout for disgracing him or her. So that  
102 is what our lecturer here who is teaching us, who is taking care for that class is happy about  
103 that. But maybe he sometimes, I don't know, that is what I think, maybe he was not aware  
104 that we are, we were using that process to...[unclear]... each other or to show that I hate  
105 you.
- 106 J: Um, hm.
- 107 R: Because I remember when, I remember one time one of our students here, he was preaching  
108 in the chapel and we knew that he and someone else they hate each other so, that ntate was  
109 preaching, preaching and the student who was sitting down and listening, that one I am  
110 saying that he hated that ntate, he just said that the preacher was reading and preaching,  
111 reading and preaching at the same time.
- 112 J: Um, hm.
- 113 R: That student who was sitting down, he just said that 'give us so that we can read also' to that  
114 man who was preaching.
- 115 J: Mm. And when something like that happens, you say that the homiletics lecturer likes that.  
116 He likes for students to say in the middle of preaching, in the middle of reading, to shout  
117 out at them.
- 118 R: Yes. Because when we, I remember once we asked him about that as a class, "Why are you  
119 allowing students to do this?" He said that is what you are going to find there in the  
120 congregation. These are the challenge that you are going to meet. That is how I'm training  
121 you here to get used to them.
- 122 J: I see. And you grew up in the L.E.C. Rose?
- 123 R: Yes.
- 124 J: Did you find that – were parishioners screaming at the preacher and telling him he's doing a  
125 bad job?
- 126 R: No, they cannot just tell you that you are doing wrong, they cannot do what we are doing  
127 here.
- 128 J: I see.
- 129 R: But sometimes - I remember when I was in the practical, I was preaching in the pulpit and  
130 someone, I don't know whether he was mad or he was drunk, I don't know but he just

- 131 opened the door and shout by that time when I was in preaching. I didn't stop preaching; I  
132 continued but I have realized that 'oh, that is what our lecturer had said that we are going to  
133 meet some kind of these things.'
- 134 J: Mm.
- 135 R: Yes.
- 136 J: So when you're in chapel, do you feel like you're really having a spiritual experience?
- 137 R: No.
- 138 J: No.
- 139 R: No.
- 140 J: So it's not like you're able to worship.
- 141 R: No.
- 142 J: And so when do you have time to worship here at the school?
- 143 R: Individually, because I always pray before I sleep and even before I wake up I always talk to  
144 my Lord alone.
- 145 J: I see.
- 146 R: That is where I am praying spiritually, not here.
- 147 J: Mm. Now I heard at the end of the school year that there was a small group that were  
148 praying together. Did you hear about this small group? Maybe not, OK.
- 149 R: No.
- 150 J: Alright, then I won't ask any more about that. So you've described this place as a place  
151 where people hate each other, so does it feel like a good Christian community here?
- 152 R: No.
- 153 J: No.
- 154 R: Because sometimes to be here it's like you're coming to wash out your call.
- 155 J: To watch [*Jeff misunderstanding*] out your --?
- 156 R: Yes.
- 157 J: ...your---?
- 158 R: Call.
- 159 J: Call, watch out your call.
- 160 R: Because you can come here being holiness saying that you - but when being here it's like...
- 161 J: You just moved your arms away from your body like it's taking it away from you.
- 162 R: Yes.
- 163 J: So you came with a strong call...
- 164 R: Yes.
- 165 J: ...but five, or however many years people spend here, by the time they're done...
- 166 R: The situation here...
- 167 J: It removes your call.
- 168 R: Yes.

- 169 J: Wow, and so you have been here for some time, during your time has your call been  
170 challenged?
- 171 R: No, not call as such because call is something which won't be removed. I'm talking about  
172 to be holy, to be holiness.
- 173 J: Mm.
- 174 R: Yes. You can just turn to be a heathen when being here because of the situation.
- 175 J: The situation, and it causes students to become heathens.
- 176 R: Yes.
- 177 J: Or like heathens.
- 178 R: Yes, like heathens.
- 179 J: Isn't that interesting, because, of course, the very reason for this school is to prepare you for  
180 ministry and a life following your call. It sounds like you're saying it does the opposite.  
181 You're smiling and nodding your head...
- 182 R: It's like I misunderstood your question.
- 183 J: Yeah, are you saying that, that it's like the opposite?
- 184 R: Opposite to...?
- 185 J: To making you feel strong about your call and those things.
- 186 R: You know, Ntate Jeff, I can explain it by saying in our situation, you can see that the  
187 treatment here, it is OK, but somewhere it is not OK.
- 188 J: Mm...
- 189 R: It is both.
- 190 J: Yeah, so there are good and bad things.
- 191 R: Yes.
- 192 J: [*sigh*] But it sounds like you're saying that hatred and this feeling like a heathen, you said  
193 these are the bad things.
- 194 R: Yes.
- 195 J: What causes these things? Any idea why this place makes you feel this way?
- 196 R: I don't know, Ntate Jeff. Apart from that, what I have said.
- 197 J: Yeah.
- 198 R: Yes.
- 199 J: OK. Well, let me ask about some other things. We have prefects here at the seminary.  
200 How do you feel about that – do you think that the prefects, is that a good system that we  
201 have?
- 202 R: Yes, because sometimes I can have a problem and being afraid of going to the director.
- 203 J: I see.
- 204 R: And I will be open to those people so that they can pass my problems to Ntate, to the  
205 director.
- 206 J: Oh, so the prefects then can take your problem to the director...
- 207 R: Yes.
- 208 J: ...on your behalf.

- 209 R: Yes.
- 210 J: When they do, will they give your name? Will they say, "Rose is having this problem,  
211 Ntate"?"
- 212 R: Sometimes they can ask my permission first that...
- 213 J: I see.
- 214 R: ...they say, "Is it OK for us..." or sometimes I can just arrive to them saying that I want this  
215 and that and that to be told to Ntate, to the director.
- 216 J: I see.
- 217 R: Yes.
- 218 J: Why would you be afraid to go to the director yourself, Rose?
- 219 R: Maybe, let me say when I was in the first year here, I was afraid of the director and I didn't  
220 think that at one time I will be able to talk to him. It is just a matter of being a new student,  
221 but now I don't have problem.
- 222 J: OK, now he's fine and you can go talk to him any time you please.
- 223 R: Yes.
- 224 J: OK. Why do you think first year students are afraid of him?
- 225 R: It is because the older students are always frightened the new students by him using his  
226 name.
- 227 J: Hm, now you are not a first year student. Have you done that? Have you frightened the  
228 younger students by using his name?
- 229 R: [laugh] No.
- 230 J: Are you sure?
- 231 R: Yeah.
- 232 J: So you are saying some of your other colleagues have done that.
- 233 R: Yes, yes.
- 234 J: I see. Why would they do that?
- 235 R: Maybe – I remember – I can make an example by what had happened to me last week. I  
236 was supposed to be in Maseru to buy clothes for graduation. I wrote a letter and they, I  
237 don't know whether they passed that letter to the director and they came to me and told me  
238 that the director didn't allow me to go. I did not accept it or I did not believe it – how could  
239 he refuse to allow me to go to Maseru and buy clothes for myself for the graduations? I told  
240 them that I am going to him to ask whether it is true. Instead of allowing me to go to him,  
241 they said, "No, no, no, no, wait, wait, wait," we shall talk about this and then after that,  
242 they came to me and said that, "Ah, you can go," meaning that they were lying.
- 243 J: I see.
- 244 R: Yes, they thought that I won't go to him.
- 245 J: Mm.
- 246 R: They were the ones that were refusing but they used his name.
- 247 J: I see. So, do you think the director knows what the prefects are doing?
- 248 R: Not always.
- 249 J: Not always.

- 250 R: Yes, because some people are afraid of going to him when they told them that the director is  
251 saying this and that and that and that. Other people stop there.
- 252 J: I see.
- 253 R: Yes.
- 254 J: And they're afraid. Is he a kind man or can he be harsh or how is it to approach him?
- 255 R: Sometimes he is harsh. Sometimes he is OK.
- 256 J: I see.
- 257 R: It depends.
- 258 J: What does it depend upon?
- 259 R: Sometimes you can see that I have made something which maybe he is not good – he can be  
260 harsh towards myself.
- 261 J: Hm. OK. Well, how about the rules that the prefects make – do they make good rules?
- 262 R: [*pause*] They are not good, Ntate Jeff, because I remember as being a class prefect, they told  
263 us, I can't remember some of them, they told us that when you have a problem sometimes  
264 your father or your sister is dead at home, you have problems there at home, maybe because  
265 of the death, they said that the message should not come to you, it should go to the office  
266 you will get that message from the office. I didn't accept that at first because some of the  
267 messages from our homes you can see that the office there cannot tell us that you are having  
268 that message of that and that and that.
- 269 J: So you're saying that your family isn't even supposed to contact you with a message about a  
270 death.
- 271 R: Yes. They were saying it has to contact the office.
- 272 J: The office.
- 273 R: Yes.
- 274 J: When you say 'the office,' do you mean 'M'e Moroana?
- 275 R: Yes.
- 276 J: OK. And then she should tell you?
- 277 R: Yes. They said that but normally 'M'e Moroana was not telling us our messages.
- 278 J: Mmm. Now if a message comes to you that someone in your family has died, can you go to  
279 the funeral?
- 280 R: They said that if someone who has died is your mother or your father, apart from that you  
281 are not supposed.
- 282 J: Really, even if your sister or your grandfather or your aunt dies, you cannot go to the  
283 funeral?
- 284 R: They are saying, "What are you going to do there because your father and your mother are  
285 there."
- 286 J: I see.
- 287 R: Yes.
- 288 J: Is it important for Basotho to attend liphupu [*funerals*]?
- 289 R: Yes.
- 290 J: Is it?

- 291 R: Yes.
- 292 J: But why, what are you going to do there?
- 293 R: [*pause*] You know, Ntate Jeff, to see someone that is, he or she is really dead it is enough,  
294 we accept but when you are being told, it is not easy to accept that someone I will never see  
295 him or her again.
- 296 J: I see, so it's part of your grieving process to go to the funeral.
- 297 R: Yes.
- 298 J: And does your family expect you to come to funerals?
- 299 R: Yes, it is painful for them not to see you.
- 300 J: I see, so that's a difficult rule, isn't it?
- 301 R: Yes.
- 302 J: Hm. Are there other rules that they make that are good or bad or difficult?
- 303 R: Another one is this one of my classmate, when they supposed to go somewhere, they have to  
304 give me a letter and that letter is passed to them through myself, but the answer does not  
305 come to me, it goes straight to the owner of the letter.
- 306 J: I see. And how about the director, does he see these letters?
- 307 R: It is like the prefect can just read the letter and tell the director – just in the mouth, not  
308 seeing there.
- 309 J: I see.
- 310 R: Yes.
- 311 J: And are the prefects supposed to tell the director about what's happening at the seminary?
- 312 R: I think so.
- 313 J: OK. Alright.
- 314 R: So that he can know what is going on.
- 315 J: I see. What kinds of things?
- 316 R: [*pause*] Maybe they can tell the director if – here at the seminary we are not allowed to  
317 drink alcohol but somewhere, somehow one of them, one of the prefects can see me  
318 drinking so I think this one can be told to the director that...
- 319 J: Rose is...
- 320 R: Rose is, yes...
- 321 J: I see. OK. Alright. Well, I'd like to ask a little bit about the lecturers and the classes here  
322 at the seminary. As you look at the classes you've had so far in your seminary education,  
323 have they been helpful to you, do you think?
- 324 R: Yes, some of them. But this one of TS5s, I realize that some of the subjects here I have  
325 already done them so there is no use of me doing the same thing.
- 326 J: You mean when you reach the TS5 year...
- 327 R: Yes.
- 328 J: ...you take some courses that you've already had before.
- 329 R: It is a waste of time.
- 330 J: Waste of time, yes. What kinds of courses did you repeat?

- 331 R: Comparative, I've done that, world religion.
- 332 J: Comparative Religion, you took it as World Religions.
- 333 R: Yes.
- 334 J: OK, is that the only one?
- 335 R: And again, Contextual Theology, it was Liberation Theology.
- 336 J: Right, you took Theologies of Liberation...
- 337 R: Yes.
- 338 J: ...which was the same information that you probably have in Contextual Theology.
- 339 R: Yes.
- 340 J: How can this happen?
- 341 R: I don't know because we asked that lecturer and he said that 'No, I have just been told to  
342 come and teach this.' So what about us, because we have already done these things? We  
343 are going to waste our time.
- 344 J: Yeah, I agree. In fact, we know, Rose, that I'm the one who taught you the first time those  
345 other two things.
- 346 R: Yes.
- 347 J: And yet somehow we've scheduled to teach you the same things again.
- 348 R: The problem especially is that you can see that at first you have been told that this and this  
349 and this in this class this is this, but this one he is saying that, "No, this one..." which is  
350 which?
- 351 J: Oh, OK...
- 352 R: How can we take and believe?
- 353 J: And so even you receive different information...
- 354 R: Yes.
- 355 J: ...in these classes. That must be uncomfortable.
- 356 R: Yes.
- 357 J: I see. OK.
- 358 R: Another one is this one of maybe particularly of balimo and what – some lecturers, as we  
359 are expecting to hear the true meaning of being a missionary, you can see that some of the  
360 lecturers can just say, "No, this is wrong." But some are saying, "No, this is right." So as  
361 being a student, being learning from our lecturers, we come to not know what is the truth.
- 362 J: Do you think the lecturers know what is the truth?
- 363 R: We don't know because it is like each of our lecturers are using what they believe because I  
364 don't understand how can they be saying that balimo is good when the other one is saying  
365 that balimo is wrong?
- 366 J: Mm.
- 367 R: So now it is a problem like myself, I'm going to be in the congregation and I'm so confused.  
368 I don't know what am I going so say because I'm ...
- 369 J: I see.
- 370 R: ...how can I explain something that I'm confused about?
- 371 J: Yeah. Do you think the lecturers talk with each other about what they say in their classes?

- 372 R: It seems that they do not.
- 373 J: Why do you think that is?
- 374 R: If before they can come to us, if they normally have their meeting, maybe they could have  
375 compared their opinions, these different opinions, and come to us with the same opinions.
- 376 J: Well, or maybe, because sometimes it's difficult for everyone to agree, maybe we as  
377 lecturers could say, "There's a division of opinion. Some of us think this and some of us  
378 think that, but here's what we want to tell you – these are the facts we want you to look at  
379 and the way we want you to think this problem through. You know, here's a method." But  
380 I see if we each come with a different opinion and we never compare, that could be  
381 difficult. Hm. Are there come classes that have been especially helpful to you?
- 382 R: Yes, Ntate Jeff, especially this one of Liberation, when we were doing in TS3, we were  
383 writing some things like speeches and sometimes you came to us with a problem saying that  
384 you are a pastor and I came to you with that and that and that and that...
- 385 J: Ah, Pastoral Care – our case studies...
- 386 R: ...of what we are going to meet.
- 387 J: Yes.
- 388 R: And I remember I talked with 'M'e Mapalesa about psychology. I have just discovered that  
389 she has a psychology and I remember I asked her that 'Why didn't you organize so that you  
390 can teach us psychology instead of repeating the same subjects as we have already done  
391 them at first?' But it's like the problem was the administration here.
- 392 J: I see. Hm.
- 393 R: And I'm feeling so unlucky not doing psychology because that is what I thought before I  
394 came here that it is going to be one of our subjects here because we are going to deal with  
395 people.
- 396 J: Mm. OK.
- 397 R: Yes. So if you are a pastor and you can be able to figure out what is going on within a  
398 person without being told, it is good because sometimes you can be under that situation  
399 where you are going to interview people to find out the truth and sometimes, because you  
400 were not there, you can not, if you can not be able to find out by your own, maybe you can  
401 be wrong to say, "You are wrong and this one is OK." But if we could have been studying  
402 psychology, I think it would be wonderful.
- 403 J: Mm. Well, with regard to pastoral care, for you as students, Rose, if you ever needed to talk  
404 to a pastor or a counsellor, was there someone here on campus you could go to who would  
405 keep confidences?
- 406 R: Pardon?
- 407 J: If you had a need, a pastoral need, is there somebody here on campus that you could go to  
408 who could act as your counsellor or pastor and would they keep your secrets for you?
- 409 R: Yes, yes, I remember when I was talking with 'M'e [name].
- 410 J: OK, so she was somebody you could go to...
- 411 R: Yes.
- 412 J: ...and you could share your feelings and you knew she would never tell somebody.
- 413 R: But the problem was that I'm afraid [*laughing*] I remember when I was having a problem  
414 concerning my family, I wanted to talk to her but I was afraid [*laughing*].
- 415 J: Oh, no! Why were you afraid?

- 416 R: You know, Ntate Jeff, the way I have been growing up in my family, I think it is the  
417 problem because even now I can see that I'm afraid even to do those things which can be  
418 appropriate or be profitable for me.
- 419 J: Mm.
- 420 R: I have been grown up showing – my parents were always showing me that your parent, your  
421 teacher, your – someone who is old to respect him or her, so that thing, even now...
- 422 J: Mm.
- 423 R: Because I remember when, even when I was in the class, sometimes I can misunderstood  
424 something but I can be afraid of asking a question or saying that I don't understand this.
- 425 J: I see. Are respect and fear the same thing?
- 426 R: Yes, they are going together with each other. They are both connected.
- 427 J: I see.
- 428 R: Yes.
- 429 J: Alright. Hm. Well, Rose, let me ask you, did you have an internship?
- 430 R: Internship?
- 431 J: Yes, did you go to a church for one year?
- 432 R: No.
- 433 J: OK, during your study at MTS you haven't gone away and stayed at a parish?
- 434 R: [laugh] Oh, I have.
- 435 J: Oh, you did that, OK.
- 436 R: Yes.
- 437 J: OK, I want to ask you a few questions about your internship. When you went to your  
438 internship, do you feel like the seminary prepared the pastor at the internship well?
- 439 R: Yes.
- 440 J: OK.
- 441 R: Because I met some problems there where I thought that if I could have not been at the  
442 seminary I could have not managed to do this.
- 443 J: Oh, really?
- 444 R: Yes.
- 445 J: What do you mean? What kinds of things?
- 446 R: You know, Ntate Jeff, sometimes you can think that someones who are mature, they cannot  
447 do something. Let me make an example. Ntate can just come to you and say that 'I want  
448 to be in love with you.'
- 449 J: At the parish this could happen?
- 450 R: Yes.
- 451 J: Oh, OK.
- 452 R: And it is painful because sometimes you can recognize that this ntate is having the same age  
453 as my father.
- 454 J: Hm.
- 455 R: So I don't know how does he think.

- 456 J: I see.
- 457 R: But because of being told here regularly that we will meet some kind of these things, yes.
- 458 J: OK, so you were prepared for these things because you were told.
- 459 R: Yes.
- 460 J: OK, probably in your Pastoral Theology class. OK, alright. And the pastor there, the pastor  
461 of that parish that you went to, and I know who that is, did that person seem well-prepared  
462 to have an intern student?
- 463 R: I remember some of the people who were harsh, I am so harsh myself, and especially when  
464 facing a mature person doing unnecessary things, I am not, I am not having patience enough  
465 to show him or her, "No it is not good," and because I understand that this person is mature  
466 enough to see this is wrong this is right. I can be patient enough to show the child, but that  
467 'M'e really showed me that no, they are still children. The old people are still children.  
468 You have to be patient enough to deal with them.
- 469 J: I see.
- 470 R: Yes.
- 471 J: So the pastor at your internship tried to help teach you patience?
- 472 R: Yes.
- 473 J: OK. Was the internship a good experience for you?
- 474 R: Yes.
- 475 J: Yeah, do you think that all students should have an intern year?
- 476 R: Pardon?
- 477 J: Do you think that all students should be required to go for an internship?
- 478 R: Yes, yes.
- 479 J: OK, is there anything that could have made it better?
- 480 R: Pardon?
- 481 J: What could have made the internship better? How could it be improved?
- 482 R: I don't know.
- 483 J: OK.
- 484 R: Yes.
- 485 J: Well, if you had an internship and you came back for your TS5 year, and did the classes  
486 during your TS5 year talk about your internship experiences and help you to use that  
487 experience?
- 488 R: [pause] No.
- 489 J: No.
- 490 R: Yes.
- 491 J: OK.
- 492 R: We are just talking to each other saying that, "Oh, there where I was, I have done this and  
493 met this and that and that and that," yes.
- 494 J: I see. OK. Well, Rose, earlier you mentioned balimo and I want to ask about a number of  
495 things that are Basotho cultural traditions - things like balimo, and bohali, and sethepu, and  
496 lebollo. Are those things talked about much at the seminary?

- 497 R: No, the only thing is balimo, I think just balimo and lebollo.
- 498 J: OK.
- 499 R: That is what we are always having quarrels.
- 500 J: Quarrels.
- 501 R: Yes.
- 502 J: Amongst the students?
- 503 R: Yes, even some lecturers.
- 504 J: OK. And do the lecturers discuss those things in their classes?
- 505 R: Yes.
- 506 J: I see.
- 507 R: Some of them.
- 508 J: Alright. Now, do you think that the people in the parishes care about these things?
- 509 R: Of course.
- 510 J: OK.
- 511 R: Some of them, they also need the truth, you know, of those things because sometimes they  
512 can just come to you and say, "Show us the wrongness of this so that we can accept."
- 513 J: I see. Well, one example would be lebollo because even in the L.E.C. Buka ea Melau, there  
514 are some laws about lebollo, aren't there? Do you feel that the seminary helped you to be  
515 able to teach the people about why the L.E.C. has those specific laws?
- 516 R: No.
- 517 J: No. OK. So that's something we could have done better. We could have worked together  
518 to help you understand the L.E.C. policy.
- 519 R: Because now I can just go to deal with those things according how I understand, not  
520 according how I have been taught.
- 521 J: Yeah.
- 522 R: That is why we are always different because now we are this number...
- 523 J: Mm, hm.
- 524 R: ...and we are going to be in different places. We are going to deal with this thing differently  
525 and those people are going to ask us that, "How are you different coming from the same  
526 school?"
- 527 J: I see. Now part of that maybe that we know that each pastor must make up his or her mind  
528 about things but I hear you saying that it would be good if the lecturers could have shared  
529 together and shared with you in a way that was helpful.
- 530 R: And come to us with one thing.
- 531 J: Yeah. What if the one thing we could come with was 'we don't know.' What would you  
532 say about that?
- 533 R: Ugh!! [*laughing*]
- 534 J: [*laughing*] Because it's a difficult situation, I think. I think that's why there are people on  
535 both sides. But I hear you. I think you're right. I think we could have done better to talk  
536 together and to talk to all of you about that. Well, when you go into the parish, do you think  
537 you'll, now that this has happened, will you be able to talk to people about balimo and  
538 about lebollo?

- 539 R: Yes, but according to the way I understand.
- 540 J: Your own understanding.
- 541 R: Yes.
- 542 J: OK. And maybe you can come back and teach us.
- 543 R: *[laughing]*
- 544 J: Maybe your understanding will be very meaningful. Because you'll have so many  
545 experiences in the parish. *[laughing]* Alright. Do you think that these are problems for the  
546 L.E.C.?
- 547 R: Yes, Ntate.
- 548 J: Yeah, why do these things cause trouble?
- 549 R: You know, Ntate Jeff, now the church is against lebollo but there are some of its books, not  
550 lebollo as such but balimo that, there is another book which is allowed to be used, the black  
551 one whereby there is *[Sesotho]* Lejoe.
- 552 J: Ah.
- 553 R: This is balimo.
- 554 J: OK, the unveiling of the gravestone.
- 555 R: Yes.
- 556 J: It seems to you to be the same as the Basotho tradition...
- 557 R: Yes.
- 558 J: ...with the gravestone because it's about balimo.
- 559 R: Yes, it is about balimo.
- 560 J: I see.
- 561 R: Yes, and when people facing us that you are saying that balimo is wrong but why are you  
562 doing this?
- 563 J: Mm.
- 564 R: We have no answer meaning that we are not confident.
- 565 J: I see. Hm. So there's confusion amongst the church people as well.
- 566 R: Yes, and they end up saying that even yourself you don't know where you are going.
- 567 J: Mm, OK. So think it would be good if the seminary could help prepare students better...
- 568 R: Yes.
- 569 J: ...to know where we are going.
- 570 R: Yes. Even the church, I think, it should be on the one point.
- 571 J: Mm, hm.
- 572 R: Yes.
- 573 J: OK. Well, I want to ask about a couple more things. One is poverty. When you get to the  
574 parish to serve, do you think there will be poor people at your parish?
- 575 R: Yes.
- 576 J: And has this school prepared you well to deal with poverty in the parishes?
- 577 R: No.

- 578 J: No. Has the school done anything to prepare you to deal with poverty?
- 579 R: [*silence*]
- 580 J: You're shaking your head 'no.'
- 581 R: [*laughing*] Yeah.
- 582 J: Well, if you could help this school, to have a course, what kinds of things do you think  
583 would be helpful for us to teach you so that you could deal with poverty in your parish?
- 584 R: You know, Ntate Jeff, I think when dealing with that problem, the main problem is money  
585 because I remember there at my village, I used to have plans about the orphans and the  
586 widows and those people but the problem that I have discovered is that money, I have  
587 nothing to get money from. Nowhere I am going to get money from because sometimes I  
588 can think that, "Oh, we can just use one of those fields there at my village and planting  
589 vegetables there so that these orphans can sell them so that they have, they can have  
590 something to sustain on but the problem is that how am I going to start with that thing?"
- 591 J: I see. So maybe a class that could help you to organize and to make plans and to even find  
592 money and resources to help poverty...
- 593 R: Yes. I remember when I was living there in the, at the practical, I was with Abuti [*name*]  
594 the tall one...
- 595 J: Mm, hm.
- 596 R: ...we were planning to ask the plot from the primary there and using that plot to plant it  
597 some things like cabbages and what-what so that we can sell them for those young children  
598 who do not have parents. But we made a problem of saying, "Where are you going to get  
599 money to start this? Because we are supposed to buy seeds." So that is the problem.
- 600 J: I see. OK. If the seminary could, in the future, have a class, maybe during the winter, to  
601 train pastors to do development projects and help with poverty, would you like to come to  
602 such a class?
- 603 R: Yes, of course.
- 604 J: OK, alright. Now how about HIV and AIDS? When you were at the seminary, were there  
605 courses and information about HIV and AIDS?
- 606 R: Pardon?
- 607 J: Did you have courses and information here at the seminary about HIV and AIDS?
- 608 R: Yes.
- 609 J: OK. Was it enough?
- 610 R: No, it was not enough. It's like we could have more time on that because that is what is  
611 affecting people now and we have to be involved deeply.
- 612 J: Mm.
- 613 R: Us being the pastors.
- 614 J: Did you have these classes every year?
- 615 R: No.
- 616 J: No. OK. When did you have them?
- 617 R: Since I arrived here...
- 618 J: Yeah.
- 619 R: ...it was my first time to have that class when I was in TS5.

- 620 J: So you went four years and there were no classes about HIV and AIDS and then finally  
621 when you were a TS5, there was something but it wasn't enough.
- 622 R: Yes, when I was in TS2, there was a 'M'e who was working there at the Scott Hospital  
623 there. She was normally came here sometimes but she ended up not coming.
- 624 J: I see, so a few times when you were a TS2 someone from Scott Hospital did come...
- 625 R: Yes.
- 626 J: ...to talk about HIV and AIDS.
- 627 R: But this one of this, the class of this year, it was so good. We started to see where are we  
628 supposed to, where are we supposed to touch as being pastors.
- 629 J: OK, so in future, do you think that students should have a class like that more often?
- 630 R: Yes.
- 631 J: OK. Alright.
- 632 R: Even I know that some of the students are not going to be interested.
- 633 J: OK, and when you were on your practical, did you see problems with HIV and AIDS at that  
634 parish?
- 635 R: Yes, but they normally hide those people. They were saying that they are affected by  
636 something in here. Those people, they...
- 637 J: Now you're pointing to your chest...
- 638 R: Yes...
- 639 J: ...so I'm thinking sefuba.
- 640 R: Yes [*laughing*]
- 641 J: OK.
- 642 R: People are afraid to tell their pastors there is no – this man or this lady is affected by this  
643 disease.
- 644 J: I see.
- 645 R: Yes.
- 646 J: OK. Do you think the L.E.C. is doing enough about HIV and AIDS?
- 647 R: I don't know because I'm not sure, I normally hear that there are some pastors who are  
648 being sent outside the country to deal with this – to be in the workshops of HIV. Yes, it is  
649 not enough because I don't know whether it is according how other pastors seemed not to  
650 be interested on that or it is because of being elected that this part of pastors can deal with  
651 this, I don't know how the church is dealing with this.
- 652 J: OK.
- 653 R: Yes.
- 654 J: Alright. Well, I just want to ask a few more questions. One is: when you think about  
655 ministry, which, well, I mean, that's the name of this school right, Sekolo Sa Boruti. This  
656 ministry – what does ministry mean to you?
- 657 R: Ministry or to be a minister?
- 658 J: OK, yeah, either one. What does that mean?
- 659 R: I think to be a minister is – it means that someone who is a fac-la--.
- 660 J: A facilitator?

- 661 R: Yes.
- 662 J: OK.
- 663 R: Yes. Someone who is sustaining people or encouraging people, too, yes.
- 664 J: OK. Now here at the school did you feel sustained and encouraged?
- 665 R: Pardon?
- 666 J: Did people encourage you and sustain you while you were a student here?
- 667 R: [*laugh*] No.
- 668 J: No, you're laughing. Why do you laugh when I ask you that?
- 669 R: It is because I have already told you that here we are not sustaining each other but instead of  
670 sustaining, discouraging.
- 671 J: So if you've spent all this time discouraging and being discouraged, how will you be a  
672 facilitator and a sustainer...
- 673 R: [*laughing*]
- 674 J: ...in two months?
- 675 R: Ntate Jeff, it depends how strong you are because even if you can be discouraged, but if you  
676 can recognize what is good, you can just hold on that one.
- 677 J: OK. I hope you can, Rose, I hope you can. Two more questions – one is what is the  
678 greatest challenge facing the L.E.C. today?
- 679 R: It is the way that congregations depart from this church. If I'm clear, am I clear? Do you  
680 understand?
- 681 J: They depart, they leave the church?
- 682 R: Yes.
- 683 J: OK. Why do you think they do that?
- 684 R: Some of them they are saying the church is against their culture.
- 685 J: OK.
- 686 R: Some of them they are saying that the church doesn't know how to treat people. And some  
687 of them they are saying that the way that we are singing in the church it is boring.
- 688 J: What do you think, is the singing in the church boring?
- 689 R: It depends. If you are a pastor you cannot be able to train your congregation to sing the way  
690 that people can feel that we are in the church. We met that problem.
- 691 J: Now are, in the church, do you only sing *Lifela Tsa Sione*, or can you sing other songs as  
692 well?
- 693 R: I think we can sing other songs because now most of the people who are still remaining in  
694 the church, they like this thing – Banna le Bahlankana.
- 695 J: Mm. OK. Yes, in fact I've seen...
- 696 R: I remember one of the people there at my village saying that we are Basotho and we used to  
697 dance when singing. So you, you want us, this church wants us to just to stand and sing  
698 exactly like this, no it is not enough for Basotho, we have to dance. That is why they like  
699 Banna le Bahlankana.
- 700 J: Mm. And how about you, what do you think?
- 701 R: I like both.

- 702 J: You like both.
- 703 R: Yes.
- 704 J: OK.
- 705 R: There is the time of singing the hymns, there is the time of singing those kind of songs.
- 706 J: Mm. Alright. My last question is what could make the seminary a better place?
- 707 R: [*long pause*] Hm. Can you elaborate your question?
- 708 J: Well, really anything that you can think of that would make it better to prepare pastors here.
- 709 So courses, or worship, or food, or housing, or people, or ideas, or time – whatever you
- 710 think. If you, do you have any ideas of - what would you change to make the seminary a
- 711 better seminary?
- 712 R: I think the most of change that should be made is this one of we have to write international
- 713 exams. So that, because I'm not sure but it is like the diploma that we are getting here it is
- 714 not international – yet we are spending five years.
- 715 J: I see.
- 716 R: This is what the school does not having more people coming to it because most of the
- 717 people say that, "How can I go and spend five years and after five years I am having
- 718 something which I cannot be go to somewhere."
- 719 J: So if we could change the program and offer a Bachelor's degree...
- 720 R: Yes.
- 721 J: ...that would be internationally recognized...
- 722 R: Yes. Again, the school should have a what? – syllabus.
- 723 J: Mm, hm. OK. Have you ever seen a syllabus?
- 724 R: No, because now if we - the school could have that, we could have not been doing the same
- 725 subject in the following years.
- 726 J: Yeah. OK. Right. OK. Well, Rose, thank you very much. Is there anything else you'd
- 727 like to say before we finish?
- 728 R: Another thing is this one of - the church should, they should, the church should send the
- 729 pastors to the school to further their studies.
- 730 J: OK.
- 731 R: So that they can be confident because – like myself, even if I can be ordained, I am not
- 732 confident enough. I have to be - I have to – I want to educate myself more so that I can be
- 733 able to be confident enough to stand in front of the people even when – whether they are
- 734 well-educated.
- 735 J: Mm.
- 736 R: Yes, I have to be in the life of those people who are, who I'm going to teach them and
- 737 preach to them.
- 738 J: Does the church encourage pastors to further their studies?
- 739 R: No, instead of encouraging, they discourage.
- 740 J: Why do you think that happens?
- 741 R: Our lecturers here who are from overseas, they normally told us that the school, the
- 742 seminary where I am from needs one or two students from this school every year but that is
- 743 not what is happening. We don't know.

- 744 J: You don't know why.
- 745 R: That is the problem.
- 746 J: Hm. Yes, I know that that is true. There are seminaries even in my country that would love  
747 to welcome a Mosotho student each year.
- 748 R: Especially, Ntate Jeff, we are still young, and we are still being interest to further our  
749 studies.
- 750 J: Yeah, OK. Anything else, Rose?
- 751 R: No.
- 752 J: No, alright, Rose. Thank you, we've spoken for a whole hour...
- 753 R: [*laughing*]
- 754 J: Thank you very much for all of the things that you've shared. As I said, 'M'e Susan will  
755 listen to you, Rose, and type everything that we've said and I will find you and you can read  
756 it and approve it. I'm going to turn the recorder off now and then I'll see you next when we  
757 have the transcripts, OK?
- 758 R: OK.
- 759 J: Thank you, Rose.
- 760 R: Thank you.

- 1 J: I'm here with Limakatso. Limakatso is a student at Morija Theological Seminary and,  
2 Limakatso, I have shared with you that this interview is a part of the research I'm doing for  
3 the degree of PhD at the University of KwaZulu-Natal and that it's about theological  
4 education in the L.E.C.. Are you willing to participate?
- 5 L: Yes, I'm willing.
- 6 J: And, as I showed you on the consent form, I would like to use this digital device that I'm  
7 using right now. Is it OK for me to record this conversation?
- 8 L: Yeah, it's fine with me.
- 9 J: OK. Limakatso, we've agreed that this is the name that you will be referred to and I will  
10 never allow anyone else to know your actual name. Is that alright and understood?
- 11 L: Yes.
- 12 J: I would like to ask your permission for me to let my wife, 'M'e Susan, hear this tape so she  
13 can type the transcript because I'm not a very good typist. Is it OK if 'M'e Susan types the  
14 transcript and listens to the recording?
- 15 L: Yes, it's OK.
- 16 J: OK, thank you. Do you know that things that you say during this interview might be used  
17 by me in my PhD thesis, journal articles, or even books or presentations, and that I even  
18 might be paid sometimes for those things but I'm not offering you any money or gifts for  
19 this interview. Is that alright?
- 20 L: Yeah.
- 21 J: Alright. Also, if at any time during this interview you want me to stop or turn off the  
22 recording device, just let me know and I will do so, OK?
- 23 L: OK.
- 24 J: Alright. Well, Limakatso, as we said, you are a student at Morija Theological Seminary  
25 and the first question I'd like to ask you is: when you very first arrived at the seminary, for  
26 your first year of studies, was the seminary what you expected?
- 27 L: No.
- 28 J: Why do you say 'no'?
- 29 L: I expected the seminary to welcome me with dignity, I think. Like be given some  
30 opportunity to feel welcomed. But the very first thing when we were introduced to the  
31 seminary members I wasn't liking it at all. The way that we have to introduce ourselves  
32 before the whole congregation made me feel small.
- 33 J: Made you feel small.
- 34 L: Yes.
- 35 J: Why? What happened?
- 36 L: We were to stand before the congregation and to tell them our names, our parishes, and our  
37 church elders, and the people who were in control of the presbyteries. And we have to  
38 repeat those names in full. And if you can't repeat them, they will yell at you or just laugh  
39 at you, make fun at you. And in front of the people you are seeing for the first time. You  
40 wonder what was coming to happen when you had to be around them in the later days.
- 41 J: And where did this happen?
- 42 L: In our chapel.
- 43 J: In the chapel. OK.

- 44 L: Yeah, [*laugh*] even the president of the seboka was there. That makes one to wonder what  
45 kind of leadership we have in our church.
- 46 J: And how about the lecturers and the director of the seminary? What did they do?
- 47 L: They were just watching and maybe they were joining. Because of fear, one couldn't  
48 really recognize who was doing what during that time.
- 49 J: I see. So you had fear?
- 50 L: Very. I was shaking. I wasn't even able to express myself clear. Because I wasn't told  
51 that such a thing will happen. If we were warned in the first place maybe I could have  
52 picked up some strength or be able to speak before them.
- 53 J: I see. OK. Well, what else happened at seminary when you first arrived? Were other  
54 things what you expected them to be?
- 55 L: The houses we were living in. We were to share a five-room house. We were six ladies.  
56 And we have to share three bedrooms and having one bathroom. But it was OK in the  
57 beginning because we didn't have the opportunity to use the bathrooms, the new students,  
58 due to the old ones that we were living with. They were telling us that we weren't allowed  
59 to use the bathroom, they were the ones who used it themselves. And we have to report to  
60 them our going-outs and when we return. But they themselves won't tell us where they  
61 were going. So if you had a clash with them, they immediately reported to the prefect. So  
62 we were always in trouble because we have to keep in good relations with them first.  
63 Otherwise they were the one who were given the authority to see to it that we obeyed to  
64 them.
- 65 J: So you were required to obey the older students.
- 66 L: Yes.
- 67 J: I see. And now, you've become an older student.
- 68 L: Yes!
- 69 J: Do the younger students now have to obey you and your classmates?
- 70 L: Yeah, but it's very unfortunate that we are not going to stay with them but we don't know  
71 this year.
- 72 J: I see. Oh, so you might not be living with them so it's different.
- 73 L: Yeah.
- 74 J: I see.
- 75 L: We were separated because the director had seen it's been a mess last year and that's why  
76 we were scattered to different houses to prevent such cases.
- 77 J: I see. And is that new housing working out well for you?
- 78 L: No. It's even harder than the first one.
- 79 J: Oh, no.
- 80 L: Because living with someone as a couple and you have to be their child whereas you are  
81 there doing the same thing. We are all students there but I have to obey by the school's  
82 authority. Then to those two parents which I have to regard as mine. I had to report  
83 whoever comes to my house. I have to let them know where I'm going. I had to maybe  
84 like the matter that I was dealing with this year, which took my energy, was about  
85 electricity. The school gives us electricity which lasted for three months and we have to  
86 light and to listen to the radio and to charge our cell phones but this year only, I was told  
87 not to do so. I was told to just light while I'm reading and not to listen to the radio or to  
88 charge the cell phone. Then I wondered.

- 89 J: Alright. Now other things at the seminary did you find to be good? Is it a community of  
90 love at the seminary?
- 91 L: No. At seminary, I don't know how to describe that place because what is experienced  
92 there is to see someone suffer. That's our first intention, I think, all the students. We are  
93 not loving at all. We don't even know how to practice love because we are always waiting  
94 for someone to get in trouble. There is no time for us to discuss our matters by ourselves  
95 because immediately if we have said something, it, within no time, the director will know  
96 about it.
- 97 J: Oh, the director will know. How does he find out?
- 98 L: From some students, I think. Because what he usually said was that he encourages us to  
99 visit him in his office whenever he's there. As he is our father we must come and share  
100 our problems or whatever we can with him at all times. So, if you are a weak person, you  
101 can go and just talk everything that you knew.
- 102 J: About other students.
- 103 L: About other students also.
- 104 J: And the director wants you to do these things.
- 105 L: Yes, because you will say – what we were fighting about lately, me and him was that I had  
106 been the prefect but I had produced nothing.
- 107 J: Produced nothing, what do you mean, you had produced no good--
- 108 L: I haven't brought any information, I think, about other students because there were times  
109 when we were fighting in our class but we as students, we decided to settle our matter by  
110 ourselves. We agreed that, "No, there was no one who was going to be punished for such a  
111 matter within us. We are going to deal with it the whole group." Because we knew that if  
112 we just say, "It is this one," he or she was going to be in worse trouble than ourselves so  
113 we decided, "No, we will rather get serious ourselves." So it was after that meeting that he  
114 said so because also in the other group when we were meeting with the BS students, we did  
115 forget something to write the heading on the writing board.
- 116 J: Was this in a class?
- 117 L: Yes.
- 118 J: What class was this?
- 119 L: Pastoral Theology.
- 120 J: Pastoral Theology and you're supposed to write headings on the blackboard, the  
121 chalkboard?
- 122 L: Yeah, the ones that are written in the hall after you have held the sermon.
- 123 J: Oh, OK, this is where you evaluate the service that the other students have done.
- 124 L: Yes.
- 125 J: And say whether or not the prayer was done well, the announcements, that sort of thing.
- 126 L: Yes.
- 127 J: OK.
- 128 L: So we have forgotten to write one of those headings.
- 129 J: How many headings are there?
- 130 L: There are many.
- 131 J: More than ten?

- 132 L: More than ten.
- 133 J: OK.
- 134 L: They are more than ten.
- 135 J: And you forgot one.
- 136 L: We forget one.
- 137 J: Mm, hm.
- 138 L: And we did others before we reached that one. That one is the second to the last, I think.
- 139 When we reached it, he just went away and leave us there.
- 140 J: The director.
- 141 L: Yes. We asked. He said that we were stupid and not caring.
- 142 J: Stupid and not caring.
- 143 L: Yes.
- 144 J: Now he said this in Sesotho, though, didn't he?
- 145 L: Yes.
- 146 J: What word did he use for 'stupid'?
- 147 L: Sephoqo.
- 148 J: OK.
- 149 L: And we just sit there and wondered, and we tried to convince him that truly we had
- 150 forgotten because he was pointing to the one who was the chairperson at that moment
- 151 saying that he wasn't caring and that one said, "No, we have just forgotten or we have, it's
- 152 a problem like any other problem." And then he said, "No, it's just up to you to see what
- 153 you are going to do." So he left. And we discussed what are we going to do? Then we
- 154 didn't know but we had to ask the other classes as to how to settle such a matter and the
- 155 prefects were the ones to go to him to ask for forgiveness.
- 156 J: They had to go and ask for forgiveness for forgetting one word...
- 157 L: Yes.
- 158 J: ...on a blackboard.
- 159 L: Yes, we had to.
- 160 J: [laugh] And what did he say?
- 161 L: [laugh] He said yeah, he hears that we are sorry but we must go back to our class and have
- 162 a written letter apologizing.
- 163 J: You must write a letter of apology for forgetting to write one thing on the blackboard.
- 164 L: Yes.
- 165 J: Now other students have told me about letters of apology. Is this a lengolo la tsoabo?
- 166 L: Yes.
- 167 J: OK, this is the kind of thing - and have other students had to write mangolo a tsoabo for
- 168 other reasons as well?
- 169 L: Yes. Whenever you have done a mistake, whether small or big thing you had to write that
- 170 letter. Even if you have to repeat it for three months. Because each time you write it, if
- 171 there is the slightest mistake, maybe you wanted to say 'is' and you said 'was', he's just
- 172 going to cross that letter and write it with his pen and return it to you so you can correct it.

- 173 J: He even makes corrections on your mangolo a tšoabo.
- 174 L: Yes.
- 175 J: What if you said, "No, I refuse to write such a letter." What would happen?
- 176 L: I wonder because there is no one whom I had heard had refused to write such a letter  
177 because when he said you must write it, he said it's a way of showing that you feel sorry  
178 for what you have done. So because of the fear and pressure, you write it.
- 179 J: What do you fear?
- 180 L: To be expelled maybe from school.
- 181 J: I see. And what do you think the director does with these mangolo?
- 182 L: He said he keeps them in your files and when you leave the school they will be given to the  
183 Board, so that's why you have to keep your name clean by being a good person there  
184 before him.
- 185 J: And when the director makes a person write one of these lengolo la tšoabo or these  
186 mangolo a tšoabo, you always write the truth?
- 187 L: No.
- 188 J: No.
- 189 L: I don't think so because I had written one myself.
- 190 J: Mm, hm.
- 191 L: After that argument.
- 192 J: Mm, hm.
- 193 L: Because he said I even yelled at him. Also I had to plead the mercy from the prefects and  
194 from him also.
- 195 J: Mm, hm.
- 196 L: In the first place I didn't want to write that letter. I didn't agree because he had given me  
197 two months to write that letter before because whenever we were talking, we were arguing.  
198 And our matter lasted for about three months, I think. And he said I was getting tired of  
199 going to his office every day because he would say, "You come next week when you have  
200 cooled down." When I come, when we argue, he expels me from his office again. I will  
201 go. Next time I will come. For three months I had been going for that process. Until one  
202 of the students, a very good guy, asked me, "What is really happening with you and this  
203 guy?" I said, "No, I had to – I have done this and this and this and he wanted me to write  
204 this letter." And that guy said, "No, just write it for the sake of your energy and whatever,  
205 just write it because I myself have written it." I said, "You!" He said, "Yes, I have written  
206 it for three months. So I advise you to write it and give it to him so you can be over with  
207 this matter." And then I went to the director and said, "Truly, I am so sorry, I won't repeat  
208 what I have said and I have written you this letter." And the matter was over immediately.  
209 So, you see, you just write it because you want to get away from him or to continue your  
210 studies freely.
- 211 J: And after you write it does he begin to treat you kindly?
- 212 L: No.
- 213 J: No. I see. OK.
- 214 L: He doesn't change.
- 215 J: Well, let's talk about the chapel some. Do you feel like the chapel services are spiritually  
216 uplifting?

- 217 L: Mn, mn [*negative*]. No, because it is too formal because I think when someone prays, he  
218 must be free to pray in whatever way he or she feels. There shouldn't be some comments  
219 made directly to him during the service.
- 220 J: Some comments?
- 221 L: Yeah.
- 222 J: What happens?
- 223 L: Because if you have misspelled some writing when you are reading the Bible, immediately  
224 we will say, "No, that is not the real thing." Or we just clap our books or laugh. Even if  
225 you can call a wrong hymn, maybe you have said we are going to sing the second hymn,  
226 but because we repeat everything twice, if in the first place you have said we'll repeat the –  
227 we'll sing the first hymn, the first verse and then for the second time when you repeat you  
228 said the second verse, then we are going to sing whichever verse we want despite of what  
229 the leader will sing or else we will just sit and watch you do it, you will just have to sing it  
230 by yourself.
- 231 J: This is during worship service.
- 232 L: This is during worship service.
- 233 J: And what do the lecturers and the director do when you do these things?
- 234 L: No, it's a good thing because that person will feel ashamed and next time he or she will  
235 remember when he had to do something then he wouldn't have to do some stupid things  
236 before us.
- 237 J: So you say it's good to shame people in worship?
- 238 L: That's how it has to be.
- 239 J: Why?
- 240 L: Because--
- 241 J: Who says it should be like that?
- 242 L: Because we are told that if you are doing it kindly, one will not learn it quickly.
- 243 J: Who tells you this?
- 244 L: Our brothers and sisters. They said you must go through that thing so you can be alert at  
245 all times.
- 246 J: I see.
- 247 L: And be able to withstand everthing the congregation might say to you like, "When we  
248 correct you, as to when we evaluate what you have been saying, there is no time when we  
249 say that we congratulate you. Never ever will you hear us say, 'You have preached well.  
250 You have singed well. You have done this well, no.'" We are told, no, such a thing  
251 doesn't happen at MTS.
- 252 J: By whom, who tells you these things?
- 253 L: By the director.
- 254 J: The director says, "We do not praise at MTS. We don't say 'congratulations' or 'you've  
255 done this well' or anything."
- 256 L: You won't hear such a thing.
- 257 J: How does that make you feel?
- 258 L: It makes you feel – you just keep wondering what is good and what is wrong because now  
259 you don't trust the students, you don't trust the lecturers because there is no time when you

- 260 do a good thing. You will be told only when you have done a bad thing. And that makes  
 261 someone to wonder because if you had preached and maybe you had done a good  
 262 introduction, that must be said that at least you have tried to do this and this but then the  
 263 whole thing it will be all wrong and you will be told, "You are lazy. You don't want to  
 264 study." All those things.
- 265 J: Who tells you this, your fellow students or also the lecturers and the director?
- 266 L: The lecturers and the director also because he's the one involved in that class, the  
 267 homiletics and it's not good because in the first place you are not told how to write the  
 268 sermon.
- 269 J: Well, of course, in homiletics class he must teach you how to write the sermon, doesn't he?
- 270 L: No, no, we have never been told. We are just told that a sermon must have an introduction,  
 271 the body, and the ending, those three things. How, you don't know.
- 272 J: So how often does your homiletics teacher lecture?
- 273 L: Twice in the beginning of the year.
- 274 J: In the whole year only twice.
- 275 L: In the whole year.
- 276 J: And what things did he say during that lecture? Those two lectures?
- 277 L: I think in the first class it was just our introduction. He introduced himself to us and us to  
 278 him and what he expects us to do. Then the second time that was when he told us that we  
 279 were going to have some sermons and a sermon you have to do this and this and whatever  
 280 and the introduction about his subject only. That's what he did in the second class. And  
 281 then from there that's when we started preaching and all those things until the end.
- 282 J: And did he give you notes and books to read and bibliography and places where you can  
 283 find...
- 284 L: No.
- 285 J: ...more information?
- 286 L: No, he just told us that the library was there and that's all.
- 287 J: I see.
- 288 L: But what he normally refers to is that at school we get the information from our brothers,  
 289 the older ones, that we must get everything from them.
- 290 J: Oh, and where do they get it if they have the same class with these two lectures?
- 291 L: *[laughing]*
- 292 J: Where are they going to find this information?
- 293 L: *[laughing]* I don't know. Maybe them also from their brothers and all those things as to  
 294 how they have done it.
- 295 J: I see. OK.
- 296 L: It's just that how they have done it and it's up to us to see to it that we build ourselves.
- 297 J: OK, so it's not up to him as a lecturer to teach you, it's up to you to teach yourselves.
- 298 L: Yes, because he's always saying that he will really like to see us bringing changes to the  
 299 school. But only if they are encouraging or promoting our studies. But how to get them  
 300 we don't know, those improvements.
- 301 J: Do you think the director really wants to see changes at the school?

- 302 L: I don't think so. What I don't like myself is about the thing which is passing of  
303 information to one another. For example, the council of prefects. In the office there are  
304 only four people. The two must stay there. We just only change the other two.
- 305 J: By 'change' do you mean elect?
- 306 L: Elect two.
- 307 J: You only get to elect two.
- 308 L: Two.
- 309 J: The other two are from last year.
- 310 L: Yeah.
- 311 J: I see. And you must accept them.
- 312 L: ...those who had been chosen they must be there. They are saying that they are the ones  
313 who are to give the details to the new ones.
- 314 J: Mm, hm.
- 315 L: So you cannot change anything.
- 316 J: But who makes the rules?
- 317 L: I think it's the director because the lecturers don't have anything to say. They just came to  
318 class and go.
- 319 J: All of the lecturers? The Basotho and the makhooa?
- 320 L: I think so.
- 321 J: OK.
- 322 L: Because most of the things they hear from us students.
- 323 J: Mm, hm.
- 324 L: You will see that it's their first time hearing such a thing happening in our school and they  
325 are all surprised. Most of the things that are happening they hear from students.
- 326 J: So the lecturers don't really know the things that are going on.
- 327 L: Mm, they don't. I really think they don't know. Or maybe they knew unless if they are  
328 involved in such a thing but most of the things they don't know because they just came and  
329 go away.
- 330 J: Mm, hm.
- 331 L: And that is very difficult because they just came to our class and you just hope the students  
332 to perform well, whereas you don't know what is going on in that person's life.
- 333 J: Do you think it would be good if the lecturers could be more involved with the seminary?
- 334 L: I think so because being at the seminary, if you are teaching someone you must really  
335 knew how he or she is living, what is going on in his life, and really knew that person.  
336 Unlike when you just came and standing in front of him giving some notes. Maybe on that  
337 day, he's even sick, you don't know. Or maybe he had some trouble at home. You just  
338 have to know how to approach such a person. But if you just come and teach and go, there  
339 is nothing that such a person can gain from you.
- 340 J: Why do you think that this is happening? Do you think the lecturers don't want to know  
341 about what's going on?
- 342 L: No, I think some of them maybe are scared of the director.
- 343 J: Afraid of the director.

- 344 L: Yes, because one of the lecturers when I was having a trouble I tried to talk to him. He just  
 345 said, "No, I don't want to be involved in these things of this place because they are just too  
 346 much." And we just don't know whom to trust anymore. And if the lecturers are not free  
 347 to attend our things or our needs, then it's up to us as to what to do.
- 348 J: I see. So, when you want to talk to somebody, for instance, for pastoral care, to have  
 349 someone give you pastoral care, where can you go?
- 350 L: You just have to go back to your home.
- 351 J: Really?
- 352 L: That's the only best place, the safest place because, like my case when I have told one of  
 353 the lecturers, which I thought he was a very good guy, and it came out that maybe at that  
 354 time when I have just spoken to him, he went behind my back and told the director what  
 355 was happening. Then you will learn that there is no one to be trusted here. You just have  
 356 to do your things secretly without no one knowing about them.
- 357 J: Now if this is how you live for five years at the seminary, how will you behave when you  
 358 become a pastor? Will you trust people and will you be trustworthy?
- 359 L: I don't think so because now we are carefree people. We have been taught how to be you  
 360 own self and if you are living with the people who won't feel happy for you at any time,  
 361 you will learn just that people are just there for just, they are just people. They are not  
 362 there for you to associate with because you don't know the importance of other people.  
 363 Even if someone advises you, you wonder or you are not sure 'is this person really true or  
 364 what.' You must be very clear-minded as to whom you speak to at all times because some  
 365 will just advise you to let you get into trouble and some will really be there like friends but  
 366 you wonder as to what will happen after you have talked to them about anything that is  
 367 happening.
- 368 J: Mm.
- 369 L: Because the openness of the students towards the director it's not good.
- 370 J: What do you mean by that?
- 371 L: What I mean is that the director is the head of the school. We had to settle our things,  
 372 maybe a small matter, we have to have some people who will discuss it first. Maybe if  
 373 there was a, before the council of prefects there must be the prefects and maybe some  
 374 lecturers committee before so that the director can be the last one to attend anything that is  
 375 happening at school.
- 376 J: Is that how it happens now?
- 377 L: No.
- 378 J: No, it goes straight to the director.
- 379 L: Even if it's a lie.
- 380 J: Even if it's a lie. So he really tries to take control of all the--
- 381 L: Of everything.
- 382 J: Yeah.
- 383 L: Everything because if something happened right now even in the late afternoon,  
 384 immediately you will be called...
- 385 J: Wow.
- 386 L: ...and he will say, "I have heard this. You were doing this and this and this."
- 387 J: How does he find out so quickly?

- 388 L: From the students because, like I said, there is one whom he appointed to watch out after  
389 me as to what I'm doing.
- 390 J: I see.
- 391 L: So maybe the very same person may be used to follow or to report whatever is happening  
392 to him. Like one of the prefects was called by him and said he told him that he is just a  
393 nobody who doesn't say anything about what is happening because a good prefect must  
394 bring some things that are happening that the director cannot see or hear by himself so the  
395 prefect has to be his eyes and ears to hear everything that is happening and report to him  
396 immediately. So I think that is how the things are. I don't think the administration is OK.
- 397 J: Mm.
- 398 L: We aren't supposed to direct, to report to the director immediately.
- 399 J: You don't think that's a good idea.
- 400 L: Mn, mn [*negative*] I don't think so because he is the one with the overall power over  
401 everything that is happening in the seminary. And whatever he can get, whether good or  
402 bad, he himself can change it into his own word because if you can say, "I've done this,"  
403 and he says this, you won't have to argue before him because the board, we don't even  
404 know the board members. You don't know whom to turn to when you have problems with  
405 the director. You just have to be there and there is nothing that we can do.
- 406 J: You said earlier that the director said, I think to your parents, that he's your father.
- 407 L: Yes.
- 408 J: Does he say that to all of the students? Or has he only just said to some students, "I'm  
409 your father.?"
- 410 L: I think he is saying it to some.
- 411 J: Some. And when he says, "Ntate oa hau," something like that,...
- 412 L: Yes.
- 413 J: Ntatao ?
- 414 L: Yes.
- 415 J: ...and does that mean something here in Sesotho culture that I don't understand or does he  
416 mean he's like your real father at home?
- 417 L: He's like a real father at home so you had to bring your problems to him first.
- 418 J: First.
- 419 L: Before letting anyone or someone from outside the family to know your problems.
- 420 J: I see. Who is inside the family and who's outside the family?
- 421 L: Those who are inside the family are himself or maybe to the council of prefects I think he  
422 was referring to them because they themselves report everything to him. So I think if you  
423 don't report to the prefects or him, and report it to the lecturer, then that is an outsider.
- 424 J: A lecturer is an outsider.
- 425 L: Yes, because he said that the thing's, the matter's concerning you and him only around the  
426 school.
- 427 J: I see. So at the school we have counselling groups and each lecturer is assigned to a  
428 counselling group and I can just tell you, Limakatso, that we are told as lecturers that we  
429 are to be there for you if you have pastoral concerns, if you have private issues, to counsel

- 430 you and to be there for you and to help you. But now it sounds like maybe the director is  
431 discouraging you from coming to us. Do you think that's true?
- 432 L: No, maybe the counselling groups have been designed for his own reason.
- 433 J: What reason do you think it is?
- 434 L: I don't know. Maybe to just earn the respect of the board because there is no time when  
435 you will – like I had been having a problem with my counsellor who tried to come between  
436 us about my matter. I, the student, was told not to involve such outsiders. Especially  
437 because he was a white man to my matter.
- 438 J: OK, so white people are also outsiders.
- 439 L: Yes, I think so, even though they are lecturers.
- 440 J: So, why? I mean, and of course, I am also a white man and I teach at the school. It  
441 surprises me to hear that I'm considered an outsider by the director.
- 442 L: And, maybe I think he said that white people are coming and leaving and if you trust them  
443 too much, where will you end up? Because they will just be here and leave you. So you  
444 have to stick to him because he will always be here.
- 445 J: Ah, OK, the director will always be here so you stick with him.
- 446 L: And don't let other people to know about the school.
- 447 J: Don't let other people know about the school.
- 448 L: Yes, I think so because what worries him was that we like to tell makhooa our lives, how  
449 we are living in the seminary.
- 450 J: Mm, hm.
- 451 L: So, it is not a good thing to let them know, I think, because maybe he knew that he's doing  
452 the wrong thing.
- 453 J: Do you think he's afraid you're telling lies?
- 454 L: Yeah, I think, or the way that he's treating us at school. Maybe it will be exposed to other  
455 people around the world.
- 456 J: So he's afraid that you'll tell the truth.
- 457 L: Yes, I think so. I think so.
- 458 J: I see. So, Limakatso, look what you're doing right now.
- 459 L: *[laughing]*
- 460 J: So you and many other students have shared with me about this.
- 461 L: *[laughing]*
- 462 J: Are you just telling me what you think I want to hear or are you really telling the truth?
- 463 L: No, I'm telling the truth because really right now I'm not sure as to what I'm doing at the  
464 seminary. I'm wondering whether I will be a good pastor or not. And it's not a good  
465 thing. I really think the seminary could change because there are new students who are  
466 coming and they are very young. And if they can be well-trained, they can really be good  
467 pastors. But the way that the school is at the moment, I don't think that we'll make it to  
468 good pastors because we are all angry at ourselves. Whenever we get there you are just  
469 looking for someone who is new so you can make yourself happy when you see him or her  
470 suffer. So if the seminary can really change, I think it can be a good school somehow.
- 471 J: How about the classes, did the lecturers seem to do a good job in the classes? Did they  
472 seem well-prepared and to know their fields of studies well?

- 473 L: Some. Some really are good people and they are there for us to see to it that we learn  
474 everything. Whereas others they are just there to do their work and they will just tell you,  
475 "No, this is not our main work here. We are just here to help you. So if you don't want to  
476 study, we will just leave you." So I think the seminary can just hire some people to teach.  
477 The people who are there full-time, not the part-time ministers.
- 478 J: Do the ministers who come part-time and the other lecturers, do they seem to really know  
479 their subjects very well?
- 480 L: No, they don't because most of the time they will tell us that we don't want to read. Even  
481 if you ask him something that he can say himself, they will say that you must go to the  
482 library and find the information by yourself. So if that person really knew his work, he  
483 will, maybe he will just go and get you the book, "Read here." But they will just say, "Oh,  
484 you good student. You just want to go shopping. You want to relax and you want to be  
485 fed here only. You don't want to study."
- 486 J: So when you ask questions, some lecturers don't even answer them.
- 487 L: Mm, mn [*negative*], they don't.
- 488 J: Do they encourage you to ask questions?
- 489 L: I don't think they really meant it when they said we should ask questions because if  
490 someone has said you must ask questions, when you ask him he became angry.
- 491 J: Hm.
- 492 L: So you wonder what was this happening or what does this person mean when he said we  
493 should ask questions whereas he can't even answer one. So it's something that you can't  
494 really understand what he or she meant when he said, "You must ask questions." But  
495 when you ask him, sometimes they will say, "You don't read your notes. You'll have to  
496 go back and read your notes and get that question answered for you." So they are just  
497 fooling us, I think.
- 498 J: Hm.
- 499 L: Like the director because he had said that whenever we had the problems, we must report it  
500 to him immediately, wherever he is. But whenever you can go to his house, you will be in  
501 a big trouble about the school things. We don't go to his house for school matters unless  
502 you are sick or an urgent thing that needs his permission.
- 503 J: I see. Now, you've taken some classes already over the time that you've been at MTS.  
504 Are there any classes that you think will really be helpful to you when you become a  
505 pastor?
- 506 L: Yes, I think there are some but we don't have enough time. We don't have enough time to  
507 be in class, I think, because some you take once a week. Some twice. Or what I really  
508 dislike is the mixed classes.
- 509 J: Mixed, you mean like when TS3s and TS5s are together in the same room?
- 510 L: Yes.
- 511 J: Why don't you like that?
- 512 L: Because when you get to the seminary, you learn to love those ones that you are with in  
513 your group because you suffer the same punishment together. So you feel comfortable  
514 when you are around them only. Whenever you are a T... the other ones who are before  
515 you, who had been there before, you will feel that feeling that, "Oh, I don't have to speak  
516 too much. I don't have to do this," and you have to keep yourself, and thus then that you  
517 won't be able to ask questions. You will just have to sit down and listen and say nothing  
518 and you can't learn from that attitude.

- 519 J: Mm, hm. Do you think it would be possible ever to love the students in the other classes?
- 520 L: Mn, mn [*negative*].
- 521 J: Why?
- 522 L: Because they themselves will always remind you that you are new. They will always  
523 pinpoint at you that you think you are better or doing whatever. We don't learn to be there  
524 for one another.
- 525 J: Hm. Well, I'd like to ask about a few more things. Let me ask, Limakatso, have you gone  
526 for an internship year yet?
- 527 L: No, not yet.
- 528 J: OK. How about Sesotho things? Do you talk about Basotho cultural traditions in the  
529 classes at MTS?
- 530 L: With some lecturers, some, and they are very, very few. And normally it will arise if there  
531 is a question concerning a certain cultural thing but most of the time we don't.
- 532 J: Do you think it's important to talk about those cultural things at seminary?
- 533 L: I think it's very important because, like what is happening now, many people are, like  
534 some ladies are expelled from the church for being pregnant without the fathers. Men, you  
535 have to know how to attend to such a person because culturally that child will belong to his  
536 or her parents but our church will just say such people must be expelled from the school  
537 and went through the – I don't know what is that session that they are not allowed to have  
538 the Lord's Supper and to be involved in the church activities?
- 539 J: Excommunicated?
- 540 L: Yes, they are excommunicated. But if culturally we know how to settle those things like  
541 even those who have gone to bothella, like lebollo, we must know how to settle such things  
542 as to how they affect us as Basotho and how to solve them as the Christians as they will be  
543 the members of our own churches tomorrow. So if such things are not said out, it will be  
544 up to such a person as to how he or she will deal with it when he meets with it and that will  
545 be a danger because you won't have enough information. But if at school we had such an  
546 opening, an open discussion, as to how to deal with the culture and our Christian life, I  
547 think we will have some good information.
- 548 J: I see. How about issues about poverty? Are those discussed at school?
- 549 L: Mn, mn [*negative*] No.
- 550 J: Is poverty an important issue in the L.E.C.?
- 551 L: No, it is not because if it was a big issue, I think the seminary was the first place where we  
552 can be told how to deal with poverty or how to experience it.
- 553 J: Now, are there poor people in L.E.C. parishes?
- 554 L: Many, and mostly the pastors and evangelists.
- 555 J: [*laugh*] Oh.
- 556 L: [*laughing*] They are the poorest people. [*laughing*]
- 557 J: [*laughing*] That's funny but it's not funny, is it? It's also sad. Well, Limakatso, would  
558 you like it if the seminary could include some courses on development and how to deal  
559 with poverty and to think about it theologically?
- 560 L: Yes, I think it's a good thing because if a pastor maybe knew how to raise some cattle, he  
561 or she will just have to be able to introduce it to his parish immediately in the first place  
562 when he or she arrive and maybe the church can assist him with some funds to start such

- 563 project. But then you go to school, you just be told and you go out firstly you are not  
564 going to be paid in the parish and you will have nothing to eat. Then you'll start going out  
565 to different people who will lead you to different ideas of their own. Because if you are  
566 hungry, you'll go for anything.
- 567 J: You're not going to be paid in the parish?
- 568 L: Some ministers have gone without payments for many years, I think.
- 569 J: Really, so you've heard these stories?
- 570 L: Yes.
- 571 J: Hm.
- 572 L: So then if you are hungry, you will have to leave the ministerial work and go to labour or  
573 search for something for your children.
- 574 J: How about HIV and AIDS? Are they discussed at the seminary?
- 575 L: Not in details because it's just, it had been just started and we haven't done anything like  
576 visitations or whatever, we had just been told and how we react towards HIV and AIDS  
577 because I think if we had really been well-trained in HIV and AIDS, maybe we will have  
578 been encouraged to test.
- 579 J: And were you encouraged to test?
- 580 L: We were but we [*laughing*] I don't think it was enough--
- 581 J: You needed more information.
- 582 L: --because no one had decided, "I will go."
- 583 J: Are you sure?
- 584 L: [*laughing*] I think. I think that if we had really been told, if you really knew the  
585 importance of something,...
- 586 J: Mm, hm.
- 587 L: ...you will automatically want to do it.
- 588 J: Mm.
- 589 L: But if you had been told and you are still having the doubt, that shows that you have not  
590 been well-taught.
- 591 J: I see.
- 592 L: So, maybe we, as time goes on because people are very afraid. Like myself, I won't test. I  
593 won't. I just don't have the guts to test. Especially living in the seminary when you knew  
594 that when you have the bad results, there will be no one to support you or to help you. If  
595 you are living with the people who are not loving, then what more if you got such a disease  
596 like AIDS which people are afraid of? Then maybe that's another reason why we won't  
597 feel comfortable about HIV and AIDS?
- 598 J: Mm.
- 599 L: So the church must see to it that it does something maybe, I think, to help us.
- 600 J: Now, you know that I'm the one who's been responsible for the HIV and AIDS classes.
- 601 L: [*laughing*]
- 602 J: What else could I do to teach you well so that you will be open in your heart to test?

- 603 L: I don't know, really, I don't know but what I know is that we don't think straight. We  
604 know that HIV and AIDS is there. But to really feel it, it was at one time when we  
605 watched that movie, the one of people from KwaZulu-Natal.
- 606 J: Yesterday.
- 607 L: No, not this one. The one that was showing the people in the hospital who were suffering  
608 from AIDS.
- 609 J: Ah, yes, yes.
- 610 L: That one.
- 611 J: A Closer Walk, it was called.
- 612 L: Yeah. That one really many people were touched by it and we really felt that this is really  
613 happening.
- 614 J: Mm, hm.
- 615 L: So I think that if we can go to the hospitals and really see these people, I think that it is  
616 then that we can feel it rather than when we are just sitting and saying whatever we want.  
617 That time I really felt it. I saw that child, you always remember. Ooh, that is a bad  
618 experience.
- 619 J: So if we could arrange opportunities for you to learn pastoral care in the setting, in the  
620 hospital setting and even in the village in homes,...
- 621 L: Yes, I think so.
- 622 J: OK.
- 623 L: Because we will have to participate in caring for those patients. Then one will feel it. He  
624 will feel it in his heart rather than when we are just reading about it and whatever, I think.
- 625 J: OK. Good, thank you. And especially thank you because, again, you know I've been  
626 working with that.
- 627 L: *[laughing]*
- 628 J: Well, only a couple more questions. And thank you very much for you've spent, my  
629 goodness, already over an hour talking so...
- 630 L: *[laughing]*
- 631 J: My questions are these... One is: what do you think are the greatest challenges facing the  
632 L.E.C. today?
- 633 L: I think it's the thing of culture because now we as Basotho we are, it's like we are  
634 claiming, because we want to go back to do the things that we used to do in our olden  
635 days. Like the way we sing. So it is very clashing with the way that the L.E.C. hymns are  
636 to be singed. So the thing of culture must be well-settled and the pastors must see to it that  
637 they know how to deal with it culturally and in their Christian life because if you are a  
638 Mosotho and you have to do some cultural ceremonies, whereas also the Christians say  
639 they are clashing with their own Christian lifestyle. It makes one to live two lives.  
640 Because I will do it at night. Whereas in the morning I'll just say, "You don't do such a  
641 thing." So I think it must be settled as to how to deal with it like the idea of the Romans.  
642 That one I like. Whereby they argue about the singing in their church. And they were told  
643 by the Pope that they must sing whatever in whatever tune they choose while it is from the  
644 Bible. So I think our church must also allow us to sing in whatever way we want to only if  
645 it's, maybe it's acceptable because some of the songs are conjured by individual people so  
646 I cannot say from the Bible but if the church hears that these had good messages, we can  
647 be allowed to sing. Also the other thing is about the payment of the pastors. I think

648 pastors must be paid monthly or yearly if it is agreed with them. Whatever little that  
649 person must have, it must be there at the arranged time. If it's monthly, it must be  
650 available. If it's yearly, it must be available. Not that this month you won't be given your  
651 salary and you are told, "No, we have such problems," whereas others are getting it. So  
652 what I really think is a big challenge is that many people will leave our church. If you are  
653 not paid for a certain period of time, one can just go because now the fees are high for  
654 these children. You have to pay for children and if you don't get anything, you'll look for  
655 anything. So if the pastors can get whatever little they can get, I think they can be stable  
656 and well-productive in their work.

657 J: Now, Limakatso, what does ministry mean to you? What does it mean to become an  
658 ordained minister some day?

659 L: Whew, it's a very difficult question that one because a minister is, I think, is someone who  
660 is leading or who is there for his congregation full-time. Someone who will assist all the  
661 people's problems at all times. Someone who will have some advices, information and just  
662 someone who will give someone a clue as to how to do something. Because if a  
663 parishioner came and he's just a needy person, a minister must be someone who can say,  
664 "No, there is something that you can do here which can help you feed your children or  
665 there is someone I knew who is looking for someone." But then it is not happening that  
666 way as to my own experience. There is no minister who can advise me as to when I say I  
667 want to send my child even to a school maybe after he had finished high school, the  
668 minister will just look at me and wonder whether I'm funny or I'm fooling at him or her.  
669 Because he or she doesn't know anything about the ministry life.

670 J: What could we do to make Morija Theological Seminary a better place?

671 L: Mm. [sigh] Morija is, I think it will take years to finally make people feel comfortable at  
672 Morija to expose their own talents, their own feelings, their own understanding of the  
673 church. Because many students are just willing to get through with their studies. They,  
674 you don't feel like doing anything for the good of the school. So I think it will take time  
675 for students to finally get to expose how they truly feel because that's then when they are  
676 able to speak that we can know how to treat them. Even if we can like or we can say  
677 something, if it's not according to their wish, it won't be any of good. Because it's  
678 themselves who are involved in the seminary so if we can know how they feel and what  
679 they want to do, that's then that we can truly know how to help them.

680 J: Alright. Limakatso, thank you very much. I'll just ask is there anything else you would  
681 like to share about theological education or Morija Theological Seminary?

682 L: No, what I will just add is that the seminary was intended for good peoples but somehow  
683 things went wrong but it is not too late to change but it will have someone – students,  
684 lecturers, and even the director to, maybe to transform their minds as to what is the  
685 intention of that place. Maybe that's then that we can start having a new experience as to  
686 how the seminary's first intention was. Because in the first years, there were best people  
687 produced from that place. And if we can only see as to where our problem had been on the  
688 way, maybe we can make it up and the seminary becoming a good place for everyone.

689 J: Alright. Limakatso, thank you very much. I'm going to turn off the recorder now.

- 1 J: Alright, Ntate Tseko. Thank you very much for agreeing to this interview. Before we go  
2 on, I want to remind you of some things: that this interview is part of my study for the  
3 PhD program at the University of KwaZulu-Natal. I'm studying Morija Theological  
4 Seminary as a part of theological education in the Lesotho Evangelical Church. I'm  
5 interviewing and giving questionnaires to students, lecturers, pastors, lay people, board  
6 members, and members of the Executive Committee. So I thank you as a pastor for being  
7 willing to be a part of this. As I indicated earlier, I will not be sharing this recording with  
8 anybody else in the LEC. After we finish talking, Ntate Tseko, I will type everything that  
9 we've said and I will bring it back to you so that you can see what I've typed. And it will  
10 have your name, Ntate Tseko on it, with an understanding that all the baruti who I  
11 interview are giving me other names so that you can approve what I've said. At that time I  
12 will ask you to make approval and to indicate on a paper, again that's a paper that I will  
13 not share with the LEC. I will then put your answers and my questions into my research  
14 and I may also use things that you have said as Ntate Tseko in papers and other things.  
15 I'm not offering you any money or anything for this but I'm glad that you are  
16 participating. Would you like to continue with the interview, Ntate?
- 17 T: Yes, Ntate.
- 18 J: Alright. Ntate Tseko, if there's ever a time when you want to stop or when you don't like  
19 my questions and you don't feel like answering them, just tell me and we'll do what you  
20 ask, OK?
- 21 T: OK, Ntate.
- 22 J: Alright, Ntate. Let's begin. Ntate, I gave questionnaires to many baruti - over 60 baruti ba  
23 LEC and one of the things that I found out was that many answered some of the questions  
24 similarly. Before we go on, I want to ask you did you attend Morija Theological  
25 Seminary?
- 26 T: Yes, Ntate.
- 27 J: OK, during which 5 year period did you graduate?
- 28 T: It was between 2000 and 2005.
- 29 J: OK, so you're a graduate between 2000 and 2005. When you arrived at the seminary,  
30 Ntate Tseko, was it what you expected?
- 31 T: Yes, my expectation was to have more knowledge about God and about pastoring in this  
32 church LEC and to boost or to upgrade my faith to God. That was my main concern, Ntate  
33 Jeff.
- 34 J: OK, and were there any things that you did not expect when you arrived at the seminary?  
35 Were there things that were different than what you had thought they would be like?
- 36 T: Yes, when we, when I was first, when I was in my first year, really I knew nothing about  
37 the school, but when the time goes on there were some things which were not good during  
38 that course of that year.
- 39 J: Not good?
- 40 T: Yes, Ntate.
- 41 J: What do you mean by that? What kinds of things to you mean?
- 42 T: Mmmm, There were laws, Ntate Jeff. Or maybe regulations of the school. Sometimes  
43 which were really - which were ill-treating us, Ntate Jeff. We were treated like, servants  
44 Ntate Jeff by other regulations or the principles of the school.
- 45 J: I see. So, Ntate, do you think the school could still run without those regulations?
- 46 T: Yes, it can, without some of them.

- 47 J: Some of them...
- 48 T: E, Ntate.
- 49 J: What kinds of things did you find that were difficult?
- 50 T: If you had a problem, maybe you want to share your problem with your mother or your  
51 father, you were not allowed to go at that time you wanted to - or definitely they would say  
52 "no."
- 53 J: I see.
- 54 T: E, the problem was - to go home was the problem, Ntate Jeff.
- 55 J: I see. So you could ask permission to go home, is that so, Ntate Tseko?
- 56 T: Yes, Ntate.
- 57 J: But then you had to wait to see what they would say to you.
- 58 T: Yes, Ntate. And sometimes they will agree and sometimes they will say "no." Or  
59 sometimes they will give you two or three days. There were some students, Ntate Jeff,  
60 who were coming from far places so you can't allow them to go home within two or three  
61 days because sometimes it takes you one day to go home so you will have no time to settle  
62 your dispute with your family when you are coming and the following day you will return  
63 to the school.
- 64 J: So, Ntate Tseko, who do you think makes these rules?
- 65 T: I feel I don't know, Ntate Jeff, because some of them we found them operating.
- 66 J: I see, so even before you came as students those rules were already there?
- 67 T: Yes, Ntate, they said so – our seniors.
- 68 J: Mmmm...
- 69 T: E, Ntate, but some of them were made during our course.
- 70 J: OK and so the prefects who helped to make those rules were students, weren't they?
- 71 T: Yes, they were students.
- 72 J: I wonder why students would make such harsh rules when yet they know what it's like to  
73 be a student.
- 74 T: E, Ntate Jeff, the students – the prefects – were prefects, they were between the students  
75 and the... I don't know if I would be correct to say the board or the director. The prefects  
76 were between us the students and the director so some of the rules were from the students  
77 but most of them were from the upper stage.
- 78 J: I see. So the prefects just passed on to the students the things they might have been told  
79 by the board or the director.
- 80 T: Yes, Ntate.
- 81 J: I see. OK, so, Ntate, do you feel like there was a strong Christian community at Morija  
82 Theological Seminary?
- 83 T: Yes, there is, but not strong, Ntate Jeff.
- 84 J: Not strong... Why do you say that?
- 85 T: Mmmm, because between us first the students, the students, we - were not trusting each  
86 other.
- 87 J: Mmmm.

- 88 T: Yes, we were not trusting each other and some were... When people are living together,  
89 Ntate Jeff, some students or some people do come with their own things from their  
90 parishes or their families they brought here in school. They don't change, Ntate Jeff.  
91 Sometimes they do things that irritates other students. So, which means the Christianity or  
92 the faith declines.
- 93 J: And, you're saying, Ntate Tseko that you found sometimes you couldn't even trust each  
94 other. Can you give an example of that? What do you mean?
- 95 T: Maybe we, for instance I said there were the laws of the regulations of the school which  
96 were not great to us so sometimes when we were discussing about those things, those  
97 problems we have, you will hear the prefects, for example, or the director calling you  
98 saying, "You were saying this and this to somebody, not to -- they didn't mention the  
99 name, they just said, "You said this and this" that you'll remember that that is true so you  
100 have forgotten sometimes who were with you when you were saying so. Sometimes you  
101 know that I was with somebody or that man or that lady I was with her when I was saying  
102 "This and this and this" that's why I'm saying we'll end up just, we'll end up – uh, there  
103 was no trust between us, Ntate Jeff. That's why I am saying so.
- 104 J: So, Ntate Tseko, how did that make you feel?
- 105 T: Yes, Ntate Jeff, at first you, when you – when I, uh, came to Morija Theological Seminary  
106 I think it was the holy place, a nice place, but when you see these things you feel very  
107 sorry, Ntate.
- 108 J: Oh...
- 109 T: E...
- 110 J: Now, you said that some people bring their things from their own homes, their family  
111 issues, their parish issues, so I wonder is the seminary just like any other place that we  
112 could go because people all have problems or do you think there's some special things that  
113 are difficult at the seminary?
- 114 T: Yes, Ntate Jeff. There are people may, for example, who always think about others, not in  
115 a good way to others. E, Ntate, so they don't stop, they keep that style even here in the  
116 seminary. So if you say to somebody, "Ntate Tsepo always wear the tall trousers or he has  
117 nothing to wore and he has nothing to eat always asking help from other people it is  
118 irritating, Ntate Jeff. Maybe it's not true or is true sometime.
- 119 J: I see. So you feel like people were making judgements about each other during your time  
120 at the seminary.
- 121 T: Yes, Ntate.
- 122 J: Did the lecturers and the director contribute to this or did they try to make things better?
- 123 T: Ach, I don't know, Ntate Jeff, if they contributed to promote this or to try to solve this  
124 problem.
- 125 J: OK.
- 126 T: E, Ntate.
- 127 J: So their activities weren't visible to you – you couldn't see whether they were trying to  
128 make it one way or the other – is that fair?
- 129 T: The directors, Ntate, or the teachers, were, most of them were not staying in the campus.
- 130 J: Mmm...
- 131 T: E, we only had Ntate – the director - who was staying with us in the campus.
- 132 J: I see.

- 133 T: E, Ntate. So most of the problems were not known to the other teachers because when you  
134 come from Maseru or from Matsieng you will find us happy – you will see the happy  
135 faces, but not happy in our hearts. And you'll go back without knowing that these people  
136 they have got the problem.
- 137 J: If you're not happy in your hearts, why do you put on a happy face for the lecturers?
- 138 T: Yes, you are not, you are, you have nothing with the director or with the teachers, you  
139 have nothing. If the one maybe who is going to release what you have when he comes  
140 because he is the neutral man or the lady from outside. So that's why we always be happy  
141 when you see him. But in the heart you are not happy. And sometimes you feel – you are  
142 afraid to say to him, "Ntate or Mme, I am having this problem or we are having this  
143 problem." Unless the class, or the subject, or the topic itself can little more touches those  
144 problems. Now when you can say, "Uh! we have the same problems." But sometimes  
145 you cannot say "we have" but we can say indirectly.
- 146 J: I see. What are you afraid of? You said you're afraid to tell the lecturers, I mean you  
147 were afraid. What were you afraid of?
- 148 T: You're afraid of eh, the bosses, Ntate, Ntate Jeff.
- 149 J: The bosses.
- 150 T: Yes, that if you raise your problem which is real sometimes you can be punished for that.  
151 Maybe you are poisoning other students by raising these issues always by raising these  
152 issues to other students you are polluting them.
- 153 J: Polluting them.
- 154 T: Yes.
- 155 J: Who are these bosses and how can they punish you?
- 156 T: [*sigh*] The prefects and the director, Ntate Jeff.
- 157 J: I see, and what punishments can they give you if you speak openly like this?
- 158 T: Eh..., any kind of punishment they can give you, any.
- 159 J: Mmm...
- 160 T: Yes, Ntate.
- 161 J: So -
- 162 T: You see not good to you at all.
- 163 J: Ah.
- 164 T: E, Ntate.
- 165 J: So you say that you were afraid, are you saying that you kind of lived in fear?
- 166 T: Yes, we lived in fear, Ntate. The great fear.
- 167 J: And has that fear gone away since you graduated from the seminary, Ntate Tseko?
- 168 T: Yes, Ntate Jeff. When the day of the graduations were now – was announced, we were  
169 happy, Ntate Jeff, and we saw that the days are moving very slowly towards that day so  
170 that you can be out of this predicament.
- 171 J: Mmm...alright thank you Ntate. I want to go along to some other things. Did you see that  
172 other people honoured you and respected you at the seminary, Ntate Tseko?
- 173 T: Yes, there are some people who respected, who respected me and there were those who  
174 were not respecting me - maybe not me only and other students were not respected by  
175 those – e.

- 176 J: How about worship services at the seminary, the chapel services. Did you find those to be  
177 spiritually fulfilling for you?
- 178 T: Yes, Ntate Jeff. The services when we first, when we were in the first year and the second  
179 year was really spiritual. But from there the spirituality declines in the chapel. We end up  
180 having – eh, -- a normal service without spirituality in it. It was just the formality of going  
181 to the chapel in the morning and the afternoon but the spiritual – the spirit was, the spirit of  
182 God was - I don't think it was with us.
- 183 J: Ah... what do you think changed to make it non-spiritual in that way?
- 184 T: The most problem was the homiletics. Eh – the other students took it according to their  
185 understanding and let, and they let it in to – eh, -they led it from God's spirit to another  
186 spirit. Because, Ntate Jeff, for example if you make a mistake when you are reading or  
187 singing or praying, especially let me say, when you are praying you can make a mistake or  
188 call something or misspell or make a mistake, Ntate, Ntate Jeff when you are praying, you  
189 will hear - eh, the sound down there from other people who are in the service. E, Ntate.
- 190 J: So did the lecturers and the director see this happening?
- 191 T: Yes, Ntate.
- 192 J: And they seemed to allow it?
- 193 T: Some teachers were –most of the teachers were not happy - they didn't allow that. But  
194 [small laugh] the director himself because he is the teacher of the homiletics, he allowed it.
- 195 J: Allowed it.
- 196 T: Yes, Ntate.
- 197 J: OK. And you think that that took the spirit of God away from the chapel service?
- 198 T: Yes, Ntate. Maybe, I don't know if they maybe were trying to spiritualize it. But I don't  
199 think that they were spiritualizing it, Ntate, Jeff.
- 200 J: I see, Ntate. Would you like it to have been more spiritual?
- 201 T: Yes, Ntate.
- 202 J: OK, alright. Thank you, Ntate. I want to move on and ask a little bit about the classes at  
203 happened at seminary for you, Ntate Tseko. Does it seem to you like the lecturers were  
204 well qualified in their fields of study?
- 205 T: Yes, Ntate Jeff. I can say they were well qualified, Ntate. The ones we had at that time,  
206 they were well qualified.
- 207 J: Would you say that that was true for all of the lecturers, or just some?
- 208 T: I can say all, Ntate Jeff, because everybody was teaching his or her subject, Ntate.
- 209 J: OK.
- 210 T: E, Ntate.
- 211 J: Thank you, Ntate. Were you encouraged to ask questions and to participate in discussions  
212 during the lectures?
- 213 T: In the class?
- 214 J: Yes.
- 215 T: Yes, Ntate.
- 216 J: OK. Good.
- 217 T: They were not happy if you don't participate in the class.

- 218 J: How did you feel about that?
- 219 T: Sometimes there was a difficult topic and, uh, you had no time – I had no time to read  
220 because of the problems so really I am it hurt me when I am not participating in the class.
- 221 J: One of the questions I was going to ask you soon was do you feel as if you had enough  
222 time to read and study. You just said, “No, that you didn’t always have enough time and  
223 you said it was because of the problems. What problems? Do you mean the problems  
224 with the community that you’ve already talked about?
- 225 T: Yes, there was the problem of the community and the other problems maybe, Ntate. The  
226 electricity went off or didn’t get the - when the library prefect at the time and the books  
227 which were supposed to be read are in the library or some students took them to their  
228 houses so there were many problems which can arise. If the teachers, or any teacher asks  
229 you to read a certain passage so there can be many problems that can lead you, that can  
230 lead you to that problem, Ntate, Ntate Jeff, of not participating when the class or reading  
231 enough.
- 232 J: I see. So, Ntate Tseko, it sounds like you’re saying that there were some times that the  
233 library was supposed to be open but it was not open.
- 234 T: Yes, Ntate.
- 235 J: Did that happen very often?
- 236 T: Yes, it happened very often, Ntate Jeff.
- 237 J: And that was difficult for you?
- 238 T: Yes, it was difficult for me, Ntate Jeff, because during the time of working, the working  
239 hours, eight to half past four the prefects were not around to work the library unless there  
240 is a special, there is a special occasion.
- 241 J: Uh, huh.
- 242 T: E, Ntate. Somebody is working in the library or assisting the library sometimes he went  
243 away without noticing anybody.
- 244 J: We have that today as well, Ntate, at the seminary. I think we are talking about the same  
245 system that we have then, I see. Was it good for you to study in the English language  
246 while you were at seminary?
- 247 T: Yes, it was good, Ntate Jeff, but we, I had some problems here and there. E, Ntate,  
248 because the theological books, are written in the, not in the, in the English, Ntate. E.
- 249 J: Yes, I know that to be true and so I understand. So, Ntate Tseko, would you say that you  
250 had access to caring and confidential pastor care while you were at Morija Theological  
251 Seminary?
- 252 T: Pardon, Ntate Jeff?
- 253 J: Was there somebody you could go to who would be caring and loving to you and keep  
254 confidences, keep the secrets that you told them – to be a pastor to you – did you have that  
255 when you were in seminary?
- 256 T: No, Ntate Jeff.
- 257 J: No, do you think the other students had that, or do you think it was just you?
- 258 T: I don’t know other students but most of them would, I think they were like me – they had  
259 nobody.
- 260 J: Would you have liked to have had somebody you could go to who would be caring and  
261 who would keep confidence?

- 262 T: Yes, Ntate, if we had somebody like, uh, like the people – uh, especially the whites [*small*  
263 *laugh*] Ntate Jeff, were keeping our secrets.
- 264 J: I see.
- 265 T: Even though we were, we were not friendly to them. Because they don't – because they  
266 are not like us. When they said something to Ntate Jeff, Ntate Jeff will go straight to  
267 somebody who is, who is in the problem. So sometimes it is, uh, it can put me on the bad  
268 side.
- 269 J: I see.
- 270 T: E, Ntate. So, even if, uh, like you, Ntate Jeff, I can say my problem or go to you to, to be  
271 my pastor, sometimes I fear Ntate Jeff will get angry with what I am telling him and  
272 maybe take that ahead so that it could, can – you can not maybe on the good side.
- 273 J: So when you say, "Ntate Jeff," you really mean expatriate lecturers – lecturers who are not  
274 Basotho?
- 275 T: Yes, Ntate Jeff.
- 276 J: And when you say, "get angry," do you mean angry at you or angry about the situation?
- 277 T: Angry about the situation.
- 278 J: Oh, I see.
- 279 T: Not with me.
- 280 J: So, you thought that maybe if you told an expatriate lecturer, he or she might go straight to  
281 the person who was making you angry and say, "No, why are you making Ntate Tseko so  
282 angry?"
- 283 T: Mm, hmm.
- 284 J: Ah, I see. And that's not always so helpful, is it?
- 285 T: Yes, Ntate.
- 286 J: Oh... Alright, Ntate. Ntate, you took many classes when you were in seminary, can you  
287 think of a class that has been very helpful for you now that you've become a pastor?
- 288 T: Yes, Ntate, most of them I think, most of them, most of the help very much.
- 289 J: And are there any courses that you took that it seems they haven't helped you very much?
- 290 T: Yes, I don't remember because they were, uh, we had so many courses, Ntate Jeff, about  
291 between 20 and 30 I think.
- 292 J: Over 5 years, or 20 or 30 even in one year?
- 293 T: Over these 5 years.
- 294 J: I see. And that's a lot of courses.
- 295 T: E, Ntate.
- 296 J: Yes. OK, do you think that the lecturers had a good idea of what life is like for pastors in  
297 the LEC?
- 298 T: No, Ntate, Ntate Jeff. Many teachers were, were not Basotho, they just hear from us and  
299 from other baruti the situation of the church. There were Basotho who knew exactly what  
300 is happening at church. And most of them were not free to talk to us about the situation in  
301 the church.
- 302 J: What do you mean – they weren't free to talk about it?

- 303 T: We, I don't know, Ntate, maybe they were afraid of the students to say how the problems  
304 of the church before getting into that field.
- 305 J: Do you wish you had known about the problems before you got into the field?
- 306 T: Yes, Ntate.
- 307 J: Ah, okay. And, so it sounds like, when there are expatriate lecturers, like myself, maybe  
308 we need to work harder to understand the life of the church...
- 309 T: Yes, Ntate.
- 310 J: ....so that we can give you information at seminary that's helpful to you.
- 311 T: Yes, Ntate.
- 312 J: OK. What would be some good ways – how could expatriates like me learn more about  
313 what it means to be in the church? What could we do?
- 314 T: The interviews like this, Ntate Jeff, could help you most.
- 315 J: OK, so just talking with pastors like you, Ntate Tseko.
- 316 T: E, Ntate, to find out the problems in our, first maybe in the parish, the in presbytery, and in  
317 the whole church.
- 318 J: I see.
- 319 T: E, Ntate. Maybe you'll find the honest baruti to tell you or the honest elders, to tell you  
320 everything.
- 321 J: Mmm...
- 322 T: E.
- 323 J: OK, thank you, Ntate. Ntate, when you were at seminary, did you participate in an intern  
324 year?
- 325 T: In....???
- 326 J: An internship – did you take a year and to go and live in a parish?
- 327 T: Yes, Ntate.
- 328 J: You did.
- 329 T: Yes, I did.
- 330 J: OK, I'd like to ask you some questions about that if it's OK, Ntate Tseko.
- 331 T: OK, Ntate.
- 332 J: Before you went to your internship, do you feel like you were prepared well for it?
- 333 T: [*sigh*] No, Ntate. I was not sure because really the work of the parish I never knew before.  
334 That was my main problem. So am I well equipped to go to the parish to study? Really it  
335 was – I went to the parish with that feeling, Ntate. I wasn't sure what I'm going to do,  
336 what I'm going to do in the parish, Ntate. Really I was in the darkness.
- 337 J: Mmm...Were there any classes at the seminary that tried to help you prepare and your  
338 classmates prepare for your internship year?
- 339 T: No, Ntate.
- 340 J: I see.
- 341 T: Yes, unless the director's - tell us which was [*pause*] I've forgotten its name, Ntate, was  
342 trying to guide us.
- 343 J: Today the director teaches pastoral theology, was it that at that time?

- 344 T: Yes, pastoral theology.
- 345 J: OK, so he, the director, gave you some guidance in pastoral theology.
- 346 T: Yes, Ntate.
- 347 J: When you arrived at your internship, was the moruti who was there helpful to you and did  
348 that moruti try to teach you and guide you?
- 349 T: Yes, Ntate, he was very good to me.
- 350 J: Mmm... good. And how about the consistory and congregation members at the church  
351 where you worked?
- 352 T: Yes, the consistory was very good also, Ntate Jeff, to get. The parishioners were very  
353 good to me to help me really. They were very wonderful, Ntate Jeff.
- 354 J: OK, so do you think that the internship year was an important part of your theological  
355 education?
- 356 T: Really very important. It became – it was the very important part of my pastoral work,  
357 Ntate Jeff.
- 358 J: What could have made it better? Could the internship have been better in some way?
- 359 T: Yes, Ntate Jeff. We it is too short.
- 360 J: Too short?
- 361 T: Yes.
- 362 J: How long – was it 12 month for you?
- 363 T: Yes, 12 months but really it was too short.
- 364 J: I see.
- 365 T: Yes, and because we – I, especially I – went to Morija Theological Seminary, without  
366 knowing anything about the church, just from the youth group knowing nothing about so  
367 many things. I think we – the internship it can help us or the people like me if we can go  
368 to the internship year maybe to Morija church and come back to school and have another  
369 chance to go to another parish. Yes, Ntate. Because these parishes are totally different.  
370 For example, eh... Maseru parish is different to the parishes in the mountainous area,  
371 Ntate Jeff.
- 372 J: Mmm...
- 373 T: So if your internship was in the mountainous parishes and then at the end of your course  
374 you are sent to Maseru, you will make so many problems, Ntate.
- 375 J: I see
- 376 T: E.
- 377 J: OK. Thank you, Ntate. Well, Ntate, I'd like to ask you some other kinds of questions, so  
378 I'll move on. This was a question that many people answered the same way. This was the  
379 question that was on the questionnaire: "I would have liked Morija Theological Seminary  
380 to offer a Bachelor's Degree qualification." Would you have liked to get a Bachelor's  
381 Degree qualification when you completed seminary?
- 382 T: Yes, Ntate Jeff [*laughing*].
- 383 J: Yes, you're laughing – why are you laughing?
- 384 T: Because you said so many people answered in the same way, Ntate Jeff.
- 385 J: Do you think that they have answered it in the way that you have answered it?

- 386 T: Yes, Ntate.
- 387 J: Yes, OK, so you're laughing because it's obvious that people would like to have a  
388 Bachelor's Degree.
- 389 T: Yes, Ntate Jeff.
- 390 J: I see. Do you think it will ever happen? Do you think students at the seminary will ever  
391 receive a Bachelor's Degree qualification?
- 392 T: Will receive them or...?
- 393 J: Do you think the seminary will begin to offer a Bachelor's Degree?
- 394 T: No, I don't think so, Ntate Jeff.
- 395 J: Why not?
- 396 T: First the degree [*unclear*] has to be diploma and step by step, Ntate Jeff.
- 397 J: Oh, so you're saying that it's just not close enough to that now so that's a long way to go.
- 398 T: E, Ntate.
- 399 J: I see. OK, Ntate. So, Ntate, would you say that Morija Theological Seminary provided  
400 you with a biblical and theological education that has enabled you to fully participate in  
401 the continuing ministry of our Lord Jesus Christ?
- 402 T: Yes, 90% Ntate Jeff.
- 403 J: 90%, that's pretty good. If you got 90% on a test, that would be very good.
- 404 T: Mmm...
- 405 J: Alright, I want to ask you a few things about culture now.
- 406 T: Mmm...
- 407 J: What I want to ask you is: Does it seem like the seminary helped you to understand the  
408 connections between Christianity and Basotho cultural traditions?
- 409 T: Yes, it helped, Ntate Jeff.
- 410 J: OK.
- 411 T: Because there were, there were courses which are trying to highlight us especially about  
412 the world religions. Every religion we studied and compared it with Christianity. E,  
413 Ntate.
- 414 J: In that world religions class, did you talk about Basotho traditions as well.
- 415 T: Yes, Ntate.
- 416 J: I see. So that helped to give you a good understanding.
- 417 T: Yes it did.
- 418 J: I see. Have you encountered issues with Basotho cultural traditions since you've been a  
419 pastor?
- 420 T: Yes, Ntate.
- 421 J: Do you feel well equipped to deal with those?
- 422 T: I - sometimes others are really – I am well equipped, Ntate. Because we are facing a new  
423 problem every day about this Basotho culture, Ntate Jeff.
- 424 J: Can you give me an idea of what kinds of things come up as problems or issues?

- 425 T: For example, Ntate Jeff, Basotho are really believing in their Basotho culture, Ntate. They  
 426 really believe. Christianity for most people, and most Christians, is the second, is the  
 427 second belief even though they call themselves the Christians. They call them Christians  
 428 but really when somebody comes here and say, "M'e," for example, "Your problem,  
 429 Ntate Jeff, is caused by so-and-so who died before. Mosotho will understand that. But if  
 430 you come as Moruti and say, "No your problem, if you believe really in Jesus Christ, your  
 431 problems will be solved." Yes, he or she will understand because it is Ntate Moruti who is  
 432 saying so. But in a – not in the same way – if the saying is from somebody who is saying  
 433 balimo or somebody who passed away before. They will act immediately but when you  
 434 said something, when you said something as Moruti they will react slowly maybe at the  
 435 end of the day he or she gets the fruits. But after a slowly reaction, Ntate Jeff.
- 436 J: Mmm...
- 437 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  
 438 way which you can help them to react quickly. Because we have to say something which  
 439 is really – which hit the main problem of believing in the balimo or believing in other  
 440 things of Basotho culture.
- 441 J: Do you think it's easy to be a good Mosotho and a good Christian at the same time?
- 442 T: No, Ntate Jeff. they don't go together, Ntate Jeff.
- 443 J: Mmm...
- 444 T: E...
- 445 J: Would it be helpful if the church tried to think about putting them together in a better way?
- 446 T: Yes, the church must, Ntate Jeff, really start – they have to really start deeply about the  
 447 Basotho culture and try to change some of our rules.
- 448 J: Even the laws of the church, you said could be changed.
- 449 T: Yes, Ntate.
- 450 J: I see.
- 451 T: E.
- 452 J: OK, Ntate. So, Ntate Tseko, do you also practice Basotho traditions and customs?
- 453 T: No, Ntate Jeff.
- 454 J: Never?
- 455 T: Yes, never.
- 456 J: Are you still -
- 457 T: Before, I used them before.
- 458 J: If I were -
- 459 T: Even my, even my father and my mother, they are still using them.
- 460 J: Mmm...
- 461 T: And they are always trying to push us to use them.
- 462 J: I see.
- 463 T: E.
- 464 J: So, Ntate, are you still a Mosotho?
- 465 T: *[laugh]* Yes, I am still a Mosotho.

- 466 J: *[laugh]* I see. Alright. What if I were to sneak back to your parish and you couldn't see  
467 me. Might I see you practicing some customs and traditions?
- 468 T: *[laughing]* Yeah, you can see me.
- 469 J: *[laughing]* OK. OK, Ntate, I won't try any more to find out about that.
- 470 T: E, Ntate.
- 471 J: Ntate Tseko, I want to ask just about a few more things. One is poverty. Would you say  
472 that there are poor people in your parish?
- 473 T: Yes, there are many poor people, Ntate Jeff, in my parish.
- 474 J: Yes.
- 475 T: Yes, Ntate.
- 476 J: OK, Do you feel like classes at the seminary helped you to be able to serve these poor  
477 people?
- 478 T: Yes, of course, Ntate Jeff. But the poverty here is very, very strong. Sometimes, really I  
479 fail to tackle those problems because the people are really poor.
- 480 J: Can you think of anything the seminary could do to help prepare pastors to work in  
481 parishes where there are poor people?
- 482 T: I don't know, Ntate Jeff, what the seminary can do because it provides us with strength. It  
483 strengthens us with the scripture, Ntate Jeff, but the people really they are very poor and  
484 the people are starving, Ntate Jeff. I remember James third, "It is not necessary to say to  
485 your brother 'Go in peace – have bread and everything in your house' but not giving him  
486 anything." Words are nothing but if you give him something – words plus something, it  
487 strengthens *[unclear]* the poor person.
- 488 J: Mmm...
- 489 T: E, Ntate.
- 490 J: So, you said the seminary provides, provided with you information about scripture.
- 491 T: E, Ntate.
- 492 J: Do you think maybe the seminary could have added that plus some something?
- 493 T: Yes, plus something which I don't know – just something *[laugh]* maybe something which  
494 I don't know, Ntate.
- 495 J: I see.
- 496 T: Mmm...
- 497 J: So it seems like there is something else but you can't say what it should be?
- 498 T: Yes, Ntate.
- 499 J: OK, Ntate. Well, do you think the church should be involved with addressing poverty?
- 500 T: Yes, Ntate Jeff, really.
- 501 J: OK.
- 502 T: E, Ntate.
- 503 J: So you agree with James, then.
- 504 T: Yes, Ntate, I agree with James, Ntate Jeff.
- 505 J: OK.

- 506 T: Yes, because we can say or I can say – we can encourage people to plough or – yes, to  
 507 plough because we, sometimes so many people do have fields. But the problem is they  
 508 have fields, no cow or no oxen to plough. No money to hire the tractors. When maybe  
 509 somebody help them to plough, there is no rain, drought which is not allowing the people  
 510 to be rich, rich. It weakens them every day until they die with their poverty.
- 511 J: Could the seminary maybe train pastors about farming so that they could help the people  
 512 to know good farming techniques?
- 513 T: Yes, may—yes, Ntate.
- 514 J: OK.
- 515 T: Mmm...
- 516 J: Maybe that could be the “plus something.”
- 517 T: Yes, Ntate.
- 518 J: One of the things.
- 519 T: Yes, especially that one of Ntate – I heard that there is another Ntate – Ntate Basson – he  
 520 is
- 521 J: Ah...
- 522 T: he is trying to ...
- 523 J: Yes, he does temo ea likoti.
- 524 T: Temo ea likoti.
- 525 J: Yeah.
- 526 T: And I heard Ntate Molemo saying we were with Ntate “Basin” of LEC trying to show us  
 527 how to do that temo ea likoti.
- 528 J: Uh, huh.
- 529 T: E, Ntate.
- 530 J: OK, yeah.
- 531 T: Maybe temo ea likoti can help.
- 532 J: Yeah, because it doesn’t require any oxen and it’s even good during a drought.
- 533 T: E, Ntate.
- 534 J: But you heard who saying that, the Minister of Agriculture? No,
- 535 T: The Minister of Agriculture was saying that we were with Ntate “Basin” -
- 536 J: “Basin” which is Basson -
- 537 T: Yes, in Kenya, I think...
- 538 J: Ah, and yet he’s LEC and Basotho have to hear him in Kenya. So maybe he could share  
 539 his knowledge with the rest of the LEC.
- 540 T: Yes, Ntate.
- 541 J: But I don’t know. OK. If-
- 542 T: He was in Kenya they were trying to – I don’t know what was the main issue there but  
 543 Ntate Basson was there and the minister, our minister of agriculture was there and Ntate  
 544 Basson spoke about this the [unclear] to the people of Kenya at that meeting.
- 545 J: Mmm... OK, thank you, Ntate. Well, Ntate Tseko, I just have one last subject to ask you  
 546 about and it’s HIV and AIDS.

- 547 T: E, Ntate.
- 548 J: Did you attend seminars and classes about HIV and AIDS while you were in seminary?
- 549 T: No, Ntate. I don't remember, Ntate.
- 550 J: You don't remember.
- 551 T: E, Ntate.
- 552 J: I see.
- 553 T: Because, what can I, I can remember that there was people from Scott Hospital, they were,  
554 yes, they didn't come during that time.
- 555 J: During the time that you were at seminary, they did not come.
- 556 T: Yes, because they were coming, they were not coming for every class. When you, when  
557 we were in TS3 I think and TS5, you were attending these classes of those people from  
558 Scott Hospital. But unfortunately during our time they didn't come.
- 559 J: So even though you graduated between 2000 and 2005, you really didn't have much  
560 training about HIV and AIDS.
- 561 T: Yes, Ntate.
- 562 J: But HIV and AIDS was a problem in Lesotho during that time, wasn't it?
- 563 T: Yes, Ntate, it was.
- 564 J: OK.
- 565 T: We were just hearing it from the radio and from the papers, the newspapers not as a course  
566 or as a training or straight from somebody who is, who I can ask some questions.
- 567 J: Mmm... Did lecturers speak about HIV and AIDS in their other classes?
- 568 T: [*sigh*] Ach, no, Ntate.
- 569 J: No,
- 570 T: I don't remember.
- 571 J: You don't remember. OK. Did students talk to each other about HIV and AIDS?
- 572 T: As jokes.
- 573 J: As jokes. Why do you think people joke about something so serious?
- 574 T: I think, Ntate Jeff, the way it was announced to us at first, that's why the people were  
575 joking about it.
- 576 J: "To us," do you mean Basotho or people at the seminary?
- 577 T: Yes, the students and the Basotho.
- 578 J: OK, how was it announced to you at first?
- 579 T: It was announced that it was American what what...
- 580 J: An American Invention to Discourage Sex?
- 581 T: Yes.
- 582 J: OK.
- 583 T: And the people are trying to put fear in us in order to get into those practices.
- 584 J: I see.
- 585 T: E, Ntate.

- 586 J: So maybe you thought maybe it's not real.
- 587 T: Yes, at first.
- 588 J: I see.
- 589 T: Yes, at first I didn't believe that this is the real thing.
- 590 J: Mmm...
- 591 T: Yes, Ntate.
- 592 J: So, Ntate Tseko, if the seminary could offer pastors more training, would you as a pastor  
593 like more training on HIV and AIDS?
- 594 T: Yes, Ntate Jeff, because we – nowadays this problem is very serious, Ntate Jeff, very  
595 serious.
- 596 J: Do you think there are people in you parish and its outstations that are living with HIV and  
597 AIDS?
- 598 T: Yes, I think so, Ntate Jeff.
- 599 J: And do you feel like you're well equipped to be their pastor when they're facing HIV and  
600 AIDS?
- 601 T: Yes, because now I've gained some guidance from other people who ---- who knew it and  
602 who had something, Ntate Jeff – who are well trained about HIV and AIDS that I heard  
603 from them. Now I think I am better than at first, Ntate Jeff.
- 604 J: OK, Ntate Tseko, I've asked you many, many questions. I have one more and that is are  
605 there any other things, that you could tell me now that you are a pastor as you look back at  
606 your seminary education that you think might be important for my study? My study, of  
607 course, is trying to find out how people of the LEC feel about theological education,  
608 especially at Morija, but also, how could we help to make things better? Is there anything  
609 else that you feel I should know, Ntate Tseko?
- 610 T: OK, Ntate Jeff. Even though to study is very difficult, Ntate Jeff, I can say to more  
611 teachers in the seminary can help us most. And, again, if these people, the teachers, I  
612 don't know in your staff meetings, in your discussion in the staff room about, I don't know  
613 about your meeting – I don't know anything but if you start in the staff room the teachers  
614 do not circle [*unclear*] or discuss about the students' problems or the problems of the  
615 students. Maybe you just plan your work and when you finish you go home. You don't  
616 really as the teachers have the meeting saying do you want to know the problems of the  
617 students, unless we have the problem of water which is – which can be seen by everybody.  
618 Like you, when you were there, you see there is no water. So as the staff, what are we  
619 going to do? But then the problems within the students, the problems within the school,  
620 everything needs to be solved, Ntate Jeff. Because we, the problems – the problems are  
621 always need to be solved by the prefects, the director and the board. I don't know if the  
622 staff or the people who are always with us are trying to solve our problems. Even before  
623 the director or before the board. E, Ntate. Because there are always – there are some  
624 problems which you can't feel free to settle with the board. You are afraid, sometimes we  
625 are afraid as Basotho we don't want to talk too much to your bosses. I think that that one  
626 is the main problem, Ntate Jeff. And as the teachers who are our fathers and our mothers  
627 so you have no stage only that you are the teachers I think that your word can be heard by  
628 the board or by the director even the students.
- 629 J: Hm...
- 630 T: E, Ntate.

- 631 J: What you've said makes me wonder about something. There is one teacher who is also a  
632 member of the board. The director. The director is always in the teachers' staff meetings  
633 and he's always in the board meetings.
- 634 T: Yes.
- 635 J: So what would his role be in this thing that you're envisioning?
- 636 T: His role be?
- 637 J: Yeah, what, how, would you want the staff to talk together about the problems of the  
638 students with the director?
- 639 T: Yes, Ntate.
- 640 J: I see. To try and solve them together with the director instead of the director solving them  
641 by himself?
- 642 T: Yes, by himself.
- 643 J: Or instead of the director taking them to the board.
- 644 T: Yes, Ntate.
- 645 J: I see.
- 646 T: The teachers, the people who are with us always, e Ntate.
- 647 J: OK, Ntate Tseko, anything else?
- 648 T: Yes, Ntate Jeff, I think eh ---, again, Ntate Jeff, the life in Koapeng is very difficult, Ntate  
649 Jeff. We need as the students or the students who are there at present time really they need  
650 great support from their families, their friends, everywhere they can get help, Ntate Jeff. I  
651 think they, the school can give them the access to go to their families, to their friends, to  
652 everywhere they can get help, Ntate Jeff. You see there is a limit of coming in by the  
653 people your friends, your families, there is a limit. They are allowed to stay certain days  
654 ha ke re. E, Ntate, and you also as a student, you are allowed to go to them in the certain  
655 period, in the certain time. So it makes a great, a great problem, Ntate Jeff. For example,  
656 we are not allowed to come with our animals. Yes, they can cause the problems. But if  
657 you have them at home, when you have problem where you can go home and sell the  
658 sheep or anything you have it can be better. Yes, Ntate.
- 659 J: Ntate Tseko, thank you very much
- 660 T: E, Ntate Jeff.
- 661 J: And I wish you the best in your pastoral ministry and I appreciate your input about the  
662 seminary. Now, as I told you, I will listen to this and type the things that we've said and  
663 then I will post them to you or try to meet with you some time in the future so that you can  
664 approve it and then this recording will not be shared with anyone else. Only the typed  
665 paper that says that this is what Ntate Tseko and Ntate Jeff have said during this summer  
666 will be shared. Is that OK with you?
- 667 T: You are going to share with where, with your university?
- 668 J: Yes, I'll be writing it in a paper for the university. Then when I get all of the general ideas  
669 I will also make a report to the LEC a brief report, briefer, that says "I talked to many  
670 people and here are some problems" and I may include a quotation from our interview. I  
671 may say, "One moruti said this during my interview, and another moruti said this--
- 672 T: Um, hmm...
- 673 J: and one student said this and these are all similar things. But I will not be sharing the  
674 entire thing. If members of the LEC want to read every interview they could go to my  
675 files but I'm not going to be just sharing them with everyone.

- 676 T: OK, Ntate Jeff.  
677 J: Is that alright, Ntate Tseko?  
678 T: It's alright, Ntate Jeff.  
679 J: Alright, thank you again, Ntate.  
680 T: Thank you, Ntate Jeff.

- 1 J: We're preparing to do a pastor interview. I'm here with Ntate Lejaha. Ntate Lejaha, thank  
2 you for being here today.
- 3 L: Oh, thanks.
- 4 J: I would like to mention a couple of things to you about this process so that you're clear and  
5 then I want to ask your permission to continue.
- 6 L: Yes.
- 7 J: Ntate Lejaha, as I informed you, I'm doing research on theological education in the Lesotho  
8 Evangelical Church. I have sent questionnaires to pastors and students and will be sending  
9 them to my colleagues at Koapeng and to administrators. I have also been interviewing lay  
10 people and as part of this, as part of a follow up to the questionnaires I would like to have a  
11 conversation during which I'll ask you about some of the same topics that are included in  
12 the questionnaire. The reason that I am doing this project is because of my interest in  
13 theological education in the Lesotho Evangelical Church, but also it's as part of the PhD  
14 program at the University of KwaZulu-Natal. Once we've recorded this interview, I will  
15 type a transcript trying to accurately represent every word that we share together including  
16 pauses and if we laugh or whatever. I will send that transcript to you and ask you then to  
17 sign using your actual name to say that it's alright. As I informed you, you will only be  
18 known to members of the Lesotho Evangelical Church, executive committee,  
19 administration, board of the seminary, and your colleagues and others in Lesotho as Ntate  
20 Lejaha. And that's been the same for all of your colleagues. They've chosen names. Only  
21 I and you and, if necessary, an ethics committee or professor at the University of KwaZulu-  
22 Natal might know your actual name but this will not be available to your colleagues. If at  
23 any time you want to stop, please let me know and we will stop. I'm asking you for  
24 permission to conduct the interview, for permission to record the interview on this digital  
25 device before us, and for permission to use excerpts from the approved transcript in any  
26 articles I might publish or also in my thesis. Do I have your permission for those things?
- 27 L: You are most welcome.
- 28 J: Alright. Wonderful. Thank you very much, Ntate. Well let's begin then. As you know,  
29 I've been sending out these questionnaires and I've been very pleased with the responses  
30 and I've seen some trends. One of the things that I saw as some trends had to do with  
31 people as they live their life at Morija Theological Seminary, and I'd like to ask you Ntate,  
32 did you attend Morija Theological Seminary?
- 33 L: Yeah, for five years.
- 34 J: For five years. Now I want you to tell me the period of time during which you graduated. I  
35 do not want to know the year. Would you say that you graduated between 1990 and 95, or  
36 between 1996 and 2000, or between 2001 and 2005?
- 37 L: I graduated between 1996 and 2000.
- 38 J: Alright. Thank you very much. Those are the only indicators that I've got. That way I can  
39 say, "This person graduated in the last ten years or five years," or whatever. Well, let me  
40 ask you this: Did you find that living at the seminary was helpful for your course of study?
- 41 L: Yeah, it was, it was very helpful. In the sense we were students so we wanted to pass our  
42 exams. We wanted to be pastors. We were told when we left our homes that we are going  
43 to be equipped with everything to be pastors, to be together with one mind. It was really  
44 helpful. It was very helpful because we could help each other. We worked as a group,  
45 individually. We met different people from different countries. It was really helpful, really,  
46 and sometimes we travelled from Morija to Roma in order to meet the Roman Catholic --  
47 our Roman Catholic colleagues. So it was really, really interesting and very helpful. We  
48 got a lot of information from them. We got a lot of information from our own colleagues at

- 49 Morija Theological Seminary. We, as I said before, we met different people from different  
50 countries. For example, people from Tanzania, I mean Zambia, as professors sometimes  
51 people from maybe England as visiting professors from America so they shared us their  
52 ideas about how the church should be run. They shared us things like how to pray, how to  
53 read the Bible, how to interpret the Bible, from their own culture. We had our own Basotho  
54 professors who taught us how to preach from our own culture and we had different views  
55 among students so it was really helpful, Ntate.
- 56 J: Thank you. I'd just like to follow up on one thing you just said and that is from different  
57 instructors you might receive different views about the same subject.
- 58 L: Um, hum.
- 59 J: Was that was easy for you? Did you know which views you could take or how to use those  
60 separate views together?
- 61 L: Sometimes it was easy. Sometimes it wasn't. Let me make an example: Let me take-  
62 before I came to the seminary, I had my own view from the – from my own cultural or  
63 Christian background. So when somebody say who is from America when they told us,  
64 "No, your culture is still good. Your culture is still OK. Everything about you culture is  
65 still OK." Whereas the Europeans, they used to tell us, "No, your culture is not OK." So  
66 our Basotho instructors were telling us, "OK, part of it is OK, part of it is not OK." So one  
67 has to decide who is right, who is wrong. So we have to, we have to have our own view.  
68 OK, I disagree with somebody, I agree with somebody. Because maybe Americans – that is  
69 my own personal feeling Americans OK, they are not Europeans. Europeans used to  
70 exploit Africa, we don't want to exploit Africa so I can accept their culture. So the  
71 Europeans will say, "OK we have told them everything, we have given them everything so  
72 let's let them – let them live their culture and show us." Our Basotho colleagues say, "OK  
73 we have read the Bible. We know the Bible now even in our language. We know our  
74 culture more than anybody so we are the people to interpret the Bible from our own view."  
75 If we say this is wrong we know what is wrong, we know what is right. We don't need  
76 somebody to tell us, "This is wrong and this is right." I can disagree with Americans  
77 saying, "Everything about your culture is good." I can disagree with the Europeans saying,  
78 "Your culture is 100% bad." I can even disagree with Basotho instructors saying, "OK  
79 even certain parts of it is good, certain parts of it are bad." Things like that I can disagree. I  
80 have my own view, OK. I can say, "What is good is good to me according to what I learned  
81 in the Bible and my own culture." So it was sometimes frustrating and sometimes it was  
82 challenging.
- 83 J: I see. Alright. Thank you. Well I'd like to ask was life on campus what you had expected  
84 it to be before you arrived?
- 85 L: No, no no no no, not at all.
- 86 J: Really, in what ways was it different?
- 87 L: Before I came there I expected to live – how can I put it? – a very very very holy, heavenly  
88 angelic life. That is no negative thinking - only positive thinking. No negative people –  
89 only positive people. So everything I expected should be down to the line, so to the line, on  
90 the line. Neither left nor right. So it was totally, it was opposite to what I had expected -  
91 uh, anticipated.
- 92 J: Opposite?
- 93 L: Yeah, opposite.
- 94 J: In what ways? Can you give me some examples?
- 95 L: As I am saying, for example, I was thinking that, OK, ah, I wouldn't fight with anybody  
96 here, not physical fighting but war of words. I wouldn't – I didn't – I didn't have to

97 disagree. Uh huh. I was only to be taught the Bible and nothing more and to agree with  
98 everything that's in the Bible. Ah, what else, let me think, as I am saying I expected a very  
99 very holy life. A sort of life, I think, the life that is lived in heaven. A paradise, I was  
100 expecting a paradise. A sort of paradise, prayer, hymns, prayer, hymns, the reading of the  
101 Bible for those five years, those four years because the fourth year I was out.

102 J: Did you find some of those things?

103 L: [*pause and sigh*] Yeah, partly, partly. I found that one has to read the Bible at least. One  
104 has to read the Bible. I know that I grew up in prayer. That is what I was expecting – to  
105 grow up in prayer – I grew up in prayer. I grew up in faith. I had to be faithful. I had to be  
106 strong. I learned to be strong when I was there. I learned to be, to be faithful when I was  
107 there because there were many challenges as I, as I was saying, both negative and positive.  
108 Sometimes we had to - I didn't argue with my professors –the administration itself, not with  
109 the subject – with the way that the administration was was not OK to me. It was as if –  
110 things were imposed on us. We didn't have a choice. Everything – if things were said  
111 things would be like this we had to follow. Although I didn't want to but to make sure at  
112 least I complete my studies I had to follow. Ah, I was not expecting that anyway but as I  
113 was saying, as I was following I had to say, "OK at the end of five years I'll be completing  
114 may God help me. So the more I put my faith in God, the more I had to accept some of the  
115 harsh rules of the seminary.

116 J: Can you give an example of a harsh rule that you didn't find ---?

117 L: For me I was still unmarried at that time so to be told not to go out at any time when I know  
118 I am free – it was – it was hard. To be told when to pray - when and how to pray – it was  
119 hard to me, it was as if, "OK I have to attend prayer meeting, why should I- I have got a pile  
120 of work to do here but I have to go to the prayer." Why should it be like this? So I find it  
121 totally unacceptable to me.

122 J: But it sounds like you're saying that you knew that after the five years then you could move  
123 on and be more free in other ways and so you decided you were just going to struggle  
124 through.

125 L: Yeah, that is what I did. I knew at the end of five years I am going to be free. Help me get  
126 what I need to get here and accept what is here. I feel if I don't change it, I must accept it.  
127 That was my feeling when I was at the seminary.

128 J: I see. But if you hadn't had that philosophy, would there have been some things that you  
129 would have liked to have changed?

130 L: Yeah, definitely I would have loved to have changed some of the things. Like, um, [*pause*]  
131 I wanted the students to be independent both in their minds and in their private lives. To be  
132 very much independent for the good of the church they were, they are to serve. Because  
133 when we are at the seminary we become angels. We abide by the rules. Some of the rules,  
134 like if I am told, I was already over 20, if I am told not to go out whenever I like, it's  
135 strange. And no reasons were given. It's a rule.

136 J: Hmm... Who made these rules?

137 L: Ah, I'm not sure but I was told that the former students, the former students made that. And  
138 I think the thing that was quite interesting was we were very much, we were not  
139 independent as I am saying. Because even if we wanted to tell them most of them say,  
140 "OK, they're OK." Its difference was playing a certain role because some people ask to  
141 combine the theological school and the Bible school. So the old people were saying, "It's  
142 OK. Why should they be allowed to roam about in the streets of Morija?" But we young  
143 people say, "Ach, that is not OK, this is not fine, we should be free. I should go out and  
144 visit my home whenever I like. It is not far from Morija. I should go to Maseru whenever I

- 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

- 191 Morija Theological Seminary, we only had the general meeting in my first year. There was  
192 no general meeting in my second year. There was no general meeting in my third year.  
193 There was no general meeting in my fifth year. I searched personally, I started to have that  
194 I think that's one of the things that makes the life at Koapeng or Morija Theological  
195 Seminary not that much Christian sometimes. We have no views, we have orders from  
196 above. And we have nothing from the ground.
- 197 J: And when you say "from above" you mention administration...
- 198 L: Yeah...
- 199 J: At Morija Theological Seminary who participates, who is the administration?
- 200 L: I think the director. He and he only, I think personally.
- 201 J: He only...
- 202 L: Yeah...
- 203 J: So...
- 204 L: The board is there but I just feel that he is the one who does everything. The prefects are  
205 there, the staff members are there, but he is one who is doing everything on his own.
- 206 J: And did he share some of these rules with you or was it always from the prefects?
- 207 L: No, it was always with the prefects. Even only the head prefect.
- 208 J: I see. And do you think that's a good system for the government of the students?
- 209 L: No, no, no, no, no, no, not at all. I think: 1) The students tend to be more afraid of him and  
210 he should have done something to make sure that the students are not afraid of him, they  
211 should be free to say whatever, even if he disagrees. But the students are a little bit afraid to  
212 say what they know he does not agree with. So he should have come directly to the  
213 students and say, "What is your needs?" so when the prefects came, he can agree or  
214 disagree with the prefects so that the prefects can come back to us and say, "OK the  
215 administration said, 'this and this and this and this and this.'" If we insist that should  
216 happen, he should come and try to convince us this is needed or we can try to convince him  
217 this is needed. At least one part could have compromised but there was no compromise. It  
218 was just one way.
- 219 J: You use the word "afraid" – what were students afraid of?
- 220 L: Of being expelled.
- 221 J: Expelled...
- 222 L: Yes, from the school.
- 223 J: I see. So did the prefects or the administration at anytime say, "If you don't follow these  
224 rules, you can be expelled."?
- 225 L: It's within our culture. In issues like that, you know that if you don't follow the rules, you  
226 are going to be expelled.
- 227 J: I see...
- 228 L: It's within the culture. We know it's a punishment. That's the only punishment that is  
229 well-known.
- 230 J: Now, Ntate, I want to ask, was there ever a time when you failed to follow a rule and you  
231 had to sit down with the director and discuss that. And if so, please don't tell me exactly  
232 the situation but was there a time and, how did, what happened?
- 233 L: No, there was no such time. I did fail the rules, I did fail the rules but I was not caught.  
234 [laughing]

- 235 J: I see. [*laughing*] Well, good.
- 236 L: I was not caught, luckily. Like sometimes I didn't attend the evening prayer, especially on  
237 Saturdays when I am watching soccer somewhere on the television or soccer at Morija  
238 playing I didn't turn up to the 5:00 prayer. Like what, sometimes I go to my home place  
239 without the permission. I didn't even bother to ask the permission so it's just that I was not  
240 caught.
- 241 J: I see. The evening prayers and the morning worship services – did you find those  
242 meaningful and spiritual?
- 243 L: For me they were not spiritual, they were too much academic. They were very much  
244 academic. That is I want to do right, not spiritual...
- 245 J: I see, to do right...
- 246 L: To do right, what is needed to be a perfect pastor.
- 247 J: A perfect pastor...
- 248 L: In the sense that I can, I can read the liturgy well, I can preach well. There's a standard of  
249 preaching we are taught and I can meet them, those requirements. Those who can sing, they  
250 can sing well so I ask them to teach my congregation how to sing. So things like that, it  
251 was more academic than spiritual.
- 252 J: If there is...
- 253 L: But...
- 254 J: Sorry...
- 255 L: But for the first time that I came I had the expectation that I am going to a holy place so,  
256 with flowers and all such things, so the first prayer that I was there we even had the holy  
257 communion it was very touching and I will never forget that. Even when I was doing my  
258 final year that first opening was touching to me. It was very spiritual to me personally. But  
259 during the course of the year they lost the meaning.
- 260 J: Do you believe that the students at the seminary respected one another?
- 261 L: [*pause*] Ah, in my view I would say yes, they respected one another. Because we were  
262 living our own lives from different places, though we were all Basotho, but we are from  
263 different places so we think, I think we respected one another. The only difference that I  
264 have heard of is when I was doing my, when there was a time when there were Botswana  
265 students and I felt that we were somehow somewhat discriminating them. Because  
266 Botswana culture and the Basotho culture they are not that different, even the language,  
267 they are not that different. But sometimes I just felt, it was just a feeling inside, that why  
268 should be discriminating them. But generally we respected each other. There were  
269 difference of views, sometimes hard words can arose but there was no fighting, no insults.  
270 In my time there nobody was ever expelled. So I think we respected one another.
- 271 J: I see. Alright, thank you very much. I want to ask about the lecturers. Did you find that  
272 the lecturers were concerned about your well-being? Did they care about how you were  
273 doing?
- 274 L: I think [*pause*] that is where, I think, that I can say the director – I respect him for that. He  
275 cared very much for our well – for our social life. He wanted to know how life is it back  
276 home. Sometimes he could even act as a counselor for us – for our own social problems.  
277 And I think for the side of the Basotho instructors, he was the only one who cared. Apart  
278 from that, the foreigners, they were very much concerned about our lives – back home, in  
279 the seminary. They were trying to support us – trying to advise us how to take care of  
280 certain problems in the seminary, giving us different advises, they were very caring, the  
281 director and the foreign instructors, I think they were very much caring. But others, the

- 282 Basotho instructors, they were not that caring. I don't know – we couldn't approach them  
283 the way we approached the director and the way we approached the foreigners.
- 284 J: It's interesting – it seems like earlier you were saying that with the director things only  
285 came one way...
- 286 L: Um, hmm...
- 287 J: ...and there are harsh rules, but now you are saying the director is caring and approachable.
- 288 L: No, the difference is social life is different from the school or the campus life. I guess I'm  
289 saying – let me be very frank with you – be clear – if I must [*unclear*] home, and if you can  
290 share the problem with him, he will show – he shows that he cares, he cares. Although he  
291 won't say, "Go home and prepare this and this and this and this," but sharing that with him  
292 was enough for us to say, "At least there is a father for us." If he can give you a piece of  
293 advice, "Why don't you do this so that you can come up with this problem?" Normally  
294 sometimes he can be very good to us, but the school life, no he was harsh. Socially he was  
295 good but as for the proper running of the school I felt that he wasn't that good. But socially,  
296 our lives socially, he was caring. But although, alas, I believe they would disagree with me  
297 - it all depends who you are how do you approach things.
- 298 J: Yes, of course. You use the word "father."
- 299 L: Yeah.
- 300 J: Is that your own word or a word that other students used or that the director uses?
- 301 L: No, it's my own word and some of my colleagues, and some of my colleagues. If we had a  
302 problem, if we had problems, different problems at the seminary and many people were,  
303 "OK, go to the director and he can help you," and then you come back, "He did help me."
- 304 J: OK, well that's good to hear. And so the other Basotho lecturers, is it because students just  
305 didn't have exposure to them as much or you're not sure why they didn't seem as caring?
- 306 L: I'm not sure why they were like that but they were just like that.
- 307 J: I see.
- 308 L: Uh, huh.
- 309 J: OK, courses – the courses that you took at the seminary, did they seem well prepared and  
310 well administered?
- 311 L: [*pause*] Let me say – mmm - [*pause*] Let me discriminate again [*laugh*]. As for the Basotho  
312 pastors, the Basotho lecturers, sometimes I felt they giving out-fashioned thing...
- 313 J: I didn't get that word...
- 314 L: out-fashioned, ...
- 315 J: Oh, out-fashioned, old-fashioned...
- 316 L: out-fashioned things – um... OK they prepared like teachers but they didn't make enough  
317 researches. We could learn that from the questions that we asked. I remember when I was  
318 doing my first year, and one of my colleagues asked one of the instructors, "Oh, where is  
319 satan from?" And that person was very bitter. "I'm going to preach – I'm going to teach  
320 you about God and you want me to teach you about satan. How can I – it's a stupid  
321 question." So things like that shows that OK they are doing but they are not well-prepared.  
322 But as for most of the - I think we only had one Mosotho who really impressed me – the  
323 way he prepared, the way he gave us his lectures, he was – he did his researches –  
324 preparations they were very good. He showed that he was – that he had prepared  
325 beforehand because he was, even though we learned to accept if he does not know the  
326 answer if we are, if we ask, it showed that he prepared. As for the foreigners, I think we  
327 only had one whom I felt he didn't prepare well accept to blame us - we were stupid "the

- 328 Basotho people are stupid. The Basotho people cannot learn. The Basotho students cannot  
 329 go to Europe and study well," all such things, so we tend to be bitter. "Oh, we don't learn,  
 330 then why did you come here?" But generally the foreigners they were prepared. They were  
 331 well-prepared generally.
- 332 J: You mentioned that one way that you think maybe the Basotho were not well-prepared is  
 333 that they didn't always answer questions.
- 334 L: They didn't always answer questions.
- 335 J: Do you think that maybe that partially that has to do with culture? I think – tell me – I  
 336 mean I, of course, am an American. One of the things that happens in post-high school  
 337 education in America is that we're encouraged to ask questions but I've noticed that that's  
 338 not necessarily a Sesotho teaching style so is it possible that yes, they were prepared, but  
 339 they felt like you were disrespecting them by asking these questions?
- 340 L: This is disrespecting them and being a teacher in Lesotho shows that you know everything  
 341 so it's more cultural, I think.
- 342 J: OK.
- 343 L: It's more cultural than reality.
- 344 J: But you think also that sometimes they weren't as prepared as they could have been.
- 345 L: I think that they were prepared but if you ask a question, a certain question, and they feel  
 346 that they don't know it, they will not say that they don't know, they will maybe say you are  
 347 out of the point or in a place that – they wouldn't answer like that or "this is what I'm  
 348 teaching you – don't ask question like that. I am teaching you and yet you ask such a  
 349 question. Listen what I'm saying to you and you'll understand."
- 350 J: I see.
- 351 L: That matter of yours you will never understand. You will come out wrong.
- 352 J: Alright. I'm just thinking as an aside about the question that your colleague asked. Had I  
 353 been asked that question – I have a book here on my shelf called "The Origins of Satan"
- 354 L: Oh, OK.
- 355 J: by Elaine Pagels and it talks about the way that people began to talk about Satan from the  
 356 early Hebrew understanding on through. And so it's a very interesting question and  
 357 scholars have written about it but I also know that I do have colleagues who want to say,  
 358 "No, I have these points that I want to give you today and 'Who is Satan and where did he  
 359 come from?' are not part of it. So, anyway, that's an aside, Ntate.
- 360 So I was going to ask about expatriate lecturers and you've really given me some help on that.  
 361 Let me just ask you about the courses that you did take: can you think of some that were  
 362 particularly helpful and useful to you?
- 363 L: Now?
- 364 J: Yes, now that you've become a pastor.
- 365 L: Let me say all of them except French – I took a little French. But now that I'm a pastor I'm  
 366 working in - with people and sometimes not, both uneducated and educated, and there's  
 367 very educated people and they come out with very challenging questions, Biblically and  
 368 theologically. So I always refer to what I have learned. I even use the techniques that were  
 369 given when I was learning at school doing my own researches and they help to keep me  
 370 reading. So had I not been told Morija Theological Seminary I don't think I would have  
 371 asked the questions. I would be meant to say, "I don't know go and make the research. I'm  
 372 going to make my own. I'm not sure this one." So this is why I have learned to be like that.  
 373 If I was not at Morija Theological Seminary I don't think I would have done that. The other

- 374 thing is Biblical Interpretation. I was not good at the Biblical languages. But at least when  
 375 I am preparing my sermon I can take a Greek dictionary and prepare from the New  
 376 Testament and try to understand what I am going to preach about. I'll try to have the  
 377 history of the New Testament or the history of the Old Testament if I were – I try to bring  
 378 two things to make my sermon as clear as possible, as close to the text as possible. And I  
 379 think the only disadvantage that thing has done to me is that sometimes when I am listening  
 380 to other people preaching I just felt, "Oh, now they are out of the point." So I just fear  
 381 sometimes I just don't grow up spiritually. I happen to be too academic even when I am  
 382 listening to somebody's sermon. It can be on the radio or listen to somebody especially  
 383 when I learn that that somebody had received a particular training.
- 384 J: OK...
- 385 L: Sorry, the other thing is now that we have this pandemic, this HIV/AIDS pandemic, so to  
 386 have done counseling, pastoral counseling at school, it helps me to work with the people  
 387 who care for those people. I work with support groups in the villages. I try to give them  
 388 counseling lessons. I do counseling to the affected people. I do counseling to the married  
 389 people. Although sometimes culturally it is still difficult to hold a counseling session with a  
 390 person who is of my father's age maybe, and to speak the secret of marriage. It is not easy  
 391 but through what I have learned from Morija, I can approach things from different angles.  
 392 It's really helpful, really helpful.
- 393 J: Good, that's good to hear. You mentioned that French really hasn't helped in your  
 394 ministry...
- 395 L: No...I have even forgotten it. *[laughing]*
- 396 J: *[laughing]* There were no other courses that you would say weren't very helpful?
- 397 L: Pardon.
- 398 J: Were there any other courses that were not very helpful, or only French?
- 399 L: No, only French.
- 400 J: Alright.
- 401 L: But still if I can be given coaching to study it and to know it, I do think there are still books  
 402 in French – theological books in French – or any other book in French where one can learn  
 403 anything from French. And to know French is worth knowing especially when you are in  
 404 Africa. If you know French and English you stand a chance to travel anywhere in Africa.
- 405 J: Yes, yes. One more thing before we move on to talk about field education, and that is you  
 406 mentioned that you felt that you received some counseling especially from the director – at  
 407 least you could talk to him about social things – did you find that he could keep  
 408 confidences? *[pause, with no answer from Ntate Lejaha]* If you said, "I'm telling you this  
 409 but I don't expect you to tell others...?"
- 410 L: *[sigh]* No, he will say – OK he can be very convenient – But you will see, you will hear that  
 411 people are saying, "OK we don't know who it is but we have heard, 'Somebody has done  
 412 this and this and this and this.'" They won't be sure who that one is but knowing that you  
 413 have said that he will take that as an example in his lectures.
- 414 J: How did you feel about that?
- 415 L: Since I only went to him once and - I felt that they couldn't say anything to me – they didn't  
 416 say it was me, it was just "one of the students has done this and this and this and this and  
 417 this." I didn't feel that bad, but at the same time I felt a little bit, ah, I felt, "OK, I shouldn't  
 418 trust him." But still, I took that, "At least he has helped me." He was just taking that as a  
 419 chance to show the students, "What about if you can – if somebody can say 'this and this

- 420 and this and this' to you and you are the pastor out there?" and they give different views.  
421 He says, "OK somebody came to me with that here in the seminary."
- 422 J: Do you think it would have been better had he used examples that he made up or from a  
423 parish?
- 424 L: I think we could have made exam from the example he had made up.
- 425 J: OK, alright, I'd like to move on and talk about the internship – the field education. And you  
426 mentioned earlier that you were four years at Koapeng...
- 427 L: Um, hm.
- 428 J: ...and then you were in the field for one year?
- 429 L: Definitely.
- 430 J: Alright. So, I'd just like to ask a couple questions. One is, do you think that was a good  
431 experience – do you think it should continue to be a part of the curriculum?
- 432 L: [*sigh*] For me, it was really. It was a good experience, very good experience. I was in  
433 town, where, in town, there are different people. There are different people from different  
434 places. So I am from a village. So to combine the village life and the town life is quite  
435 different. The town people are very open. Whereas the village people are not that open. So  
436 to have worked in the field for me with different people from different levels it was really  
437 challenging. It was really educative. I learned a lot from them, from different people. It  
438 was true that I was under certain pastor, so sometimes he could instruct how to do and I felt,  
439 "OK, I can't do this" but since I was there, I was told to respect – mine was to do, not to  
440 ask. So what should be done should – the pastors who are to supervise the students should  
441 come to the meeting with the students. And the administration. The students should say  
442 their expectations they have learned for three years so they should say their expectations  
443 from their parishes they're going to be attached. And the pastors should hear their  
444 expectations. Even the administration should hear their expectations and those expectations  
445 should be put together. And the students should be obliged to meet those expectations  
446 knowing that I'm going to do this. So you just go out knowing that, "OK, I don't fear  
447 pastoral work under certain pastor. What I'm going to do? We are not exactly sure." But  
448 still at the seminary, normally we are not taught how to write this collection books,  
449 bookkeeping, or such things. I learned them when I was at the internship. So I think it is  
450 needed but I think it should be reviewed.
- 451 J: I see.
- 452 L: It is needed – quiet needed but should be reviewed. The students have their own – what  
453 they have expected. The school itself, or the seminary itself, and the pastor who has  
454 someone to work under him.
- 455 J: Do you think that you were prepared well to go to your internship year?
- 456 L: Yeah, I was prepared. I can't say well because I was not hoping to go to town. I was  
457 thinking of going to the village.
- 458 J: Mm.
- 459 L: I had a reason to have expected to go to the village. Although most of our parishes are in  
460 the villages, not in towns. I think we only have 11 or 12 town parishes so most of them are  
461 in the villages so I felt that I think we should be taken to the – it's OK to go to the town  
462 parish but normally somebody could then expect that what could be done that one should be  
463 asked his views, "What parish do you want to go? and why?" OK, we were asked but  
464 everything was cut and dried. So there was no really asking.
- 465 J: I see.

- 466 L: Yeah.
- 467 J: Alright. When you returned to the seminary for your final year, did the courses and the  
468 lecturers try to integrate your field education experience with what you were learning in the  
469 classroom?
- 470 L: [*sigh*] Not most of them. Very few of them did that. Very few of them did that. Most of  
471 them just went with their lectures as if nothing has happened. Most of them.
- 472 J: And the ones who did try to bring in your field experiences, did you find that helpful?
- 473 L: Very helpful, very helpful, very helpful. Even my ministry now because some of the things  
474 that we shared together from different parishes, they are really helping us now together.  
475 Because we know that if this cannot exist where I was, it existed where somebody was.  
476 And he say that, "This thing was tackled this way." So it was very helpful, very.
- 477 J: Good. Thank you. Well, I've got a few more questions on a few more things. Are we still  
478 OK to continue?
- 479 L: No, it's still OK.
- 480 J: Alright.
- 481 L: ... I can say that it's still fine.
- 482 J: OK. Alright. Upon leaving the seminary, were you adequately prepared to understand and  
483 interpret the theological foundations for church life in the L.E.C.?
- 484 L: [*sigh*] Let me give you a very interesting thing. When I was leaving to go to my field work,  
485 I felt I was adequately prepared, and I was well-equipped. But after my final year, I felt I  
486 was weak. [*laugh*] You know the things that I have learned from the experience I had from  
487 the field made me that, it was as if I could have one more year to have learned one more at  
488 least. So I felt I was not, theologically I was not well-prepared. I just felt as if there is  
489 something lacking. What I don't know but I thought, "I am not well-prepared."
- 490 J: Mm.
- 491 L: Uh, huh.
- 492 J: Would you have liked the seminary to offer a Bachelor's Degree qualification?
- 493 L: Oh, yes, even more if it's possible. Even more if possible. You know, I am a kind of  
494 person who believes very much in education. I feel that our church can be very much  
495 benefited if most of the pastors or all of the pastors are well-educated. So that we can meet  
496 outside and holding the diploma, "I am a pastor. I am supposed to be a leader." Or  
497 somebody who is holding a Master's Degree in the consistory so if I am a leader, sometimes  
498 that belittles me, I feel I am belittled. Some people, the community people respect him,  
499 what he says because academically they know that he's - OK, I might hold a diploma in  
500 theology, he might have Master's in economics, or what something like that, but he has  
501 something more than I. Whereas culturally in the past, pastors used to be the most educated  
502 people in the community because the most educated people were teachers, so pastors were  
503 above the teachers.
- 504 J: Mm, hm.
- 505 L: But now people are very educated. Pastors are well-respected. People expect to have  
506 different things from them. But if they can find out, "OK they are only getting a  
507 diploma..." many would say, "Ah, why should we respect them? We have something more  
508 than them."
- 509 J: I'm asking you to speculate now. Why do you think the seminary does not offer a  
510 Bachelor's Degree?
- 511 L: I beg your pardon.

- 512 J: Why do you think it is that the seminary offers only a diploma and not a B.A. or a B.S.?
- 513 L: You say why?
- 514 J: Yeah, I'm asking you to speculate – what reasons do you think it is? or they are?
- 515 L: I think the reason is that most of the pastors are holding a diploma. Even the ones who are  
 516 in the church administration are holding a diploma. So to have somebody, to have people  
 517 who are holding a higher qualification than them can be a risk to them. That is number one.  
 518 Number two is just culture. I think, I just think that our church is – it does not know where  
 519 it is moving to. It's just there going out, going, going, going – where, we don't know. OK,  
 520 culturally, we say, "OK, to be a pastor we have to undergo a certain training at the Morija  
 521 Theological Seminary, and nothing more. That is – they don't care. One is that the people  
 522 in administration, church administration, the pastors, are all holding the diploma. Two is  
 523 that we don't have a direction. Where are we taking the church of Christ? And why? That  
 524 is the problem – that is the reason.
- 525 J: Thank you, Ntate. I'd like to ask a few questions about Christianity in culture. Do you feel  
 526 like the courses and your time at Morija Theological Seminary prepared you adequately to  
 527 respond to issues of Basotho culture in your ministry?
- 528 L: Yeah, definitely, definitely. I am a Mosotho. I grew up in Sesotho culture, but in a  
 529 Christian family so I know what are the challenges – what are the cultural things which I  
 530 can spiritually relate to Christianity. So it's true that some of the things that were put... or  
 531 some of the things that were said to be bad in our culture, they are aren't that bad because  
 532 really it is again true that there are very bad things in our culture and that thing to tell a  
 533 Christian, "OK, God is almighty. God can do everything to you." But our people respect  
 534 their culture more than God. So we have to make them not to say, "OK, our culture is bad"  
 535 but to have a certain approach so that they would appreciate more the power of God than  
 536 the power of culture. It's really that our people, even among the pastors, we are pulled by  
 537 the terms of culture rather than the terms of Christianity. So even if, when you condemn  
 538 culture, we don't condemn it from the terms of Christianity, even when we condemn  
 539 Christianity sometimes, we say, "Our culture is good, it's good, it's good." Sometimes it's  
 540 not 100% good. Our culture is good, it's very good, I love it - also the things that happen in  
 541 our culture are not contrary to Christianity. But as I'm saying, I have my own personal faith  
 542 that some of the things in our culture which are very strong, which are very binding to our  
 543 Sesotho culture they really don't appreciate the power of God. That is my own personal  
 544 feeling so from Koapeng, from Morija Theological Seminary, to the field of the parish I was  
 545 told – OK, I didn't read much about culture, I was not taught much about culture but I read  
 546 much. I tried to read much about our culture, how to integrate the gospel with culture. So  
 547 I'm working on that in my parish and I think it is still working - for example, for us it is the  
 548 culture for a pastor to bury someone, but for those people who are in the church, they don't  
 549 want it to work in that way. They say that if someone is not a member of our, a member of  
 550 the church, the church should not go to his funeral. So what is the culture there? What  
 551 should we do instead – the people or the culture of burying one another? Because it's our  
 552 culture to bury one another. A chief is going to play his role. Anybody there is certainly  
 553 going to play his role. So if a pastor is there, he is expected to play his own role. So that is  
 554 culture. So if the church say, the local church says, "OK pastor, that person was not a  
 555 member of the church. Don't go and bury him." Still it's the culture. They believe that if  
 556 you bury him, he will conduct the burial service, that somebody is going to see heaven  
 557 beyond the grave. So it's still culture so we have to tell them that no, it's not like that.  
 558 Let's go back to the Sesotho culture. But tomorrow they would say, "OK, now that your  
 559 children have gone to the circumcision school, we are going to take drastic steps against  
 560 you." I say it's not that, our culture is good. OK, certain parts of culture are good and  
 561 certain parts of our culture are not good. You shouldn't say, "OK, this is bad." No, it's not  
 562 like that. It is our culture to bury one another. It is our culture to cry with those who cry,

- 563 the Bible says it. So why should we be against our culture when it's good? Why should we  
564 be against the Bible? But the law of the church says this concerning the circumcision so  
565 they are going to take drastic steps against you.
- 566 J: And how do you feel about those laws of the church, for instance about lebollo?
- 567 L: The main thing is that I've never been there so I don't quite understand what it is. But from  
568 outside, I don't like it. One: the people who are from there, who are from lebollo or  
569 circumcision school – initiation school - [unclear] from initiation school, they are not what  
570 they are expected to be as we are told they are taught. What they know perfectly is that they  
571 can sing those songs of theirs very well. And after that, the boy at age of 18 will marry  
572 because he has the impression that he is now a man so he should marry. Three: they are not  
573 responsible people. So I just feel that it is – it does not give – it is just hindering children  
574 from getting education. What is - OK, at school now, at our schools, culture is taught. Why  
575 should it be needed from the lebollo? Because the people who are from school, they know  
576 culture even the Sesotho language more than the people who are from the lebollo. So I feel  
577 I don't like it. It should - had it been mine, it should be abolished or at least if it is not  
578 abolished, it should be taken back to its roots. I just feel that it has lost the meaning now, it  
579 has lost the meaning. Let me make an example, we are told that somebody who could own  
580 that school should be over 50 years...
- 581 J: 50 years old, this is for ramophato?
- 582 L: Yeah, ramophato – basuoe - the teacher, the teacher there should at least be over 40. But  
583 now we found boramophato, the owners, being as young as 20.
- 584 J: Mmm.
- 585 L: Basuoe as young as 16, 18, something like that. So that's what I am saying, it has lost its  
586 essence, its goodness in the culture, its richness in the culture. As I'm saying, we have our  
587 own culture. Let me make an example. Our culture stipulates very well that when there is a  
588 dead person in our home, we should cut our hair and wear the sort of cloth on the neck. It is  
589 not just done, we know that the eldest son, then the father and so and so and so on. So we  
590 are expecting that the people from lebollo should know such things - they don't know. It's  
591 culture. So what is it that is taught there concerning culture, what is it? Really, I don't  
592 know it but I feel it is useless now.
- 593 J: Do you think that the seminary could do a better job of helping the students to discuss these  
594 issues of culture – and I'm thinking about what we've been talking about: burial practices,  
595 lebollo, balimo, polygamy, a number of things – could the seminary spend more time on  
596 that or should it?
- 597 L: Definitely, definitely. Especially lebollo. Polygamy is not much a problem in our culture  
598 now, it is not much a problem. Maybe the Swazi culture, but in our culture it is not. But  
599 lebollo should be discussed very deeply and the balimo, and the balimo.
- 600 J: OK.
- 601 L: I don't like balimo myself.
- 602 J: You don't like balimo yourself.
- 603 L: No.
- 604 J: But you do practice many Sesotho cultural traditions.
- 605 L: Since I am a Mosotho, I do think so.
- 606 J: Yes, of course.
- 607 L: Like I like my language very, I like my language. Even our traditional attire. I don't have it  
608 but I'd like to wear it and somebody who is putting on traditional attire, I envy him. I often

- 609 in my parish promote the habit of giving. That is our culture. If I say, "Oh, Ntate Jeff, can  
 610 you please give me glass of water?" In Sesotho it is more than that. It shows that that  
 611 person is hungry. Because there are many springs along the road but he has decided to  
 612 come to my place and say, "A glass of water." It's more than that. That person needs food.  
 613 So I always encourage that. The thing that burying one another, that is our culture. I want  
 614 to discourage the habit that is now growing. When there is a funeral there is a dead person  
 615 and that the dead body is still in the mortuary when you go there to go for condolences,  
 616 there is always tea or drink something like that. It is very expensive. But in Sesotho, we  
 617 should go there carrying something. We have a Sesotho saying [*Sesotho*] that is "You give  
 618 out condolences with nothing." Put it that way – you say you are sorry but you don't give  
 619 me anything, that is when you go to a place like that, you have to have something.
- 620 J: And yet it's different today.
- 621 L: Today it is different, you get something...
- 622 J: When my mother dies, you expect me to feed you...
- 623 L: Yeah.
- 624 J: Today.
- 625 L: Uh, huh. So culturally, it is not like that. Those are the things that we need to go back to  
 626 them, the culture.
- 627 J: Mmm.
- 628 L: Not going back to balimo, no I disagree with that. But there are many good things that we  
 629 should go back to.
- 630 J: Mmm.
- 631 L: Hm, hum.
- 632 J: You mentioned earlier that you noticed that the American expatriates had a certain thing to  
 633 say about culture and the Europeans had a certain different thing to say...
- 634 L: Um, hm.
- 635 J: ...and the Basotho. Do you feel that the expatriate lecturers worked hard enough to learn  
 636 about Sesotho culture?
- 637 L: [*sigh*] Not just that you are American, but I think the Americans they work hard to learn the  
 638 culture. As for the Europeans, they don't work hard. The Americans have a mentality that  
 639 we are human beings. The Europeans, have a mentality they are "going to teach them  
 640 everything, they know nothing. We have come here to teach them." That is why they don't  
 641 know, some of them, they don't even know our language. They sometimes don't learn the  
 642 language. Let alone the culture or such things.
- 643 J: So would it ---
- 644 L: There are few Europeans who learned our culture but most of them they don't care.
- 645 J: I see.
- 646 L: I remember one lecturer who would be very angry if he is being spoken to in Sesotho. One  
 647 can say "mashome a mabeli" he will be very angry, "Why don't you say 'twenty' so that I  
 648 can hear?"
- 649 J: Even though here we are in Lesotho.
- 650 L: Even here we are in Lesotho. At least we can say the [*unclear*] are twenty. So you see?
- 651 J: I see. Would it be helpful if, when expatriate lecturers come to share at the seminary, they  
 652 receive a small course to help them learn about culture?

- 653 L: I think what should be done if everybody who is going to work at the seminary should go,  
654 for example, to my parish and learn the culture, learn the habits of the Basotho, even the  
655 parish work. I think you will be well-equipped to teach at the seminary that way. Maybe  
656 three/four months.
- 657 J: OK.
- 658 L: Uh, huh. To work with people at the grass roots level with some - with a pastor monitoring  
659 him.
- 660 J: I think that sounds like a good idea. Let's move on. There are just two more sections if it's  
661 alright.
- 662 L: No, no, it's alright, it's alright.
- 663 J: I also am very concerned about issues of how pastors are thinking about poverty and with  
664 regard to theological education. Is there poverty in your parish?
- 665 L: [*sigh*] The people are very poor. Very poor in the mountains where everything is expensive.  
666 For example, we use bakkis as a transport. They are very expensive – very, very expensive.  
667 Since we are – since the people are far, it is too expensive - the fuel is expensive. The food  
668 – expensive. Everything is expensive. It's true some of the food we can produce our own –  
669 like maize, we can produce maize. We can produce wheat. We can produce beans. But in  
670 a drought, something like the one we had, people are becoming more and more poor and the  
671 HIV/AIDS – is getting its own stage now. People become weaker and weaker. The people  
672 are very poor, very poor and the people are being retrenched from the mines.
- 673 J: Alright, we were just talking about poverty.  
674 We're continuing to talk with Ntate Lejaha and I want to ask, since you are saying that the  
675 people are very poor in many places around your parish, do you feel that the courses at the  
676 seminary helped to prepare you to deal with the kinds of issues that the people face with  
677 regard to poverty?
- 678 L: [*sigh*] Not that much. But in the side of poverty, not that much. Because I don't think we  
679 are taught how to make projects. Because that is what is more needed in our church –  
680 projects – local projects – how to fund them, how to make people raise their money, raise  
681 money – that is what should, that is what is very much needed. Like myself, I have tried to  
682 teach them how to - not to plant maize at least to grow cash crops in their fields so that they  
683 can get money. So the school should prepare people to make projects that will benefit the  
684 community. And when the community is rich, the church is easier to become rich.
- 685 J: Were you able to talk about poverty biblically and theologically at the seminary?
- 686 L: No, not at all.
- 687 J: OK.
- 688 L: Not at all.
- 689 J: Would you like to see the seminary begin to offer courses that help the potential pastors to  
690 deal with these issues?
- 691 L: Yeah, definitely, definitely. Especially now when HIV/AIDS is taking its own course.  
692 Definitely because people are becoming poor. People are being, as I said, retrenched and  
693 when they are retrenched, they are from the mines. They go, they come here in Lesotho  
694 very weak. They cannot go to the fields to grow up crops. So something should be done to  
695 have projects. There should be projects in the villages.
- 696 J: Would you like to see the seminary provide additional courses for pastors in the field  
697 around those issues?

- 698 L: Definitely. I think, personally I think One: the formal theological teaching of a pastor is not  
699 enough for a pastor. Two: at least if you are having that problem of theology, you should  
700 have a sort of refresher courses every year, maybe a week or two weeks every year. Like  
701 myself, when I was there, I was taught nothing about HIV/AIDS so I had to find my own  
702 means to attend that thing about AIDS. It was 2000 or 1990s something like that.
- 703 J: I see. And that's the thing I want to look at next is HIV/AIDS. You attended sem—or you  
704 graduated at least between '95 and 2000...
- 705 L: Mmm.
- 706 J: ...and you were taught nothing about AIDS in seminary.
- 707 L: Um, hm. No.
- 708 J: Really?
- 709 L: No.
- 710 J: Alright...
- 711 L: We only talked about it a little bit...
- 712 J: Uh, huh.
- 713 L: ...not really as a subject.
- 714 J: I see.
- 715 L: Yeah.
- 716 J: So I heard you saying you wish you would have been taught something about AIDS.
- 717 L: Uh, huh.
- 718 J: And AIDS was well-known in Lesotho at that time.
- 719 L: I would say 'no.' I would say no, at that time it was not well-known. Because I do  
720 remember when I came to the parish, there was a nurse who approached me to help her  
721 about counseling and all such things. I had to learn from her about AIDS – everything I had  
722 to learn from her. So I had to – I had no theological books about AIDS. I had to find my  
723 own ways how to explain that – I had to use my knowledge of counseling, my biblical  
724 knowledge, and my theological knowledge – try to combine that together. So it was not  
725 easy.
- 726 J: I see. So during your time at the seminary, did lecturers speak openly about HIV and  
727 AIDS?
- 728 L: I'm saying they didn't talk about it that much. It can just, it was even in the whole country,  
729 2000's not far, but the whole country didn't talk about AIDS that much. In the 90s it was  
730 still far. It was something new. It was something to, for the foreigners or the people who  
731 are not well, the sick. It was only after 2000 that the government, even the people, began to  
732 take AIDS seriously. Unfortunately it was late for us because we have left the seminary.
- 733 J: Is your parish experiencing difficulties with HIV and AIDS?
- 734 L: Very, very. I bury young people almost every Wednesday, every Saturday. Young people  
735 – leaving children - most of them under forty. Almost every weekend. I know I buried the  
736 mother this year and next week I am going to bury the father. So I have many orphans in  
737 my village, many orphans in my parish. There are many.
- 738 J: Do you see a lot of stigma and discrimination in your community against people with HIV  
739 and AIDS?
- 740 L: Yes, it's dying but slowly. It is still strong. It is still strong but there are positive things -  
741 OK this thing is dying and people are beginning to accept it - in my area where I am

742 staying, people are beginning to take their tests to test their status. We talk about it in the  
743 church, in the community. If, when somebody, if somebody's dead, we can talk about it but  
744 because of that stigma we cannot talk about it when the young people is dead because the  
745 family would fear that that member of the family has been told, labeled as an HIV sufferer.  
746 But if it is an old person, we can say, "OK, he was old, he is dead." But young people, can  
747 you see they are dying in the large number? Let's respect ourselves. Let's go back to our  
748 culture. Let's go back to the Bible. So it's easy to say that, but if I can say when the young  
749 people is dead, and I say young people we are dying because of AIDS, the members of the  
750 family won't be happy.

751 J: Would you like to see the seminary offer more continuing education courses about  
752 counseling and stigma and discrimination and facts about HIV and AIDS?

753 L: Yeah, yeah.

754 J: Alright. Well, I've got one more question from my side and then if you have anything else  
755 to add after that I would love to hear it. My last question is to ask you what do you think  
756 about when you think about the Christian ministry – the thing that you were preparing for at  
757 Morija Theological Seminary – what is it to be a minister in the L.E.C. and in the Christian  
758 tradition?

759 L: What a challenging question. [laugh] To be a minister in the L.E.C. is to be a shepherd. To  
760 be a minister in the L.E.C. is to be somebody who is up there who can administer the  
761 church, somebody who is up there who can administer the church schools, somebody who  
762 is up there who can administer, in certain, some parishes – the clinics. It is somebody who  
763 is there for the politicians, who can help the politicians from different parties. He is  
764 somebody who is a counselor or a social worker in the community. Somebody who is in  
765 the mountain communities. Somebody who is an economist. That is to be a pastor in the  
766 Lesotho Evangelical church is to be everything helpful. So to be like that you have to adapt  
767 some means as I am saying to be an economist you have to find somebody who is good in  
768 that so that he can help the people. To be a politician you have to mingle, to mix with the  
769 politicians for the good of the community. Because in our culture, whether you can be a  
770 Roman pastor, Roman Catholic pastor, a Pentecostal pastor, a Lesotho Evangelical church  
771 pastor, all in the community look upon you for help. They think that you have money  
772 because you can drink tea in the morning. [laugh] So if they want money, you cannot just  
773 say, "I don't have money." You have to try by all means to say that you care. If you can  
774 help, can go to somebody, he can help you. You can do something that can help you. I can  
775 talk to somebody who can help you. Let me make an example. If somebody can come who  
776 is a pastor, "Can you please give me some money? My son is not healthy." I can say, "OK,  
777 I can talk to the nurse clinician there so that he can, she or he can, help you and you can pay  
778 him or her after." So we have to be very flexible to be a pastor, very flexible. So that is  
779 what we should – that is what – it is a very complicated question to be a – that question to  
780 be a pastor in the Lesotho Evangelical church, or to be a minister in the Lesotho Evangelical  
781 church. You officiate marriages, that is common. To conduct the burial services, it's  
782 common. But to counsel is not common in our culture. But we have to help them to  
783 understand with the counseling especially when we have this AIDS. People are dying.  
784 They don't believe they die because of AIDS, they believe that they die because they were  
785 bewitched. So how can we help them to move from that area to the area where they can  
786 strongly say, "OK we are HIV positive." So it's very challenging, Ntate, to be a pastor in  
787 the Lesotho Evangelical church. And sometimes I, as I said before, I feel I'm not well-  
788 prepared. Sometimes I feel, OK, if I can at least have more counseling, special subject, I  
789 think I will be more helpful to this community. At least if I can have anything to help me,  
790 to help them to have their own projects, I'll be more helpful to them. So it's very  
791 challenging, Ntate.

- 792 J: Ntate Lejaha, thank you very very much for discussing these things with me. Are there any  
793 things you would like to add before we end our time together?
- 794 L: Yeah, the only thing I want to add is that if it's possible, I think One: the church should do  
795 something to help the pastors to have a good living, to earn a living. That is ... the  
796 community there ..., it's not - we have our own cultural living that is somebody can give  
797 me a bag of maize, somebody can give me a sugar pot but as their pastor, they expect him to  
798 have everything especially in the rural areas. So they say I should have, sometimes even  
799 personally it affects the pastor personally because if the pastor wants to send his child to  
800 school, it's really difficult. And even to live on what the believers, the congregation, is  
801 giving to the central fund, it's not good. It's not fair for a pastor who is working there  
802 because, as I was, as I have said before, for example, myself, the people where I am staying  
803 are very poor. They might want to give but they are very poor. What can they do? The  
804 church is doing nothing to help them and yet it needs something from them. And they  
805 cannot help, they do want and they feel guilty because they cannot pay kabela, they cannot  
806 pay makhotla, they cannot pay everything and they feel guilty. They feel that the church is  
807 not their part because they haven't paid that. If I say, "OK don't pay it, he is going to tell  
808 the neighbour and he is not going to pay too. And what is going to happen? I am not going  
809 to be paid. That is one thing that the church should do, I think. Another thing is that the  
810 baruti should be well-equipped academically. Academically they should be well-equipped.  
811 They should be allowed to go to school to further their education as far as they can. It's  
812 going to be very helpful to the church. And we should not just pursue theological subjects.  
813 We could pursue maybe building, we can have finance, everything for the good of the  
814 church. And those things, if they are there, they can be taught at the Morija Theological  
815 Seminary. To be a moruti to have motor mechanics, everything in life. There is nothing  
816 wrong if one is a moruti and yet he is a motor mechanic. There is nothing wrong if one is a  
817 moruti and is a pilot. Everything. The church should help the baruti to help themselves so  
818 that they can liberate the people out there through classes like that. At the present moment,  
819 we want to be liberated before we can liberate others because we are struggling with  
820 poverty. Thank you, Ntate. That is all I want to say but whenever you want me, [*sigh*] you  
821 can say, you can write a letter I will come to your place, we can meet, I think I have your  
822 phone numbers but unfortunately, I don't normally call [*laugh*].
- 823 J: Ntate, thank you very much. I appreciate this. After I turn off the machine, I am going to  
824 just verify that I have your correct address so that I can send the transcripts to you when the  
825 time comes.
- 826 L: Thanks.
- 827 J: So I really appreciate everything that you've shared and thank you again.
- 828 L: Thank you, Ntate.

- 1 J: I'm here with Ntate Thabiso to do a pastor interview with an L.E.C. pastor. Ntate Thabiso,  
2 good morning.
- 3 T: Good morning.
- 4 J: How are you, Ntate?
- 5 T: I'm fine, how are you?
- 6 J: I'm fine, thank you. I've turned on this recording device as I shared with you earlier...
- 7 T: Yes.
- 8 J: ...I want to remind you this interview is a part of my research for the PhD degree at the  
9 University of KwaZulu-Natal. I'm researching theological education in the L.E.C.. As  
10 part of this research I'm interviewing pastors, students, seminary board members,  
11 lecturers, many different people in the L.E.C..
- 12 T: OK.
- 13 J: As I shared with you on the consent form, this interview will be confidential meaning that  
14 we will only use the name Thabiso that you have given me and that when we've finished, I  
15 or my wife Susan will type the words that we've said. I will then bring that typed  
16 transcript back to you for you to review. If you think it's accurate and it reflects what  
17 we've said, I'll ask you at that time to sign it. That signature of yours and the consent  
18 form that you've signed will be put away along with this recording and will not be shared  
19 with any member of the L.E.C.. It will only be used for verification for the ethics  
20 committee at the University of KwaZulu-Natal. Do you understand these terms?
- 21 T: Yes, I understand, Ntate.
- 22 J: Are you willing to be interviewed?
- 23 T: Yes, I am willing.
- 24 J: May I record the interview?
- 25 T: Thank you.
- 26 J: Alright, and also remember that I'm not offering to pay you any money or anything for this  
27 interview.
- 28 T: I understand, Ntate.
- 29 J: And the things we say might be published in academic papers, books, or used in academic  
30 presentations.
- 31 T: Yes, Ntate, I don't have a problem about all of these things you have told me.
- 32 J: Alright. Ntate Thabiso, thank you very much. If at any time you want to stop or you want  
33 to take a break or turn off the recording, let me know and I will do so.
- 34 T: Yes, Ntate.
- 35 J: Alright. Thank you.
- 36 T: Thank you very much, Ntate.
- 37 J: So, Ntate Thabiso, did you attend Morija Theological Seminary?
- 38 T: Yes, I attended Morija Theological Seminary.
- 39 J: And did you stay there on campus while you were a student?
- 40 T: Pardon?
- 41 J: Did you live on campus while you were --?

- 42 T: Yes, I lived on campus there.
- 43 J: OK. Which five year period best describes your graduating year – did you graduate  
44 between '90 and '95, '95 and 2000, 2000 and 2005, 2005 – etc.?
- 45 T: Yes, between 2000 and, between 1995 to 1998, yes in between '95 and '98.
- 46 J: OK. So, can I put between '95 and 2000?
- 47 T: Yes, between '95 to 2000.
- 48 J: OK. Alright.
- 49 T: Mm, hm. '95 to 2000.
- 50 J: OK, and are you currently serving a parish in the L.E.C.?
- 51 T: Pardon?
- 52 J: Are you serving a parish in the L.E.C.?
- 53 T: Yes, I am serving a parish in the L.E.C. here.
- 54 J: Ntate, have you been ordained?
- 55 T: Yes, I am ordained.
- 56 J: OK.
- 57 T: Uh, huh.
- 58 J: Alright. Now, I want to ask some questions about the time that you spent at Morija  
59 Theological Seminary. The first one is, when you arrived at the seminary for your first  
60 year, did you find it to be what you expected before you arrived at the seminary?
- 61 T: No, no, when I arrived there, I was thinking I will get from the holy place where we can  
62 find any controversial of things but when we get there we found that we get at a place  
63 which are similar like maybe other places. Where maybe we will have the problems we  
64 will have some people maybe who do the things that maybe we are not expecting before I  
65 go there. Because I was thinking it was the school of the ministers, then the ministers  
66 maybe are the good people who are doing the good things only.
- 67 J: I see. So what kinds of things did you find that they were doing?
- 68 T: You know, sometime you find that some people are fighting there. So I was not expecting  
69 to see the baruti fighting but there are the things that we have seen there – some things that  
70 maybe shouldn't be. When we are there, we found that some of the students are in love  
71 but they have left their wives at the home. Then such a behaviour maybe surprised me  
72 because I was not expecting such a thing from there, I have found that some of the things I  
73 have seen when I get there.
- 74 J: I see.
- 75 T: Mm, hm. Maybe even, you know we may think that these people they will behave like the  
76 mature people but sometimes we find that they behave like any students, maybe the high  
77 school students sometime.
- 78 J: Why do you think that's so – is it natural that folks would behave like other people or what  
79 makes it so?
- 80 T: Maybe it is natural because where people maybe are gathered together they think like that  
81 maybe. It is so maybe, I think.
- 82 J: I see.
- 83 T: Mm, hm.

- 84 J: Would you say that your experience living at the seminary was a good experience overall?
- 85 T: Yes, I think it was a good experience because I have found that when I get maybe after 5  
86 years when I finish my studies there, I am going to meet such a people and then it will be  
87 my responsibility to tell them how maybe Christ likes his people to live.
- 88 J: I see, [*laugh*] so the other students prepared you for the people you would meet in the  
89 parish.
- 90 T: Yes, definitely. I found that that experience I get there maybe I will use them when I get to  
91 the parish.
- 92 J: I see.
- 93 T: Mm, hm.
- 94 J: Alright. I'd like to ask about worship at the seminary. When you attended worship services  
95 at the seminary, the chapel services, did you find them spiritual and meaningful for your  
96 spiritual development?
- 97 T: You know, when we attended the service, we found them spiritually, really. It is why it  
98 surprised me because you find some things which are differ from what we have done in  
99 the service of the church when we are not at the service. Maybe we think that now here  
100 we are at the school, we are students but when we came to the service, we changed our  
101 behaviour, then we behave like the people who are there studying for the theological  
102 studies.
- 103 J: I see, so the chapel behaviour was always spiritual and reflective and respectful.
- 104 T: Yes, really the services of the chapel were respectful and maybe they were spiritual and  
105 really I find a good service there at the chapel, really.
- 106 J: OK, and when you were there were there chapel services two times each day?
- 107 T: Yes, it was two times a day.
- 108 J: OK.
- 109 T: Mm, hm, it was two times a day, Ntate Jeff.
- 110 J: Alright.
- 111 T: Unless on Sunday, Sunday we don't go to the chapel, we go to the service of the Morija  
112 church. On Saturday, we attend only the service at the afternoon, in the morning we  
113 didn't.
- 114 J: I see.
- 115 T: Yeah.
- 116 J: OK. While you were staying at the seminary were you encouraged to participate in the life  
117 of the community of Morija the village?
- 118 T: Yes, we were encouraged to participate in the life of the Morija. We do this maybe because  
119 of the subject we call the Christian education. That subject, it makes us to, live together  
120 with the people, interview and being part of their lives, maybe. Mm, hm.
- 121 J: I see. And how about leaving campus, were you able to leave campus when you wanted to?  
122 To travel to other villages or into Morija?
- 123 T: Yes, we may visit other villages but we may told the head prefect that "Today I will leave  
124 the place then I just want to visit some villages there." Then we agree, then we go.
- 125 J: I see.
- 126 T: Yes.

- 127 J: Now you just mentioned the prefects, did you find the system of prefects to be helpful at the  
128 seminary?
- 129 T: Yes, I found that helpful, really, Ntate. Because if we don't have someone who is in charge,  
130 everybody maybe will do the things because another thing that I have seen when I was  
131 there, because of those prefects, maybe the prefects who were the prefects when I was  
132 there, maybe he was so strict to the extent that the things that I have seen when I arrived  
133 there. Some of them they were trying to be normalized even.
- 134 J: I see. So they were strict.
- 135 T: Yes, they were so strict, really – about that bad behaviour that the students have done, yes.  
136 Because sometimes when – he also organized some meeting of all the students maybe  
137 once a month. Then we meet together, then we pass what we think about the school, then  
138 we recorded all these things. Maybe he is going to discuss them with the director  
139 sometime, what the students maybe needed and all these things with him maybe that are  
140 happening at the school, really.
- 141 J: I see, so some things had happened before you arrived...
- 142 T: Yes.
- 143 J: ...that had made the prefects feel that they needed to be more strict.
- 144 T: Yes, Ntate.
- 145 J: I see. What kinds of things were they?
- 146 T: They were things like the students maybe going when we like, not attending the classes,  
147 maybe some drinking the beer, some maybe smoking the dhagha, you know these things  
148 were there when mohlomong we were there. But those things he tried to normalize that  
149 and behave that you are here as a leader of the Christian, when you pass this school, you  
150 must behave like a minister or an evangelist.
- 151 J: I see, and so you think the prefects were helpful...?
- 152 T: Yes, they were so helpful, really.
- 153 J: OK, good.
- 154 T: Yes, because maybe it is helpful even to the director maybe and to the teachers because we  
155 are not living with the teachers, so when we have these problems, we want someone who  
156 will aware you that what you have done is not good. Behave like a person.
- 157 J: I see.
- 158 T: ...not like the animals or something.
- 159 J: Hm. Well, thank you. You have mentioned the director and the teachers,...
- 160 T: Yes.
- 161 J: ...I'd like to ask about them a little bit. While you were at the seminary, did you find that  
162 the lecturers were concerned about you and about your well-being?
- 163 T: Yes, you know the lecturers maybe were concerned about us because even once a month we  
164 may gather together with one lecturer maybe guiding us and told us some things there at  
165 the seminary.
- 166 J: What kinds of things would you gather for once a month?
- 167 T: Maybe the theological, they were talking about maybe a difficult behaviour and so forth.  
168 And how to do about the life of the people that we are going to live with them. Maybe we  
169 have some old ministers who came from the parishes then who come to us and told us how  
170 is the life outside this school.

- 171 J: I see.
- 172 T: Mm, hm.
- 173 J: And how about the director, did he seem concerned for your well-being also?
- 174 T: Yes, we – yes, the director, though not really - when we were there, he may only meet us in  
175 the classes. He doesn't meet us together with the students maybe and talk to us. He may  
176 send other teachers to come and send us but now, stay far maybe away with us.
- 177 J: I see.
- 178 T: At least I think so.
- 179 J: Why do you think that was so?
- 180 T: Really, I don't know now what was about this, maybe he want to keep his dignity about  
181 school, maybe. I think so, Ntate Jeff.
- 182 J: His dignity.
- 183 T: Yes. [*laugh*] He don't want to be near the students maybe. He just want to meet them in  
184 the classes or in the chapel but not when the students are gathered together talking all this  
185 and maybe he doesn't come from that things.
- 186 J: So, is it possible that you felt closer to the lecturers...
- 187 T: Yes, we did.
- 188 J: ...than you did to the director?
- 189 T: Yes, we became closer to the lecturers as we –you know sometimes when we see oh, here is  
190 the director we may try to get another way not want to meet him because he - it was like  
191 that.
- 192 J: Oh, so even you would choose not, you and the other students, would choose not to meet  
193 him?
- 194 T: Yes, you know sometimes I think I wouldn't like to meet him maybe on the way I may take  
195 another path when I see I will meet the director.
- 196 J: So, Ntate Thabiso, why was that?
- 197 T: [*laughing*] I don't know, Ntate Jeff, maybe it was just we are respecting him so when not  
198 coming together but, you know, during my last years maybe it was become better than  
199 when I get there because I was able to talk to him even to go to his office maybe  
200 sometimes in circumstances I just tell him there and I want to talk to him about some  
201 matters maybe, mm, hm.
- 202 J: I see. So why do you think during your earlier years, that you had this feeling of distance or  
203 respect, as you say? Did something cause that?
- 204 T: No, it just came naturally the feeling that I want to respect this man, because he is the  
205 director of the big school you know and when I got there I think it's a higher school maybe  
206 because it was like the college and the university where we are training the baruti. Really  
207 it was something natural to me.
- 208 J: I see.
- 209 T: Mm, hm.
- 210 J: OK.
- 211 T: Yes, Ntate.
- 212 J: Well, I'd like to ask about the classes that you took while you were there.

- 213 T: Um, hm.
- 214 J: And I'd like to ask just in general, would you say that the lectures were well-prepared and  
215 well-presented in your classes?
- 216 T: Yes, really the lecture were well-prepared but sometime we may find that some of our  
217 lecturers may come unprepared because we may find him when we get there if he continue  
218 with the lecture, he just want to talk and maybe try to get some topics then we may discuss  
219 them, sometimes we find OK maybe our lecturer want to discuss these things with us  
220 because he was not ready to give what he has, mm, hm.
- 221 J: I see.
- 222 T: You know some, they are prepared, some are not maybe sometimes, mm, hm.
- 223 J: Did you have enough time to read and study while you were at the seminary?
- 224 T: Yes, Ntate. We get a lot of time really to read and to make the assignments really, mm, hm.
- 225 J: OK. And how about in the classroom, were you encouraged to ask questions and participate  
226 in discussions?
- 227 T: Yes, we were encouraged to participate in the discussion in the class, asking questions,  
228 maybe giving our opinion, all these things they have been there, mm, hm.
- 229 J: Alright. How was it for you studying in the English language – you took your courses  
230 mostly in English, didn't you?
- 231 T: Yes, yes, we take all courses in English.
- 232 J: And how was that for you?
- 233 T: Mm, hm. No, you know, Ntate Jeff, it was helping us a lot because for the first year we  
234 didn't have the teacher of English maybe when we get the second year, we find the teacher  
235 of English, really, it was so helpful really because everything we have done in the  
236 theological we've done it in English.
- 237 J: Have you been able to use English much since you've become a pastor? Have you needed  
238 to have the English language?
- 239 T: Yes, Ntate Jeff. Really, even when we are here in the parish, maybe even if the school  
240 should organized the short courses the English will be very helpful to us really. Because  
241 everything that we have read before we are going to preach in the church, we read the  
242 books which are written in English.
- 243 J: I see.
- 244 T: Mm.
- 245 J: Now as you think back on the classes that you took at the seminary, can you think of some  
246 that were very, very helpful now that you've become a pastor?
- 247 T: The subjects or the classes maybe which I found them helpful?
- 248 J: Yes.
- 249 T: You know, the classes like Pastoral Theology, Systematic Theology, and Liberation  
250 Theology really they were very helpful and the Old and the New Testament because  
251 during my ministry, I will use the Bible. Then it is very, very important to know how the  
252 Bible is, mm, hm.
- 253 J: And with regard to these courses that you mentioned, the ministry courses,...
- 254 T: Yes.
- 255 J: ...how were they helpful? In what ways have they helped you in your pastoral ministry?

- 256 T: Yes, you know, Ntate Jeff, now maybe the subject like Pastoral Theology when I visit the  
257 lithapelo in the villages when I'm going to see the sick people, even the healthy people  
258 then the Pastoral Theology helps me to approach the older people, even the smaller people  
259 and sharing with them the things about the Bible. You know, when we were in the office  
260 we may examine people maybe when they are planning to get married we have to counsel  
261 them before. Then we have just sitting there with them discussing how is the marriage or  
262 what is a marriage, where it came from. Then sometimes they will find that 'OK, the  
263 marriage is come from God' when we are reading the scripture and even to tell them about  
264 some verses which we may think about, we think them, it was like this when we are at the  
265 school but when we get there from the seminary, we will find that, you know, this text it  
266 does not mean what we are thinking before we go to the seminary. Yeah, I think the  
267 things like that they help us a lot really to understand how the Bible is but it is not an easy  
268 book really. Maybe we may think that it was a simple book and also the very difficult  
269 book really if you don't understand what was the meaning because I just found that so  
270 many scriptures here are maybe hidden some message maybe under it, mm, hm.
- 271 J: Thank you, Ntate. I'd like to ask did you participate in an intern year while you were a  
272 student?
- 273 T: Oh, intern?
- 274 J: Internship where you go to another parish for one year and stay?
- 275 T: Yes, Ntate. I attended one parish where I was continued the studies maybe practical year.
- 276 J: I see. Tell me about that. How was that experience?
- 277 T: No, when you get there really, you may think that what you have get in the school maybe  
278 you want to pass it when you get in the parish but sometime you find that the moruti that  
279 you are under him he does not allow you to do that much you are thinking about when you  
280 get there. But the lucky thing that was happened about me when the holidays during  
281 December, the minister that I was under him he got the retirement then I was left there as a  
282 minister of this parish. You know, that people there they came to me as a minister of that  
283 parish really. It is another thing which makes me to work smoothly. No one maybe asked  
284 me don't go there, don't do that, don't do that, I was just doing things that I like to do  
285 helped by that consistory.
- 286 J: I see.
- 287 T: Mm, hm.
- 288 J: And so you said that was lucky. So you felt good that you were by yourself.
- 289 T: Yes, I was lucky because I was being able to touch all these things because before he left  
290 there, he doesn't show me how to fill the marriage books, even this infant baptism books,  
291 he doesn't show all these things. I was trying to look them when he left me there. Maybe  
292 the minister that came and help us during these services he just maybe helping me 'OK,  
293 you may fill this like this and like this' and then when I come, I just do the work only, mm,  
294 hm.
- 295 J: I see. And how were you prepared before your intern year? Did the seminary prepare you  
296 in some way for your internship?
- 297 T: I know we do the things in the seminary when we are going there really it was nothing that  
298 the seminary help us unless he just write the letter to the parishes that the student is  
299 coming to you we are expecting the student to do this and this but when we are there, it  
300 doesn't told us that you are going to do this and this when you are getting in the parishes.  
301 Just the letter he wrote to the consistory and the moruti there.
- 302 J: I see.

- 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  
306 prepared. I was just taking my bag when I go there. I found everything okay to make me  
307 easier, to do the work really, mm, hm. Because we found the stove, and the pot, the plate,  
308 everything we found there. Even the groceries we found there. Sometimes the  
309 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  
312 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  
314 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  
317 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  
319 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  
321 the courses that you took at seminary have helped you now that you're in the parish. And  
322 I want to find out from you, when you were taking courses in the seminary, did it seem  
323 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  
325 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.?  
327 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  
329 some just a small time really like the director, he was in only one parish from there he go  
330 to the school, from there he came to be director. He just being there for so many years.  
331 Sometime you may find that, you know, some of the things which are happening in the  
332 parishes now the minister he doesn't know what is happening really in the parish now  
333 because he was a long time ago being there. But sometimes we have some teachers who  
334 are came from the parishes. Then they told us about their work and everything in the  
335 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  
338 most of them maybe we need the one who are doing the work full-time maybe some in the  
339 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  
344 think we have a few lecturers who are staying there in the seminary because when we have  
345 the problems sometimes with our studies there, we just want to ask them 'OK, my teacher,  
346 help me on this and this' but if there is no lecturers in the campus, we may have  
347 difficulties really.

- 348 J: I see. You went to them for help with your studies.
- 349 T: Mm, hm.
- 350 J: Could you also go to them if you had personal problems?
- 351 T: Yes, we may go to them when we have personal problems, you know, it was during my  
352 second or my third year I may have the problem of my tutor there who was teaching the  
353 French there, you know really that language it was not the easy one. You know,  
354 sometimes I was just lost to go there. So one of my tutors, she was there and studying the  
355 French. You know, she took that very serious to the extent that she told the director about  
356 what was happening in French class. Then the director called me to come and asked me  
357 about these things and another thing which may happened there one of our lecturers she  
358 suspected that I was copying from the book when we are writing the exam. And the  
359 director said that it is better to me to go and really, Ntate Jeff, I wasn't copying. You  
360 know, that lecturer she just suspect that I was doing that. I just try to talk to her that I was  
361 not copying, really I know what I have done, you may give me another test, then I will do  
362 it.' You know, it was handled terribly really. I may make the decision that no, if we are  
363 treated like this, when I was not copying, then my lecturer insists that I was copying, it is  
364 better to me to leave but one of my prefects come to me and talk to me and I go to one of  
365 our lecturers and I told him about these problems. They talked to me and advised me to  
366 meet the director and the tutor, ask for what I could say, "I just sorry about what has  
367 happened." But really I know I was not doing that but I go there then I decided just to stay  
368 there. It was one of the things which was handled very badly when I was there.
- 369 J: I see.
- 370 T: Mm, hm.
- 371 J: So at that time it sounds like it was helpful to have a prefect and another tutor who could  
372 help to intercede.
- 373 T: Yes, yes, Ntate.
- 374 J: OK. So even though there was some conflict,...
- 375 T: Mm, hm.
- 376 J: ...the seminary was able finally to help you resolve it.
- 377 T: Mm, hm.
- 378 J: OK.
- 379 T: Yes, Ntate Jeff.
- 380 J: Now if you ever had pastoral needs, you wanted to talk to somebody as your pastor, and you  
381 wanted them to keep it confidential, was there somebody you could go to at the seminary?
- 382 T: Yes, you may go to them really giving them some confidential things that are happening on  
383 us. Yes, Ntate Jeff.
- 384 J: OK.
- 385 T: Mm, hm.
- 386 J: Now how about expatriate lecturers? Did you – you had some lecturers from other  
387 countries besides Lesotho.
- 388 T: Yes, we had them. Yes, Ntate.
- 389 J: Did they seem to understand life in the L.E.C.?
- 390 T: Yes, I think some of them were there in the L.E.C. more than ten, twenty, more than five  
391 years. They did understand the life, but some of them they didn't really understand the life

- 392 of the L.E.C. really sometimes they come to the students and ask us about the life of the  
393 Basotho, our culture and customs and so forth really, mm, hm. These were the things that  
394 they were asking about.
- 395 J: How did you feel when they came to you to ask those questions?
- 396 T: No, I just feel that they want to know how we live, maybe that it will help him to help us  
397 really during our studies. To give us the studies nearer to how we live as Basotho people  
398 really.
- 399 J: I see.
- 400 T: Yeah.
- 401 J: Now that you look back at your seminary education, are there certain courses or subjects  
402 that you wish you had had more of?
- 403 T: Pardon?
- 404 J: Are there some classes that you wish the seminary would have given you more...?
- 405 T: Yes, Ntate, we wish that, Ntate Jeff, when we are here at the parish, we want the church  
406 prepared some subjects for some months we will spend at the Morija Theological  
407 Seminary with my tutors there they may be correcting on my knowledge really about these  
408 theological things.
- 409 J: So even today is there one subject or some subjects that you would like to have classes  
410 about?
- 411 T: Yes, Ntate Jeff.
- 412 J: What would you like?
- 413 T: Really I just want to continue about the New Testament really, even the old one really  
414 because there are some things that need us to talk about it together with our tutors. That's  
415 why sometimes we may meet some baruti and then ask them 'Ntate Moruti, I have a  
416 problem when I was trying to use this passage so how can you advise me about all of these  
417 things really?' If we were given that chance maybe at the seminary, even when we are  
418 here, we may have that chance to go from the seminary it will be helpful to us and even  
419 about these pastoral theology and the counselling. Yes, Ntate Jeff.
- 420 J: OK. Well, I want to move on and I want to ask some questions about Christianity in  
421 culture.
- 422 T: Mm.
- 423 J: So I want to ask you are there people in your community and in your parish who practice  
424 Basotho cultural traditions?
- 425 T: Mm, hm. Yes, we have those kinds of Christians really who are practicing the Basotho  
426 cultural things. Maybe mixing them with the Christianity.
- 427 J: I see. And when I say Basotho cultural traditions, I'm thinking of some very specific things  
428 that are sometimes controversial. Because, of course, all Basotho participate in Basotho  
429 culture.
- 430 T: Yes! Yes, Ntate Jeff.
- 431 J: *[laugh]* But I'm thinking about things like bohali...
- 432 T: Yes.
- 433 J: Sethepu.
- 434 T: Yes.

- 435 J: Lebollo.
- 436 T: Mm, hm.
- 437 J: Balimo.
- 438 T: Mm.
- 439 J: Boloji. These kinds of things. Are there people in your community and your parish who  
440 practice these kinds of things?
- 441 T: Yes, some of them haholo these things of the balimo they are really practicing them even  
442 this one of lebollo. That one of the sethepu really are not that much. You know, this  
443 boloi, yes, we may not confirm that these people are practicing this boloi. But we may  
444 think that sometimes these things are still on us as Basotho really.
- 445 J: And what does that me for you in the life of the church? Are you comfortable with all of  
446 these traditions and do you feel like Christianity speaks well to them? How do you live  
447 with that?
- 448 T: You know, these things maybe they will not make a pastor feel comfortable. When we are  
449 reading the scripture we think about the Christianity. Then we see the Christian do these  
450 things like balimo. You know these people need to understand that it is only God who  
451 gives them the life. Then the balimo they are under the mercy of God then we cannot ask  
452 the mercy from the people who are expecting Christ to come and raising them from the  
453 dead. Then we are going, putting our trust to them, you know, the things like this maybe  
454 bring difficulties to us. I don't know whether it was after we received the theological texts  
455 from Morija. Then we may see the things differ from those who are not really dipping in  
456 the scripture.
- 457 J: I see.
- 458 T: Mm.
- 459 J: So do you think that the seminary provided you with enough information and education to  
460 talk about these things of culture?
- 461 T: I think that the seminary has given us just the few really. We need more from the seminary  
462 concerning these things of the balimo and the lebollo and so forth really. Because some of  
463 the Basotho now, you know, they do say the lebollo it was there in the Bible. Then when  
464 we are together with them talking about those lebollo, we may see that the lebollo that we  
465 have in the Bible it is different from that one we have attended there at the mountains  
466 really. So there is a lot that the seminary must do to the ministers really and the  
467 evangelists about these Basotho things really.
- 468 J: What could the seminary do?
- 469 T: Like now you are making so many researches really about the Basotho, then when you sit  
470 down we will see how Christianity means and what the Basotho mean when doing things.  
471 So when we are going together we are sitting together with you, you may help us because  
472 you know a lot about the theological things really.
- 473 J: OK, so if the seminary could have lecturers...
- 474 T: Yes.
- 475 J: ...who study Basotho culture...
- 476 T: Yes.
- 477 J: ...and theology to help pastors talk about those things together.
- 478 T: Together, yes, Ntate.
- 479 J: I see.

- 480 T: Mm, hm.
- 481 J: Did that happen some while you were in the seminary?
- 482 T: No, not much really.
- 483 J: I see.
- 484 T: It was not happen much really.
- 485 J: So, you're aware that there are some cultural things that are discussed in the L.E.C.  
486 constitution.
- 487 T: Mm, hm.
- 488 J: Did the seminary help you to understand why the constitution is written in such a way?
- 489 T: No, you know, when we came from that one we found in our constitution really doesn't  
490 help really, Ntate Jeff, because they used Ntate Thebe maybe, who was the executive  
491 secretary at that time, to help us about the constitution but it's very, very little, really,  
492 Ntate Jeff. So we may not correspond that constitution with the Bible, how do they  
493 correspond really.
- 494 J: I see.
- 495 T: Mm, hm.
- 496 J: So, when lecturers were giving their lectures,...
- 497 T: Mm, hm.
- 498 J: ...did they seem to acknowledge that they understood that Basotho are participating in  
499 many cultural traditions?
- 500 T: Yes, I think some lecturers do understand that the Basotho are participating with these  
501 things of the Basotho customs really.
- 502 J: Is it possible to be a good Mosotho and a good Christian at the same time?
- 503 T: Maybe yes, Ntate Jeff, if we make the difference between the things which are not putting  
504 us away from the mercy of God really. It is good to live as a Mosotho and the Christian  
505 also. You know, the things like the balimo, I don't know whether from the other cultural,  
506 like African cultural and the European culture, do they affect the Christianity? So for us,  
507 maybe to be a Mosotho and to be a Christian also, it is good really. But not mixing the  
508 Christianity with the things which are not good for a godly life - because the things like  
509 balimo I don't understand what good things do they bring to me? But if I know I am a  
510 Christian, then I know sometimes I will leave this world, I will be under the mercy of  
511 Christ. So I am not going to the mercy of my balimo.
- 512 J: Is it possible to be a Mosotho participating in culture if you don't participate in mekete ea  
513 balimo and, you know, thapelo ea balimo, etc.?
- 514 T: Yes, Ntate Jeff. It will be easy to be a Mosotho and not participate in the balimo and the  
515 lebollo and so forth really which are not necessary for us really.
- 516 J: OK. Have you experienced any challenges or difficulties since you've been a pastor that  
517 have to do with these issues of balimo and lebollo?
- 518 T: You know, we may have that challenges really because, you know, now we have tšebeletso,  
519 the service that we are using during the funeral, now we have another one that I was still  
520 thinking about it when we are going to what we call the khummoeo ea lejoe, the opening  
521 of the stones. We have such things. I was just thinking, if we are Christian, then we are  
522 Basotho, we are going to prayer to opening the stones. What does it mean to us as a  
523 Christian really? The things like that they also bring some challenge to us, Ntate Jeff.  
524 You know, it was last year, I think it was last month really, we have some of our

- 525 Christians saying that they are making some mokete where he was remembering her dead  
526 husband, I think about that one. So when we make a mokete, you remember the person  
527 that was passing away. What was happening here? He was thinking about the dead – is  
528 there anything that person will bring to us here in the life of the Christians? It is a big  
529 challenge. You know the things like that, Ntate Jeff, definitely are giving us a very big  
530 challenges really, mm, hm.
- 531 J: So when those things happen, do your people invite you to attend them?
- 532 T: You know, the problem is there because they will invite you ‘eh, the moruti, we ask you to  
533 give a prayer when we are making this mokete,’ you know, we were going to pray the  
534 Lord to bless that ritual that she or he is making there. You know, that one gives a person  
535 a headache really about what the scripture we will preach there during that service. You  
536 know, the things like that really, Ntate Jeff, gave us a challenge. You know some of the  
537 ministers today say that, “No, I am not attending that one. I may send one of the helpers to  
538 go there. I don’t want to see myself being there at a mokete,” because these people will all  
539 invite moruti to the balimo mekete then.
- 540 J: Mm. So the seminary could have courses or seminars to help us understand how to deal  
541 with these things theologically, you would appreciate it.
- 542 T: Yes, Ntate. With me, I will appreciate it a lot really.
- 543 J: OK.
- 544 T: Mm, hm.
- 545 J: Alright. So, Ntate Thabiso, I have a few more questions. I want to ask you about poverty.
- 546 T: Uh, huh.
- 547 J: Do the people in the parishes you have served experience poverty?
- 548 T: Yes, really, they experience the poverty, Ntate. We have some parishioners really who are  
549 suffering a lot about this poverty, Ntate.
- 550 J: What ways did the seminary help prepare you to deal with this poverty that you find in the  
551 church?
- 552 T: I don’t know whether the seminary will help really, to bring the people together to  
553 understand if they have something, as the scripture says, we may see that my neighbour  
554 isn’t affected by the poverty when they have something. Maybe that self - giving, it may  
555 help a lot really if the seminary will also taking part and bring some things to the baruti  
556 really.
- 557 J: Now you said ‘will’ – in the future...
- 558 J: OK, this is the continuation of the interview with Ntate Thabiso. You said the seminary  
559 ‘will’ in the future. Alright, when you attended seminary, do you believe that it helped to  
560 prepare you to deal with poverty?
- 561 T: It was not helpful really when I was there at the seminary but if now those who are at the  
562 seminary are helpful, it is okay. Even now at the parish we may attend there and help, it  
563 will be helpful for the church.
- 564 J: So it seems you think the seminary should help pastors to understand and deal with issues of  
565 poverty.
- 566 T: Yes, Ntate. It may do that really.
- 567 J: Are there any specific things that you’d like to see the seminary teaching or helping with,  
568 with regard to poverty?

- 569 T: Yes, the things that the seminary may do concerning this poverty it will be helpful for the  
570 pastor.
- 571 J: Yeah.
- 572 T: I don't know whether the seminary will bring community together or will help the baruti to  
573 bring the Christians together and making the project and so forth really to fight against this  
574 poverty. I don't know whether the seminary will help there. You know, we also have this  
575 thing called HIV/AIDS who left many children without their parents really. And, you  
576 know, there were no parents and they doesn't do the things for themselves. They need  
577 help from other people, even from the church. So, you know, we sometimes have  
578 workshop with you about this thing called AIDS and that workshop helped us a lot  
579 because now we are helping the support groups through the things that we have got from  
580 you and then they are now living together without discrimination.
- 581 J: Good. When you were at seminary, during your student years, did you have courses about  
582 HIV and AIDS?
- 583 T: Just a little really.
- 584 J: Just a little. Do you think it would have been good to have had more...
- 585 T: Yes.
- 586 J: ...while you were there.
- 587 T: It would have been good to have more about this HIV really.
- 588 J: So you said that it was in the late 90s that you were at the seminary. Did Basotho talk about  
589 HIV and AIDS at that time?
- 590 T: No, it was not talked about very much because when we were talking about AIDS, really  
591 some took it as an insult, really, during that time.
- 592 J: And so the students at the seminary, how were they about HIV and AIDS? Did they discuss  
593 it? Did you all discuss it?
- 594 T: No, just a little, really, we may talk about it just a little as I have said we were giving a little  
595 by our lecturers about HIV. Even we as students we were not talking much about it.
- 596 J: OK.
- 597 T: Yes, Ntate.
- 598 J: Thank you, Ntate.
- 599 T: Yes, Ntate.
- 600 J: Well, two more things I want to ask about and then we'll be finished I think.
- 601 T: Yes, Ntate.
- 602 J: One is: what would you say are the greatest challenges facing the L.E.C. today? What are  
603 the things that when the seminary trains its pastors it should know are the big challenges  
604 for the L.E.C.?
- 605 T: The big challenges that we are facing now as the L.E.C., Ntate Jeff, is one of the poverty.  
606 You know, if you have the Christians who are hungry, how can they help the church to  
607 grow? They don't. One of the things is this one of the HIV. If the Christians are killed  
608 by this disease like that; if we have the ministers, they will come to the parish and teaching  
609 whom? – because the people will be dead if the church doesn't do anything about this  
610 situation. Another thing that we have seen really, Ntate, is the conflicts within the church.  
611 I don't know whether it is because of the poverty which makes us to be like this because  
612 when we have to work together, helping the people, we just fighting each other really,  
613 especially during the time of the election. You will find that the baruti are not touchable

614 during that time because they are going up and down not doing their work focusing to help  
615 that one who will be their leader. I don't know whether this is a reason, Ntate, or is it  
616 because the person who was elected as a president or executive secretary are seen as  
617 important persons, are better than others because they are on top really. I don't know  
618 really, Ntate, what causes all these things. Even our constitution, Ntate Jeff, is a problem.  
619 I think the students who are at the seminary must be helped a lot about our constitution  
620 including the Bible because we may think that our constitution it was made within the  
621 Bible, it was guided by the Bible. If we do not understand that our guidance is the Bible,  
622 the constitution is from the Bible, there is nothing that we can help the people of God to  
623 understand how God is expecting us to live in this country.

624 J: Mm, hm.

625 T: Another problem that the church is facing is how the government may be running in this  
626 country. When I am reading in the Bible, I found that the prophets and some leaders of the  
627 church are advising the government on how the leaders of the people live. They rebuke  
628 them. They give the advice to them but now if you see how we live here in Lesotho, we  
629 have found that the politicians are in front, the church at back. When the things are  
630 happening to the people of God, we are just keeping quiet, there's nothing that we say. I  
631 don't mean we should be the politicians or make confrontation with the politics, I just  
632 want to see the church helping politicians, advising them to help the people because they  
633 are given responsibility. The money of this country is controlled by them. Then if they  
634 use everything for themselves only, not thinking about these poor people who are living  
635 with them. You know, to me, gifts that the church lost is a responsibility. Then the  
636 politicians took over, and do what they like about the people of God.

637 J: Well, Ntate, as you think about ministry,...

638 T: Yes.

639 J: ...what does it mean to have ministers? Why do we have ordained ministry in the Lesotho  
640 Evangelical Church?

641 T: You know, we have ordained ministers to help the people about sacraments. You know,  
642 sometimes the people, when we talk about the baptism, they want their children to be  
643 baptized. They say, our Lord Jesus Christ was going to the river and being baptized there  
644 taking a confirmation that we should live the life that God needed. So when we are  
645 bringing our infants to be baptized by the ordained ministers, we may think that the mercy  
646 of God will be with her or him for the whole of his or her life really. So any person does  
647 not do that, it is only the ordained one who are doing that. Even to give them the strength  
648 as Christ ordered his followers to have the Lord's Supper. It is only the ordained one who  
649 will do that one, because it is not done by everybody. I think that's why we need the  
650 ordained minister in the church. Even the marriage, as you know, when you are not  
651 ordained, you don't get a chance to solemnize peoples' marriages.

652 J: OK. Ntate Thabiso, thank you very much. I just want to ask as we finish: is there anything  
653 else that you'd like to talk about with regard to seminary education, your experience, or  
654 your understanding of theological education?

655 T: OK, Ntate Jeff, I will do that, Ntate Jeff. I don't know, Ntate Jeff, whether the L.E.C.  
656 maybe together with the seminary maybe be connected with other institutions like the  
657 National University of Lesotho and some other universities really. Because to me, I found  
658 that the Morija Theological Seminary is stand-alone, really. I don't know whether I'm  
659 right or I'm wrong. You are there maybe as a lecturer now. But now I'd like to see it to  
660 be connected with other universities and other seminary to be easy to our students to  
661 continue their study, complete the diploma, he may go to the university. And I want to see  
662 one of the days Morija Theological Seminary having the degree. I don't know whether it  
663 would be an easy thing to happen. Maybe the church and management will sit down and

- 664 think about the standards of the students who are going to do that degree maybe. It was  
665 the things that I am thinking about it when I am here in the parish really.
- 666 J: OK. Anything else?
- 667 T: No, I think that's all. If I have something, we will meet and talk through the year, Ntate.
- 668 J: OK, I appreciate that. Well, Ntate Thabiso, this is the end of our interview. Thank you very  
669 much. As I said before, I will try and get this typed and bring it to you so can review it  
670 and I really appreciate your time together. I'm going to turn the recorder off now.
- 671 T: OK, Ntate Jeff.

- 1 J: I'm here with Ntate Teboho who has agreed to do an interview about theological education  
2 in the Lesotho Evangelical Church. Ntate Teboho, hello and thank you for agreeing to be  
3 a part of this interview.
- 4 T: Yes, Ntate.
- 5 J: As I've shared with you with the consent form, this is an interview for my PhD research at  
6 the University of KwaZulu-Natal. I'm looking at theological education in the Lesotho  
7 Evangelical Church and I've asked you if you'd be willing to interview with me because  
8 you're a pastor in the Lesotho Evangelical Church and I know you attended Morija  
9 Theological Seminary. During the course of this interview, I'm going to be asking you  
10 questions about the church, ministry, and theological education. If at any time you don't  
11 want to answer a question or you would like me to turn off the digital recording device that  
12 we're using, just say so and we will do so at that time. Is that alright, Ntate Teboho?
- 13 T: It is, Ntate.
- 14 J: Alright. Also I want to remind you that I've been interviewing colleagues of yours, and  
15 students of the seminary, and staff members of the seminary, and that I'm asking that each  
16 person gives me a name that is not his or her actual name and you have done the same.  
17 Please know that I will never let anybody know who Ntate Teboho is. I will never connect  
18 your actual name with Ntate Teboho. If I ever want to do that, I will write to you and ask  
19 for your written permission. If you do not give it to me, I will never put your name and  
20 Ntate Teboho's name together. Is that OK?
- 21 T: It is OK.
- 22 J: Also, please know that I'm asking you to do this and it's voluntary – that you are under no  
23 obligation to continue talking to me if you don't want to. Do you still want to continue?
- 24 T: I do, Ntate.
- 25 J: Is it OK if I record our conversation?
- 26 T: It is OK.
- 27 J: And please remember that I'm not offering you any money or any gifts or anything but this  
28 will be used maybe in academic papers, lectures, portions of the transcript of this interview  
29 might also be used in a book that becomes published. Do you understand?
- 30 T: Yes, Ntate.
- 31 J: Alright. So, Ntate Teboho, can we begin?
- 32 T: Yes, let us begin.
- 33 J: Alright. As I've said, I'm interviewing you about theological education in the L.E.C., and  
34 so I want to determine a couple of things. I said earlier that you're a graduate of Morija  
35 Theological Seminary, is that correct?
- 36 T: It is.
- 37 J: Alright. I'm going to ask you to please tell me the five year period that best describes or  
38 best includes the year you graduated from Morija Theological Seminary. Did you  
39 graduate between 1985 and 1990, or 1990 and 1995, 1995 and 2000, or 2000 and 2005?
- 40 T: 1995 to 2000.
- 41 J: Now I'd like to ask you some questions that really have arisen from the questionnaires that  
42 pastors filled out and I believe you were a part of that research. When you arrived at the  
43 seminary, was seminary life what you had expected it to be before you arrived?
- 44 T: No, it was not.

- 45 J: Why not? Why do you say that?
- 46 T: When I left home for the seminary, I expected that I was going to a very holy place  
47 because naturally we take pastors to be holy people and then if seminary is where they're  
48 made, then seminary must be a holy place. Then I expected that I was going to a holy  
49 place. It was not a holy place.
- 50 J: What do you mean it wasn't a holy place? What were the signs that it wasn't holy?
- 51 T: Yeah, there – it wasn't a holy place. It was even worse than home where I was coming  
52 from because, maybe because the community's too small but there's this kind of – this  
53 idea that every student's identity is something like – it's tied up with how you appear  
54 before the authorities. So that creates a lot of conflict between students. There will be a  
55 lot of gossip, a lot of hatred, a lot of different things that one wouldn't expect. And  
56 another thing is this of inhumane treatment that you find. It is true that we have to say  
57 when we have to leave the seminary campus to go anywhere but sometimes to go and ask  
58 another student to go shopping, ask for permission to go shopping, nobody does that in the  
59 free world, in the outside world. So these are some examples of things that you feel like -  
60 no, this is – when I say that it looked unholy, the reason is there is just too much suspicion  
61 about the people who are being prepared in order to become above suspicions but there are  
62 just too much suspicion about them. "Don't go this way, don't go that way." So it is, in  
63 short, it's not a free world, a free world, I think, it's not holy.
- 64 J: I want to go back to a couple of things that you said. One was that your identity had  
65 something to do with how you appear before the authorities.
- 66 T: Yes.
- 67 J: Which authorities are these?
- 68 T: Basically that is the director of the seminary. The director of the seminary, after the  
69 director of the seminary is the prefect council. If you appear bad before the prefect  
70 council, then you know you appear bad before the director. And if you appear bad before  
71 the director, then you know you also appear bad before the prefect council. And so life  
72 will be miserable.
- 73 J: And how do you learn this? Is this something that you assume or do people tell you that  
74 this is the way it is?
- 75 T: No, it's not what people tell me it is. I know – I lived it so I know it.
- 76 J: Yeah, but I'm thinking about your very first day. On your very first day were you aware  
77 that this was the case or was it something that you learned over time?
- 78 T: No, other students who have been there before will tell you.
- 79 J: I see.
- 80 T: And they will even tell you – one even told me that, "Don't talk too much about your  
81 background at home. Don't tell the director a lot about your, your, your – and don't be too  
82 active lest he suspects what you are doing here and then go and investigate about you at  
83 home." Because he does that, I was told that he does that, he can go home to your home  
84 place and investigate about you and then not tell you but treat you according to the  
85 information he has received from your home.
- 86 J: I see. So the director really develops a reputation that the other students give to you.
- 87 T: Yes.
- 88 J: And so you heard that - from this other student that - he could go to your home and do this,  
89 did you believe that and today do you believe it now that you've graduated and become a  
90 pastor? Is this such a thing that could happen?

- 91 T: Yes, I do. Yes, I do believe it happens because... No, I don't believe it happens, I know it  
92 happens.
- 93 J: You know it happens.
- 94 T: I know it happens because you find - he has many contacts around, throughout the country,  
95 around the church, so much that, just for an example - we were not supposed to be  
96 preaching or lead service or liturgy or participating in church worship or leading the  
97 church worship in any way in the first three years of our study. Maybe in the fifth year,  
98 when you have done practical work in the parish in the fourth year, then you might be  
99 allowed but you must make a report of, give a report of what you did. But in the second  
100 year or third year, if you do something- let's say you are at your home church and they ask  
101 you to lead maybe hymns or to read and sometimes there will be nobody to do that, you  
102 were the only person, and you do that - I have examples of people who had to answer for  
103 why they acted that way.
- 104 J: OK, so the director does hear things.
- 105 T: Yeah, he does hear things.
- 106 J: And he maintains contacts so that he can hear things.
- 107 T: Yes, that's true.
- 108 J: Well, one might ask, and I'm going to ask what's wrong with that if you've been given a  
109 rule and the person who's given you the rule wants to make sure you're following it,  
110 because it sounds to me like you're saying 'that made us feel very unfree.'
- 111 T: Yes.
- 112 J: So I'm asking, well, if you knew that that was the rule, shouldn't you refrain from leading  
113 services or do you think maybe it's a bad rule or something?
- 114 T: Yeah, the incident around the rule may just be maybe an example.
- 115 J: I see, that's only one example of...
- 116 T: Yes, that is just one example. He will know - the problem with this is that he is not going  
117 to tell you everything that he learned about you but he is going to use that information  
118 against you.
- 119 J: Could he ever use it for you, on your behalf to help you?
- 120 T: I have not seen the case where that happened.
- 121 J: OK. Alright. Well, I'd like to go back to two things that you said. You mentioned the  
122 free world and the outside world.
- 123 T: Yes, Ntate.
- 124 J: That made me think that there at the seminary is a world that is not free and is not outside.  
125 Can you tell me a little more about what do you mean by those?
- 126 T: Yes, the seminary is not an outside world. It's an inside world. Once you get into the  
127 seminary, you go into, you go *into* the seminary and that is, it's a closed body. You are  
128 there - your every movement you make is regulated. You want to go shopping in Morija,  
129 you must ask permission from the prefect. That means you cannot just do that. You want  
130 to go to check the water sources for the school in the mountains, you must ask for  
131 permission. You go anywhere outside campus and the campus is too small, so you have to  
132 ask for permission. You have a funeral at home, a wedding or anything, you have to ask  
133 for permission. That means it's closed and you don't attend anything. You can't go, you  
134 cannot go from Morija to Maseru to attend anything that - even if it's an ordination, even  
135 if it's a church ordination, or a church service, you cannot just do that. You don't take for  
136 granted that it is a church thing that you have to go. In that sense, I understand the

- 137 seminary to be closed to itself. You are inside, you only work inside. You only live there.  
 138 And it's not a free world because of what I have already said, that you have to – your each  
 139 and every movement of yours is regulated and at some points even your speech may be  
 140 regulated because sometimes you find that the director knows something that you have  
 141 said and it's taken to be the wrong thing or it's like you've said a wrong thing. For an  
 142 example, it is not fair that other students can become chiefs. It is very unfair that we came  
 143 here as students and we elect some to lead us and they become our sort of teachers or  
 144 parents or something. They tell us what to do and what not to do so, and that can be taken  
 145 to be a very serious offence against the administration of the school. So, then it's not a  
 146 free world there.
- 147 J: So, I think you've helped me to understand what you mean by 'inside' and 'outside' and  
 148 'free' and 'not free.' My next question is, and, I think comes because I'm an American, as  
 149 you know, and this is not my culture, though I've lived in it for three years now, and that is  
 150 would you say that Morija Theological Seminary, in the way that it's inside or not free, is  
 151 like some other institutions in the Sesotho culture or is it different? What I mean is is it  
 152 this way because this is how Basotho do institutions?
- 153 T: I wouldn't say so, I wouldn't say so, I would say, to some extent, it may be because it is  
 154 more about authority, about power. It is more about power and respect of the authorities  
 155 and not asking them questions, not questioning anything they tell you. In that sense then I  
 156 would say this is how Basotho run institutions. But it is not like every because it's –  
 157 Morija, I want to understand it as a tertiary institution – and it's not run like other tertiary  
 158 institutions inasmuch – and even other seminaries, as in other seminaries in the same  
 159 country are not having – students there are not experiencing the same things students  
 160 experience in Morija. Students in Morija know that even the way to dress, the way to  
 161 dress which it's true, which it's true that people must dress well, but students know that  
 162 they are not free to dress the way they think they should dress so here the problem, I think  
 163 is people, even though they may like, even though they may appear dressing well, but they  
 164 are appearing, they are dressing well because somebody told them to do so, not because  
 165 they understand or they have a reason of dressing that way.
- 166 J: How do you think this has developed at Morija and it hasn't developed at other tertiary  
 167 institutions as you mentioned, or even other seminaries?
- 168 T: Morija is, I would say, the whole thing depends on, the whole thing depends on maybe the  
 169 type of teachers, the type of leadership that is in this school because if the type of  
 170 leadership is one that understands that to be a pastor you need to appear with your clerical  
 171 collar every morning, then if that leadership, I'm just speaking in example with the clerical  
 172 collar, but I mean if the leadership uses a lot of power, then all the students have to just  
 173 follow that which the leadership thinks. It's developed through power. It's developed  
 174 through power. I'm not sure if I've answered the question well.
- 175 J: Yeah, well I think I understand what you're trying to say. Where does that power come  
 176 from? Is it possible to say?
- 177 T: Partly from the culture itself that says when you are in authority everybody must,  
 178 everybody must obey you. But also from the actions of the leadership itself. Because the  
 179 school was, at some point, notorious of expulsion, student expulsion. I have examples of  
 180 people who were accused or alleged of adultery and they were made, they were called,  
 181 what the director does is to call you alone and whatever he says in there I don't know  
 182 because I've never gone through that but what I know is when the person goes in there,  
 183 even if the person was saying, "No, I've not done this." But when the person comes back,  
 184 they are going to write a letter. In this letter they will be claiming to have done the thing  
 185 and to say it in details and then saying, "I have made a mistake and I deserve punishment  
 186 but I am sorry."

- 187 J: OK, earlier you said 'leadership, leadership, leadership' and then you told a story that  
188 included the director.
- 189 T: Yes.
- 190 J: When you were saying 'leadership', who did you mean?
- 191 T: I think basically I mean the director.
- 192 J: OK.
- 193 T: I don't mean – because the staff, the faculty will come, during our time the faculty would  
194 come in those three incidences, I think, the faculty would only come when the students  
195 have been already been convicted, when they have already written letters claiming to have  
196 done all this and then, and then after that they will be expelled – after saying that, after  
197 telling all that truth, they would be expelled and nobody want to go to seminary to be  
198 expelled and therefore, if the director says, "You must go this way and this way and this  
199 way," everybody feels fearful and then, I will say, this kind of behaviour on the part of the  
200 students comes from their fear of being expelled.
- 201 J: I see. And you mentioned the system of prefects earlier. Do you think that's a good  
202 system of government for the seminary?
- 203 T: I would say it is a good system if it works as in the sense of, of a student representative  
204 body. Not as a, not as the agents of the administration or the director and not when they  
205 act as the hands of the director or the extensions of the office of the director. They would  
206 work well if they were – because they are elected by students, if they would fully represent  
207 the student body. That is discuss their feelings, and concerns and put those before the  
208 director or whoever is in authority and discuss those on behalf of students as students  
209 because now, or during our time, what happened was, what we did was just to elect  
210 students, prefects, and at one point I was elected a prefect, what students did was just to  
211 elect us and then the next morning, we were telling them what to do. We were saying,  
212 "This is the rule. These are the rules. This is what the director wants." And we were not  
213 ready to hear anything from them.
- 214 J: So when they, when the prefects give the rules to the students, they tell the students, "This  
215 is what the director wants"? Or do the prefects say, "These are the rules that we have  
216 come up with."?
- 217 T: Yes, many times, many times that's what we say. Many times.
- 218 J: You say, "We say." Were you at any time during your years of study a prefect?
- 219 T: Yes.
- 220 J: OK.
- 221 T: And that's what we say.
- 222 J: You say which? You say, "These are the from the director" or "These are from us"?
- 223 T: No, many times we say, "These are from us."
- 224 J: And is it true? Are they rules that you have come up with?
- 225 T: No, many times they are not.
- 226 J: Then why do you say they're from you when it's true that they're from the director?
- 227 T: The way we worked was if the director would put something before us, and director shows  
228 us the importance of that, in fact he doesn't do that to the prefect council itself, he does  
229 that to the head prefect. The head prefect will be told what needs to be done and ours as  
230 prefect council is to give regulations to that. So, in a way, the idea that people should no  
231 longer wear their short sleeves to chapel may not come to the director directly, but the

- 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 too 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?

- 277 T: Many times, no, during our time, no, we didn't but we could – if you, if the leader makes a  
278 mistake, like they mention only one verse or one stanza in a hymn, and then – no, no, no,  
279 if he or she was supposed to mention only one stanza in a hymn, and then they forget, they  
280 just say, "We are going to sing hymn number so and so," and not mention the, which  
281 stanza, we sing them all. We will sing the first one and after that first one, you will find  
282 that the front row, I mean the leading table or the altar would be ready to stop and would  
283 like to sit down or if it was time – we, the congregation, continues to sing as a way of  
284 saying 'you got it wrong.'
- 285 J: And why did you do this? Is this something that students just decided to do on your own?
- 286 T: No, that is part of our learning on how to lead the service.
- 287 J: So how did you learn this? How did you learn that when someone doesn't say exactly the  
288 right thing, then you become their teacher by showing them the wrong thing that they have  
289 said or that they haven't said.
- 290 T: We learn this in our Pastoral Theology class in – from the very first year.
- 291 J: So the director actually tells you...
- 292 T: Yes.
- 293 J: ... "You show them how they've been wrong..."
- 294 T: Yes.
- 295 J: ...by behaving in these kinds of ways."
- 296 T: Yes.
- 297 J: I see.
- 298 T: In fact, there was this young, this first year young man who came and he was serving in  
299 the morning and he had mentioned a very long hymn with these choruses and he didn't  
300 mention that we had to sing only the very first verse and it was the director himself who  
301 took it over – who led us in that. It was himself who led us in that. And from that day I  
302 remember we never stopped doing it. So worship then becomes school. When you are  
303 leading the service, you know you are a student. The four of you who are there are  
304 students and the rest of the congregation are teachers and you know they have the red pens  
305 to mark you right or wrong.
- 306 J: So...
- 307 T: And they know that.
- 308 J: ...if that's the case in the morning worship and in the evening worship, were there ever  
309 opportunities during your four years on campus, I think that during
- 310 T: Yes.
- 311 J: ... those years you mentioned, it was a four years on campus wasn't it?
- 312 T: Yes, it was four years on campus.
- 313 J: Were there ever times when you felt that you were truly able to worship God freely at  
314 Morija Theological Seminary?
- 315 T: No, not at any point because even when we go to the Morija church on Sunday, we are still  
316 in school. No matter who preaches, no matter who is leading the service we are still in  
317 school because ours is to learn through the mistakes of those who are leading.
- 318 J: Is it also to learn through the things that those people do well?
- 319 T: Yeah, but many times it's their mistakes.

- 320 J: I see.
- 321 T: Many times it's their mistakes.
- 322 J: Why do you say that – is it because somebody focuses more on the mistakes than on the  
323 good things?
- 324 T: Yes, I would say so.
- 325 J: OK.
- 326 T: Yes.
- 327 J: I see. Well, it sounds like it was not, you were not able to find worship time and space  
328 during the time at seminary.
- 329 T: Yes.
- 330 J: How about pastoral care – do you feel as if you had access to confidential pastoral care  
331 while you were at the seminary?
- 332 T: Um, I would say no. There's no pastoral care because the pastor, because I was saying  
333 there is no chaplain, the pastor would be the pastor of the Morija church. You cannot go  
334 to the Morija L.E.C. pastor because you will always have to say, you cannot have anything  
335 confidential with that person because you will always have to say, to ask for permission  
336 from the prefects to go to see the pastor. And if you need to have some sessions with him  
337 or her, then it means you will end up having to tell the prefects what you are doing there.  
338 But, basically because the director of the seminary is also a pastor, we believed that we  
339 need to tell him our different problems. But sometimes you will just say your problems  
340 are, in public you unexpectedly, I mean unexpectedly on your side, begin to tell people  
341 things that you would think you should have not told them.
- 342 J: So...
- 343 T: Or spoken about them. So you lose...
- 344 J: ...did you experience that?
- 345 T: Yes, so you lose confidence in him and we knew that there's no, there's really there's no  
346 secrets there, there's no privacy insofar, because you would have some people talk about  
347 things that you know you considered confidential, so...
- 348 J: I see. So on these occasions where you may have gone to the director as a pastor for  
349 pastoral care,...
- 350 T: Yes.
- 351 J: ...and you say he unexpectedly says something. Would he have said, "Ntate Teboho this  
352 this this..." or would he instead say, "Oh, I know somebody who this this this"? Do you  
353 know what I'm asking you.
- 354 T: Yeah, yeah, yeah, I understand, I understand. Um, yeah, he wouldn't directly say, "Ntate  
355 Teboho this this this' but he would say, "Isn't it, Ntate Teboho?"
- 356 J: Oh, I see.
- 357 T: "I know somebody who has this and that and that, isn't it, Ntate Teboho?" And people  
358 know what that means.
- 359 J: So clearly implying...
- 360 T: Yes.
- 361 J: ...but in a way that perhaps one could say, "Oh, I never said it was you."
- 362 T: Yes, yes, yes.

- 363 J: I see.
- 364 T: But everybody knows if he asks this question this way, then the question is, in fact the  
365 question is 'I know you know that somebody whom I know' so...
- 366 J: We've talked a little bit about the director's style with pastoral care – how about other  
367 sources. Were there, for instance, the lecturers. Were there lecturers that you could go to  
368 for pastoral care?
- 369 T: Yeah, I would say we had, um, we had other lecturers to whom you could go and discuss  
370 your problems. And very unfortunately, I must say, it was only with the expatriates – and  
371 white expatriates, I should say.
- 372 J: White expatriates.
- 373 T: White expatriates because we had one expatriate, one white expatriate, one black  
374 expatriate was from Africa who was just like any of our, just really hard something.  
375 Sometimes I would talk about it with my colleagues but not mention the name to say, "I  
376 have this problem. How would you deal with it?" But I still think – I never tell the name  
377 even if I say the story, but I never tell the name and many cases I even, I would even talk  
378 about the story as if it even happened maybe in maybe, let me say, if I'm in Butha Buthe, I  
379 would even pretend the story happened in Qacha's Nek. "At one point I was in Qacha's  
380 Nek or I was in Quthing and this is what happened," and I would tell the story and then  
381 people would here the story and react on the story especially if it's in a public, people  
382 would even talk about the story but they wouldn't know the name of the person or relate  
383 that to somebody very close to them.
- 384 J: Ntate, do you think that your parishioners in the parishes that you may have served have  
385 expected you to keep confidentiality in the way that I might understand it as an American?  
386 Or do they expect you to share secrets in the way that you've just discussed as a Mosotho?
- 387 T: No, I would expect them to believe that when they have told me something, nobody else  
388 other than me would know about it.
- 389 J: OK, so parishioners do have an expectation from a pastor of true confidentiality and  
390 secrecy...
- 391 T: Yes, yes.
- 392 J: ...but that is not what was modelled to you in seminary.
- 393 T: No, no.
- 394 J: Was it discussed in Pastoral Theology, Pastoral Care classes – did instructors say, "Yes,  
395 you must keep confidences."?
- 396 T: Yes, he did say, he did say.
- 397 J: And, in fact, this is the very person we've been talking about...
- 398 T: Yes.
- 399 J: ...the director of the seminary.
- 400 T: Yes, Ntate.
- 401 J: And, so, even though he said that, his own behaviour indicated to you that there were other  
402 kinds of possibilities...
- 403 T: Yes.
- 404 J: ...and rules.
- 405 T: Yes, that you can, that you still can, I can say, you can really say the story if you say it in  
406 confidence.

- 407 J: I see.
- 408 T: Yeah.
- 409 J: Alright. Now I'm thinking about the various kinds of lectures that you must have attended  
410 and classrooms. In general, would you say that the lecturers were well-qualified in their  
411 fields of study and were the courses that they prepared well-prepared and well-presented?
- 412 T: One would say, yes some were very well-qualified, some even if you wanted to believe  
413 they were qualified, but you wouldn't see that in their – because I would say they were  
414 well-qualified because I don't see how they could be sent to our school to teach in the first  
415 place but when they get to work, you don't see that – something like when a teacher takes  
416 a book and copies it word for word and dictate the book just word for word even with a  
417 comma and then at one point as a student you realize that the notes, my notes are so close  
418 or so identical to this book. So you begin to doubt whether the teacher knew the stuff or  
419 not, because anybody can do that – anybody who knows English, who can read English  
420 well can do that, can take a book and copy it by hand and read it to somebody else. That  
421 doesn't need to have anybody qualified.
- 422 J: Now oftentimes lecturers use information from other books and other scholars, is this what  
423 you mean in a quotation kind of way?
- 424 T: No, it's not in a quotation kind of way, it's like a photocopy.
- 425 J: So they give you a photocopy.
- 426 T: It's a photocopy, yes, it's a photocopy.
- 427 J: And so when they give it to you, you know it's from some other book, don't you?
- 428 T: Yeah, we know.
- 429 J: And is that, is the author's name given?
- 430 T: No, it's not.
- 431 J: I see, and how do you know it's from a book, then?
- 432 T: After some time when you get used to the library, when you get used to the library and to  
433 the field that this teacher is teaching you, like African theology or something like  
434 systematic theology, when you get used to that, to the library, you begin to do some  
435 reading. And this is not, and you are not alone in this thing, you are not one student, there  
436 are a few of you who are – it may happen that, and it happens that we are even encouraged  
437 to read books – so it happens that one student takes that book which the teacher has used  
438 and reads the book and to his surprise or to her surprise, in the case that I know, it was to  
439 his surprise, he found out that the book, the whole book, I mean the whole thing that he got  
440 from the, he found from the book was what he got, what he had in his notes.
- 441 J: And he was surprised because the lecturer didn't suggest that this was from somebody  
442 else's book?
- 443 T: Yes.
- 444 J: I see, so the lecturer maybe was making it sound like 'these are my own thoughts...
- 445 T: Yes.
- 446 J: ...and words.'
- 447 T: Yes. He would, I remember he would say, "So and so is saying this." Sometimes he  
448 would say, "So and so is saying this." But he would not tell us, "He says this in his book  
449 titled this, this, and published in this year and you can find that book in the library."  
450 Because he would be reading that from the notes and if he says, "So and so says this," it  
451 sounds like so and so says only that sentence not the whole thing.

- 452 J: I see.
- 453 T: It's not like the whole notes I'm giving you are from this person.
- 454 J: So there, for some lecturers, there was a certain style of presentation that seemed to rely  
455 heavily on sources by themselves and/or just little pieces of sources without all of the  
456 source identification.
- 457 T: Yep.
- 458 J: And did this happen with many lecturers or one lecturer or certain...
- 459 T: I would say most lecturers.
- 460 J: Most lecturers.
- 461 T: Most lecturers, most lecturers.
- 462 J: And that includes your expatriate and you Basotho lecturers? You made this distinction  
463 earlier about the pastoral care...
- 464 T: Yeah, there was only one African expatriate, he was like all other Basotho. I would say all  
465 our Basotho lecturers were doing that.
- 466 J: ...and you said that the other expatriate was like the Basotho – that the Africans had a  
467 certain way of presenting information.
- 468 T: Yes, he was doing it the Basotho way.
- 469 J: Uh, huh.
- 470 T: And there was only one Mosotho who always gave us notes and then, even though he  
471 didn't say, "I got, I found this from this book," but he used to say, "Go and read so and  
472 so's book. That book is so good that I am even considering to ask the faculty or the school  
473 to make it into your text book." And really we discovered later that that was his basic  
474 resource and maybe the only one that he was using.
- 475 J: I see. And this style that you've mentioned, did you find it helpful. Was it a helpful way  
476 for you to learn the subjects?
- 477 T: No, it was not. You know, it was not, in fact for the notes that I have got that I received  
478 through that way I should say I have never referred to them since I left seminary. They  
479 were just that package, I just put them there, but the same time there were these lecturers  
480 who were from – during our time there was no, OK one European and Americans – they  
481 brought materials. I remember one African-American woman she would even bring  
482 different books and put them here and make photocopies of those books and put some  
483 bibliographic notes 'this is from this book' and she made us read these different books and  
484 they even gave us bibliographies, they even had course outlines to tell us 'this is how we  
485 are going to go about with this course.'
- 486 J: And so are you suggesting that some of the other lecturers did not provide you with a  
487 course outline?
- 488 T: No, they did not. They did not. And for me, to me I found having a course outline a very  
489 helpful way because I could know, I knew where to, I knew where I was going. And I,  
490 even though it was – maybe things were not clear to me, but at least it gave me a sense of  
491 security to say, "Well, I know, I know what I'm supposed to be doing and at least I know  
492 the books that I can read to support my understanding."
- 493 J: With the courses that did not provide a course outline, and it sounds like you're suggesting  
494 that these may have been the ones with the African lecturers,...
- 495 T: Yes, it is.

- 496 J: ...OK, with those, how did you monitor your progress? Did you know when tests were  
497 coming up? Did you know what was expected of you in some other way?
- 498 T: No, in that sense you depend on your lecturer to tell you when is the test.
- 499 J: And were they good about that – about letting you know?
- 500 T: Yep, they will tell us, "Next week we have a test."
- 501 J: I see.
- 502 T: Or, "Friday we have a test." At least we knew when we would have tests.
- 503 J: OK, and now since you've been on the field as a pastor, and you look back now at the  
504 kinds of courses that you had, how do you feel they prepared you for the work that you're  
505 doing now and did it seem like the coursework connected to the kinds of things that  
506 happen in the life of the Lesotho Evangelical Church?
- 507 T: Yeah, one would say, well, they did. Well, they did. Although you would also want to  
508 consider that we met with many challenges, I met with many challenges as a pastor in the  
509 field of which I had to reinterpret what I had learned from school to the context in the  
510 congregations, and begin to think as a Mosotho pastor more than what I had, more than  
511 what I had learned from seminary. I would like to believe that in seminary we are  
512 modelled to be very western, I would say, type of pastors – to make a very western church,  
513 a church in which people are not allowed to clap their hands, and when I say 'western' I  
514 mean in that sense – a church in which we sing these hymns to the note and you don't  
515 allow people to clap their hands, to dance, to do anything other than what you, what  
516 traditional L.E.C. has been doing. So you get to churches where almost nobody in that  
517 church sometimes may have reached Standard 7 at the primary level. So, I mean, a few  
518 people can hardly read so they don't know how to sing hymns in this very traditional way  
519 so they sing them the way they feel like it's comfortable for them and you just have to  
520 accept that.
- 521 J: And you and your colleagues who also attended MTS do you just accept that or do you try  
522 to enforce this, as you say, western style because it's what you learned at seminary?
- 523 T: Others would still enforce that. We have examples of people who are still enforcing that  
524 but I am one of those who just accept it, well, other than, I'm not going to make these  
525 people, my parishioners, uncomfortable for what I know, and I know that they don't know  
526 that this same thing that I know.
- 527 J: You've mentioned several indicators of what you've called a western style – no dancing,  
528 no clapping the hands, singing to the note – and I'm thinking about when you use the word  
529 'western' that that implicates a lecturer like myself, an expatriate.
- 530 T: Yes. *[laughing]*
- 531 J: *[laughing]* So I'm asking is that what happened as the Americans and Europeans who  
532 forced this style on you...
- 533 T: *[much laughing]*
- 534 J: ...and that your Basotho lecturers really wanted clapping hands and...
- 535 T: Oh! *[much laughing]*
- 536 J: ...freedom of singing and all of that. Is that what happened?
- 537 T: No, in fact, Americans or Europeans were very amazed that we don't dance, that we are  
538 not singing, that we are - in fact the idea that this is western I got from them – they said,  
539 "You know, this is how we sing and we were thinking that when we get to this country,  
540 which is an African country, we would find something different, we would find people  
541 who sing, who clap their hands because that is how you sing traditionally, isn't that true?"

- 542 And we said, "Yes, that is how we sing traditionally. We don't even look at our hymn  
543 books. When we sing in our traditional manner, we just sing. We don't need a book; we  
544 don't need anything. We commit everything to our memory."
- 545 J: So if the 'westerners' – Americans and Europeans – were surprised, are you saying that it  
546 was Basotho who were enforcing the western style?
- 547 T: Yes, it was the Basotho who was enforcing the western style and, to a large extent, that  
548 would be from the director himself because he is the one who's responsible for the  
549 services, the worship services and the right and wrong, the rightness and wrongness of the  
550 services in the chapel.
- 551 J: OK, so...
- 552 T: Because that's where we learn that – even just how you move, how you make your steps,  
553 how you stretch your feet, how you touched the door, how you opened the door and all  
554 that so...
- 555 J: Now you're saying these kinds of things that sound to me very precise, are these actual  
556 things that you were told and, if so, what were the theological reasons that were given for  
557 this sort of movement of the steps and touching the door in a certain way?
- 558 T: Yeah, it's, the basic reason has always been that we, the worship is holy. So, because  
559 worship is holy, you must make sure that you let it have the holiness it deserves. That is  
560 you approach it – you don't just come to it as if you are coming to anything so you must  
561 do everything in order, in strict order so that the door doesn't make noise as to distract  
562 other people who are meditating at that time.
- 563 J: Now you mentioned that at the seminary itself, no one would be meditating because they  
564 were so busy watching to make sure that the door didn't make any noise.
- 565 T: Yes.
- 566 J: Isn't that what you suggested earlier?
- 567 T: Yes, that is true. That is very, very true. But this is what we would be told as the reason...
- 568 J: I see.
- 569 T: ...for doing that but just that in itself creates this situation whereby even if, let me say, we  
570 could, we could – I'm remembering something – you could, we could, we had time to  
571 meditate, I would say, that is the 30 minutes before chapel, especially for the evening  
572 chapels. That is if you chose to do so. You go to chapel, you open the door, you sit in  
573 there, there is nobody. You sit in there and you meditate. That is your own private thing  
574 and nobody will be doing that but once more people begin to come in, that has no – but,  
575 you no longer meditate. But there will be that total silence when more and more people  
576 come in, the reason still being, give time for other people to meditate. But once the, those  
577 lekhotlana, those who are going to lead the service come, no, there is no time for that, we  
578 are watching.
- 579 J: I see. And you mentioned that, for you, that was not a worshipful experience.
- 580 T: Yes.
- 581 J: How do you think it might have been for your colleagues – did you ever talk about that  
582 with the other students?
- 583 T: Yeah, many of us believed that we need to do a worship. We need to have some time. We  
584 need to be allowed to have a time when we can worship disregarding all these other  
585 formalities knowing that 'I'm going to church. Now I'm just going to church. I'm going  
586 to pray and nobody will be listening to me whether I said the pr--- when I arranged my  
587 request or my thanks or whatever I was saying, whether I arranged it properly. Was there,

- 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.

- 634 J: If it is, I'd like to ask about some cultural aspects. Would you say that the idea of the  
635 living dead or the balimo is an important idea for people who are in the L.E.C. church, for  
636 balumeli ba L.E.C.?
- 637 T: Of course. It is important for the church to come to a point where it can discuss that  
638 because I don't know a member of the L.E.C. who will claim not to believe in the balimo.
- 639 J: Now, are you exaggerating or are you saying you don't know anyone – are you suggesting  
640 that 100% of L.E.C. members...
- 641 T: [laugh]
- 642 J: ...have a belief in balimo?
- 643 T: I would say so.
- 644 J: OK.
- 645 T: I would say so.
- 646 J: And is that if you were to ask them as a Mosotho or if I were to ask them as a foreigner –  
647 do you know what I'm asking, I mean, would...
- 648 T: Yeah.
- 649 J: ...would L.E.C. members openly share with me 'yes, of course...'?
- 650 T: No, we won't. We won't because the church does not accept that. The church will clearly  
651 claim not to accept that but the people in the church would be following that, including  
652 pastors.
- 653 J: Now you're confusing me because you've mentioned three identities. The church,...
- 654 T: Yes.
- 655 J: ...the people in the church...
- 656 T: And the pastors.
- 657 J: ...and the pastors.
- 658 T: Yes.
- 659 J: It almost seems like the pastors and the people in the church would be everybody. Who is  
660 this church who's frowning upon...
- 661 T: OK, OK. Yes. No, no. No, what I mean is I am a pastor now...
- 662 J: Yes.
- 663 T: ...but I'm also an individual so I mean the members of the church as individuals and  
664 pastors as individuals, not as pastors in their official capacity.
- 665 J: So in your own official capacity, Ntate Teboho, you in some way disregard or discourage  
666 talk about and use of balimo, but maybe as a personal Mosotho, you realize that balimo are  
667 important, is that the kind of thing you're suggesting?
- 668 T: Yeah, yeah, even if as a person, if for me, even if I don't understand balimo in the same  
669 sense as some of Basotho may understand it, but I still participate in that so in a way I'm  
670 still doing it, though I'm discouraging through councils and other things, I am part of those  
671 bodies which are discouraging and part of the church which discourages dialogue or  
672 discussion of that.
- 673 J: If it seems to be important for you at a personal level, and you think it's important for  
674 other members of the church at a personal level, what reasons do you have to discourage it  
675 at the 'church' level, as you say?

- 676 T: Um, let me tell you something here. I would say even at parish, at church level, there are  
677 different levels. There is a church level at parish level, or outstation level which is a  
678 smaller church level, and parish level, and then the higher level of seboka or presbytery.  
679 And I may encourage it at this church level in my capacity as a pastor by just keeping  
680 silent about it, not talk about it, not tell anybody not to do it, and pretend not to know  
681 when I'm invited to officiate or to open a celebration, such a celebration by pretend not to  
682 know that it is a mokete oa balimo, and not ask the people 'what is this?' Just to come and  
683 just come and say, "We have come here to thank God for different things, for life, and that  
684 is good and let us pray." In that sense I'm encouraging it though I'm not saying to people  
685 clearly or in clear terms, "Do that."
- 686 J: Even though you know very well that it participation in the mokete oa balimo, as you've  
687 said, a celebration of the ancestors...
- 688 T: Yes.
- 689 J: ... or the living dead.
- 690 T: Yes, yes.
- 691 J: I see. Now you've mentioned that there's church at one level or in one sense and then  
692 there's church at another level or another sense...
- 693 T: Yes.
- 694 J: ...I'm guessing when you mean the other level or sense maybe you mean at the presbytery  
695 level or the seboka level, ...
- 696 T: Yes.
- 697 J: ...is that true?
- 698 T: Yes, yes.
- 699 J: And at those levels, what kind of language are pastors speaking about balimo?
- 700 T: Yeah, at that level we have become, we are at a position where we have become more  
701 official, more strict, more official in a strict sense that we deal with minutes and other  
702 things such as that and it is at that point where you find discussions around these topics  
703 being discouraged very much.
- 704 J: By whom? Who discourages these things?
- 705 T: I would say members of the councils, members of the seboka, members of some, some –  
706 and many times it's our older pastors or our older members of the church, they will be the  
707 one who will make the claims that these are – that you are bringing paganism into the  
708 church – we cannot talk about such things in this church.
- 709 J: And would you say that that's their actual belief or that they're saying that because you  
710 suggested earlier that 100% of church members...
- 711 T: Our...
- 712 J: ...have some belief and participation in the living dead.
- 713 T: Yes, I would, it's just that they are – it's just that they will be in the church. The tradition  
714 has been that you don't talk about such things, some things in church setting. There are  
715 those things which belong to our culture and those things which belong to the church and  
716 those things, all these things don't come together and you don't talk about those things  
717 here, even if you ask them when you get out of that meeting hall, they will tell you, "Well,  
718 that's what we do when we are at home. We are not going to talk, we are not going to  
719 leave the church into that."
- 720 J: So you mentioned 'our culture' and the church as if they were two very separate things.

- 721 T: Of course they are.
- 722 J: So the church, do you consider the church as part of your culture, Ntate Teboho?
- 723 T: No, it is not. The church is something else. The church comes, the church is outside, it is  
724 outside the culture because anything that we consider cultural will be done by everybody,  
725 will be done by everybody. Those things we consider cultural are those things which  
726 involves my tribe, my family, my clan, and – one may be Roman Catholic and I'm maybe  
727 an L.E.C. but culturally we are one people, we know. And there are those things we can  
728 deal with at that level outside the church. We do a mokete oa balimo on Sunday morning  
729 before we go to church and then we go to church. Or Saturday morning and then the next  
730 day, on Sunday, we go to church and that has nothing to do with the church. We don't  
731 invite the church sometimes or sometimes we invite the church. That is, we invite the  
732 church if the pastor is, seems to be cooperative. If the pastor tells us we must not do  
733 mokete oa balimo, we will just go ahead and do our cultural thing and then we'll meet the  
734 pastor on Sunday.
- 735 J: [*sigh*] Are both of those contexts real for you, Ntate Teboho? And I guess I'd like to ask  
736 you since you've been to the seminary and you're a pastor your opinion about what they  
737 mean for other people. And when I say that I mean I'm getting the vibration, the vibe, that  
738 the real context might be the cultural context and that the church context is in some way  
739 pretend but I don't want to push that unless – do you hear what I'm asking you?
- 740 T: Yes, yes, I understand that. I think you are right. What – the context that is real – both  
741 contexts are real but they have a different, different weights, and they are unbalanced in  
742 the life of an ordinary Mosotho. The Basotho will be living as cultural people Sunday  
743 afternoon to Monday very early in the morning, and maybe 11 o'clock to, or for some  
744 maybe 10 o'clock, let me say roughly from 8 o'clock to 1 o'clock they will be Christians.  
745 That's the only time when they will have anything to do with the church. Or sometimes in  
746 the evenings we have these prayer groups that we have in the villages, yes, maybe in the  
747 evenings and if that happens every week or every day only at that time we are doing this.  
748 And there's no dialog between, there is no dialog between that which is Christian and that  
749 which is Sesotho.
- 750 J: So they're just separate things.
- 751 T: They are just separate things. They are separate things.
- 752 J: So could it ever happen that you could become a Mosotho and a Christian at the same  
753 moment?
- 754 T: Um [*laugh*] Yeah, a Mosotho but not a Mosotho in a cultural manner.
- 755 J: What's the difference between being a Mosotho and being a Mosotho in the cultural  
756 manner?
- 757 T: Being a Mosotho in a cultural manner is being a Mosotho who accepts the cultural norms.  
758 If I am a Mosotho in a cultural manner, in a Christian setting and I want to be a Christian  
759 and a Mosotho, a Mosotho in a cultural manner would be one who would accept that a  
760 baby or an infant of a widow must be baptized without question of who fathered the baby,  
761 which is the question that the church would like to ask, which is a question that would be  
762 asked by a Christian Mosotho – how does it happen that this woman has a baby and we are  
763 told that the baby belongs to a man who died two years ago. But a cultural Mosotho is not  
764 going to ask that question.
- 765 J: It sounds like you're suggesting that many people are both of these people at the same time  
766 – that when I go to church, I ask that question,...
- 767 T: Yes.

- 768 J: ...but when I arrive at home, I don't ask that question, I say, "Of course this child is the  
769 child of my son..."
- 770 T: Yes.
- 771 J: ...because even though he's dead, this is the woman who came into my family through his  
772 marriage."
- 773 T: Yes. And, in fact, in most cases, we ask that question at the church, we ask that question  
774 only if it does not affect my family and I am in a certain position in the church. Maybe  
775 I'm an elder of the church and here is someone's daughter-in-law who comes with a baby  
776 and then I may ask the question and I direct the question to the pastor or incite the pastor  
777 to ask the question.
- 778 J: In a way that actually might cause harm or difficulty for another family.
- 779 T: Yeah, and the purpose will not be taken by anybody else, anybody around wouldn't take at  
780 the end of the day, the question will not be based on Christian – will not be asked because  
781 of – the question will not be asked based on the correctness, the Christian correctness, but  
782 is will be based upon who is, who is going to be affected now.
- 783 J: I see. And would you say that this issue of culture and church, and you really talked about  
784 a dichotomy, you really separated culture and church in many ways, would you say that  
785 that's an element of other churches as you've seen them or is in some way specific to the  
786 L.E.C.?
- 787 T: No, I would say many other churches do the same thing.
- 788 J: I see. So it sounds like maybe there hasn't been a successful marriage of Christian ideas  
789 and Sesotho traditions.
- 790 T: Yes.
- 791 J: Even now in 2006.
- 792 T: Yes.
- 793 J: Do you find that problematic as...
- 794 T: Yes, it's problematic because Basotho continue, we continue to call ourselves Christians  
795 but we continue, we strongly remain cultural Basotho alienated from Christian beliefs in  
796 actions. And, of late, in 2006, I would say it is even worse because we are now, we are  
797 now in an era where we are talking about something that we call supuele and supuele is  
798 'let us turn back to our roots' and culture is just invading the church, I mean, the Christian  
799 understanding. The culture is just almost all over and my fear is many things will have to,  
800 will be imposed upon the church without interpretation or any discussion or any dialog.
- 801 J: Do you fell like the seminary prepared you to participate in such a dialog or such a  
802 discussion?
- 803 T: No, it didn't, it didn't.
- 804 J: Do you think it's possible for the people at the seminary today to begin to try to prepare  
805 students to participate in such discussions?
- 806 T: Yes, Ntate, I think there is some, there is a possibility, I hope, I strongly believe that  
807 something, that some of these things can be brought into dialog. The seminary itself can  
808 create some dialog form between culture and Christianity so as to help the students not  
809 only with the cultural things that happened in 1800s, but even the culture of today because  
810 even that I don't think our seminary really prepared us very well.
- 811 J: I'm going to ask you to imagine something. Can you imagine that there are cultures  
812 somewhere in the world that go well with Christianity? Are there places where people

- 813 don't have to pretend when they go home, or rather pretend when they go to church and  
814 then relax when they are home?
- 815 T: [*sigh*]
- 816 J: Do you think this is unique to Lesotho or do you think that this is true all over the world?
- 817 T: I don't think, I think, this may be, I would say to Africa. I would say to Africa, I will say  
818 this seems to be, this may be at least southern Africa. Southern Africa is the place which I  
819 know, I think I know well, the cultures which I think I know well. I think the same things  
820 that happen in Lesotho happens in southern Africa.
- 821 J: Why do you – what's unique about southern Africa, or what is it about southern Africa that  
822 makes you think that?
- 823 T: I would say I think, let me say first that I believe that for Europeans or Westerners it may  
824 be different because I've seen that a European pastor can have beer in his fridge and have  
825 beer when they have food or have wine. That is different with Basotho. If you do that as a  
826 pastor, people begin to look at you as someone who's encouraging bad behaviour, who, in  
827 fact, has a bad behaviour.
- 828 J: Now, please help me with this because, if I remember correctly, in my participation in  
829 Lesotho so far, beer, and now I'm thinking about joala ba Sesotho, in the sense of beer,...
- 830 T: Mm, hm.
- 831 J: ...was even at one time, wasn't it considered food and isn't it very important, I know that  
832 I've attended a wedding and the men really were not welcoming to me until I drank some  
833 of their beer and so beer seems to be very common here and very culturally important...
- 834 T: Yes, that is true...
- 835 J: ...and yet how, why is it do you think that now pastors aren't supposed to, and yet  
836 European pastors can do it?
- 837 T: Yeah, no, the thing is a wedding, or let me say beer, is considered a bad thing by L.E.C..
- 838 J: By the L.E.C..
- 839 T: Because you are not allowed to bring beer on to the grounds of the church. You cannot  
840 bring joala ba Sesotho to, not, I don't mean in the pastor's house, I mean within the church  
841 jurisdiction. Within the fences, I mean within the fences of the church, beer cannot come  
842 through the gate of the church compound.
- 843 J: I see. And I want to suggest to you, I think that's true in many churches in my own  
844 country.
- 845 T: Yeah.
- 846 J: You wouldn't see the pastor just standing in a church yard drinking a beer.
- 847 T: Yeah.
- 848 J: You might see him sitting on his front porch drinking a beer. Nor would you see people  
849 sitting in the pews in a congregation drinking beer, in my country anyway.
- 850 T: Yes, yes, yes.
- 851 J: So, but it's interesting that I hear you suggesting that Basotho feel like you need to do  
852 some very unSesotho things when you're at church, even things that Europeans would feel  
853 comfortable doing in church.
- 854 T: Yes.

- 855 J: And that confuses me a little bit because I was going to ask you, do you think it's because  
856 the influence, the Christian influence, came from Europe? And yet you're saying, "No, we  
857 can't even do things Europeans do."
- 858 T: Yeah, I would think, I would think we were, I would think it may be because of the  
859 influence of the Europeans because the joala that cannot get to church is beer and other,  
860 but wine can get there.
- 861 J: I see, so there's a certain European maybe sensibility...
- 862 T: Yes, yes.
- 863 J: ...that affects now the way that you behave.
- 864 T: Yeah, but, and also, but also you are not supposed to eat, drink that wine outside the  
865 communion service.
- 866 J: Do you mean the wine itself that may have been consecrated or even that same bottle of  
867 wine from the bottle store?
- 868 T: Yeah, from the bottle store or any other wine.
- 869 J: I see.
- 870 T: You cannot bring that into the church, into the church yard, I mean, just being seen  
871 drinking sitting there drinking or just taking a sip.
- 872 J: Would you like to see the seminary sponsor events for pastors to come together and learn  
873 and talk more about these issues of culture and Christianity?
- 874 T: Yes, Ntate, very much.
- 875 J: Do you think it's important for Basotho to be doing serious theological work around these  
876 issues?
- 877 T: Very much, because what happens is if - I used to say or I used to think that if a lie -  
878 leshano - if lying is one of the things that can prevent someone from meeting God, then no  
879 Mosotho is going to meet God because our whole life that we call religious life, whole  
880 religious life, whole Christian life is one big lie. Because I appear good as a Christian but  
881 I am a Mosotho, I know, for instance, I am a pastor. If my family participates in an  
882 ancestral celebration at home, I will be told, and I will not dare tell them I am not coming  
883 because that is - I would rather give them a better reason, that is maybe the church, I'm  
884 going for a consistory meeting, a very important consistory meeting, I have baptisms, I  
885 have confirmations, I have all that, you didn't notify me on time that I could do this - I  
886 would rather, but I may have sent something to show them that I am with them and maybe  
887 send my kids to be with them there. So, and here is another thing, I am a pastor in the  
888 parish where I work, I may not allow the widow who - I may not baptize kids born to  
889 widows because, or ask questions but if my brother dies and my sister has a baby, I am  
890 going to be the one who will be holding that baby before the pastor. I must do that, I, that  
891 is a cultural thing. I have many reasons behind that and that my culture tells me I must  
892 take this responsibility. When my sister is asked, "Whose father is this child?" I mean  
893 "Who is the father of this child?" I must be the first person to answer, "This is my child."  
894 I must tell the pastor, "This is my child, I am the father." And if the pastor insists on  
895 asking how, I say, "No, this child is my brother's child."
- 896 J: I sounds to me as if Christianity, as it's being practiced in the Lesotho Evangelical Church  
897 is, in some ways, very uncomfortable to you as a cultural Mosotho.
- 898 T: Yes. That is true.
- 899 J: Even as a pastor of the church it's uncomfortable.

- 900 T: Even as the pastor of the church it's very uncomfortable because it makes me ask  
901 questions culture, questions about my culture of which it is not ready to enter into dialog  
902 with. The church doesn't want any dialog with these cultural matters. And yet...
- 903 J: Again, let me ask you about the church.
- 904 T: Yes.
- 905 J: Who is that, because it sounds like you'd kind of like to have this dialog...
- 906 T: Yes.
- 907 J: ...and it sounds like maybe you know some other colleagues and church members who  
908 would. So who is this church who doesn't want to have the dialog?
- 909 T: The church...
- 910 J: And I'm not asking you for names but...
- 911 T: Yeah. I mean the church, at the end of the day, would be the seboka and the executive  
912 committee of the seboka.
- 913 J: And yet, Ntate Teboho, you could qualify as an ordained pastor, you are ordained, aren't  
914 you?
- 915 T: Yes, I am.
- 916 J: As an ordained pastor you could qualify to be on that committee.
- 917 T: Yes.
- 918 J: And I'm guessing there may even be some of your colleagues or classmates who are on  
919 that committee who might believe the same way you do. Or is it possible to be on the  
920 committee of seboka if you believe the way Ntate Teboho believes.
- 921 T: It is possible, it is possible to be a member of this committee but, you know, before we can  
922 begin to talk about dialog, there's one thing we need to talk about as members of the  
923 L.E.C. and that is who are we? Are we Basotho, and if we are Basotho and what kind of  
924 Basotho, we are, we know we are Basotho and we are Christians, and what about culture?  
925 We must first accept that because just for the fact, just to bring that idea up within the  
926 church setting, it may not even make it to the seboka even if it goes through the parish  
927 congregational meeting, even if it may go through that it may not go through the  
928 presbytery conference because many people will just be feeling 'you are talking about an  
929 irrelevant – the issue is irrelevant.' Maybe there has been a tradition or a culture in which  
930 – for most part of the life of the Lesotho Evangelical Church – ministers and elders were  
931 not ready to talk about it. So much that many people thought it was irrelevant topic.
- 932 J: And is it because, well I'm asking, do you believe it's because it was irrelevant to them,  
933 because they did not see these kinds of things that you're sharing with me today?
- 934 T: I think so, I think so.
- 935 J: So there must be other pastors and elders with whom I could have interviews who would  
936 say to me, "Yes, this culture stuff doesn't worry me. I'm very happy being a Christian and  
937 not praying to balimo and not baptizing widows and..."
- 938 T: Yes, yes, oh yes, yes.
- 939 J: So would you say, do you feel like you're unique in your views or do you represent a  
940 minority or a majority or...
- 941 T: I would say...
- 942 J: Because earlier you said you thought every Mosotho...
- 943 T: Yes.

- 944 J: ...but now you're excepting these other people.
- 945 T: No, I would say, I would say there are, I know, I think I was wrong, I should say I know a  
946 few pastors who would say they don't want to hear anything about balimo. But, for me,  
947 that is not enough. For pastors to say, "I don't have anything to do with balimo so no  
948 discussion about it." I think it is not enough. I think I don't want to be, to claim to be  
949 unique but I would like to say I may represent one of those people who are uncomfortable  
950 with the fact that we are having a culture which also I would like to say, to believe it has  
951 some religious beliefs in it. And here is Christianity as our religious belief that have and  
952 which we claim and I'm uncomfortable with the situation where we cannot create dialog  
953 between these two religious platforms. Because what will happen is any person who finds  
954 themselves caught between the two, they will just find, they are just going to do what they  
955 think is convenient for them. Because for many people who would say, "I don't want to  
956 believe in the balimo and those are not, I've got nothing to do with any balimo business,"  
957 it's simply because that fits them at that time, not because in reality nobody, the Basotho  
958 as a nation, doesn't, or even their families themselves, even their wives or their husbands  
959 themselves, believe, necessarily believe in that. Although one thing would be to say to  
960 you, Ntate, Basotho are very good at disguising. We are very good at that. For example,  
961 we were talking about political leaders with one old person and we were talking about the  
962 political figures we knew as very famous and I was talking about this vulgar language and  
963 the idea that when Basotho love you they can tolerate many things that you say. And I  
964 said, "But you can, you must be careful. Even if you use a vulgar language, be sure to use  
965 that vulgar language only once in a very long period. Use it only once, then they can give  
966 you a benefit of the doubt." They will say, "Oh, he was in a bad mood, he could say that."  
967 Or, "They had been very terrible to him, that's why he spoke like that." But if you keep  
968 on doing that, they begin to say, "You know what," and I said they are good at talking  
969 about a person, not talking to that person, they say, "You know, do you hear this guy?"  
970 And someone will say, "Do you know that he was doing all this nonsense the other day?  
971 Yes, he was saying – ah, well, he seems to think that he is our boss." So they will begin to  
972 disassociate themselves from you or to eliminate you from them. Whenever you come in  
973 they say, "Oh, well, thank you, oh, hail our chief, hail our chief." If it's for elections, you  
974 will see on the day of elections when they don't elect him. And in this Christian, in this  
975 church thing, they will come to church and wear all these clothes and be very faithful and  
976 do all marvellous things but you will see them when they get home whether they were,  
977 what they were saying was true or not. You will see us when we don't give a name to a  
978 baby born to a widow or when we don't do our cultural, traditional customs on the baby.  
979 If we would not do that, it would mean we are Christians in the sense of our today's  
980 Christian understanding - but we don't do that. We will take the baby throughout all the  
981 welcoming - and the woman, nobody will say to the woman, "Where did you get this  
982 baby?" In fact, we would even encourage the woman to get a baby. So, but when we get  
983 to the church, we would pretend. So I am simply trying to say I don't believe it is a good  
984 thing to claim not to believe in a certain way while we still do believe in that way or  
985 participate in some way, Ntate.
- 986 J: Thank you, I want to move on and ask a couple other questions...
- 987 T: E, Ntate.
- 988 J: ...if I can. One has to do with field education or internship. Did you do an internship  
989 when you went to seminary?
- 990 T: E, I did.
- 991 J: And how did you find it – what kind of experience was that for you?
- 992 T: My field education was OK, I think. I want to say it was okay. I would say it was OK  
993 because I was exposed to the congregations, that's what I thought was best. I didn't know

- 994 what I should learn, I only knew that I must be there and I must follow my pastor, he will  
995 tell me what to do.
- 996 J: So no guidelines were given to you beforehand?
- 997 T: No, no guidelines were given. The guidelines that– no there were guidelines, the  
998 guidelines that I was given was, “You will learn by watching and by listening and where  
999 ever possible, and when the pastor would like, by doing.”
- 1000 J: I see, and were these given to you in writing or did someone tell you these guidelines?
- 1001 T: No, we were just told in class.
- 1002 J: I see. And how about the pastor who received you – was that person given some kind of  
1003 training or guidelines for the field education?
- 1004 T: He had had two students before me so even if he had not been given, even if he was not  
1005 told anything by, during my time, I just understood he knew.
- 1006 J: I see, so it sounds like if he was trained in some way or was given some guidelines, you  
1007 weren't aware of it.
- 1008 T: Yes, I wasn't aware.
- 1009 J: OK. And how was it? Did you learn things and was it a good experience for you?
- 1010 T: I would say it was a good experience for me, as I said, for the exposure to the life of the  
1011 congregations, in the life of the consistory but there were some shortcomings like the  
1012 finance committee that was not working and it never came together and the pastor was  
1013 doing all the work, he didn't, even the treasurer was not doing his work properly. I was  
1014 not instructed in how the schools are run and how the books in the office, in the pastor's  
1015 office – how should I, how should one run or handle the pastor's office? Those things I  
1016 didn't get.
- 1017 J: I see. So are those things you would like to have learned?
- 1018 T: When I got to the parish, I realized that I needed to have learned those things. At least to  
1019 have some exposure to those things.
- 1020 J: How about when you arrived at your field education site, did the parish seem prepared to  
1021 welcome you and were you, and if you had any family at that time, were they well-  
1022 provided for?
- 1023 T: Yes, we were. We were well-provided, some Christians brought some different things to  
1024 us. Once somebody even lent us their table and chairs so, and kept on giving us different  
1025 things.
- 1026 J: Do you think the field education's an important part of the seminary education?
- 1027 T: Yeah, I think it's an important part though I think it should not be twelve months. I think  
1028 it should not be twelve months.
- 1029 J: How do you think it should be?
- 1030 T: Straight away, I would suggest trying a three months, a three months that it be returned to  
1031 that nine month academic year. And then those months be separated between our  
1032 academic years that we have.
- 1033 J: I see.
- 1034 T: First year, second year, and third year so that they can, the students have, they can go to  
1035 the field – and even if they do that at their home parishes. At one point they can even do  
1036 that at their home parishes. Maybe at one point they can go, maybe one three months they  
1037 can go to a different parish or maybe in six months but basically I think twelve months is  
1038 too long and there's not much reflection of what they are learning, with what they are

- 1039 learning, integrating what they are learning in the parish with what they learned from  
1040 class.
- 1041 J: So that didn't happen with the pastor at your field education site?
- 1042 T: No, the pastor was just – where I went for parish to do that, I mean, I was living with my  
1043 pastor as, it was like, I was like an evangelist, I should say. Not necessarily like a student  
1044 because with a student when you, after you would expect that after discussing some,  
1045 having some discussions, doing some things you could do some reflections.
- 1046 J: I see, so that didn't happen at your field ed.?
- 1047 T: No.
- 1048 J: How about when you returned to the seminary, did the courses that you took as a TS5 and  
1049 the lecturers who were there try and integrate your field ed. experience into your  
1050 coursework and course discussions?
- 1051 T: No. No, what we did was to give reports.
- 1052 J: Did you give reports in every class?
- 1053 T: No, we gave reports in our Pastoral Theology class.
- 1054 J: OK. And what kinds of reports did you give and what came of those reports?
- 1055 T: The reports were about what you saw and what you did and what you think is good about  
1056 that which you saw and being done in the parish or what you think is wrong about that  
1057 which you saw in the parish and what you think should have been done better. So the  
1058 class will discuss that.
- 1059 J: OK, so that's reflection upon your experience, isn't it?
- 1060 T: Yes. Yes, it is.
- 1061 J: And did the lecturer of that class help you to integrate the discussion and your experience  
1062 and to give a theological basis for the kinds of things you saw?
- 1063 T: One would say yeah, I would say yes. I would say yes, we, he was always there and trying  
1064 to guide us, but it was horrible, the constitution, because many things would be done on  
1065 the constitution. I should say many times we talk about the administration it would be  
1066 more about the administration of the church.
- 1067 J: I see. It sounds to me, in some ways, like your discussion of chapel and the rules that  
1068 many of your discussions and thoughts about what it means to be church are rule or law  
1069 centred discussions and you haven't really articulated theological discussions where you  
1070 talk about what does it mean to be the people of God and what does grace mean in this  
1071 issue and those kinds of issues.
- 1072 T: No, no.
- 1073 J: Did you have those kinds of discussions?
- 1074 T: No, no, Ntate. No,. I think it was taken for granted. I think even as a student I took it for  
1075 granted that when we have, when we are at church we are people of grace but we didn't  
1076 articulate that. We did not, for an example, I don't remember our class discussing even  
1077 sermons of the pastors in, from where we came. Because I think it may be through  
1078 sermons we could talk about or Bible studies we could talk about theological reflections as  
1079 they were given by our pastors. Because many, most of what we learn is what we learn  
1080 from what they are doing. Even if he tells me to do, even if he tells me to do something,  
1081 basically he must have done it, he must have done it first in front so I could see what he  
1082 was doing and then do as he did. So, but mainly it's about, it was about administration,  
1083 church administration, how do you administer a church? How you are a good pastor and  
1084 that is, and that is what I like more from my Pastoral Theology class.

- 1085 J: So were there other classes in the seminary where you were able to explore theological  
1086 issues so that you could put those together with this understanding of administration?
- 1087 T: Mn, mn [*negative response*]. Would you talk about something like Pastoral Care? Where  
1088 you, No, no.
- 1089 J: Wait a minute, are you saying no, you didn't talk about pastoral care in seminary?
- 1090 T: No, not at all, not unless I don't understand what it means, from a theological...
- 1091 J: Let's try some things on and see if we can understand each other.
- 1092 T: Yeah.
- 1093 J: When I think about pastoral care from my perspective, I think about what does it mean to  
1094 offer care and presence to other church members because of who we are as redeemed  
1095 people of God and because of who we see them to be as redeemed people of God in such a  
1096 way that it helps them to grow and to flourish as people and to understand ministry.  
1097 That's maybe one way that I might talk about pastoral care.
- 1098 T: Yeah, I would say from the course on Christian Education, yes, I was able to learn that.  
1099 Then to learn to have passion, maybe compassion for the members of the congregation for  
1100 who they are, not because I want to belong to a church, a bigger church, not because I  
1101 want to keep them in my church but because I must, I must feel for them. Yeah, I would  
1102 say from Christian Education I learned that but that's not when I was in my fifth year.
- 1103 J: I see.
- 1104 T: [*unclear*]... my practical year.
- 1105 J: Sure, I'm thinking of the entire seminary experience now...
- 1106 T: Yeah.
- 1107 J: ...with regard to theological reflection.
- 1108 T: Yeah.
- 1109 J: And did you, in your other courses I'm thinking of Bible courses and history courses, were  
1110 they presented in such a way that they allowed you to think about and ask questions  
1111 around what does this mean for us theologically as the people of God? What does it mean  
1112 for us to share together as the people of God given that we have this history? Even as we  
1113 celebrate these texts?
- 1114 T: Mm, hm.
- 1115 J: Is that a part of you experience?
- 1116 T: [*pause*] Yeah, New Testament, Old Testament and, I would say Biblical Counseling and  
1117 other courses would also do that.
- 1118 J: So really it's this Pastoral Theology course that didn't seem to include elements, pastoral  
1119 elements, and theological elements.
- 1120 T: Yes, it was more about, when we did Pastoral, it was more about administering as, the  
1121 pastor as the administrator of the church. If you are a good administrator, how are you  
1122 a good administrator? Like, for example, there's this question that most of us pastors know  
1123 this question 'what do you do if a woman parishioner invites you to her home and she calls  
1124 and she calls you and you go there thinking that she's in trouble and she tells you she is  
1125 very, very sick. She wants you to see her and you come and she, when you get there, she  
1126 tells you, 'I'm having some', you find her, she tells you to go into her bedroom where she  
1127 is and the door, after you get in she stands up and she locks the door and she undresses and  
1128 she tells you, "I have always been wanting you and now I can have you and if you make  
1129 noise, I'm going to scream and say you've been trying to rape me." What do you do? I

- 1130 remember many of us would remember their discussions of, at least from what I have  
 1131 heard from different people, it's not about – what does it mean for me to do this as a pastor  
 1132 and as a Christian, but it's a different question as to what will people say first, what will  
 1133 people say first and if that is the question then I can do something that, because for me  
 1134 what I understood was, 'well, maybe I can do something that the people will not know'  
 1135 and what is that – frankly, I sleep with the woman because I don't see how I can win, if I  
 1136 don't, she raises her voice and she tells people I have been trying to rape her and I throw  
 1137 the key away, which is what she had done, and I find myself in the situation and I just – so,  
 1138 but the point that I'm trying to make is you talk about all these things you are not asking  
 1139 what does it mean to be, what does it mean to be a good Christian in this sense? The  
 1140 center is who are you as a pastor not as a Christian or, because in that sense then it will be  
 1141 what does it mean for both of you? What kinds of teachings, how do we teach our people  
 1142 so that they don't do things like this and that and that and that, so that they don't think this  
 1143 way? The question was simply on 'how do you do, how do you deal with such a situation  
 1144 as a pastor?
- 1145 J: And when you say 'as a pastor,' earlier you separated 'as a pastor' from 'as a Christian' so  
 1146 as a pastor you really mean as a known community leader, is that true?
- 1147 T: Yes, yes, that's what I would say I understand this to mean.
- 1148 J: So, could we also have this question, this discussion of what would you do as a chief?  
 1149 What would you do as a high school counselor...?
- 1150 T: Uh, huh.
- 1151 J: I see, so it's really not a theological question...
- 1152 T: Yes.
- 1153 J: ...but rather a question of what does a responsible leader do in order to appear as if things  
 1154 are well...
- 1155 T: Yes.
- 1156 J: ...and that things have gone well.
- 1157 T: Yeah, because that could happen with a principal with a student, that could happen with a  
 1158 chief with a lady in the village, that could happen with a magistrate with clerks of court...
- 1159 J: So it sounds to me that even though some theological issues weren't discussed, that that  
 1160 sounds like a plausible boundary issue at least was discussed...
- 1161 T: Yes.
- 1162 J: ...maybe as a warning to you to say...
- 1163 T: Yes.
- 1164 J: ...therefore, when you visit female parishioners, have the door open or...
- 1165 T: Have the door open and also make sure that you have someone with you.
- 1166 J: OK.
- 1167 T: But then the question when you are already in the field, the question also is how are you  
 1168 with somebody when the parishioner wants to meet, to see you, how do you say to the  
 1169 elder, "Get out, I want to talk to this woman." Or what do you do when she comes to your  
 1170 study room then you have to have your door open and I would say you are right, it is  
 1171 basically about boundary, a boundary thing.
- 1172 J: Mm. I'd like to ask a little bit about this issue of poverty. Is poverty an issue in the  
 1173 Lesotho Evangelical Church?
- 1174 T: It is an issue, though not talked about, though not seriously discussed but it is an issue.

- 1175 J: Who is it an issue for – are there poor people in your parish and in other parishes that you  
1176 may have served?
- 1177 T: Yes, there are very poor people and, for that matter, the pastors themselves are very poor.
- 1178 J: Even the pastors are poor.
- 1179 T: Yes.
- 1180 J: Is it because your salaries are too low?
- 1181 T: Now only that they are too low but sometimes they don't even come.
- 1182 J: What happens?
- 1183 T: Not that they don't come but you don't get them when you have gone to get them or to ask  
1184 for them.
- 1185 J: What do you mean – is it because you've gone on the wrong day or something, because  
1186 the check hasn't been printed yet?
- 1187 T: Because your parish may have not contributed enough. Maybe you are given 1000 and  
1188 you bring 600, you are, the administrator may get your 600 but not give you anything.  
1189 You may go back.
- 1190 J: OK, so if you don't take the proper amount to the administrator's office, then it's possible  
1191 that you will not receive any stipend or salary at all.
- 1192 T: Yes, yes.
- 1193 J: I see, and so then what do you do, how will you feed your family?
- 1194 T: You have to ask for some money from other people. For help from other people, from  
1195 your family, from your wife's family, from your husband's family, from friends...
- 1196 J: I see.
- 1197 T: ...parishioners...
- 1198 J: And do you, and do you think other pastors in the L.E.C., do you expect that you will  
1199 receive a salary from your work as a pastor or do you all know that there's no pay that's  
1200 regular in the L.E.C.?
- 1201 T: Yeah, we are made to, no, we are, not that there's no regular pay. But that there is a pay  
1202 but it's limited just as the church funds are limited. Know that you can, that it's possible  
1203 that you may not have, you may not get your stipend when you have to get it.
- 1204 J: And so is this the same for all pastors? So if church funds are limited this month, then the  
1205 executive secretary or the president will not receive their stipends and the pastor at Maseru  
1206 will not receive his or hers and the pastor at Mokhotlong will not receive his or hers? Is it  
1207 the same?
- 1208 T: No, Ntate. What happens is, you know when you get there that you don't get anything  
1209 because your parish did not send enough not that everybody else will not get so what this  
1210 means is there are pastors who always get something, there are pastors who don't.
- 1211 J: OK, and so because those pastors have parishes that give well.
- 1212 T: Yes.
- 1213 J: I see, or they may be the pastors who encourage people to give well.
- 1214 T: Yes.
- 1215 J: I guess one could argue that.
- 1216 T: Yes.

- 1217 J: I see. Alright. Now you've said that not only the pastors but also people in the parishes  
1218 experience poverty.
- 1219 T: Yes.
- 1220 J: Did the seminary and its courses help you to be able to deal with issues of poverty  
1221 theologically and socially?
- 1222 T: I would say yes, we had this course Liberation Theology that sort of taught us to know that  
1223 it is not good for people to be poor and also that people need to be encouraged to work.  
1224 But in the case where they need to be helped, they should be helped. So, something like  
1225 the theology of the God on the side of the oppressed so things like that prepared us.
- 1226 J: So do you feel like having had that course and been at the seminary that you have adequate  
1227 skills to address the issues of poverty in your parish?
- 1228 T: No, Ntate, no, I don't.
- 1229 J: Well, what could the church or the seminary do to help you? Would you like the church or  
1230 seminary to help you to acquire some more adequate skills?
- 1231 T: Yeah, because I want to think that the church has - poverty does not happen in a vacuum, it  
1232 happens in a society where there are some societal, things like the sociology, I think  
1233 understanding sociology, economic, and political and other things such as that may be  
1234 helpful, may be helpful to the understanding of how to handle the problem of poverty and  
1235 maybe, I mean, the situation, the whole learning about the situation in which people live in  
1236 to say in Lesotho in 2006 we live in this situation. This is what it looks like. We have so  
1237 many people, we have HIV having infected about so many people, and what this means is  
1238 this economically and all those things and we have this movement politically we have this  
1239 and that and that. Maybe even if we don't have a political science course, but maybe to do  
1240 a little bit of that comparing that with what we have in our courses.
- 1241 J: I see. You just mentioned HIV. When you were at seminary, was there instruction about  
1242 HIV and AIDS as part of the curriculum?
- 1243 T: No, Ntate, no, at that, no, we couldn't, no, not at all, there was nothing.
- 1244 J: Not at all. And I'm trying to remember you said that the period between 1995 and 2000...
- 1245 T: Yes.
- 1246 J: ...includes your graduating year.
- 1247 T: Yes.
- 1248 J: So HIV and AIDS were known in Lesotho during those years...
- 1249 T: Yes, yes.
- 1250 J: Were HIV and AIDS discussed openly at the seminary campus by students, lecturers?
- 1251 T: Yes, it was but I don't remember having a formal, sort of a formal instruction. We once  
1252 had this presentation from our lecturer from Zambia and Zambia was one of the top  
1253 African countries, I think after Uganda, Zambia was very high and he seemed to have, he  
1254 was doing this and it was believed in because he had some experience in it. But I  
1255 remember he offended just too many people because a few things that he said was, among  
1256 many things he said that those people who are slim have HIV so many people felt like he  
1257 was saying they had HIV and they were so offended. And I think that was that, I don't  
1258 remember...
- 1259 J: Was it just the one presentation?
- 1260 T: I think it was just the one presentation and we could have some pamphlets from here and  
1261 there that would be disseminated by anybody but there was no formal instruction in the

- 1262 school itself. Even how to talk, to handle a situation, even in our biblical counseling class  
1263 we didn't have that. And I want to believe that it may be because at that time HIV was  
1264 known in Lesotho but it was still considered a boring disease and it didn't look like a  
1265 threat. I think many people didn't see it as a threat.
- 1266 J: I see.
- 1267 T: As such. Most believed 'well, ...?'
- 1268 J: And now that you've been working in the parish, what do you think about HIV?
- 1269 T: Yeah, I feel that we, something must be done about it. I feel that something must be done  
1270 about it. Something, HIV is the greatest threat to our nation so we really have to do  
1271 something about it.
- 1272 J: [*sigh*]
- 1273 T: And the way people are dying in the villages and different diseases will be mentioned as  
1274 the source of that but you can tell, and I used to sit down to say this to my congregation  
1275 'well, we may have different diseases that are killing our people, but we sort of have the  
1276 same type of behaviors for these different, behaviors of the sick people due to these  
1277 different types of diseases' so one thing maybe why, one question we maybe need to  
1278 answer is why, why do we have such a thing happening?
- 1279 J: In you own ministry, do you feel like you have adequate knowledge and resources to deal  
1280 effectively with HIV and AIDS now and would you appreciate the denomination or the  
1281 seminary helping to provide you with more information and knowledge about HIV and  
1282 AIDS?
- 1283 T: I would say that I have adequate knowledge and skills but I would say yes, I would like to  
1284 have the seminary, if the seminary could have something like that one would feel very,  
1285 very grateful.
- 1286 J: I'd like to ask you a couple more questions. And thank you, Ntate Teboho, really, for  
1287 taking all this time.
- 1288 T: [*laughing*] Yeah.
- 1289 J: We've been spending a lot of time talking together.
- 1290 T: Yeah.
- 1291 J: So the other questions I would like to ask are more general questions maybe. One is when  
1292 you think about this idea of ministry,...
- 1293 T: Yeah.
- 1294 J: What does it mean to be in the ordained ministry? What's ministry mean to you? What's  
1295 your vision for what ministry is?
- 1296 T: I would say ministry is, I will see it as taking the message of the Word of God into  
1297 practice. It's the practice of that which we say we believe.

- 1 J: I'm here with Doreen who is a pastor of the L.E.C.. Doreen, as I've shared with you, this  
2 research about theological education in the Lesotho Evangelical Church is a part of the  
3 PhD program at the University of KwaZulu-Natal. I've been providing questionnaires and  
4 doing interviews with lay people, pastors, lecturers, committee members, and students, and  
5 I'm asking now if you're willing to do an interview with me. The interview should take  
6 about one hour and I would like, if you're willing, to record it on this digital device. Is that  
7 OK?
- 8 D: Yeah, that's fine.
- 9 J: Alright. I've explained to you that the transcripts from this interview will be typed by my  
10 wife, Susan, but that she will only have the name Doreen and that your actual identity will  
11 never be shared with any member of the L.E.C.. Do you understand that?
- 12 D: Yes.
- 13 J: I'm not offering you any money or any payment for this interview. I'm just asking you to  
14 participate in the research for free. Do you understand?
- 15 D: Yes.
- 16 J: Do you agree?
- 17 D: Yes, Ntate.
- 18 J: This will be written in a thesis for the University of KwaZulu-Natal and information from  
19 your interview as Doreen may appear in books, articles, or presentations. Is that alright?
- 20 D: Yes, it's fine.
- 21 J: OK. If, at any time, you want to stop the interview or you want me to turn off this  
22 recording device, just say so, and I will do it.
- 23 D: Thank you very much.
- 24 J: Also, every effort will be made to make sure that you see the typed transcript when it is  
25 finished and I will return to you and ask you to read it and then to sign it if you agree that  
26 it's a true transcript of what we said today. Is that alright?
- 27 D: Yes, it is fine.
- 28 J: OK. Alright, Doreen, are you ready to begin?
- 29 D: Yes, I'm ready.
- 30 J: Alright, thank you.
- 31 D: Thank you.
- 32 J: Doreen, did you attend Morija Theological Seminary?
- 33 D: Yes, Ntate.
- 34 J: I'm going to ask you to tell me the five year period that best describes the year you  
35 graduated.
- 36 D: Mm, hm.
- 37 J: So I'm going to ask did you graduate between 1985 and 1990, did you graduate between  
38 1991 and 1995, did you graduate between 96 and 2000, so which five year period best  
39 describes...
- 40 D: Between 91 and 95.
- 41 J: Alright, between 1991 and 1995.
- 42 D: Mm, hm.

- 43 J: And you are currently a pastor in the L.E.C.?
- 44 D: Yes.
- 45 J: And are you ordained or non-ordained?
- 46 D: I'm ordained.
- 47 J: Alright, thank you very much. Now, when you attended the seminary, did you live on  
48 campus?
- 49 D: Yes, I stayed in the campus for five years.
- 50 J: For five years.
- 51 D: Yes.
- 52 J: Alright. Well, I'd like to ask you: when you arrived at the seminary, did you find the  
53 seminary to be what you had expected before you arrived?
- 54 D: No, not such.
- 55 J: Why do you say that?
- 56 D: Because I knew nothing about the, I knew nothing about the seminary. I thought maybe we  
57 were going to do some simple things like I thought but it was not as simple as I thought.
- 58 J: Hm.
- 59 D: Yes.
- 60 J: What things were not as simple as you thought?
- 61 D: Well, I didn't know anything about theological studies. Besides I did religious knowledges  
62 at school. But when I get to the seminary, I had to do French, I had to do Greek, and do  
63 the Old Testament itself and the New Testament itself and those things, I wasn't expecting  
64 them and I find some things difficult.
- 65 J: Mm.
- 66 D: Mm, hm.
- 67 J: How about life at the seminary? Was it what you had expected?
- 68 D: No, really, it wasn't because I had to meet new people and had to behave like a student in  
69 the seminary and I have to change myself a lot.
- 70 J: 'Change yourself to behave like a student in the seminary,' what do you mean by that?
- 71 D: Um, I had to react, in many things I had to react different than when I was just a lady at  
72 home and I was taught at school how to behave where if you are training to be a pastor and  
73 I had to talk differently as I was talking at home and that was difficult.
- 74 J: How is one supposed to behave when one is training to be a pastor?
- 75 D: I was sometimes in greeting people just saying, "Hello" and passing, just "Hello" and  
76 passing. I wasn't waiting and saying, "Hello, how are you? What do you feel?" and I was  
77 not looking for a respond. I was just saying, "Hello" and passing and I was taught to greet  
78 people because they were looking at me as a leader. They will be looking to my face and if  
79 I feel with them, and I had to stand and greet people in a way that they feel I understand  
80 them.
- 81 J: I see.
- 82 D: Mm, hm.
- 83 J: Alright. Now, how was it living at the seminary? Did you enjoy it?
- 84 D: No, it was tough.

- 85 J: What was tough about it?
- 86 D: It was really tough. We had nothing to, we were not given enough money for allowing a  
87 little, we had a little allowance for food and other stuff and some of us didn't have even a  
88 supportive families in the one staying in the campus. We had little of food and we had to  
89 buy many things for ourselves and we didn't have money.
- 90 J: I see.
- 91 D: Mm, hm.
- 92 J: And, Doreen, how about the campus life, interactions with other students, was there a  
93 strong sense of community at the seminary? How was it living with other students?
- 94 D: It was very difficult, although, especially because I was a lady, and now we are meeting  
95 with guys, and we are few in number and we had a lot of boys around and males and  
96 sometimes some of them were married and we were not married at that time and it was not  
97 nice, really, it was not nice. Some of the students didn't understand each other and some  
98 of us would like to be, to tell the prefects whatever you are doing, although it's not bad,  
99 and sometimes it's not good, it was not good. We felt, sometimes we felt like children.  
100 We didn't feel like people in the seminary. We used to be held like children.
- 101 J: What made you feel like children?
- 102 D: When you want to go somewhere, maybe when you want to go shopping, you have to write  
103 the letter. When you want to go Maseru you have to write a letter and that was, really, that  
104 was childish.
- 105 J: And, when you attended the seminary, you were an adult, weren't you?
- 106 D: Yes, I felt like an adult at that time because I was over 22.
- 107 J: OK, so you were already in your twenties.
- 108 D: Yes.
- 109 J: I see.
- 110 D: Mm, hm.
- 111 J: And you said sometimes people might tell the prefects what you were doing...
- 112 D: Yes.
- 113 J: ...and what would happen if the prefects found out that you were doing these things?
- 114 D: They will call you to the prefect meeting and they will solve the problem with you and  
115 sometimes you will get punished, sometimes they will take the issue to the director and  
116 that was not good for our people.
- 117 J: I see.
- 118 D: Mm.
- 119 J: Why was that not good for them?
- 120 D: It was not good because sometimes the issue, to us, it was too small to be taken to the  
121 director.
- 122 J: Mm.
- 123 D: Maybe if they can talk to you and maybe you will say, "I'm sorry, I wasn't aware this is  
124 bad, I think it was good," but they usually take things to the director and that was not good.
- 125 J: I see.
- 126 D: Mm, hm.

- 127 J: Were there rules so that you knew beforehand what was bad and what was good?
- 128 D: Maybe there were rules, I forget the rules at that time but that thing of prefects sometimes,  
129 to me, it was not good because they used to not understand other people. They used to  
130 think they are better and they can treat other people unlawfully because they're prefects.
- 131 J: Mm.
- 132 D: That one I hated very much.
- 133 J: I see.
- 134 D: Yes. I would like to be monitored but not by someone who's taking me like a child. They  
135 always treated us like children. When we were supposed, sometimes we were told to go  
136 and have wood so that the school has to do something and we thought that the school has  
137 to hire some people for that wood things and little things but we are supposed to make  
138 them, mm.
- 139 J: Why do you think the prefects behaved this way?
- 140 D: I really don't know, really don't know because some of them didn't behave that way. I  
141 can't mention the name of the prefect who was very good to us, who treated us like people,  
142 but some of them, I think it was because they would like to be taken as better people at  
143 school and, I don't know but they were doing something that we think they would like to  
144 be seen as better people.
- 145 J: I see.
- 146 D: Mm, hm.
- 147 J: Now, Doreen, you mentioned that sometimes things would be taken to the director.
- 148 D: Mm, hm.
- 149 J: And often you said that was bad.
- 150 D: Mm, hm.
- 151 J: What would the director do when things were taken to him?
- 152 D: During my time he used to call a person and talk with him or her and really that –  
153 sometimes we will say, "I'm sorry," and it was accepted. But from there, you will find  
154 yourself in a dark setting because he will still continue with you but you will see something  
155 has changed from his face because of maybe the issue that he called about you.
- 156 J: I see.
- 157 D: Mm.
- 158 J: So when prefects saw that you were doing something that wasn't right, did they often take  
159 it to the director?
- 160 D: Yeah, they used to.
- 161 J: OK.
- 162 D: Mm.
- 163 J: And did the director know about the behaviour of the prefects?
- 164 D: No, I don't think so because no one would go and tell him about the behaviour of the  
165 prefects. It was rare that he can know about the behaviour of the prefects.
- 166 J: I see.
- 167 D: Mm, hm.

- 168 J: And what other things about student life – did you feel that there was a strong sense of love  
169 or trust at the seminary?
- 170 D: A little bit of it, a little bit of it in my time because when I get there, we had, some of us  
171 were ladies and some of the people were married and the married people, especially the  
172 wives of the married guys, were not always happy with the ladies who are not married.  
173 And being the students, we wished to have a conflict, a big conflict with them. They  
174 thought that just because we are there, we are there to do whatever they are doing for their  
175 husbands like even have to do something in the classroom and we say, "Ntate has to, you  
176 have to do it." Their wives were getting angry that we can't say their husbands should do  
177 it because they honour them and they don't understand we, as their colleagues, they just  
178 think because we are ladies, we have to honour them as they honour them.
- 179 J: I see.
- 180 D: Mm.
- 181 J: And between 1990 and 95, your class must have been some of the, I mean, there hadn't  
182 been female pastors in the L.E.C. for very long.
- 183 D: Yes.
- 184 J: You were some of the first pastors.
- 185 D: Yes.
- 186 J: So that must have been interesting times.
- 187 D: Yes.
- 188 J: I see. Well, I'm also curious about chapel at the seminary. Did you find the chapel  
189 services to be meaningful for you and were they spiritually uplifting?
- 190 D: Yes, they were meaningful although sometimes I didn't like them. Because sometimes you  
191 feel like you are forced to do it. But sometimes I would like them to happen in the day,  
192 during daytime, weekdays, it was fine. But sometimes we are forced, even when we are  
193 tired or busy. Sometimes we are busy in the seminary to an extent that we don't even think  
194 of going to the chapel. We are busy with our assignments and, or maybe we are busy with  
195 something in the college but we are forced to go to the chapel. And something that I didn't  
196 like when I was there during the chapel services it's because we are there someone would  
197 say, "That was right and that is wrong." Ach. And sometimes it was nice because we  
198 learned so much about our service, we learned so much about our hymns and how to  
199 conduct the services at the church. But sometimes it was meaningful because people can  
200 just go there look at you and see if you are going to make it correct or wrong and they will  
201 be out without anything in their spirits.
- 202 J: Mm.
- 203 D: Mm.
- 204 J: Now, if they were looking at you to see if something was correct or wrong, could they say  
205 something to you?
- 206 D: Yes.
- 207 J: Even during the service.
- 208 D: No, they will say it outside.
- 209 J: I see.
- 210 D: In the classroom.
- 211 J: In the classroom.

- 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  
225 know I am going to be marked. But I think if they could have changed that, we have that  
226 classroom, we wanted to have it but not in the chapel.
- 227 J: I see.
- 228 D: Mm, hm.
- 229 J: Right, because you said that it was good that you learned about the service...
- 230 D: Yes.
- 231 J: ...and the hymns but maybe you could have had another time when you really could just  
232 worship as yourself...
- 233 D: Yes.
- 234 J: ...as Doreen.
- 235 D: Yes.
- 236 J: I see.
- 237 D: Mm, hm.
- 238 J: So were there other times when you could gather with students and you really felt like you  
239 were worshipping?
- 240 D: Yeah, sometimes during the holidays it was nice because you know no one is going to mark  
241 you. You are there to worship, that you will pray and during Easter, before the Easter  
242 holidays, we used to be there and I wish we could feel something better.
- 243 J: I see.
- 244 D: Mm.
- 245 J: So were these holiday worship services also at the seminary or do you mean when you went  
246 back home?
- 247 D: At the seminary and back home.
- 248 J: And back home.
- 249 D: Mm.
- 250 J: OK. Alright. Alright, I'd like to go on and ask some other questions if I could.

- 251 D: Mm, hm.
- 252 J: You've already mentioned the campus government, the prefects, etc....
- 253 D: Mm, hm.
- 254 J: ...and so I think I'll move on before that. Now, while you were at seminary, did you find  
255 the lecturers to be concerned about your well-being?
- 256 D: At the seminary?
- 257 J: Yes.
- 258 D: Yes, I used to. I used to have some lecturers, really. They appreciated ourself being there  
259 and they used to tell us, "You have done good and try it more." They used to say, yes, we  
260 used to have some of lecturers that would say, "You are doing good."
- 261 J: Mm.
- 262 D: Mm, hm.
- 263 J: How about your personal well-being, outside the classroom? Did the lecturers seem to care  
264 about that as well? Your family life, your health, those kinds of things?
- 265 D: Mmm, a little of it.
- 266 J: A little of it.
- 267 D: A little of it especially because we had, we didn't have more lecturers around the seminary.  
268 We had few living in the seminary and the only problem we had foreigners who were  
269 staying in the campus and they didn't care about ourselves. They didn't care about us.  
270 They just come to the classroom and they just lecture a class and they went out. And you  
271 can even go to their house and ask, "I didn't understand you, I didn't feel good in your  
272 class. Can you help me now?" "No, no, no, no" they were not that friendly.
- 273 J: Mm.
- 274 D: Mm.
- 275 J: And so...
- 276 D: We had some, we had some who were very good ka nete. We had some who were very  
277 good but some didn't want to mix with us so many times.
- 278 J: I see.
- 279 D: Mm, hm.
- 280 J: And those mostly you're talking about foreigners, expatriates, like myself...
- 281 D: Yes.
- 282 J: ...who came from another country.
- 283 D: Yes.
- 284 J: OK.
- 285 D: Mm, hm.
- 286 J: Alright.
- 287 D: But those who were Basotho were staying in the campus, we had none, we had little who  
288 were staying in the campus at that time.
- 289 J: OK.
- 290 D: Mm, hm.
- 291 J: Now how about the administration, and really I mean the director,...

- 292 D: Mm, hm.
- 293 J: ...did the director show concern about your well-being, and health, and those kinds of  
294 things?
- 295 D: Yes, at my time, really. Maybe because he was looking forward that we girls we do better  
296 and we feel, we feel that we could be pastors and we understand we can make it. He tried  
297 his best to administrate to us, to find us as strong, and straight, and firm, and he used to call  
298 us and say, "Girls, you keep it up. You are trying it and you have to be yourself and be  
299 free," and ka nete he has been taking care of us. But some of the guys, ach, they  
300 themselves, they have got a lot of problems. They didn't want to be controlled, they want  
301 to do whatever they want to do at that time and some of them didn't want to go to other  
302 classes because they don't relate to our lecturers. Some of them didn't want to make  
303 friends and they would just don't go to the class without any announcement, they just don't  
304 go and that was a big problem to us.
- 305 J: I see. And with the director...
- 306 D: Yes.
- 307 J: I see.
- 308 D: Mm, hm.
- 309 J: OK. And so you found this encouragement that you received from the director very  
310 helpful?
- 311 D: Yes, very helpful. And sometimes he will say, "You stop it," and that's what I liked from  
312 him. When you are doing wrong, he just don't wait for the prefect, he will call you and  
313 say, "Stop this. I don't like this. You must not do this." But some people didn't like him  
314 to do such things to them but, no, I found it helpful for me because he always called me,  
315 "Ie, my girl, this is not good. You mustn't do this. You must do this."
- 316 J: Mm, hm.
- 317 D: Mm. He sometimes be that way.
- 318 J: Now, you said earlier though, sometimes he would just be speaking but things would  
319 change and you knew that the relationship was different.
- 320 D: Yes. If you do something that he hate...
- 321 J: Uh, huh.
- 322 D: ...he hate really and you don't change your mind from it, he will try to change from you  
323 and really you know 'I might be expelled from the seminary,' because really some people  
324 that didn't change after he or she and other people speak their issue, some of them didn't  
325 change and they will say, "Oh well, I am here by myself. What can he do for me?"
- 326 J: Mm.
- 327 D: So then he was in trouble even himself was in trouble because the whole congregation  
328 outside were looking to the seminary and if they see bad things in the seminary, he is the  
329 one who is feeling not good. So other people said, "I don't mind you." So he started  
330 changing and changing.
- 331 J: Who started changing?
- 332 D: The director.
- 333 J: I see.
- 334 D: If you don't understand him and he tries to tell you, "This is not good. This is not good."  
335 He tries to change to you.

- 336 J: Yeah.
- 337 D: So that you may feel that this is bad.
- 338 J: Mm.
- 339 D: And some of, some of colleagues have been expelled from the seminary at that time.
- 340 J: Even during your time...
- 341 D: Yes, some in my class, in my class.
- 342 J: I see.
- 343 D: Yes.
- 344 J: And, now, you said that some of the men didn't like to be controlled.
- 345 D: Yes.
- 346 J: How were students controlled at the seminary? What do you mean by that?
- 347 D: Um, like we are not told to have liquor. We are told not to go around as much as we want.
- 348 Even though we didn't write letters sometimes but we asked to tell the prefect that 'I have
- 349 to go somewhere about this and this.' Some people don't do any of those. They just don't
- 350 tell the prefect they have to be somewhere at this time. They will just go around to Morija.
- 351 Some of them will go and have liquor from the villages and that's the problem they give
- 352 the seminary.
- 353 J: And you said earlier sometimes you felt like you were being treated like children...
- 354 D: Yes.
- 355 J: ...but I can hear with a rule like liquor, that's not a bad rule that we don't want people to be
- 356 drunk, for instance...
- 357 D: Yes.
- 358 J: ...so there were some rules that you thought were fair and good...
- 359 D: Mm, hm.
- 360 J: ...and other times you felt maybe like you were being like children?
- 361 D: Yes. Some of them were fair. Some of them ka nete, ach. Like keeping the surroundings.
- 362 The surroundings of the campus.
- 363 J: Mm.
- 364 D: Sometimes, ka nete, we felt the school has to take care of that.
- 365 J: Mm.
- 366 D: Sometimes it's like it's going to be winter and we are told that we have to and make
- 367 wood...
- 368 J: Mm.
- 369 D: Ka nete we felt so angry because we thought there must be someone to take care for that.
- 370 J: I see.
- 371 D: So some of the things ka nete we felt that being treated like children.
- 372 J: Yeah.
- 373 D: Uh, huh.
- 374 J: And also you said that when you want to go shopping or go to Maseru...

- 375 D: Always you have to report and that one I hated it. Always have to, sometimes they will  
376 say, "Write a letter." Especially, what I hate very much it's because we were not able to  
377 go to the services outside the campus on Sundays freely. If I want to go to the ordination  
378 maybe of one of my pastors, we are not allowed to do that. If we would like to do that, we  
379 have to write a letter as a class or with someone if we would like to be there you have to  
380 write a letter. And after writing a letter, they will say, "No, you can't go there." So that  
381 was bad, it was, because we felt that some of the services in the church, we are part of  
382 them. We have to know, we have to understand, we have to learn from them but we are  
383 not allowed to go there. So we get so angry.
- 384 J: Do you know why you weren't allowed to go to these kinds of services?
- 385 D: No, we didn't know.
- 386 J: Were you able to--
- 387 D: Because sometimes we were told that 'you are going to have a trip of the school to the  
388 presbytery somewhere.' We were just told that way. But if we want to go out ourselves,  
389 they are going to say, "No."
- 390 J: Mm.
- 391 D: Mm.
- 392 J: If there were a service that you really wanted to go to, could you appeal to the director and  
393 ask him?
- 394 D: No, just go through the prefects and if they say, "No," they say, "No."
- 395 J: I see.
- 396 D: Mm, hm.
- 397 J: So if you went around the prefects, the prefects would be angry,...
- 398 D: Yes.
- 399 J: ...and the director might even also be angry. He might send you back to the prefects.
- 400 D: He might send you back to the prefects.
- 401 J: I see.
- 402 D: Mm.
- 403 J: Do you think the prefects and the director were talking to each other about these things?
- 404 D: Yes.
- 405 J: I see.
- 406 D: Yes.
- 407 J: So--
- 408 D: Because sometimes even if the director was saying, "Yes, you can go," but he doesn't want  
409 you to go, but he doesn't want to say, "Yes, you won't go," he will say to the prefects,  
410 "Don't let them go." He doesn't like to be him who says, "You don't go."
- 411 J: Really, so he could say to your face, "Doreen, yes, you can go," ...
- 412 D: "Yes, I think you can go," in class.
- 413 J: ...and then you could go to the prefects and say, "The director has said to us we may go,"  
414 ...
- 415 D: Yes.
- 416 J: ...and the prefects will say, "No."

- 417 D: "No."
- 418 J: And then what would happen, what if you said to the director, "Hey, you told us 'yes,'  
419 remember?"
- 420 D: No, no you didn't say that. Once we had a problem, that problem
- 421 J: This actually happened one time.
- 422 D: Yes, to our class.
- 423 J: Oh.
- 424 D: And we just go, we just go ourselves, and we just leave the seminary and went. And when  
425 we came back we had the Sanhedrin, you know, we used to call it Sanhedrin.
- 426 J: The Sanhedrin.
- 427 D: Yeah.
- 428 J: The council of prefects.
- 429 D: The council of prefects.
- 430 J: *[laughing]*
- 431 D: And we were called one by one by one to answer why and we say we won't say anything  
432 one by one, we would like to answer the issue together because we did this together.
- 433 J: Mm, hm.
- 434 D: So, we talked to the prefects but fortunately they didn't took it to the director. We thought  
435 the director said, "Oh, OK, you can allow them, go," but he didn't want us to go because  
436 they wanted to go but they were ashamed to say wanted to go.
- 437 J: Mm.
- 438 D: So it was just an issue they were saying, "You mustn't do it again." We think we have to  
439 do something that would like to especially if we are going to the service."
- 440 J: Yeah.
- 441 D: Mm.
- 442 J: So there were times when the director told the prefects to say 'no'...
- 443 D: Mm.
- 444 J: ...and then himself pretended as if he would say 'yes.'
- 445 D: Yes.
- 446 J: I see, so it would look like the prefects were the angry ones...
- 447 D: Mm, hm.
- 448 J: ...or the prefects were the strict ones...
- 449 D: Mm, hm.
- 450 J: ...even though you, Doreen, think the director also was being strict.
- 451 D: Yes, yes.
- 452 J: I see.
- 453 D: Mm, hm.
- 454 J: Huh, the Sanhedrin, I had never heard that. *[laughing]*
- 455 D: No, ask the students, they can tell you sometimes.

- 456 J: Yeah.
- 457 D: We had the Sanhedrin, it was with the green cloth and we used to call it Sanhedrin.
- 458 J: With the green cloth?
- 459 D: Green cloth in the window. It was with a green cloth at the window.
- 460 J: They covered the window?
- 461 D: The curtain, no, the curtain was green.
- 462 J: I see.
- 463 D: So we used to say that's the Sanhedrin.
- 464 J: Oh, I see.
- 465 D: Mm.
- 466 J: So that's where you would go if you were called to discuss...
- 467 D: Yes.
- 468 J: ...with these people.
- 469 D: Yes.
- 470 J: I see. Well, I want to talk a little more about the classroom.
- 471 D: Mm, hm.
- 472 J: When you went to classes, did the lecturers seem well-prepared and well-presented?
- 473 D: Not all of them. Some of them not.
- 474 J: No, some of them not.
- 475 D: They just come inside and preach about the politics of the church and we enjoy that because
- 476 we are talking about pastors in the village in the parishes. They talk about this in the
- 477 executive committee and just go after 40 minutes.
- 478 J: I see.
- 479 D: Mm.
- 480 J: So there was no prepared lecture...
- 481 D: Sometimes.
- 482 J: The way you're saying it, it almost sounds like gossip to me.
- 483 D: Mm.
- 484 J: Would you say it was kind of like gossip...
- 485 D: Yes.
- 486 J: ...with some of these...
- 487 D: Yes.
- 488 J: I see.
- 489 D: Maybe we saw sometimes other pastors who were lecturing in the seminary. They had
- 490 their own issues. They were hurt by something in the church and when they get to the
- 491 seminary, it's only the place where they can talk, share out their bitterness with students
- 492 because no one will take them out.
- 493 J: I see.
- 494 D: Yes, because many of them were bitter at that time.

- 495 J: Mm.
- 496 D: It was after the strike of 18 pastors.
- 497 J: Ah, right.
- 498 D: Yes.
- 499 J: OK.
- 500 D: So many of our pastors were bitter, bitter and they will come inside and share out.
- 501 J: OK, so really, instead of lecturing about their topics...
- 502 D: Mm, hm
- 503 J: ...they would share their bitterness...
- 504 D: Mm, hm.
- 505 J: ...with you. And you said you liked it because you could learn a lot about...
- 506 D: Yes.
- 507 J: ...the feelings and...
- 508 D: Yes.
- 509 J: OK.
- 510 D: And sometimes when we were tired, we just turned the topic to the politics.
- 511 J: Oh, because [*laughing*]
- 512 D: So if the lecturer is not strict enough, he's going to turn to the politics, that politics.
- 513 J: [*laughing*] I see, so as students sometimes you just encouraged them to...
- 514 D: [*laugh*] Yes,...
- 515 J: ...speak out.
- 516 D: ...if we were tired.
- 517 J: [*laughing*] Yeah.
- 518 D: If we were tired.
- 519 J: [*laughing*] OK. And the strike of the 18 pastors that you mentioned, I'm trying to  
520 remember was that in January of 1986?
- 521 D: 1987.
- 522 J: 1987 that that happened.
- 523 D: Mm.
- 524 J: OK. Alright, and so, yeah, you're...
- 525 D: But we used to have the foreign lecturers and they were serious, they were very serious,  
526 very serious. But sometimes you don't understand them. And when we say we don't  
527 understand, they just get furious. Some of them.
- 528 J: Some, they could even get furious with you?
- 529 D: Yes, yes.
- 530 J: I see.
- 531 D: But some of them the problem was the accent. The accent, we didn't understand the accent  
532 and then the problem when we say we don't understand them, they get furious, they get  
533 angry. But the director will get in between us and the lecturer.

- 534 J: I see.
- 535 D: But some of them really were very, very, very serious, very serious. And they learned so  
536 much because they was very serious and they would like to see us working hard.
- 537 J: Mm, hm.
- 538 D: Mm.
- 539 J: Now, in your classes, and you really mentioned two different groups of lecturers, Basotho  
540 lecturers...
- 541 D: Mm, hm.
- 542 J: ...and expatriates or foreign lecturers...
- 543 D: Mm, hm.
- 544 J: ...in both of those groups, in their classes, were you encouraged to ask questions?
- 545 D: Yes. Yes, we were encouraged but we have one, the other one didn't like to hear anything  
546 from us. Just come and said, "Wo, wo, wo, wo," after writing and go. And we said, "We  
547 don't understand. We haven't heard anything from you." Get angry. But the director tried  
548 to tell him, "The students don't understand you." Especially because it was not just our  
549 class. Other classes were complaining that they don't understand him.
- 550 J: I see.
- 551 D: Mm, hm.
- 552 J: And what ended up happening, did the lecturer change and begin to speak better or did this  
553 person leave or what happened?
- 554 D: He tried to change although he used to say, "I know you're going to say when I'm teaching  
555 you don't understand me." But he tried a little bit of changing. But for the other years, he  
556 was changed. He was changed. He was giving the TS5s, although they were crying too,  
557 but they were a little bit better because they had been many years in the seminary and they  
558 can try to hear some accents.
- 559 J: I see.
- 560 D: Mm, hm.
- 561 J: Did you have access to caring and confidential pastoral care when you were in the  
562 seminary? If you, yourself, had a personal problem,...
- 563 D: Mm, hm.
- 564 J: ...was there someone you could go to who would be confidential and give you care?
- 565 D: Yes, the prefect of that time, although I won't mention the name, the prefect of that time  
566 was very confident 'go', you could have gone to him and tell him whatever, whatever,  
567 whatever you want him to know about you, problems and other stuff. He wouldn't hear  
568 you, hear your things known by the seminary, no he couldn't, even the director. He was  
569 very good, Ntate.
- 570 J: Even the director was good?
- 571 D: Yes, yes, he was very good...
- 572 J: Alright.
- 573 D: ... at that time, he was very good.
- 574 J: At that time?
- 575 D: Yes, at that time he was very good.

- 576 J: OK.
- 577 D: You could have gone to him and tell him all the problems you have and he will try to  
578 handle them, to help you to go out. He tried his best to help students at that time. I don't  
579 know...
- 580 J: I'm asking, you have said, "At that time," several times now, what do you...
- 581 D: Because I don't know other times. I know at my time.
- 582 J: Of course, yes, alright.
- 583 D: I know at my time. I don't know after I have left the seminary how he changed. Because  
584 sometimes the student as I used to have, they used to say, "Aaaah, people change  
585 sometimes. Sometimes going to talk about it in other class." But, at our time, no.
- 586 J: OK, so you've heard from students since then...
- 587 D: Yes.
- 588 J: ...that maybe it's not that way any more.
- 589 D: Yes.
- 590 J: OK. Now, you mentioned this prefect. I think this is the same prefect you mentioned  
591 earlier...
- 592 D: Yes.
- 593 J: ...who was the one who was very good...
- 594 D: Mm, hm.
- 595 J: ...but the others seemed not to be as good as this one.
- 596 D: Mn, mn [*negative response*] Others were fighting with us.
- 597 J: I see.
- 598 D: That one was taking us like his brothers and sisters.
- 599 J: Ah.
- 600 D: And if you do something bad and he hear it from some colleagues, he will just call you and  
601 sit down with you privately and tell you, "No, you mustn't do this." Advising, advising  
602 until you see this is bad...
- 603 J: Mm, hm.
- 604 D: ...or this is good, I have to change my form and he'll be glad to see you changing and  
605 changing.
- 606 J: Mm, hm.
- 607 D: And he used not to take everything to the director, no, he will try you, at every turn, he will  
608 try to talk to you, try to talk to you, until he will tell you that, "I can't do otherwise, I have  
609 to tell the director."
- 610 J: I see.
- 611 D: Mm.
- 612 J: Now as you look back on the courses you took when you were at the seminary,...
- 613 D: Mm, hm.
- 614 J: ...and now that you've been a pastor for some years, have the courses helped you?
- 615 D: Very much. Very much. Very much. All of them, very much. Because some of the things  
616 we meet them only in the parishes. But when we were at the seminary, we didn't

- 617 understand them. Now, when we are at the parishes, you will meet them and you now start  
618 understanding that "Yeah, OK, I had to do this." I was telling someone when I was in the  
619 workshop sometime back, two weeks back, we had to make a case study, and when that  
620 lady was just telling us what we are going to do, I said, "That is a case study." And the  
621 lady next to me said, "What's the case study?" And I was very happy that I know the case  
622 study and I learned from the seminary.
- 623 J: I see.
- 624 D: Mm, hm.
- 625 J: OK. And it's interesting, you've said that some of the things that you learned, at the time,  
626 you didn't realize they were going to be helpful to you...
- 627 D: Yes.
- 628 J: ...and now, as you've become a pastor, you find that, indeed, they are helpful.
- 629 D: Some of the things we didn't like in our class when we were making TS3 and 5. It was  
630 taking care of old people.
- 631 J: Mm.
- 632 D: We were given by the lecturer of Christian Education, she wanted us to have, to own some  
633 old people. I had my own, my old people, and my colleagues as well. You know, we had  
634 to visit those people and to come a relay the case study that we had between me and my  
635 old person and we hated that, you know. I know one of my colleagues was saying, "I've  
636 got lots of lots of old people at my home. I don't deserve this."
- 637 J: *[laughing]*
- 638 D: "Stuff like this. This is waste of my time." But now that we are at the parishes, I can feel  
639 how good it was for us because I don't have a problem visiting an old, old, old person. I  
640 know how to talk to him, how to bring out some knowledge, I've got a lot of information,  
641 how to make him happier and we were not aware of that because some of us students  
642 would just visit and come back. And you will be given maybe pumpkin, maybe cabbage,  
643 maybe what? from that old person's village. But we were also told you must not always go  
644 without anything in your hands. You have to take something to the old person. Then you  
645 will get a lot of information. And it's helpful now that we are in the parishes. When I am  
646 going to see them, I have some sweets, I have some soup, I have something I have to take  
647 to them. Then they will be happier and they let me know a lot of information about my  
648 parish, about the chief, about the old people who are around here, the history of Lesotho  
649 and you are getting to grow a little bit, bit by bit.
- 650 J: I see.
- 651 D: Mm, hm.
- 652 J: Now with the courses that you took also, did it seem like the lecturers understood what it is  
653 like to be a pastor?
- 654 D: Some of them, no. Some of them, like one I am thinking of was always serious. No, no, he  
655 didn't care that we are going to the villages and we are going to meet people. He was just  
656 lecturing to us, lecturing to us. And you see someone who was not aware that all the  
657 information given to us, we are going to use it when we are in the parishes.
- 658 J: Mm.
- 659 D: Yes, but some really they were, when they were training us, they were giving us their  
660 lectures, they will always say, "When you are in the parish, you are going to meet this and  
661 this and this and you have to do it," and they are making those case studies, and they were  
662 helping us a lot.

- 663 J: Mm.
- 664 D: Because sometimes we are making those things like counselling, someone would be a  
665 counsellor, someone would be a client, and sometimes you understand a little better, "Oh,  
666 sometimes I will be like this. It will be like this to me at parishes." Some of them ka nete,  
667 didn't care.
- 668 J: I see. Alright.
- 669 D: And we had one and he was a Mosotho. Ach, that one, you know he was useless, he was  
670 useless. We even failed his, his, his, what? we failed his--
- 671 J: Course? Examination?
- 672 D: His course, yes, we failed it, all of the class we failed it and we asked him to repeat it  
673 during the graduation ceremony...
- 674 J: Mm.
- 675 D: ...and he said, "Yes, you are going to repeat it." And we read the same thing but we didn't.  
676 He was useless.
- 677 J: Mm.
- 678 D: Maybe, maybe he learned but he didn't know how to take all that thing to other people. He  
679 didn't know how to present it. And we didn't hear anything.
- 680 J: I see.
- 681 D: We used to call him sanctuary.
- 682 J: Sanctuary.
- 683 D: Every time he gets into our class "In the twentieth century," that's all he can say to us and  
684 some of us said, "So what, sanctuary, so what. Just tell us the stories," and we didn't feel  
685 that this thing is helpful for us to, when we're going to the parishes. He just do it because  
686 he is used to do it and some of them ka nete they were just brought to the seminary because  
687 they have big letters although they don't know how to give back the information.
- 688 J: I see.
- 689 D: Mm, hm.
- 690 J: Now, you don't have to answer this question but, or any question but, is that person no  
691 longer at the seminary or is that person still at the seminary?
- 692 D: He's still.
- 693 J: OK. Alright. That's all I'll ask.
- 694 D: He had been out of the seminary but now he is back to the seminary.
- 695 J: You've given me more than I asked for,...
- 696 D: *[laughing]*
- 697 J: ...now I know who Sanctuary is but that's fine. Now I want to ask, did you do an intern  
698 year when you were a student?
- 699 D: Yes.
- 700 J: And was it for one year?
- 701 D: Yes.
- 702 J: How was that? Tell me about that experience.
- 703 D: YooHoo!! The experience was very good. But I was so frustrated when given the parish.  
704 One: I was highly pregnant, two: I was given a parish which was in the foothills and there

- 705 was no transport, I had to travel for so many hours without transport. And my first day  
706 when I get there it was the first day when the new pastor comes in the parish. We were  
707 both new in that parish and people were undermining him because he was being upgraded  
708 from being an evangelist to be a pastor.
- 709 J: Had he been to the seminary?
- 710 D: Yes, he had been to the seminary but as an evangelist.
- 711 J: Oh, so he was---
- 712 D: But he was being upgraded some time back ago...
- 713 J: Ah.
- 714 D: When the L.E.C. had the problem of pastors so they had to upgrade some of the evangelists.
- 715 J: So you were supervised by a pastor who had never been seminary trained in the theological  
716 school.
- 717 D: Yes.
- 718 J: I see.
- 719 D: So, I was in trouble if I'm going to get whatever I have to be given. But let me tell you, it  
720 was fine. Because he knew what people are saying, he's not qualified, and he was really  
721 trying his best to help me. And he allowed me to get into everything I would like to know.  
722 He allowed me to stay, he didn't like me to stay out in the outstation. You know, I was the  
723 first student who stayed in the outstations. I asked him that I want to be at the outstations.  
724 And when I get the report, when Ntate, the director was visiting my parish, he said,  
725 "Where is the student?" he said, "Oh, she stays out in the outstation," and he was very  
726 shocked. And he said, "She didn't write to me. She didn't visit the seminary. It's because  
727 she's up there?" he said, "Yes, yes, she's always out. She stays for some weeks at the  
728 villages and I see her very happy." And, you know, the problem of I had a little girl  
729 because I just stayed for a month and I had a baby girl and I had to travel with that baby  
730 girl. All over I can go. I used to have her and the person was taking care for the child.  
731 And I enjoyed it very much. I enjoyed it. I tried to learn how to ride a horse but I was not  
732 sure at that time because I have to travel so long and I have to learn how to ride a horse.  
733 But I was so, it was very nice. It was very nice. Because I'm from the town, my place is  
734 the town itself I had to interact with different people from what I know where I grow. It  
735 was very different and food, the stuff that people were eating over there, it was very  
736 different what I knew and I had to learn so much from them. Some of them I was even  
737 shocked to be told 'this is a woman, this is her husband' and I was sometimes angry 'how  
738 can this lady be married to this guy who is taking care of sheeps, he is a herdboys, how can  
739 these people get married?' Then I started learning so really I enjoyed my internship.
- 740 J: So, would you say that it's an important part of the theological curriculum?
- 741 D: Yes, yes, to me, really, it's very good, it's very good. But nowadays things have changed.
- 742 J: How?
- 743 D: This year students have changed. Students were going out to the parishes they used to be  
744 taken like [*unclear*], you know, [*unclear*]. We are told to care very much, very much that  
745 they don't feel, maybe the hard problems they met. They don't feel the problems because  
746 always the pastor is taking care, is taking care. At that time pastors didn't take care of us.  
747 They just said, "Go, go, you go and do things by your own self." So that when you come  
748 back, you will say, "Yes, this is good." Here you have to change methods - you do it this  
749 way. But these ones ka nete they are, we cared very much for them. That's why when  
750 they go out from the seminary, they are always furious to people because they haven't  
751 learned some things.

- 752 J: I see.
- 753 D: Yes.
- 754 J: And why is it like classes these days – is it – well, let me just ask this: have you as a pastor  
755 supervised an intern before?
- 756 D: Yes—here?
- 757 J: Yeah, have you ever had interns?
- 758 D: Yes.
- 759 J: And when they come, does the seminary give you training or does the seminary tell you  
760 what it would like you to do when you have the intern?
- 761 D: Yes, they tell us what they want us to do.
- 762 J: I see. How do they tell you, do you meet with the director or are you sent a letter or how is  
763 it done?
- 764 D: He comes to the consistory and he give us the letter, the terms of references that he would  
765 like us to reach at least some of the things he would like to see the student doing.
- 766 J: I see.
- 767 D: Mm, hm.
- 768 J: What kinds of things are those?
- 769 D: Like he will conduct the services, he will teach in the church, preach in the church, he will  
770 teach the converts, he will meet the movement and to visit other stations and to learn how  
771 to bury people. Yes, things like that.
- 772 J: I see.
- 773 D: Mm, hm.
- 774 J: OK. So--
- 775 D: And some of them strictly they want us to look after their behaviour.
- 776 J: The behaviour?
- 777 D: The behaviour of them around the parish.
- 778 J: I see. What--
- 779 D: Because some students do take liquor.
- 780 J: Liquor.
- 781 D: Mm, hm.
- 782 J: I see.
- 783 D: Mm, hm.
- 784 J: Now, in Buka ea Melao,...
- 785 D: Mm, hm.
- 786 J: ...it talks about drunkenness...
- 787 D: Mm, hm.
- 788 J: ...are L.E.C. pastors allowed to drink anything?
- 789 D: No.
- 790 J: It's expected that an L.E.C. pastor will never drink alcohol.

- 791 D: Yes.
- 792 J: Except for selallo.
- 793 D: Mm, hm.
- 794 J: I see.
- 795 D: Mm, hm.
- 796 J: OK.
- 797 D: Mm, hm. So ka nete, when I was in the fourth year it was very nice. It was completely  
798 different from what I knew before. I was staying where – when I had to go to Maseru, I  
799 had to wake up at three o'clock and to take a bus at five o'clock am.
- 800 J: Whew!
- 801 D: And if it goes, it goes. Nothing around.
- 802 J: Mm.
- 803 D: So I enjoyed that and I experiences so many things around there and I met so many people  
804 and I was able to reach different places and hard situations so I enjoyed it very much.
- 805 J: When you returned to Morija for your fifth year, did the lecturers use the internship  
806 experience in their classes? Did they make their classes so that you could talk about what  
807 you learned in your internship experience?
- 808 D: Yes, especially with the Pastoral Theology, the one who was taking care of that. It was  
809 only the class that was taking care of that, what we learned and sometimes the lecturer for  
810 Pastoral Theology will also tell you some things that he heard about you but sometimes  
811 they were secretly. Really he will call you in the office and tell you you have mistake and  
812 this mistake and this. And sometimes, and the consistory will write the reports...
- 813 J: Mm, hm.
- 814 D: The pastor will write the report, and if you want to know your report, you can go and ask  
815 the director to give you the report but I haven't read mine.
- 816 J: You haven't?
- 817 D: No, I didn't want to know.
- 818 J: Hm!
- 819 D: I didn't want to know.
- 820 J: Why not?!
- 821 D: No, the director sometimes will catch you, you know sometimes you say, "Yes, I knew my  
822 faults, I knew my faults and you used to tell me my fault before I go to the parish" he told  
823 me.
- 824 J: Mm.
- 825 D: So I knew maybe one of my faults I did it.
- 826 J: I see, so you didn't want...
- 827 D: Yes.
- 828 J: ...to read about it. *[laughing]*
- 829 D: Yes.
- 830 J: Now, you've mentioned the faults, the director mentioning them, and the report maybe  
831 would mention some faults.

- 832 D: Uh, huh.
- 833 J: Do you think the reports and the director, did they ever tell you when you were doing  
834 things well also?
- 835 D: Yes, yes, Ntate.
- 836 J: OK.
- 837 D: If you did things well, if you have been cooperative, if you have been selfish and self-  
838 centred, it will say so.
- 839 J: I see.
- 840 D: Mm, hm. And it's very helpful for the church and sometimes you will think at the  
841 executive committee before giving you your own parish, it can take that, can take that  
842 report and read and learn more about you before it gives you the parish because sometimes  
843 it doesn't care about the reports so you just take, "Jeff you go to Masitise, you go to Thaba-  
844 Bosiu, you go to Leribe." If they could have read the report, they will see that that's going  
845 to be bad.
- 846 J: I see.
- 847 D: Although the director is called when they are going to transfer this new student but  
848 sometimes he will be under pressure and he will say, "It's fine, it's fine."
- 849 J: What kind of pressure?
- 850 D: Pressure maybe from the executive committee because when we are about to leave the  
851 seminary, you will see people from the executive committee trying to be friendly to us, to  
852 lure us, and to make friendship, friendship with us because they want, maybe they want to  
853 do something to the director. They want us to understand that the director is bad, he's  
854 harmful somehow. So then maybe they'll say, "The director doesn't like you," just  
855 because maybe you are not coming to school, at the school so they will try to make friends  
856 of them so that he will be under pressure to say you are like this and this and this and this.  
857 And that has made a big problem for some of the pastors.
- 858 J: Mmm.
- 859 D: They have been given parishes and they don't walk hand in hand with the people around  
860 them.
- 861 J: I see, and sometimes it's because the executive committee has failed to read the reports...
- 862 D: Yes.
- 863 J: ...and listen to the director.
- 864 D: Yes.
- 865 J: OK, so during your time at the seminary, there were at least some members of the executive  
866 committee who did not like the director.
- 867 D: Yes.
- 868 J: I see.
- 869 D: We had a bad issue during our fifth year.
- 870 J: What kind of issue?
- 871 D: Some of the students really had been writing like about, badly about the director and  
872 unfortunately, they thought it was from our class. Unfortunately it was not from our class.  
873 So it was big issue. It was bad.
- 874 J: Mmm.

- 875 D: It was bad, really bad. And some of the pastors were coming into the seminary at night to  
876 just gossip and research from students and it was really a harassment.
- 877 J: Wow. Do you know what the letter said?
- 878 D: Yes!
- 879 J: What did it say?
- 880 D: Hoo, may I please not tell you?
- 881 J: That's fine, Doreen.
- 882 D: Yes.
- 883 J: I'll try and find from some other person.
- 884 D: Yes, yes.
- 885 J: OK.
- 886 D: Yes, I won't.
- 887 J: Alright, so that was a very difficult time.
- 888 D: Yes, because we are about to leave the seminary...
- 889 J: Mmm.
- 890 D: ...and people were saying we are the one who wrote the letter.
- 891 J: Ah.
- 892 D: And we had a problem. It was the director, really. He believed that the letter was from our  
893 class. But we had to call him, our class, to convince him that he won't get that letter from  
894 our class.
- 895 J: Mm.
- 896 D: And he said, "But from which class?" He said, "You will know." And really we knew.
- 897 J: Mm.
- 898 D: We had to sleep in the Sanhedrin those days.
- 899 J: Ah, so there was a lot of questioning and all those things.
- 900 D: Yes, we had to sleep in the Sanhedrin...
- 901 J: *[laugh]*
- 902 D: ...and we're out for the presbytery meetings...
- 903 J: Mm.
- 904 D: ...at that time we're out for the presbytery meetings and when we are back we found the  
905 issue bursting and we are called. Some of us we are called two by two because, like they  
906 know your friend, you are called with your friend.
- 907 J: Ah.
- 908 D: And they say, "You know this letter. This is your writing."
- 909 J: Oh, they would accuse you and see what you would say.
- 910 D: Yes, "I don't know what is this."
- 911 J: Ah.
- 912 D: "You know it."
- 913 J: Who is it, the prefects would say it?

- 914 D: Yes, the prefects.
- 915 J: Was the director there also?
- 916 D: No.
- 917 J: I see, it's always the prefects...
- 918 D: Yes.
- 919 J: ...who do the work of the questioning...
- 920 D: Yes.
- 921 J: ...and the accusing.
- 922 D: Yes.
- 923 J: But certainly, it must be the director has asked them to do this work.
- 924 D: Yes. They actually knew the right person.
- 925 J: I see.
- 926 D: Mm, hm.
- 927 J: So the prefects must be very important to the director.
- 928 D: Yes, yes, I think they – yes. Because many things that he don't know, he doesn't know, he  
929 got them from there.
- 930 J: Mm.
- 931 D: Mm.
- 932 J: OK.
- 933 D: Even since that, he didn't want to know, he will know from the prefects.
- 934 J: Mm, hm.
- 935 D: Mm.
- 936 J: But he---
- 937 D: Even some things that are hidden to him...
- 938 J: Yeah.
- 939 D: ...he will know from the prefects.
- 940 J: I see.
- 941 D: Mm.
- 942 J: So they're useful because he can find out things even when they're hidden.
- 943 D: Mm.
- 944 J: I see.
- 945 D: And sometimes, sometimes they are useful because some people are doing bad things when  
946 in the seminary, bad, bad things in the seminary. And the prefects sometimes try to call  
947 them and to tell them, "This is bad. You can't do this in the seminary." But some people  
948 try to be silly. But you know what the director used to do at our time? If he hear that there  
949 are something bad in the seminary and prefects had been trying to tell people not to do it,  
950 and those people are getting to be silly, he will look at it himself and he will catch it.
- 951 J: Mm, hm.
- 952 D: Mm, hm.

- 953 J: I see.
- 954 D: He used to do that.
- 955 J: I see. Now, you mentioned that, that at this time, there was this letter then there were  
956 pastors who would come to ask questions...
- 957 D: Mm, hm.
- 958 J: Do you think that it made it difficult for the director to do his job well...
- 959 D: Yes.
- 960 J: ...because he felt like he was under this pressure that you mentioned?
- 961 D: Mm, hm. Mm, hm. Yes, he couldn't do his work well because some people were going  
962 and were pulling the carpet.
- 963 J: Mm.
- 964 D: They were pulling the carpet.
- 965 J: Has that changed?
- 966 D: And you know there were some, we were called to other people that we don't know. We  
967 will be called in the late hours that you go to someone's home, there is a feast for you  
968 because they wanted to know a lot of things in the seminary. And sometimes you will  
969 refuse, you know?
- 970 J: Yeah.
- 971 D: Even my class, we refused to that feast and that person is hating us up until now.
- 972 J: Wow, so they would offer you food so that you would tell them bad things about the  
973 seminary.
- 974 D: Mm.
- 975 J: Whew.
- 976 D: And we didn't go, you know?
- 977 J: Yeah.
- 978 D: We decided no, we don't go. And even, we had been even called during the weekend.  
979 Maybe he thought we said we are busy.
- 980 J: Mm, hm.
- 981 D: And we are called by the weekend and we told the one who was giving us the message, "Go  
982 and tell that person 'We rather eat intestines of the hen rather than come to his home.'"
- 983 J: Wow, so these were very serious.
- 984 D: Yes, it was very serious because they wanted to expel the director from the seminary and  
985 they wanted to say, "We got the information from the students."
- 986 J: Ah.
- 987 D: Whereas we are not part of those meetings and those things but they wanted to expel him  
988 and they wanted the information from students. Although maybe he had some problems  
989 with us but we liked him very much.
- 990 J: Mm. Now I know that you're not at the seminary now but do you think that there are still  
991 these difficulties between some members of the executive committee and the director?
- 992 D: Yes, because now we have one of the students who didn't finish their course at the  
993 seminary because they had been used by the executive committee of that time.

- 994 J: I see.
- 995 D: Mm. And they follow those students when they are out in the internships. They follow  
996 them. They use them as they like so that the director will - so you will say something and  
997 sometimes he doesn't say anything.
- 998 J: So, politics are really a part of your seminary education.
- 999 D: Mm.
- 1000 J: L.E.C. politics.
- 1001 D: A lot. A lot. Once you get to the seminary, you have to get to be known by other pastors  
1002 outside the seminary.
- 1003 J: Yeah.
- 1004 D: And they'll be trying to use students in the seminary for their own issues.
- 1005 J: Mm.
- 1006 D: Mm. Especially to fight the director.
- 1007 J: I see.
- 1008 D: They used to use – and to fight other lecturers. Because all of them, they are from the  
1009 seminary and now that they're outside, they would like to get into the seminary through  
1010 students. They will – if I hate someone who was lecturing in the seminary at that time and  
1011 he is still there, I would like to fight him with students, using students.
- 1012 J: Why do you think they do this?
- 1013 D: I don't know, really. I'm not sure. But what I know, what I always think, I think they, it's  
1014 not because they hate the director. But maybe they [*pause*] It's not because they hate him  
1015 but they fear him.
- 1016 J: They fear him?
- 1017 D: Yes, they fear him in a sense that some of them would like to be the directors but they're  
1018 not, they're not well-equipped like he is because all the students, although sometimes he is  
1019 very ready to ask, "No, no, no," but he sometimes attempts to be a father. He used to be a  
1020 father to us. But some of them would like just come to the seminary and just show  
1021 students that he's there, he's got a lot of letters and he's just on his Master's, Doctorate,  
1022 whatever. Although he won't have that fatherly thing.
- 1023 J: I see.
- 1024 D: Mm.
- 1025 J: So when you say they fear him,...
- 1026 D: Or it's because, or it's because during '87, he was not out of the strike.
- 1027 J: Mm, hm.
- 1028 D: And he was part of the executive committee. He was vice president.
- 1029 J: Mm.
- 1030 D: And he had to say, "No, no" to them so they still want to fight against him, back against  
1031 him.
- 1032 J: I see.
- 1033 D: Mm, hm.
- 1034 J: So all these kinds of arguments are very old that go back almost twenty years at least.
- 1035 D: Yes.

- 1036 J: I see. And it even affects students at the seminary. It's not just for pastors, it affects  
1037 students as well.
- 1038 D: Yes.
- 1039 J: I see. I'd like to move on and ask a few more questions. Is that OK?
- 1040 D: Yes.
- 1041 J: One of the questions is: have you made use of the English language much since you've  
1042 been pastor? Has it been good for you to be able to speak English?
- 1043 D: Yes, and I think it's one thing that we need. It's one thing that we need to meet with people  
1044 to speak always English to meet with people speaking English because after I left the  
1045 seminary, you stay in the parish for so long, just meet the parishioners and they don't know  
1046 English, some of them don't know English and sometimes when I'm taking to the course,  
1047 I've got a problem, "Oh, I have to recall my English."
- 1048 J: I see.
- 1049 D: So I think, I think the church has to do something with pastors from the seminary. I don't  
1050 think it's always that they should take a pastor from the seminary and to the parish and stay  
1051 to the parish about ten years. And then they started thinking to take them back to school.  
1052 And I think it must be maybe an allowance of three years, five years, at the parish and back  
1053 to school.
- 1054 J: So you think pastors should continue their education after the seminary.
- 1055 D: Yes, yes, Ntate, a lot, a lot. Because, you know, we meet with other pastors. So many  
1056 churches are trying to teach their pastors, so many churches. You see when we meet other  
1057 churches, you will find pastors with degree upwards, many of them degree upwards. But  
1058 our church, all of us in diploma.
- 1059 J: What do you think makes it that way for the L.E.C.?
- 1060 D: Jealousy.
- 1061 J: Jealousy.
- 1062 D: Yes. And the L.E.C., always it's bad because it always keeps people on promises.
- 1063 J: On promises.
- 1064 D: Promises.
- 1065 J: So---
- 1066 D: And that promise is making hatred between pastors.
- 1067 J: Let---
- 1068 D: This promise this year that you are going to school.
- 1069 J: Uh, huh.
- 1070 D: And have been in the service for more than ten years and I know I'm brilliant than you are.  
1071 Then you come from the seminary after five years after I have left the seminary and when  
1072 you get to the parish, they say, "We are taking this one to the school. Yes, he has been  
1073 promised before." And that is making a big conflict between pastors.
- 1074 J: When people promise you these things, or promise pastors these things, is it so that you will  
1075 vote for them...
- 1076 D: Yes.
- 1077 J: ...and promote them...

- 1078 D: Yes.
- 1079 J: ...and these kinds of things?
- 1080 D: Yes.
- 1081 J: And then after you do it you find that the promises were empty.
- 1082 D: Yes.
- 1083 J: I see.
- 1084 D: Uh, huh.
- 1085 J: OK. I want to move on and talk a little bit about Basotho culture.
- 1086 D: OK.
- 1087 J: And I want to ask you when you were in seminary, in your classes, were you able to talk  
1088 about how elements of Christianity and elements that are Sesotho things team together and  
1089 what does it mean?
- 1090 D: Yes.
- 1091 J: Yeah.
- 1092 D: Yeah, we used to have our, we used to have assignments especially from Pastoral  
1093 Theology, assignments about Sesotho things and religious things like balimo. You also  
1094 had an essay about balimo - a research, we did a research. Different someone to this place,  
1095 someone to this place and come back with the knowledge that Basotho can give us – what  
1096 do they think balimo is. We went again with this black robe when someone has passed  
1097 away...
- 1098 J: Yes.
- 1099 D: ...we went around and learned more how Basotho feel about it, what is the understanding,  
1100 what does it relate to the Bible. We did it.
- 1101 J: I see, and it was in your Pastoral Theology course.
- 1102 D: Yes.
- 1103 J: Now I'm guessing that that was the director's course at that time.
- 1104 D: Yes.
- 1105 J: I see, so his course really tried to help you to think about theology and culture.
- 1106 D: Yes. And to make us understand some of the Basotho things not as bad as people are  
1107 saying about them.
- 1108 J: Mm.
- 1109 D: And to show that when we get to the parishes, we will be able to work hand in hand with  
1110 them because some of the people when we are in the seminary, we know that the  
1111 circumcision school is a bad, bad, bad, bad, bad thing because you haven't learned  
1112 anything about it. But if you learn more about the circumcision school, when we get to the  
1113 parish, we are able to talk to a person who is making circumcision school. And sometimes  
1114 he will turn to be a Christian, yes.
- 1115 J: Now--
- 1116 D: If you have got a good approach to that.
- 1117 J: Yeah.
- 1118 D: Mm, hm.
- 1119 J: The constitution of the church...

- 1120 D: Mm, hm.
- 1121 J: ...says 'we do not accept, in any way, circumcision.'
- 1122 D: Mm, hm.
- 1123 J: Do you understand the theological reason why that is so?
- 1124 D: Um, you know what I believe, it's the way for circumcision was that it was Satanism at that  
1125 time, ka nete. Because some of the things that was done at the circumcision really it was  
1126 not good.
- 1127 J: Some things – one, of course, there's a lot of secrecy.
- 1128 D: Mm, hm.
- 1129 J: And--
- 1130 D: Secrecy and the animals were not killed like you killed in the gun, or..., and you have to be  
1131 taking one of the parts, it's alive and you take out the parts. Those things, ka nete, I didn't  
1132 like it.
- 1133 J: I see.
- 1134 D: Mm, hm.
- 1135 J: And I've heard also some times there was fear that the circumcision schools were involved  
1136 in these medicine murders.
- 1137 D: Mm, hm.
- 1138 J: When human beings were even taken...
- 1139 D: Mm, hm.
- 1140 J: ...the parts, for...
- 1141 D: Yes.
- 1142 J: OK.
- 1143 D: That time was time of lireto.
- 1144 J: Uh, huh, yeah.
- 1145 D: Time of lireto when people were killed and they need some of the parts of people...
- 1146 J: Yeah.
- 1147 D: ...to make their circumcision schools strong and no one must come there and kill other  
1148 children so, ka nete, the church was fighting for that.
- 1149 J: I see, so maybe it wasn't just about lebollo but it was what happened at the mophato.
- 1150 D: What happened at the mophato, e.
- 1151 J: OK.
- 1152 D: E.
- 1153 J: Alright. Now you've come to the parish and have you found that your parishioners are  
1154 actively practicing Basotho cultural traditions?
- 1155 D: Not that much, ka nete.
- 1156 J: Not that much?
- 1157 D: Yes, especially we..., no, little, a little. So many people do understand that these things are  
1158 not Godly. We have our own God and we are, we don't consider anyone being a part of  
1159 God. We have one God.

- 1160 J: So when you say that, it sounds like you're talking about balimo.
- 1161 D: Yes.
- 1162 J: OK.
- 1163 D: Some of them don't even make balimo's feast, they don't make it.
- 1164 J: But are there some parishioners who have mekete ea balimo?
- 1165 D: Yes.
- 1166 J: OK.
- 1167 D: They do, but they will hide themselves.
- 1168 J: Hide themselves!
- 1169 D: They will not even want me to know.
- 1170 J: I see, maybe they'll tell you it's a teboho, or something?
- 1171 D: E.
- 1172 J: Or some---
- 1173 D: Yes, teboho, but if you say, "But I will call you," they will make their things early in the  
1174 morning.
- 1175 J: Mm.
- 1176 D: Early in the morning they will do those things. And when I come they will say, "Oh, 'M'e  
1177 Moruti, we were just saying 'we thank God we have different.' But last of last, by  
1178 December, I had one of my parishioners and they have been the children of the pastor,  
1179 although the pastor's passed away, and the wife, they made the mokete oa balimo at their  
1180 home and they didn't want me to know. You know, I didn't know.
- 1181 J: Mm.
- 1182 D: They came and told my husband.
- 1183 J: Oh.
- 1184 D: Because he has been a friend of one of the child. Then they just invite him secretly. And  
1185 they told him, "You must not tell 'M'e Moruti about this." But lately I have to call and  
1186 search for him then he said, "Oh, I'm here. We had something." And then they told me  
1187 what it was. I said, "Why did you not call me?" They said, "A, a, moruti, you don't call  
1188 baruti for such feasts."
- 1189 J: Ah, ha.
- 1190 D: "We have other things that we are going to call you for that, not that one."
- 1191 J: Mm.
- 1192 D: Because I said, "Why?" "We know the church won't allow you to be there." I said, "I  
1193 wanted to be there because I wanted to hear what you are doing." They said, "No, no, no,  
1194 no."
- 1195 J: *[laughing]*
- 1196 D: It was not good.
- 1197 J: Mm.
- 1198 D: So, ka nete, so many people are not practicing. Even the circumcision school here, it's rare.
- 1199 J: I see.

- 1200 D: It's rare that we have it. Rare, rare, rare, rare. We don't have many people making  
1201 circumcision school.
- 1202 J: Your foreign lecturers, your expatriate lecturers at seminary,...
- 1203 D: Mm, hm.
- 1204 J: ...did they try to learn about Basotho culture and customs?
- 1205 D: At my time?
- 1206 J: Yeah.
- 1207 D: Just one, one of them, one.
- 1208 J: One. OK.
- 1209 D: That one knows a lot about Basotho, a lot, a lot, you know?
- 1210 J: Mm.
- 1211 D: A lot than you do.
- 1212 J: *[laugh]*
- 1213 D: He learned a lot from other missionaries. He learned a lot.
- 1214 J: And was that helpful, that he learned a lot?
- 1215 D: Yes,
- 1216 J: OK.
- 1217 D: He helped us very much. He helped us. He wouldn't say, "It's bad that you are Basotho."  
1218 He said, "It's good that you are Basotho," but some of the things, really, are not good.
- 1219 J: Mm.
- 1220 D: And he was not even hesitating to get in a quarrel to us.
- 1221 J: Mm.
- 1222 D: He can sit down into a quarrel and say, "No, this is our culture," and say, "Yes, it is your  
1223 culture but it's bad."
- 1224 J: Mm.
- 1225 D: Because he learned more. And we had Ntate Brutsch, late Ntate Brutsch...
- 1226 J: Mm, hm.
- 1227 D: ...was very good in our culture, very good, very good.
- 1228 J: I see.
- 1229 D: Was very good in our culture.
- 1230 J: And Ntate Brutsch was at the museum for many years, right?
- 1231 D: Yes.
- 1232 J: OK.
- 1233 D: Yes, he was very good in our culture and he knew our places. He knew different things that  
1234 were practiced by Basotho at those places and, yes, he was fine. He was fine. He was  
1235 helping us very much at the seminary.
- 1236 J: I see.
- 1237 D: And he sometimes end up saying that, "This is you not the school."

- 1238 J: Mm, hm. OK. When you were at seminary, do you feel like you were well-prepared to  
1239 deal with issues of poverty?
- 1240 D: No.
- 1241 J: No.
- 1242 D: No.
- 1243 J: Now that you've come to the parish, does it seem like issues of poverty are important?
- 1244 D: Yes, and it's a big problem, you know?
- 1245 J: Yeah.
- 1246 D: People are not working. Many have been expelled from the mines. A lot of them are at  
1247 home and they don't have things to eat. They have nothing to wear. At least now we have  
1248 free education but although children have to be clothed something but no clothes, no food,  
1249 no money and life is money.
- 1250 J: Mm.
- 1251 D: People need money to live.
- 1252 J: Yeah.
- 1253 D: Ka nete, people don't have money.
- 1254 J: Would you like it if the seminary could provide some courses or some help for pastors  
1255 now...
- 1256 D: Yes.
- 1257 J: ...to deal with issues of poverty?
- 1258 D: Yes, so that when they get to the parishes, they will be able to help people, to help the  
1259 community next to the church.
- 1260 J: Uh, huh.
- 1261 D: To find themselves eating, clothing, and other things.
- 1262 J: How--
- 1263 D: And when we get to the villages, we found many orphans, many widows. They have  
1264 nothing to eat, nothing to wear. And some of the orphans, they don't even have their own  
1265 homes because people were caring of them, they have been taking their estate.
- 1266 J: Mm.
- 1267 D: Mm.
- 1268 J: And when you were at the seminary, were there courses and discussion about HIV and  
1269 AIDS?
- 1270 D: There was so little.
- 1271 J: So little.
- 1272 D: Yes, we didn't know how to - what HIV is. It was so little at that time, ka nete.
- 1273 J: I see.
- 1274 D: It was so little. And it's wise that we're having the courses. I'm very proud, very proud,  
1275 because when you get to the parishes, ka nete, we meet a lot of HIV problems, a lot of  
1276 them, a lot of them, from the sickness. People are dying. They are leaving orphans. They  
1277 are leaving orphans estate. People taking all those things and, as the pastor, you have to  
1278 intervene. You have to intervene strongly. You have to intervene so that these children  
1279 will feel that the church is something good.

- 1280 J: Mm.
- 1281 D: If the church will stand and say, "No, it's my estate," I think it's why we have this church.
- 1282 J: I see.
- 1283 D: So people are – the school has to claim a lot about HIV and AIDS and all the issues  
1284 coordinating with it.
- 1285 J: OK.
- 1286 D: But, ka nete, we've got a big problem here. We try to make support groups but the  
1287 problem is we don't have funds to help these orphans around here.
- 1288 J: Yeah.
- 1289 D: Mm, hm.
- 1290 J: OK. Well, Doreen, I'd like to ask you a couple more questions. One is as you look at the  
1291 L.E.C. today, and you're a pastor, what are the biggest challenges that are facing the  
1292 L.E.C. and facing you as a pastor of the L.E.C.?
- 1293 D: The biggest challenge of L.E.C. is taking care of its pastors. That is a big challenge. It  
1294 doesn't care as much as it has to for its pastors.
- 1295 J: Its pastors.
- 1296 D: Yes.
- 1297 J: I see.
- 1298 D: Because it's going to lose a lot even though – even if pastors cannot go, but they're not  
1299 happy. They just stay because they're called and they're ashamed of people, ashamed of  
1300 their parents, relatives. But, besides that, I think many of the pastors would leave the  
1301 L.E.C..
- 1302 J: When you say 'shame' - if they left, their parents would say, "You've done a shameful  
1303 thing"?
- 1304 D: Yes.
- 1305 J: I see.
- 1306 D: Yes, because sometimes the pastor stays in the parish for five months without nothing, for  
1307 a year, for two years without nothing, without nothing.
- 1308 J: No money, no payment?
- 1309 D: No money, no payment, nothing. And some of the pastors have been taken to the difficult  
1310 parishes where the people are not working, where there is nothing, where there is nothing  
1311 but they would like that pastor to have something from that people. And really pastors are  
1312 in a big problem. They are unable to cheat their children. They can teach them, but, you  
1313 know, you will be asking, asking, asking from people, from parishioners, "Will you please  
1314 help me with my child? Will you please help me with my child? She has to do Standard  
1315 10. She has to do Form E." And sometimes you will find yourself people – in the mouth  
1316 of people – people talking about you because you are always begging.
- 1317 J: Mmm.
- 1318 D: And that is bad.
- 1319 J: Yeah.
- 1320 D: That is not good anymore. That's a problem for the L.E.C.. And it's a big challenge to us  
1321 as pastors in the parishes. People looking back, they think, they think 'if I go to the pastor  
1322 I will get something.' But when they get to the pastors, they are the one to give to the

- 1323 pastors. And I always see L.E.C. happy for that and that is bad – to say, “You are there for  
1324 parishioners. They have to take care of you.” Yes, they have to but they must not be  
1325 bound. They have to make it from their hearts.
- 1326 J: Mm.
- 1327 D: To know that this is our pastor, he’s taking care of us and we have to give something.
- 1328 J: Mm.
- 1329 D: So it’s bad that sometimes pastors will stand in the pulpit and say, “Galatians 6:6.” That is  
1330 bad. The one who is giving you the word of God, you have to give back to him.
- 1331 J: Mm, hm.
- 1332 D: That is bad. That is very bad. It’s bad, ka nete. So, you see pastors no more preaching the  
1333 word of God. We are preaching money.
- 1334 J: Mm.
- 1335 D: We are preaching money because we need money so that we can eat, we and our children.  
1336 It’s a bad thing. And the other challenge to L.E.C., it has to educate its pastors because to  
1337 equip pastors is to equip the whole congregation. When you have an equipped pastor, you  
1338 have a good congregation because the pastor will teach the congregation. But if you let the  
1339 pastor just stay there and go around the villages, that’s only thing he knows. He will be  
1340 like those person. There will be no change. You think pastors bring changes to the  
1341 villages, to the congregation, to the community and if the community will find that we are  
1342 the same standard as your pastor, they don’t feel any change from you. And they don’t  
1343 find you vulnerable to them because you are the same as they are.
- 1344 J: Mm, hm.
- 1345 D: You know things they know. You don’t know more than they would like to, they were  
1346 thinking to. They just see someone in the same standard. And I think if pastors can be  
1347 taught a lot, as much as the L.E.C. can, it will have, sometimes you find it will have their  
1348 pastors being used by the government and that is a good thing. That is a good thing.  
1349 Because you will have the church with the government together. You know, many pastors  
1350 from different churches are hired by the government, not only because of their knowledge  
1351 but they’re pastors who know this, there are pastors who knows this.
- 1352 J: I see.
- 1353 D: Mm, hm. And that is good.
- 1354 J: Mm.
- 1355 D: But L.E.C. doesn’t have one. The problem is the L.E.C. it has someone who is, who has a  
1356 good knowledge, who can be had by government, they will expel him.
- 1357 J: Expel him from the L.E.C..
- 1358 D: Yeah, because we are earning something. Because we are earning something, that’s what  
1359 I’m saying we have a problem of jealousy...
- 1360 J: Mmm.
- 1361 D: ...in our church we have got a problem of jealousy.
- 1362 J: So, so pastors or executive committee or where is the jealousy – all through the L.E.C.?
- 1363 D: All through the L.E.C., ka nete.
- 1364 J: So people don’t want to see the other one succeed.
- 1365 D: Mm, hm.

- 1366 J: They want to see the other one fail.
- 1367 D: Yes.
- 1368 J: Yeah.
- 1369 D: And another challenge of L.E.C. is it doesn't act too much about HIV and AIDS. It goes  
1370 slowly. It goes slowly, slowly, slowly. The Assemblies of God is too far, but the L.E.C.  
1371 has got a beautiful, beautiful, a beautiful - what? What is this, the booklet of ...
- 1372 J: Leano - policy.
- 1373 D: Yes, we've got a beautiful policy but it doesn't work, you know, we go slowly, slowly,  
1374 slowly. And I think one of the things is because they don't know who to use, who to, and  
1375 if they will say, "Let us use that one," jealousy will come out.
- 1376 J: Mmm.
- 1377 D: Mm.
- 1378 J: And, meanwhile, people are dying.
- 1379 D: People are dying. And L.E.C. is there preaching needing money. L.E.C. is preaching  
1380 money. L.E.C. wants those people to give to God but they're dying.
- 1381 J: Yeah.
- 1382 D: L.E.C. doesn't want to stand up and say, "We don't want AIDS. We are fighting AIDS."  
1383 And it doesn't also, it doesn't preach, it doesn't act, people are dying. People are dying.  
1384 Some of them are dying because they are hungry. Some of them are dying because they  
1385 are worried. No one's taking to help them. So L.E.C. has to pull its socks towards HIV  
1386 and AIDS. It's a pandemic. Yes, but L.E.C. seems to go slowly, slowly and poverty also.  
1387 We have got a lot of fields, you know, we have a got a lot of fields for the church but they  
1388 are useless because baruti can't plough them. We need money to be ploughed and baruti  
1389 doesn't have money. So sometimes ask someone to help him. You only get food for  
1390 yourself. You don't have something for the poor people. You don't have any food for the  
1391 orphans. So I think if L.E.C. can have something, something that will help orphans.  
1392 Maybe we have five fields, maybe six fields. You use three, three for orphans or for poor  
1393 people. I don't think it's wise that we have food to eat from other countries while L.E.C.  
1394 has got a lot, a lot. It's better if the L.E.C. will say, "We are going to plough all of our  
1395 fields around the parishes and we are going to sell all of those food to the government so  
1396 that the government will be able to give to the poor people."
- 1397 J: Mm.
- 1398 D: It can make money. So it goes slowly. Another challenge is the L.E.C. has got beautiful  
1399 places like my place, like other parishes, like all parishes. Really they have – they are in a  
1400 beautiful view of attraction of tourists. But the L.E.C. doesn't care about those places.  
1401 And tourists would like to be there, try to stay there. The L.E.C. doesn't care about it.  
1402 Other churches are now busy making B&Bs for the tourists but L.E.C. has that. They  
1403 don't care about those things. They are just caring about, say about Morija, that's all. If  
1404 you bring something to Morija, you are a good pastor. That's all you can do for the L.E.C..  
1405 You provide for Morija and you overcome the budget. Good, you are good. You are a  
1406 good pastor.
- 1407 J: And where does the money from the budget go then, if the L.E.C. isn't doing this and isn't  
1408 doing that, where does this money go to?
- 1409 D: I don't know.
- 1410 J: You don't know.

- 1411 D: Yes. They will say, "It's so little." Yes, we understand it is so little but we have these  
1412 complexes. We don't know what the money from the complexes is doing.
- 1413 J: I see.
- 1414 D: Because it doesn't help these people. If they were not paying pastors, they should have  
1415 given to the, all these poor people something or orphans, to orphans. If the L.E.C. can help  
1416 about four orphanage homes, maybe in the south, in the middle of Lesotho, in the north, in  
1417 the mountain areas, maybe in the mountain areas, I think it will be wise.
- 1418 J: Yeah.
- 1419 D: It will be fine. That they collected them together and they will give the community work.  
1420 Some of the people are going to work there, then they will try to reduce poverty because if  
1421 you are working you are going to have something.
- 1422 J: Mm.
- 1423 D: And they're going to care for orphans. But L.E.C. is going so slow.
- 1424 J: So there are many challenges.
- 1425 D: E, Ntate, many, many, many.
- 1426 J: Well, Doreen, thank you. This will end our interview unless there's anything else you feel  
1427 like you need to say.
- 1428 D: No, I think I'm fine.
- 1429 J: Alright, thank you very much for your time. I'm going to turn the recorder off now and I  
1430 will be, as I said, my wife will type this up and I will find you again and ask you to  
1431 approve it for me, alright?
- 1432 D: Thank you very much, Jeff.
- 1433 J: Alright.

- 1 J: I'm here with Mohau who's a pastor of the L.E.C. to do an interview about theological  
2 education. Mohau, I've asked you if you're willing to be a part of this interview for the  
3 PhD programme at the University of KwaZulu-Natal. I'm doing research on theological  
4 education at Morija Theological Seminary. Are you willing to participate in this  
5 interview?
- 6 M: Yes.
- 7 J: I'd like to ask you if you could speak more loudly so that we can hear you on the recorder.  
8 Is it OK for me to record this conversation?
- 9 M: Yeah, it's fine.
- 10 J: OK. Now, Mohau, I will never give anyone your actual name. I will only use the name  
11 Mohau that you have shared with me. Also the recording will never be shared with anyone  
12 except the person who types the transcripts. Is it OK if I allow my wife, Susan, to type the  
13 transcripts from this conversation?
- 14 M: Yeah, it's OK.
- 15 J: OK. Do you understand that I'm not offering you any money for this or any gifts or  
16 anything?
- 17 M: Yeah, I understand that [*laugh*].
- 18 J: [*laugh*] OK. Also I may be using the things that you say to me today, Mohau, in my thesis  
19 paper, in academic journal articles, or even a book or academic presentations. Is that OK?
- 20 M: Yeah, it's OK.
- 21 J: OK. Once we've completed the interview, either myself or my wife will be typing  
22 everything that we've said and I will return to you and ask you to approve what's been  
23 written, OK?
- 24 M: OK.
- 25 J: Alright. If at any time during this interview you want to stop or you want me to turn off  
26 the recorder, I will do so. Alright?
- 27 M: OK.
- 28 J: Alright, Mohau, can we begin?
- 29 M: Yeah, we can.
- 30 J: OK. One of the things that I'm wondering about with regard to theological education is  
31 what kind of experience people had while they were at seminary. So, just to make sure we  
32 know some things, first I'd like to ask did you attend Morija Theological Seminary?
- 33 M: Yeah, I did.
- 34 J: And did you stay there on campus while you were a student?
- 35 M: Yeah, I stayed there.
- 36 J: OK. Now I'm going to give you some dates and you tell me which dates best describe  
37 when you finished seminary. Did you finish seminary between 1985 and 1990? Did you  
38 finish seminary between 1991 and 1995? 95 and 2000? 2000 and 2006? Which of those  
39 describes?
- 40 M: 2000 and 2006.
- 41 J: OK, so sometime in those six years was your graduation date, Mohau. Alright. Thank  
42 you. When you first arrived at seminary as a TS1, did you find life on campus to be what  
43 you had expected it to be.

- 44 M: [pause] No, life was in a way that – to me it was unacceptable.
- 45 J: Unacceptable?
- 46 M: Yeah.
- 47 J: Why do you say that?
- 48 M: It's because from home to the seminary I thought that the place where I will be going I will  
49 find it as it is a holy place whereby people love each other and many other things which  
50 one can expect other people to be to each other.
- 51 J: And you did not find the holy place?
- 52 M: [laugh] I didn't.
- 53 J: What kinds of things did you find that lead you to say it was not holy?
- 54 M: It's because people there were not loving each other and [pause] people were harsh to  
55 others and sometimes they fight each other.
- 56 J: I see. Now those things happen in other places too, don't they? Or was the seminary just  
57 like your village that you came from?
- 58 M: It wasn't like my village. My village was better than the seminary.
- 59 J: Even bet— so people at the seminary were more harsh and fought each other more than in  
60 your village.
- 61 M: Yeah.
- 62 J: Did that surprise you?
- 63 M: It surprised me.
- 64 J: Hm. Why do you think that was the way things were at the seminary?
- 65 M: [pause] I don't know why.
- 66 J: Hm.
- 67 M: I don't know. But I think when people live together, people from different places, with  
68 different ideas and different lifestyles as I can say, you know, everyone is expecting to be  
69 [pause] everyone is expecting to be the one to be listened good. Everyone should listen to  
70 him or to her.
- 71 J: I see.
- 72 M: Or his or her ideas can always be acceptable. And they wanted to be respected. I don't  
73 know what can I say? They want to be respected.
- 74 J: Did you feel respected at semin--?
- 75 M: And they wanted to be feared, I think.
- 76 J: And feared.
- 77 M: They want to be feared.
- 78 J: I see. Now, when you say 'they', do you mean the other seminary students?
- 79 M: Yes, the other theologians.
- 80 J: And what do you mean by 'feared'?
- 81 M: [long pause] [sigh] I don't know what can I say? You know, they want to be respected. I  
82 don't know how can I explain that.
- 83 J: Well, let me ask when you said 'respect', in Sesotho I though thlombo. Is that what you  
84 were thinking? But when you said 'fear', I though tsapho or tsabo.

- 85 M: Yes, but [*laugh*] yeah, I – it means such words.
- 86 J: OK, so you're thinking of both. People wanted thlompho and they also wanted you to  
87 have tsabo...
- 88 M: At the same time.
- 89 J: I see.
- 90 M: Yes.
- 91 J: I see. Now, did people respect you? Do you feel like you were respected?
- 92 M: [*pause*] No, people wanted me to fear them.
- 93 J: I see.
- 94 M: And at the same time I wanted to be, to be respected. I want to be respected.
- 95 J: Did you want people to fear you?
- 96 M: Not to fear me but to respect me.
- 97 J: I see.
- 98 M: But they were not respecting me because they thought, at that time I was, I was young, too  
99 young and I will not be able - I couldn't have a standpoint when I come up with ideas.
- 100 J: And how about the lecturers and the director? How did they treat the students?
- 101 M: The students were treated fairly but here and there they were, they were treated unfairly  
102 because of the other students.
- 103 J: Why do you say that?
- 104 M: You know [*pause*] I can't express myself right now. [*laugh*] Ntate Jeff, I don't know what  
105 can I say.
- 106 J: Well, there were times when it seemed like students were treated unfairly...
- 107 M: Yes.
- 108 J: ...by lecturers or the director, but it was because of the other students.
- 109 M: Yeah.
- 110 J: Which other students? Just any other students?
- 111 M: There were students who were related to the director. I don't know what can I say. They  
112 were, they had, I don't know what can I call that. What I, a relationship or a friendship or I  
113 don't know what was it.
- 114 J: I see. And--
- 115 M: But they had the [*pause*] you know, [*pause*] what can I say, Ntate Jeff?
- 116 J: Well, let me try – I think you're having a hard time finding words in English to tell me?  
117 Or is it that you don't know what you want to say?
- 118 M: I don't know what I want to say.
- 119 J: Well, can I ask some other questions to see if we can understand?
- 120 M: Yeah.
- 121 J: OK. You said that some students had this relationship with the director. You're not sure if  
122 relationship is a good word, but...
- 123 M: Yeah.

- 124 J: ...so these are the students who sometimes caused the director to be unfair to other  
125 students?
- 126 M: Yeah.
- 127 J: OK. Did they do it – do you mean it's that the director liked these students more than the  
128 other ones and that's what was unfair? Or do you mean that, did they tell the director  
129 things that might not be true and that caused the unfairness? Or something else?
- 130 M: It was so. They told the director [*pause*] the untrue stories...
- 131 J: I see. And then what would the director do?
- 132 M: ... about other theologians and then the director, I think the director did not – that is why I  
133 am saying that I can't say – the director, there was a relationship between the director and  
134 those theologians. But I don't know. It's like the director discovered that he could be able  
135 to use that student to know the backgrounds of other theologians in the campus.
- 136 J: I see. So do you think he, the director, wanted it that way? He wanted the students to  
137 come and tell him about other students?
- 138 M: Yes, everything, everything which was happening in the campus.
- 139 J: I see. How did you feel about that?
- 140 M: Pardon?
- 141 J: How did you feel about that?
- 142 M: I didn't accept that because one could infer that he or she can continue with her or his  
143 studies in the seminary once he heard that someone said false ideas about him or herself to  
144 the director.
- 145 J: Now, Mohau, yourself were you ever in trouble with the director?
- 146 M: Yeah, I've been in trouble.
- 147 J: You have.
- 148 M: Yeah.
- 149 J: And other students also were in trouble sometimes?
- 150 M: Yeah, and other students, I heard some stories.
- 151 J: What would happen when you got in trouble with the director? What would he say to you  
152 or do or what happened when this happened to students, not just you, any student?
- 153 M: He spoke harshly and sometimes he even told us that or told me that he will never trust me  
154 anymore. Even though the story which he has heard from the other theologians was not  
155 true. But when it comes to me, he just told me that I did this and that and he doesn't allow  
156 me to come up with ideas or my feelings about what happened.
- 157 J: I see. And I don't want to talk about this much, but was there for you and other students a  
158 punishment or were you asked to do anything?
- 159 M: There was no punishment but I was told to write the letter that showed that I did that even  
160 though I deny that I didn't do something like that.
- 161 J: Mm, hm. So did you write such a letter?
- 162 M: Yeah, I did.
- 163 J: And what's this letter called?
- 164 M: That letter?
- 165 J: Uh, huh.

- 166 M: I don't know what can I say, Ntate. It was called the letter of ...
- 167 J: OK, so lengollo la soa... ?
- 168 M: soabo.
- 169 J: Soabo
- 170 M: Yeah, soabo.
- 171 J: OK. Forgiveness?
- 172 M: Uh, huh.
- 173 J: OK.
- 174 M: Was it a letter of forgiveness?
- 175 J: Or apology or confession even?
- 176 M: A letter of apology.
- 177 J: Yeah. I see. I see. And you wrote it, Mohau, even though you had to lie.
- 178 M: Yeah [*laughing*] I have to write it.
- 179 J: Why? Why couldn't you write in the letter "I am accused of this but I did not do it"?
- 180 M: [*laugh*] I thought that I will be expelled.
- 181 J: I see. Why did you think that?
- 182 M: It's because the director was always against me.
- 183 J: Mm, hm. So you knew that you had to just confess.
- 184 M: Yeah, because I wanted to continue with my studies.
- 185 J: I see. And what happened--
- 186 M: Nothing else but if not so I could have told him the truth.
- 187 J: Mm. OK. Well, I want to ask more about other things. Did they have prefects when you  
188 were in school?
- 189 M: Yeah.
- 190 J: How was that? Was it good to have prefects?
- 191 M: [*sigh*] Yeah, well, when I first came to the seminary who were chosen as prefects at that  
192 time were very good people but I discovered that they work out the certain issues and they  
193 come up with conclusions. But later, I never trusted the later prefects.
- 194 J: Why not?
- 195 M: It's because they were, they were kind of people who like to work on other people's  
196 behaviour. They were looking for what other people were doing in the campus. I don't  
197 know whether I can be right when I say they were looking for other people's behaviour.  
198 What other people did even out of the campus and they wanted to work out such issues.
- 199 J: What did the prefects do if they saw somebody behaving against the rules?
- 200 M: They called him or her and then they work on what they discovered. Then through their  
201 discoveries, they then told the director about that person's behaviour. Then the director  
202 will make sure that they work on that issue.
- 203 J: Well, don't you think we need to have rules?
- 204 M: Yeah, we need to have rules.
- 205 J: So, were the prefects doing a good job of just making sure that everyone obeys the rules?

- 206 M: Pardon?
- 207 J: Were the prefects doing a good job of making sure that people obey the rules?
- 208 M: Yeah, they were doing a very good job. But the rules which I am talking about are not the  
209 written rules.
- 210 J: There are unwritten rules?
- 211 M: [*laugh*] There are unwritten rules.
- 212 J: Hm. How do you know them?
- 213 M: Pardon?
- 214 J: How do you know them if they're not written?
- 215 M: It's because I never saw them written.
- 216 J: Hm. But did someone speak them to you?
- 217 M: Pardon?
- 218 J: Did someone tell you the rules?
- 219 M: The unwritten ones?
- 220 J: Yes.
- 221 M: No, I heard people working on issues which related to unwritten rules.
- 222 J: Mm.
- 223 M: They were unwritten rules because they can even talk about someone's behaviour,  
224 someone's behaviour, a different behaviour from that one which appears in the school  
225 regulations.
- 226 J: Can you give me an example?
- 227 M: [*pause*]
- 228 J: Ke kopa mohlala
- 229 M: [*laugh*]
- 230 J: Mahlala ? Mohlala.
- 231 M: Just like, there is an unwritten rule which I heard. I heard the prefect working one  
232 unwritten rule like this ... [*laugh*] they can be unwritten. No, I never read about that rule.
- 233 J: Which rule?
- 234 M: People to wear this and that.
- 235 J: I see. So prefects said that there was a rule about what you can wear.
- 236 M: Yeah.
- 237 J: And you never saw that rule written.
- 238 M: Yeah, I think so.
- 239 J: OK. Where did the prefects get this rule? Did they make it up for themselves?
- 240 M: Yeah, I think so.
- 241 J: If you thought it was unfair, Mohau, could you and your colleagues go to the director and  
242 say, "The prefects have made an unfair rule"?
- 243 M: No, you can't do that. You can't do it. You will be in trouble.
- 244 J: Why?

- 245 M: [laugh] It's because we at that time we feared the director.
- 246 J: You feared him?
- 247 M: Yeah.
- 248 J: I see. 'At that time.' Do you mean when you were beginning seminary or all through  
249 seminary?
- 250 M: While I was proceeding with the seminary studies.
- 251 J: OK, so each time. TS 1, 2, 3, 4, 5 you feared the director.
- 252 M: Yeah.
- 253 J: And the other students – do you think they also feared the director?
- 254 M: They feared the director. That is why they told him untrue stories about others.
- 255 J: I don't understand. If I fear you, why would I tell you untrue stories about others?
- 256 M: Because you want me to love you.
- 257 J: Oh, so it seemed like the director would love you more if you told stories about the other  
258 students.
- 259 M: Yeah.
- 260 J: I see. OK. Well, how about worship at the seminary? Did you find the chapel services to  
261 be helpful for you spiritually?
- 262 M: No, it doesn't help spiritually.
- 263 J: Why not?
- 264 M: It's like when we went to the chapel, we went for a practice, not for a worship, for a  
265 worship practice not the real worship like being moved by the Spirit the Holy Spirit. We  
266 are not moved by the Spirit there because it's just a practice to us.
- 267 J: I see.
- 268 M: When you were in there, you were always afraid that - you pray God that you shouldn't  
269 make any mistake and you don't want to make any mistake.
- 270 J: Why? What will happen if you make a mistake?
- 271 M: You will be in trouble.
- 272 J: Trouble?
- 273 M: You will be taken before the prefects or, and the director.
- 274 J: And what kind of mistake do you mean? Do you mean if we're going to read from  
275 Matthew and I accidentally say, "Re tla bala from Luka"?
- 276 M: Yeah.
- 277 J: Is that the kind of mistake?
- 278 M: Yeah.
- 279 J: If I just say the wrong word?
- 280 M: Yeah, and when you can't read properly.
- 281 J: When you can't read properly.
- 282 M: Yeah.
- 283 J: OK.

- 284 M: Even when praying, you have to practice the words.
- 285 J: You do. So are the supposed to come from your heart?
- 286 M: [*laughing*] No, you have to practice.
- 287 J: I see.
- 288 M: Yeah.
- 289 J: And then, let's say that I am a student, and I make a mistake in chapel. What will happen  
290 when I make my mistake?
- 291 M: When you make a mistake in chapel?
- 292 J: Yes. At that moment.
- 293 M: [*sigh*] When I first came to the seminary, you were taken to the director or to the prefects  
294 or, then you will be marked in the Homiletics class. But later people would just say out  
295 words in the chapel if you make a mistake. Or they will start laughing.
- 296 J: And was the director in chapel when this happened?
- 297 M: Yeah, he was in the chapel.
- 298 J: Did he prevent the students from laughing and saying out words?
- 299 M: No, he can't prevent them because [*long pause*] Really no, because he just like, like seeing  
300 it. When he is seeing it in chapel – or, no, not seeing it but when you are conducting the  
301 chapel, then you will make a mistake like – no, let me talk about the one who reads the  
302 Bible – if you read the Bible then you can't say the...you can't, ... just like when you say  
303 'we are reading from the gospel according to Matthew', you were expected to say 'we shall  
304 read from the gospel according to Matthew' then you make a mistake by saying 'we shall  
305 read from the gospel according to the Acts of' then you make such a mistake, then they  
306 will close their Bibles in a harsh way. I don't know what can I say.
- 307 J: Why do they do this? Has someone taught them to do this?
- 308 M: It's because in our Homiletics class, then the other theologians say that that should be done  
309 in the chapel. Then the theologians will agree with each other together with the director.
- 310 J: I see. OK. So, the homiletics students and the director agreed that this is what you will do  
311 if a student reads improperly.
- 312 M: Yes.
- 313 J: I see. How did that make you feel?
- 314 M: To me it was a horrible thing especially when there were visitors in the chapel.
- 315 J: What kind of visitors?
- 316 M: The people from the outside like the other pastors, the other old pastors and...
- 317 J: Ah, I see.
- 318 M: ...because they were not expecting such behaviour in the chapel.
- 319 J: Do you think this kind of behaviour happened when they went to seminary?
- 320 M: Who?
- 321 J: The older pastors.
- 322 M: No, it was not happening. It happened later. When I first came to the seminary, it was not  
323 happening. It happened later.
- 324 J: Hm. Why do you think it began?

- 325 M: [laugh] I don't remember. We have...
- 326 J: I see.
- 327 M: But it began when people started making many mistakes in the chapel especially when  
328 reading and praying. You know, if you pray a very long prayer, they will say you are no  
329 longer praying but you are preaching.
- 330 J: I see. OK. So, if you didn't really feel the Spirit in chapel, were there other times when  
331 you could be together with students and pray and really feel the Spirit?
- 332 M: No, we don't have time for that. Time for that is only when you are alone in your  
333 bedroom.
- 334 J: I see. OK. Now I want to ask you about pastoral care. When you were a student, Mohau,  
335 and let's say maybe you had a problem at home or with a relationship or a personal  
336 problem. Was there somebody who you could go to who would give you pastoral care and  
337 who would keep things confidential?
- 338 M: Yeah, there was someone [pause] I had someone whom I went to when I had problems but  
339 it was – it ended in 1998 when that person, when he finished in the seminary, I no longer  
340 trust anyone.
- 341 J: I see. Was this--
- 342 M: Except the lecturers.
- 343 J: The lecturers.
- 344 M: Yeah.
- 345 J: OK. So this other person was a student?
- 346 M: Yeah.
- 347 J: I see. OK. But you felt like you could go to the lecturers and they would keep secrets and  
348 they would help you?
- 349 M: Yeah.
- 350 J: OK. Alright. How about the classes that you took? Did the lecturers seem well-prepared  
351 and well-presented?
- 352 M: [pause] [laugh] Yes, they were well-prepared.
- 353 J: [laughing] You're saying 'yes they were' but now I see you're looking down and you're  
354 kind of laughing a little bit. Why do you laugh when you say that?
- 355 M: They were prepared. You know, the old pastor, Ntate Ncholu, Ntate Ncholu.
- 356 J: Mm, hm.
- 357 M: I never thought that he prepared himself.
- 358 J: I see. And, in fact, he was very close to retirement...
- 359 M: Yeah.
- 360 J: ...during 2000 and 2006.
- 361 M: Yes.
- 362 J: So you must have had him when he was fairly old, I think.
- 363 M: Yeah.
- 364 J: OK. But the other lecturers seemed to be well-prepared?
- 365 M: Yeah, they seemed to be well-prepared.

- 366 J: OK. Can I ask again that when you speak, you speak more loudly so that...
- 367 M: OK.
- 368 J: ...I can type well.
- 369 M: OK.
- 370 J: OK. And in classes, did the lecturers encourage you and the other students to ask  
371 questions?
- 372 M: Yeah, we were encouraged to ask questions and to come up with ideas.
- 373 J: I see. Good. And did you find that helpful?
- 374 M: Yeah, it was helpful except that sometimes we were unable to come up with ideas, yet we  
375 have ideas. Because we were, for me, I was sometimes afraid that maybe I will not say out  
376 something that was acceptable.
- 377 J: I see. And do you mean acceptable to the other students or acceptable to the lecturer?
- 378 M: To the other students and to the lecturer.
- 379 J: I see. What would happen if you said something that was not acceptable?
- 380 M: Especially if I said something that's unacceptable to the theologians, I knew that if it was  
381 about the executive committee or someone else, then such a person or such people will  
382 know.
- 383 J: So if you talked about members of the executive committee, there were others of your  
384 colleagues who would then go and tell those people?
- 385 M: Yeah.
- 386 J: I see. I see.
- 387 M: Even the lecturers. Sometimes I never trust them. Just like Ntate Ncholu, he could have  
388 given us, maybe he will say that we should have to work on corruption in the church.  
389 Then, after we have written about the corruption existing within the church, then Ntate  
390 Ncholu would take our papers to one of the executive members and show him how we  
391 have written about their behaviour.
- 392 J: And he'd take you paper and your name would be on it also?
- 393 M: Yeah, and he will told us, thereafter he will told us that he has given one of the executive  
394 members the papers.
- 395 J: Mm. Did he tell you why he did that?
- 396 M: Yeah, he told us that he wanted him or her to know that, to know that there is the  
397 corruption existing within the members of the executive.
- 398 J: I see. I see. Now, Mohau, you've been a pastor for some time now. Do you think there's  
399 corruption in the L.E.C.?
- 400 M: [*laughing*] Yeah, there is.
- 401 J: There is. OK. Well, this is not research about corruption. It's really research about the  
402 seminary so I'm going to ask some other questions about the seminary. When you look  
403 back at the classes you took, now that you are a pastor, were the classes helpful to you?
- 404 M: Yes, they were very helpful.
- 405 J: Are there any that were not very helpful?

- 406 M: They were all helpful but my idea is that, my idea concerning the lectures is that - it's like,  
407 to me it's like I can go back to school again and learn more and more about what I learned  
408 before.
- 409 J: I see. OK. Did the lecturers seem to have a good idea about how church life is in the  
410 L.E.C.? Did they have a good understanding of parish life?
- 411 M: Yeah, they have a good understanding about the parish life.
- 412 J: Mohau, when you were in seminary, did you go for an intern year?
- 413 M: What?
- 414 J: An internship? Did you have one year when you went away to stay in a parish?
- 415 M: Yeah, I had it.
- 416 J: OK. Tell me about that. Was that a good experience?
- 417 M: Yeah, it was a good experience. It was a good experience. [*laugh*]
- 418 J: What made it good?
- 419 M: [*pause*] It was because it is whereby one studied pastoral care and counselling especially  
420 pastoral care. Because one studies on how people live, their lifestyle and many other  
421 things.
- 422 J: Did the pastor at your intern church help you to learn about pastoral care and help you to  
423 learn about church things?
- 424 M: I don't know whether she helped me but I think she helped me because she never taught  
425 me anything, she just gave me work to do every day and she never showed me on how to  
426 do this or that.
- 427 J: Then how did you know if you were doing it correctly?
- 428 M: [*laugh*] I didn't know but I could have heard from the people that I did it well.
- 429 J: I see.
- 430 M: But I didn't know.
- 431 J: So the pastor never told you 'yes, you've done well' or 'no, you have not done well'?
- 432 M: No, I went there alone.
- 433 J: You went there alone?
- 434 M: Yeah.
- 435 J: Oh, there was no pastor with you?
- 436 M: There was a pastor but she sent me there...
- 437 J: Like to the...
- 438 M: To the funeral service.
- 439 J: I see. OK.
- 440 M: Yeah.
- 441 J: So did you also go to funeral services that the pastor performed so you could watch how  
442 the pastor did it?
- 443 M: No.
- 444 J: No?!
- 445 M: No, I never watched her.

- 446 J: So that makes me really wonder how would you know how to do it properly. Had you  
447 been taught at the seminary how to do it properly?
- 448 M: I'm never taught...
- 449 J: I see.
- 450 M: ...in the seminary.
- 451 J: Hm. So, in the internship, it was a good experience you said.
- 452 M: Yeah.
- 453 J: But it sounds like you just learned by doing it yourself?
- 454 M: Yeah.
- 455 J: I see. Hm. Do you think students should have an intern year?
- 456 M: Yeah, they should have it.
- 457 J: Alright.
- 458 M: They should have it. You know, at that time, one discovered the power of temptation.
- 459 J: What kind of temptation?
- 460 M: [laugh] I don't know, maybe it's something else but it's my view that the power of  
461 temptation.
- 462 J: Now when you're saying 'temptation', you're speaking softly. Can you speak so that the  
463 machine can hear you?
- 464 M: [laugh]
- 465 J: But also, what kind of temptation? What kinds of things could tempt an intern?
- 466 M: At that time, one doesn't have anything. One doesn't have enough money. One doesn't  
467 have anything for herself. I don't have food to eat. I don't have anything.
- 468 J: The--
- 469 M: But I am expecting, or the pastor whom I went for the intern to, is the one who is  
470 responsible for your needs. Then the people would be told that they should take care of  
471 you. At that time, just like an unmarried lady like me, you know, there would be many  
472 people who come with different things. With different needs. Then they will be men and  
473 women maybe the men would come with papa that means meiliemeal or they would come  
474 with clothes or – what can I say? – come with food, groceries. Then they would always  
475 come to you with such things. But sometimes some of those people would propose love to  
476 you because they are giving you such things.
- 477 J: Church members?
- 478 M: Church members.
- 479 J: I see. [sigh] So that must have been very difficult for you.
- 480 M: Yeah, it was difficult.
- 481 J: Hm. And it sounds like you needed the things that they brought you because the church  
482 was not providing those things for you.
- 483 M: Yes.
- 484 J: Wow. And yet, members of the church proposed love to you, as you say.
- 485 M: Yeah, especially when you are unmarried like me.
- 486 J: I see.

- 487 M: I don't know to the married people.
- 488 J: So, in the future, if we could make sure that the churches provide well for the students, that  
489 might prevent this. Do you think?
- 490 M: I think so.
- 491 J: OK.
- 492 M: Exactly like now, with the same as like now. I am single and sometimes I don't get the, I  
493 don't get my – what can I say? – my allowance from the church. Then the life becomes  
494 difficult. It becomes difficult because sometimes I am even helped by the parishioners.
- 495 J: And is it like when you were an intern? Are any of them proposing love?
- 496 M: Yeah, I think so.
- 497 J: Why don't you get the allowance?
- 498 M: Pardon?
- 499 J: Why don't you receive the allowance?
- 500 M: It is because sometimes, you know, I am expected to give the church a certain amount of  
501 money just like now I have to give to the church *over R3000*. If I didn't collect that  
502 amount of money, then I won't be given my allowance.
- 503 J: How can you live? Just by receiving from the parishioners?
- 504 M: Just by receiving from the parishioners or from my colleagues, from my parents.
- 505 J: How do you feel about that?
- 506 M: Terrible. Yes, it's a miserable life.
- 507 J: Now that you've become a pastor, Mohau, are you happy to be serving the church?
- 508 M: I am happy.
- 509 J: Even though you just said 'it's a miserable life.'
- 510 M: [*laughing*] Yes, a miserable life. But I'm happy with that. But unfortunately, I can see  
511 that sometimes that is why the pastors go when they are dealing with pastoral care, then  
512 they don't just do that because they wanted to see other people, to see the sick, to take care  
513 of the sick and to take care of the orphans and the old. But sometimes, I discovered, that  
514 it's because pastors were just collecting the money.
- 515 J: I see.
- 516 M: To make sure month-end they have enough money to give to the church.
- 517 J: Because if they don't, they will receive nothing.
- 518 M: They will receive nothing.
- 519 J: I see. I want to ask, Mohau, a little bit about Basotho culture. When you were in  
520 seminary, did the lecturers talk about the different elements of Basotho culture and the  
521 church?
- 522 M: Can you make an example?
- 523 J: Yeah, I'm thinking of Sesotho things like sethepu, bohali, balimo, lebollo, things like that.
- 524 M: I never learned a lot about such things.
- 525 J: I see. And how do you feel about that? Do you – is that fine or would you have liked to  
526 have learned about such things?
- 527 M: Pardon?

- 528 J: Do you think you should have talked about those things in seminary?
- 529 M: I think so.
- 530 J: You do think so. Why?
- 531 M: [*pause*] [*sigh*] Because it is in the seminary I could have learned more from the others.  
532 Because some of those things I don't know myself but I think I could have got the good  
533 ideas from the others who knows better about such things.
- 534 J: Now are many of those things being practiced in your parish?
- 535 M: Yeah, they are being practiced.
- 536 J: And does the church welcome those things?
- 537 M: It doesn't. Just like lebollo, circumcision school, we can say it's not acceptable in this  
538 church but unfortunately it is accepted at some places like the parish of Ketane. Everyone  
539 is being circumcised there.
- 540 J: Hm.
- 541 M: Everyone went for the circumcision school. Then, the pastor there, told me that we  
542 shouldn't be amazed one day, if we could be told that he was also taken there because  
543 everybody there went for the circumcision school.
- 544 J: Hm. And the constitution of the church, Buka ea Melau , says we don't agree with lebollo.
- 545 M: Yeah.
- 546 J: So, you as a pastor, do you know why the constitution says this? What is the reason that  
547 lebollo is not accepted by the church?
- 548 M: According to the constitution?
- 549 J: Yes.
- 550 M: It's according to the constitution because when people come from the circumcision school,  
551 they don't do good things. They insult each other and fight each other. Sometimes they  
552 rape the young girls.
- 553 J: Hm.
- 554 M: Sometimes they don't even respect their parents when they are from the circumcision  
555 school.
- 556 J: Some Basotho tell me that, in the old times, circumcision school was the place to learn  
557 respect.
- 558 M: Yeah, and the – they learn respect and how to do their work.
- 559 J: And yet you've just said very disrespectful things – insulting each other, fighting with each  
560 other, and raping young girls – that doesn't seem respectful.
- 561 M: Yeah.
- 562 J: I see. So there are some problems with these mephato.
- 563 M: Yeah.
- 564 J: OK.
- 565 M: There are some problems.
- 566 J: Well, I want to just ask about a few more things. One is: when you were in seminary,  
567 Mohau, did the classes teach you about and help you to work with issues of poverty?
- 568 M: Yeah, just a little.

- 569 J: Just a little.
- 570 M: Yeah.
- 571 J: OK. Is there poverty in your parish?
- 572 M: Yeah, there is.
- 573 J: Do feel well-equipped to work with the people who are so poor?
- 574 M: [*sigh*] Yeah, I feel well-equipped. But, you know, the problems here, the problem here is  
575 that, even though we can eradicate poverty, the problem that we encounter is that we can  
576 use a piece of land that we have to plough even the field but the problem is that we don't  
577 have enough money for the tractor and the seeds.
- 578 J: Is it the church's field?
- 579 M: Yeah, it's the church's field.
- 580 J: I see, but there's no money for tractor or seeds.
- 581 M: Yeah.
- 582 J: Would you need a tractor?
- 583 M: Ntate?
- 584 J: Is there another way to plough?
- 585 M: Another way of ploughing is to use the cattle.
- 586 J: Cattle. OK. Well, would you like it if the seminary were to offer more courses about how  
587 to deal with poverty?
- 588 M: Yeah, I would like that.
- 589 J: Would you attend such courses?
- 590 M: Yeah, I would attend. I would attend such courses.
- 591 J: How about HIV and AIDS? When you were at seminary, Mohau, were there classes about  
592 HIV and AIDS?
- 593 M: In the seminary?
- 594 J: Yes.
- 595 M: No, we just, we just speak a little about the pandemic.
- 596 J: Where did you speak about it? Did the lecturers speak about it?
- 597 M: Yeah, they speak about it especially when we talk of pastoral care and counselling.
- 598 J: Do you feel like you got enough training about HIV and AIDS or would you have liked  
599 more training?
- 600 M: I don't have enough training. I would like to attend...
- 601 J: Now, since you've been in your parish, Mohau, have you noticed that HIV and AIDS are a  
602 problem?
- 603 M: Pardon?
- 604 J: Is HIV and AIDS a problem in your parish?
- 605 M: Yeah, it's a problem.
- 606 J: I see. So if we at the seminary or in the L.E.C. could find a way to provide you with more  
607 training, you would appreciate that.
- 608 M: Yeah, I would appreciate that.

- 609 J: OK. Well, I just want to ask a couple more things and here's what they are: one is, as you  
610 think about your seminary education, what could make the seminary better or what needs  
611 to be improved?
- 612 M: In the seminary?
- 613 J: Yes.
- 614 M: [*long pause*] I think there should be more lecturers in the seminary.
- 615 J: Why?
- 616 M: Because you will find that you alone, maybe you are just offering three to four lectures to  
617 the students. Sometimes they will not understand in the same way throughout those  
618 lectures. Sometimes they will understand when you teach them one lecture or two of the  
619 lectures.
- 620 J: I see. What else could be improved in the seminary?
- 621 M: I think the theologians, the school or the church should make sure the theologians are not  
622 running short of money.
- 623 J: OK. Anything else?
- 624 M: I don't have anything else.
- 625 J: OK. And can you tell me anything that you really appreciated about seminary? What was  
626 good about seminary?
- 627 M: What was good about the seminary? The lecturers, I like the lecturers. They were all  
628 essential to me. All the lecturers were very essential to me.
- 629 J: OK.
- 630 M: I discovered that later when I am doing my TS5 but at the beginning, I didn't understand  
631 more about what was going on at that time.
- 632 J: I see.
- 633 M: But when I was doing my TS5, I discovered then that I can start learning.
- 634 J: What happened? Did you change or did the lecturers change or why in the fifth year?!  
635 What happened?
- 636 M: I don't know but it's true I discovered. I don't know what happened.
- 637 J: Hm. [*There is a knock at the door, and a brief interruption.*]
- 638 J: This is the second piece with Mohau. Mohau, I've got just one final question and that is:  
639 when you think about ministry, what does it mean to you to be a minister?
- 640 M: To be a minister, it means that you have to bring people to God through preaching and  
641 through teaching. I don't know is that enough?
- 642 J: OK, well, if it's enough for you, [*laughing*] it's enough. OK. Excellent. Well, Mohau,  
643 thank you very much for speaking with me today. As I said, I will, myself or 'M'e Susan,  
644 will type these transcripts and try to return them to you for you to read and this recording  
645 will never be shared with another person. Nor will your name. And I really appreciate and  
646 if you ever have any questions about this research or want to talk more, just call me. You  
647 have my numbers and we can do that. I'm going to turn the recorder off now, OK?
- 648 M: OK. I could have said more.
- 649 J: You could have?
- 650 M: Yeah.

- 651 J: Is there anything else you want to say? What else would you like to say before we finish?
- 652 M: I would like to say that I wish I can go back to the seminary and attend the classes even  
653 now.
- 654 J: Really?
- 655 M: I'm not satisfied [*laugh*] with my learning in the seminary. And another thing is that when  
656 you stay here in the rural place, you are not even visited by the people like Ntate Jeff.
- 657 J: Mmm.
- 658 M: You are always visited by the old women and the old men. –chasing the young women  
659 and the young men. You don't have time to read. There is a lot of work. Sometimes you  
660 will find that when you first come to the parish, then you will find that that parish doesn't  
661 have books, it doesn't have anything and another problem is that people are no longer  
662 interested in attending the church because they are against the former pastor and you will  
663 have to go from place to place looking for people and preaching or proclaiming the good  
664 news to them. That is all.
- 665 J: So even though sometimes it was hard to be at the seminary, you said earlier it was hard,...
- 666 M: It was hard at first.
- 667 J: Yeah.
- 668 M: But now I have learned more from the seminary and I can accept everything.
- 669 J: Mm.
- 670 M: Yeah.
- 671 J: Because here it's even harder.
- 672 M: No, it's not harder.
- 673 J: No?
- 674 M: Yeah.
- 675 J: OK.
- 676 M: It's not harder because it has been harder in the seminary.
- 677 J: Oh, the seminary was harder than the parish.
- 678 M: Yes, than the parish.
- 679 J: I see.
- 680 M: There are difficult things that are arising in the parish. But I am able to accept them.
- 681 J: I see.
- 682 M: Because I have accepted difficult things like, more difficult things than the ones that I  
683 accepted here.
- 684 J: Alright. Thank you, Mohau. Anything else?
- 685 M: Nothing.
- 686 J: Nothing else.
- 687 M: Yeah.
- 688 J: OK. I'm going--
- 689 M: I'm just saying that I want to go back to school.
- 690 J: Alright--

- 691 M: The seminary. [*laughing*]
- 692 J: How about to some other school? Maybe further your education to go to university?  
693 Would you want to do such a thing?
- 694 M: Yeah, I need to further or to go to the seminary.
- 695 J: [*laugh*]
- 696 M: I will be satisfied even if I can attend a class for five minutes and then come back.
- 697 J: OK. So I'm going to stop now.

- 1 J: I'm here with, Ntate, can you give me a name that's not your name to use for this interview?
- 2 L: [*long pause*] Lieta.
- 3 J: Lieta.
- 4 L: E.
- 5 J: Alright. [*pause*] Shoes?
- 6 L: Shoes.
- 7 J: [*laughing*] Ntate Shoes, alright.
- 8 L: You can say "shoes." [*laughing*]
- 9 J: Ntate Lieta, thank you very much. Ntate Lieta, you are a pastor in the Lesotho Evangelical  
10 Church, is that so?
- 11 L: Yes, I am.
- 12 J: Thank you. As I shared with you earlier, we will not be using your actual name. We will  
13 only be referring to you as Ntate Lieta.
- 14 L: Yes, I said you're welcome.
- 15 J: Thank you.
- 16 L: Yeah.
- 17 J: This interview is part of my research for the degree of Doctor of Philosophy at the  
18 University of KwaZulu-Natal.
- 19 L: Yes.
- 20 J: The research is on theological education in the Lesotho Evangelical Church. I've shared  
21 with you that we will not use your name during this interview and that, at the end of this  
22 time, I would like to be able to allow my wife, 'M'e Susan, to listen to this digital recording  
23 and to type a transcript of the things that we've said. Will you give me permission to ask  
24 'M'e Susan to be involved in that way?
- 25 L: You are welcome, sir.
- 26 J: Alright. I will not share your name with her but she might recognize your voice, in which  
27 case I've asked her if she recognizes voices please to keep to herself...
- 28 L: OK.
- 29 J: ...so that – I'm not telling anyone in the L.E.C. who I've interviewed and who I haven't.
- 30 L: Thank you.
- 31 J: If you choose to say that you've been interviewed, that's your decision.
- 32 L: Yeah, thank you. You're welcome, sir.
- 33 J: Alright, thank you. Once the transcript has been typed, I will bring it to you and ask you to  
34 read it and then approve it, for final approval.
- 35 L: OK.
- 36 J: Do you understand that things that we say during this interview will be used in my doctoral  
37 thesis? It might be used in other publications or lectures or even books that I might publish  
38 in the future.
- 39 L: I don't have a problem on that, sir.
- 40 J: Great. Thank you, Ntate Lieta. And also I'm not offering you any money or gifts in  
41 exchange for this interview.

- 42 L: Yes, that's what I've read from here.
- 43 J: Alright.
- 44 L: I agree on that.
- 45 J: Alright.
- 46 L: Yes.
- 47 J: Thank you very much. Now if at any time you want to stop the interview or you want me to  
48 turn off this digital recorder, just say so and I will do so.
- 49 L: OK, I will tell you.
- 50 J: Alright.
- 51 L: Yes.
- 52 J: Excellent. So are we ready to begin?
- 53 L: I'm ready, sir.
- 54 J: Alright, wonderful. Well, Ntate Lieta, as I shared with you before, this is about theological  
55 education so the first question I want to ask, just to be sure, is: did you attend Morija  
56 Theological Seminary?
- 57 L: Yes, I did.
- 58 J: OK.
- 59 L: Yes.
- 60 J: And did you graduate from the seminary – and I don't want the year.
- 61 L: Yeah, I did.
- 62 J: OK, you graduated. And did you live on campus while you were there?
- 63 L: Yes, I was living in the campus.
- 64 J: OK. Ntate Lieta, if you can remember when you first arrived at seminary, did you find life  
65 at the seminary to be what you had expected before you arrived?
- 66 L: No, Ntate, it wasn't. You know what, when [*laugh*] I first received the call, if I can put it in  
67 that way,...
- 68 J: Yeah.
- 69 L: ... I thought that the seminary is something that is a holy place but when I first get there,  
70 unh-uh, it wasn't like that. That is the people that I found there, I don't know if I'm  
71 mistaken to say that, they appear not to be Christians because some of the things that they  
72 did were – what? – different from what I had been expecting. I thought I'm going to get a  
73 holy people there but it wasn't like that, Ntate. For an example, there were – some of the  
74 people that I attended school with and some that I found there jealous to some of the things  
75 that other people do successfully. Maybe you will ask me those things that happened to be  
76 of that kind [*pause*] - what? – yes, there were jealousy among my colleagues for the first  
77 time when I get there. And the way that they were doing things, really it wasn't show that  
78 that is a Christian institution because others will invite their gay friends and sleep around  
79 with them. That is the example that I can mention here.
- 80 J: Mm.
- 81 L: In the quarters there, where we were staying, yes.
- 82 J: I see.
- 83 L: So that thing itself showed that some of us were not really Christian, Ntate.

- 84 J: Mm.
- 85 L: Yeah, that is the example that I can give.
- 86 J: OK.
- 87 L: Yes, sir.
- 88 J: So you've mentioned you expected it to be a holy place...
- 89 L: That's what I've been expecting...
- 90 J: Yeah.
- 91 L: ...to find.
- 92 J: ...and that you found instead some jealousy and what you've called 'unChristian'
- 93 behaviour.
- 94 L: That's correct.
- 95 J: OK.
- 96 L: Yeah.
- 97 J: And other things – were other expectations that you had that were or were not met?
- 98 L: Uh, what I have – people were pretending, Ntate. We were, people were pretending.
- 99 Actually, [*pause*] in the chapel you can find us singing very nicely. Those who were
- 100 supposed to do the practical preaching maybe in the level of seminary until we get to the
- 101 Scott Hospital, they were doing it but when we get out of the classes, they were finding
- 102 things that we are doing that were against those good things that we are doing at school.
- 103 J: Mm.
- 104 L: Yeah. So that's why I'm saying good things that I was expecting, some of them did happen
- 105 like we were reading Bibles, singing, doing Bible studies but at the end of the day we didn't
- 106 do accordingly to what we have received from the college, yes, sir.
- 107 J: Why do you think that is?
- 108 L: [*pause*] Can you repeat your question, Ntate, and explain it?
- 109 J: Yes, you said that you spoke one way while you were in your classes and chapel...
- 110 L: Yeah.
- 111 J: ...and then the students acted yet another way. Why is that? What made them act in such
- 112 ways?
- 113 L: Oh, yes, I, maybe I, you know, correct me if I'm not understanding you or you can stop me,
- 114 so, what I think, Ntate, is some of us just went to the seminary because there is nowhere
- 115 where we can go. Maybe to other institutions. Because – I don't know how to put this – in
- 116 those days when I was at school, there was – people that were admitted at school were the
- 117 J.C. and the people in the matriculation level having C.O.S.C. or G.C.E..
- 118 J: Mm, hm.
- 119 [*Note: Lieta marked the next two responses\*: "I think here this part should be taken out – is*
- 120 *not clear."* I asked Lieta if I could listen and take a second look to see if I thought it
- 121 *could be clarified. He agreed. The responses, while not the clearest expressions, do*
- 122 *seem to relate a sense of what he said, so they have been left in the transcript.]*
- 123 L: \*So you'll find doing that when we come out to the academic institution outside, they
- 124 cannot accept us to attend the courses there. So, to my understanding is that because there
- 125 is this kind of idea that we are Christians, some of us when we feel that there is the – what?
- 126 – a call maybe for ministers who join the theological school. We just went there without

- 127 call. Because I think some of us do not have call to be ministers so that is why some of us  
128 did do those bad things while we were at school.
- 129 J: I see.
- 130 L: \*So I think that was the problem of which I think the church helped to, to, to give itself time  
131 before they can – the school, the theological school must take time before it can admit  
132 students at the theological school, yeah. I think that is the problem.
- 133 J: I see.
- 134 L: Yeah, because some of us just went to the seminary not really feeling or having the call.  
135 Yes. Because we, some of us, we were desperate when we went there. I think that was the  
136 problem.
- 137 J: I see.
- 138 L: Yeah.
- 139 J: Because you know at the end, at least you will have a job and a house and some things.
- 140 L: And be the boss.
- 141 J: Oh, and be the boss?
- 142 L: Yeah, and being the boss of the parishioners.
- 143 J: Oooh, I see.
- 144 L: Or being the manager of schools.
- 145 J: Uh, huh.
- 146 L: Yeah, that is the problem. Because you can realize this when you get back after finishing  
147 the courses in the seminary, getting back to the parishes, you'll find us still continuing  
148 those bad behaviours.
- 149 J: Mm.
- 150 L: Yeah, you'll find us drinking alcohol, find us womanizing, so all bad things that cannot be  
151 expected to be found in baruti.
- 152 J: I see.
- 153 L: Kind of that life, yes.
- 154 J: And you're saying this has to do with maybe those who do those things don't really have a  
155 call.
- 156 L: Yes, I think so.
- 157 J: Yeah.
- 158 L: Because I think the call is something that doesn't stop in one point. It's continuing.
- 159 J: Mm, hm.
- 160 L: That means every now and then you hear God calling you. That means at the end you might  
161 stop doing those bad things. So some of them, we are really hopeless that, Ntate, I'm not  
162 just *[unclear]* myself in this point that young baruti very clever but I don't think they're  
163 going to be, we are going to be *[laugh]* - what? - *[pause]* more proactive to the church, if I  
164 can say it, Ntate. I don't know what word can I say? But I don't think we are going to put  
165 this church in a place whereby it can be one of the church maybe in the future, yeah.
- 166 J: OK.
- 167 L: Yeah.

- 168 J: Is there anything else you'd like to share about campus life when you were on seminary  
169 campus? How did you find campus life? You've mentioned some things, are there other  
170 things?
- 171 L: The campus life is very – it's very good. Very good – it has got two, two faces. It has good  
172 things and bad things, yeah. You know what, in the seminary the rules and whatever are  
173 very strict. That people there are not free.
- 174 J: Mm.
- 175 L: They/we are not free and I think that thing itself, it makes us not to, to, to, to be open-  
176 minded to some of the things. That is some of us left school hiding their characters because  
177 of the regulations and law that are there, you know, that are controlling the student at  
178 Koapeng.
- 179 J: Mm.
- 180 L: Yeah. Life is – sometimes there are good things like we do have plots whereby we plant  
181 vegetables. That means that is helpful. It's going to be helpful when we make it to the  
182 parishes whereby we get our living from the soil, yeah. So that kind of thing of ploughing  
183 helps us a lot when we get to the parishes. Yes, that's what I can say. Except that we are  
184 [*long pause*] - Actually the life is – You can lead me in question, Ntate, I'm getting...
- 185 J: [*laugh*]
- 186 L: Yeah.
- 187 J: [*laughing*] OK.
- 188 L: Yeah.
- 189 J: Well, you mentioned that you're not free because of the rules and regulations.
- 190 L: Yeah.
- 191 J: What kinds of rules and regulations are you talking about?
- 192 L: That students were not allowed to drink beer. Students are not allowed to have opposite  
193 sexes during the night in their dorms.
- 194 J: Mm, hm.
- 195 L: That we [*long pause*] that we should go to the chapel, even if one does not feel like going to,  
196 so if you are not going to the chapel, that means you are going to be called to the office and  
197 answer for that.
- 198 J: I see.
- 199 L: No matter what makes you not go to the chapel. But every now and then you are going to  
200 be called for just minor things that I think are not important.
- 201 J: OK, but let me be sure...
- 202 L: Yes.
- 203 J: ...the first two things that you said...
- 204 L: Yeah.
- 205 J: ...seem to me to be reasonable for young pastors, not to have opposite sex in your room at  
206 night...
- 207 L: Mm, hm.
- 208 J: ...and I'm guessing, to have relations with them,...
- 209 L: Yeah.

- 210 J: ...and not to drink. The L.E.C. seems to be a denomination that doesn't drink beer so are  
211 those reasonable, did you expect rules like that at the seminary or did you find even those  
212 rules are a little harsh for you as adults?
- 213 L: I think they are a little harsh because they cannot know me because of the rules that are kept  
214 there.
- 215 J: Mm.
- 216 L: They cannot know me because I can hide that and I am going to find that when I get to the  
217 parish, I still continue the behaviour that I have been practicing, hiding, yeah.
- 218 J: I see.
- 219 L: Yeah, there are things that I don't think we have to be so much tricked because you have to  
220 know each person's character, yeah. I think our rules and regulations should be – what? –  
221 rules that we can be exposed, yeah.
- 222 J: Did you have an opportunity to make choices when you were at seminary?
- 223 L: Of what studies?
- 224 J: Of studies but also of what you would do, what rules you would follow, what kinds of  
225 things you would drink, what kinds of people you would spend time with?
- 226 L: Can you repeat your question again, sir?
- 227 J: Yeah, I'm just asking about choices. You said that it seemed like you didn't have freedom.
- 228 L: Yeah.
- 229 J: And so did you feel like your choices were limited?
- 230 L: Our choices were limited.
- 231 J: OK.
- 232 L: Like I want to – I was having a girlfriend before I go to Koapeng. They will give me a time  
233 of when to come back when I feel I need time to be with my girlfriend, you know, yeah.  
234 There was a limited time that was given that when I come to Maseru, at a certain time I  
235 should be back at Koapeng.
- 236 J: Mm.
- 237 L: Yeah, so that thing I don't think is important.
- 238 J: I see.
- 239 L: Yeah. As long as I'm committed to my work, I think that thing, as I said, it will help to  
240 reveal our inner feelings and characters, yeah.
- 241 J: I see.
- 242 L: Yes.
- 243 J: That way, if we're not forcing you to do certain things, we will just see by the choices you  
244 make what kind of man you are.
- 245 L: That's what I agree, Ntate.
- 246 J: I see.
- 247 L: Yeah.
- 248 J: OK.
- 249 L: The forces are, these rules are just forced to us that sometimes other people do hide.
- 250 J: Mm.

- 251 L: Yeah. Even while they are in the seminary. You will find us coming late or during the  
252 night we just get out of the campus, do our things, yeah. Because we are not allowed  
253 during the day to do whatever we wanted to do, yes.
- 254 J: Now, Ntate Lieta, when you were at seminary who made these rules?
- 255 L: I found them there, Ntate, I don't know because there were no amendments that were made.
- 256 J: OK, so the rules were there.
- 257 L: I remember one time there were this kind of electing a prefect, yeah. So there was one guy  
258 whom I remember that I stood against him being it because the law or rules says a person  
259 must, if there are two prefects, if this one went out for maybe going out for the last – maybe  
260 if this one finishes his studies, and the other one maybe is in the second year, he's going to  
261 remain there and he's not elected, the second one he will not be re-elected if this one leaves.  
262 So this one by his virtue he is taking the position.
- 263 J: Oh, I see, you don't get a chance to vote for him, he just stays in the office.
- 264 L: By his virtue because he is the only one that was left.
- 265 J: I See.
- 266 L: Yeah. So I remember one time standing against that, saying it is not good because we don't  
267 like this man here. He's oppressing us.
- 268 J: Mm.
- 269 L: Yeah, that was on my last year when I stood against that and I appeared to be a wrong  
270 person because I did feel that it would be wrong to allow this man to come and rule over us,  
271 yeah.
- 272 J: I see.
- 273 L: Yeah.
- 274 J: So who made that rule that this person had to stay until...
- 275 L: As I said, we found that rule being there, yeah.
- 276 J: So when you were against the rule, who did you appeal to? Did you appeal to the other  
277 prefects or did you appeal to the director, to whom could you speak?
- 278 L: We only stood against the rules/law, we made other students to stood against the law until  
279 we were called because we were seen to be the ones who were leading that kind of thinking  
280 and put it in the mind of other students. But at last that kind of strike, I wanted to call it a  
281 strike, yeah...
- 282 J: OK.
- 283 L: ...it was heard in the director's ears, yes.
- 284 J: Mm, hm.
- 285 L: Yes, sir.
- 286 J: And so you were called by whom, by the director?
- 287 L: The director called us.
- 288 J: And what did he have to say?
- 289 L: He wasn't harsh because he asked me why didn't I tell him in advance that it was not good  
290 to let that particular chap to be there by his virtue, yes. So at last we were allowed to do as  
291 we wanted to but it was after strike.
- 292 J: I see. And what happened? Was this man removed from the office?

- 293 L: He was removed from the office and we were allowed to elect other members to be part of  
294 the prefect council.
- 295 J: I see.
- 296 L: Yes, sir.
- 297 J: And overall, do you think, without that problem, do you think the prefect council worked  
298 well, was it a good system of governance during your time?
- 299 L: [*laughing*] As for me, I don't want to say it was bad but it was enforcing too much - what?  
300 - rules over the people. As for me, I wasn't having any problem because I happened to  
301 listen to whatever they said, that means I wasn't having a problem but to other guys, it was  
302 a problem. They were crying of many things - that they were called even when they are,  
303 when they have done something that is not that much big to be called for.
- 304 J: And who called them, the prefects called them?
- 305 L: The prefect.
- 306 J: I see.
- 307 L: Yeah. The prefects call us when there is something that is not good. Like maybe taking  
308 peaches from the trees, those funny things.
- 309 J: Mm.
- 310 L: Yeah, that we had taken peaches from the trees and eat them. Like not going to the chapel.  
311 Actually there were many things that were, I don't think were important like eating  
312 peaches. Yeah, we used to be called to the council and we were disciplined if I can call it  
313 like that, yes.
- 314 J: Do you think the director knew that you were being disciplined for these kinds of things?
- 315 L: Actually everything is reported.
- 316 J: Everything.
- 317 L: Everything is reported every morning, even in the evening when the director is there,  
318 everything is reported to him.
- 319 J: By the prefects.
- 320 L: By the prefects.
- 321 J: Did other people report things to him as well or the prefects?
- 322 L: No, [*pause*] it is only if one has something that he wants to say to the director, he can go to  
323 the office, his office was open.
- 324 J: Yeah.
- 325 L: Yeah, he can let you come and say your feelings. But most of the things were taken to the  
326 director by the prefects.
- 327 J: I see.
- 328 L: Yes, sir.
- 329 J: So he knew that these small things were things that you were being disciplined for.
- 330 L: Yes, he knew.
- 331 J: Yeah.
- 332 L: He knew.
- 333 J: And what do you think - do you think he approved of this style of governance?

- 334 L: [pause] Yeah, because I think, I want to be honest in this, because I think some of the things  
335 are not taken by the prefects. Someone can go to the director and the director will go  
336 straight to the prefects and tell them to go out and search for what he heard from  
337 somewhere.
- 338 J: Aah.
- 339 L: Maybe the gossips that he had heard from outside.
- 340 J: I see.
- 341 L: Yes, sir.
- 342 J: OK.
- 343 L: Yeah.
- 344 J: So in that way, he participated in making the school not as free as it was.
- 345 L: Yeah...
- 346 J: As it could be.
- 347 L: Yes, yes.
- 348 J: I see.
- 349 L: Yeah.
- 350 J: OK.
- 351 L: Because he's somebody who is very, the director is very difficult.
- 352 J: Now, as you're saying that, you've clenched your fist.
- 353 L: Yeah.
- 354 J: [laugh] We can't see it on the device but...
- 355 L: Yeah.
- 356 J: How difficult? What do you mean by that?
- 357 L: [pause] During our time, Ntate it wasn't, as I've said, I've mentioned some of the things  
358 here, that you would see him standing up, standing up making the prefects to, maybe to  
359 enforce something on you like, if you didn't do something and trying to say, "I'm sorry for  
360 what I've done." Until he saw that you were really saying that, he cannot let you go, never,  
361 he won't let you go. So he would force the prefects to suck out everything you have been  
362 maybe taking part in.
- 363 J: Oh, I see, so they'll be really watching you closely.
- 364 L: Yes.
- 365 J: I see.
- 366 L: Yeah.
- 367 J: And...
- 368 L: Sometimes he can even call you to the office if he's not satisfied, he will send you back to  
369 the prefects so to pick up some of the things that they thought you were taking part in.
- 370 J: Mm.
- 371 L: Yes, sir.
- 372 J: And how did you feel about that?

- 373 L: [pause] [sigh] I think the director's got too many work to do. That is my understanding.  
 374 He would have left this kind of government into the hands of the prefects so that sometimes  
 375 they can even make their own decisions to some of the things. But for maybe for difficult  
 376 things that are not easily solved, they can go and report to him. But I don't think he's, he  
 377 can be the one who is doing that. He can get another person to be in charge, maybe one of  
 378 the lecturers, yeah, to do work with the students and then that one report to the board of  
 379 governors of the school, not the director, director only.
- 380 J: I see.
- 381 L: Yeah.
- 382 J: So, during your time though, it looked like the director was doing all of the governance and  
 383 it was taking too much of his time? Is that what you were saying?
- 384 L: No, not taking too much of his time but, even to these small things like, you know, maybe  
 385 misbehaviour, that everything that we do as students he wanted to hear. I don't think it's  
 386 good for him to do that.
- 387 J: I see.
- 388 L: Yeah, to listen to – he's a big boss, if I can use that word. So I don't think he must be  
 389 involved in minor things that students are doing, yeah. There might be someone appointed,  
 390 that is my understanding, maybe from the lecturers, and that one be the coordinator of the  
 391 students and the governing board or the teachers, lecturers, if I can say it, Ntate, yeah.
- 392 J: So, and I want to move on, but you learned to know the director during your time there – do  
 393 you think he would accept such a situation or do you think he wants to learn about all of the  
 394 small things that go on?
- 395 L: No, I don't think he will, it appeared that he wanted to know everything,.
- 396 J: Mm.
- 397 L: Yeah. That's what I see in my vision, that he wanted to know everything, even when  
 398 unnecessary.
- 399 J: Why do you think he wanted to know everything?
- 400 L: [pause] I don't know how busy he was in what he was doing. So if there was nothing that  
 401 he was doing, he will be more interested to hear these little things, yeah.
- 402 J: I see.
- 403 L: Yeah. Actually, but what I wanted to point, Ntate, is sometimes serious cases like  
 404 prostitution, if I can call it, he can be told and he can call me personally advising me or  
 405 counselling with me on one of the things that I've done.
- 406 J: I see, and so you think that would be a good role for the director, for serious cases.
- 407 L: For serious cases, he can attend serious cases. For minor things, there are lecturers that can  
 408 be called to attend such things, yeah.
- 409 J: Now, during your time at the seminary, were the lecturers involved in these kinds of things?
- 410 L: No, I don't think so. No, I don't think so really because most of the time everything was  
 411 taken to the director.
- 412 J: I see.
- 413 L: Yeah.
- 414 J: Well, I'd like to ask a little bit about the worshipping life at the seminary. You mentioned  
 415 chapel.
- 416 L: Yeah.

- 417 J: You even mentioned that you were required to go to chapel.
- 418 L: Yes.
- 419 J: How was chapel, did you find it spiritually uplifting to attend chapel at Morija Theological  
420 Seminary?
- 421 L: [*pause*] [*laugh*] Unfortunately, I don't know other models [*pause*] but I think our position,  
422 the position of the seminary's a little, it was a little bit lower, if it can be compared to other  
423 seminaries. You know what, Ntate, we do have good materials in our library but the way  
424 we were doing the service was poor in the chapel for the first years, for the first years, is  
425 that we were doing was to do liturgical worship. We do the reading and singing, yeah. I  
426 don't think that is enough because we are not given time, you know, to sit around maybe  
427 discuss what the text says to us as students we are not given that chance. So I think it  
428 wasn't enough, yeah actually for the uplifting of our spiritual health while we were in the  
429 seminary, no it wasn't because it was only reading that was read just like that. It has  
430 nothing to do with our spiritual growth. I want to put it like this, Ntate.
- 431 J: OK.
- 432 L: So I don't know what's happening at the moment but, when I look back, that thing was not  
433 spiritually healthy, yes.
- 434 J: Alright.
- 435 L: Yeah, we were just doing it just like that, yes, sir.
- 436 J: Now, when you were a leader in chapel, I'm assuming sometimes you were a part of the  
437 leadership team...
- 438 L: Yes.
- 439 J: ...and you led, did you feel confident about leading in the chapel services and how, I mean,  
440 did people talk about your leadership and the leadership of other students?
- 441 L: Ntate?
- 442 J: Here's what I'm asking you: recently I've been going to chapel...
- 443 L: Yes, sir.
- 444 J: ...and I see that when someone reads that the other students are watching them and  
445 sometimes even...
- 446 L: What is going on there...
- 447 J: Yeah, and sometimes even they will make comments.
- 448 L: Of how I read.
- 449 J: Yeah, while we're in chapel. Did that happen when you were at seminary?
- 450 L: Yes, it did happen.
- 451 J: How did that make you feel?
- 452 L: So, you heard me, Ntate, when I said it wasn't lively in the following way – uh, it was too  
453 much strict that when you are preparing to go to the chapel you were, you wanted to be so  
454 much that, you wanted to be formal and to do things accordingly on what the chapel has to  
455 look like. I don't know if you understand me, Ntate.
- 456 J: I think I do. When I go to chapel, I watch some of this.
- 457 L: Yes.

- 458 J: When we have selallo, they step and step and look at each other and fold the cloth just so  
459 and when the door is closed, it makes no noise whatsoever. Are these the kinds of things  
460 that you're...
- 461 L: That formality I don't have a problem with them.
- 462 J: Yeah.
- 463 L: That is the formality, it has no problem. But I think because the service itself is, we are  
464 watched and know that we are going to be criticized of what you have been doing doesn't  
465 give us freedom of maybe even feeling that we are part of the service. That's what I'm  
466 saying.
- 467 J: I see.
- 468 L: Yeah.
- 469 J: So who might criticize you?
- 470 L: Other students, maybe my poor reading, some will say not nice words when they criticize  
471 you so, actually, that thing itself it makes you feel somehow that you are, you know,  
472 chained in that.
- 473 J: Mm.
- 474 L: Yes, sir.
- 475 J: When could they criticize – would they criticize you during the service?
- 476 L: After the service.
- 477 J: After.
- 478 L: Yeah, after the service.
- 479 J: In the classroom or just come up to you and say, "Hey, man, you didn't read well today." or  
480 something?
- 481 L: Sometimes in the classroom or in my room.
- 482 J: I see.
- 483 L: Yes, they will come and tell me, yeah.
- 484 J: Were you encouraged to criticize each other in this way?
- 485 L: Yeah, that is how we were encouraged. But the model, to understand me very well, Ntate,  
486 the model of criticizing I don't have a problem with. The way that we were, it's as if we  
487 were stereotyped that we should do things like that.
- 488 J: Mm.
- 489 L: Yeah, not becoming part because that strict make us not to feel being part of the – because  
490 we are afraid. I don't know if you understand me, Ntate. That we are, because even the  
491 director can call you to the office if you did something in a funny way.
- 492 J: Mm.
- 493 L: Yeah.
- 494 J: And what might he say to you if you did something in a funny way?
- 495 L: Yeah, sometimes he will say [*laugh*] words of – what? – you know, trying to make you that  
496 you did something that is not good, yeah. I don't know how – I don't have good words to  
497 say that, yes.
- 498 J: Would he encourage you and show you the right way to do things?
- 499 L: Yes, he will. He used to, he used to tell which is the correct way of doing things, yeah.

- 500 J: OK.
- 501 L: But I think it is too strict.
- 502 J: Too strict.
- 503 L: Yeah, and the thing that I wanted to point here, Ntate, is we just read, we do not have time  
504 to talk about the Word. Yeah, that is the problem at theological school.
- 505 J: Are there sermons in chapel?
- 506 L: In the third year for the theological student.
- 507 J: Yeah.
- 508 L: And the third years in the biblical school, yes, there is.
- 509 J: Alright.
- 510 L: Yeah.
- 511 J: I'd like to ask about some other things. When you were at the seminary, did you feel there  
512 was someone you could go to for pastoral care? If you needed pastoral care, was there  
513 someone in the seminary community you could go to who would keep confidences and be  
514 pastoral towards you?
- 515 L: Mn, mn [*negative*] we didn't have that chance. No, no-no. I don't know, maybe because it  
516 wasn't, it wasn't introduced to us that we should have someone whom we can say my  
517 feelings to, yeah.
- 518 J: Was there anyone that you felt like you could go to if you needed to?
- 519 L: No, no, Ntate.
- 520 J: OK.
- 521 L: No.
- 522 J: Ntate Lieta, would you have like there to be someone, you know, for students to go to if  
523 they needed confidential pastoral care?
- 524 L: I think that is important. That should be practiced in the theological school if it is not  
525 practiced at the moment.
- 526 J: OK.
- 527 L: Yes, it must be. Because we have got different problems. Some might have a problem in  
528 the family. That's why, Ntate, some of the students are expelled from the school due to  
529 prostitution kind of thing.
- 530 J: You said prostitution earlier. I want to make sure I understand you.
- 531 L: Yes.
- 532 J: When I hear 'prostitution,' as an American, I think of sex for money.
- 533 L: Oooh. Wow.
- 534 J: So I want to know when you say 'prostitution,' do mean sex with someone you're not  
535 married to?
- 536 L: A, what we call – what? – this fornication is.
- 537 J: OK, so...
- 538 L: Yes, so tell me how, yes.
- 539 J: So sexual relations with someone who is not your husband or wife.
- 540 L: Yes. That's what I'm talking about.

- 541 J: OK, just to be clear because in my country, that word...
- 542 L: Oh.
- 543 J: ...means for money. Someone pays you...
- 544 L: [laugh] Thank you, thank you.
- 545 J: [laugh] OK.
- 546 L: Thank you.
- 547 J: Alright, so, there were these problems and some people...
- 548 L: This problem...
- 549 J: Yeah.
- 550 L: ...of which I think doesn't start from up here. It starts from little bit by bit. So if there is  
551 someone, maybe, let's take for an example, my wife is beginning to complain of me. If  
552 there is someone she knew that she would go to, things will be wiped off even before they  
553 can get worse.
- 554 J: I see.
- 555 L: Yes, Ntate.
- 556 J: But it seems there wasn't really someone like that when you were at the seminary.
- 557 L: No, no, there wasn't somebody like that. And I encourage that somebody should be there.  
558 Students should be told that 'here are the lecturers, you can go to everyone whom you think  
559 can keep your privacy.'
- 560 J: Mm.
- 561 L: Yeah, we should be led to know that.
- 562 J: So, when you were there, you weren't encouraged to go to the lecturers?
- 563 L: No, we were not allowed, we were not told to.
- 564 J: You were not told to.
- 565 L: Yeah, we can go on our own.
- 566 J: I see.
- 567 L: Yeah.
- 568 J: And you think it might be better...
- 569 L: And sometimes even hiding that I'm going to Ntate Jeff's maybe house.
- 570 J: Hiding?! Why would you hide?
- 571 L: Because other students will complain that I'm making friendship with Jeff. I'm making  
572 friendship with a certain lecturer so that's the problem.
- 573 J: To whom would they complain, just to you or each other?
- 574 L: Among themselves.
- 575 J: I see.
- 576 L: Yeah, among themselves that I'm making friendship with lecturers I think I'm somebody  
577 clever or whatever.
- 578 J: So there was a real separation between lecturers and students.
- 579 L: It was. In my time, it was.

- 580 J: I see.
- 581 L: Yeah. We only, really I want to be honest in this, that we only met with our lecturers, I  
582 don't know if it was only myself, Ntate Jeff, we only met with our lecturers in the  
583 classrooms. For those who are leading the hymns, we can meet them in the hymnology  
584 classes, yes.
- 585 J: Do you think it would have been helpful if you got to know the lecturers better when you  
586 were at seminary?
- 587 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  
588 quarrel begins in the family, misunderstanding between the spouses, one can know which  
589 way to go, yes. And maybe you will get a good advice. That is my understanding, Ntate  
590 Moruti.
- 591 J: OK.
- 592 L: Yeah.
- 593 J: Thank you, Ntate. Let's talk a little bit about the lecturers and the classes.
- 594 L: Yes.
- 595 J: One: did you find that the lecturers that you had when you were at the seminary were well-  
596 qualified in their fields of study?
- 597 L: *[pause]* *[laugh]* I remember one whom I think he was not competent. He is still a lecturer.  
598 He is still but he is a parish minister. I don't think he's competent because there were  
599 things that we do doubt because he will just give notes and say little explanation to some of  
600 the things. So, actually, we did have little lecturers, there were few of them, yeah. Actually  
601 we did have few of them, yeah.
- 602 J: Did you have Basotho lecturers and expatriate lecturers?
- 603 L: We have got, there were few from abroad.
- 604 J: OK.
- 605 L: In my time, they were few. There was one guy from America, another one from Germany.
- 606 J: OK.
- 607 L: Yeah, there were only two.
- 608 J: Alright, and the rest were Basotho.
- 609 L: The rest were Basotho, the director, Rev. Kometsi, Rev. Ncholu, Rev. Moreke, Rev.  
610 Mohapelo. I think there were only seven.
- 611 J: OK.
- 612 L: Yeah.
- 613 J: Alright.
- 614 L: There were few and they were doing a lot of work. And Rev. Lentsoenyane, too.
- 615 J: Mm.
- 616 L: Yeah, who was, who was very strict, not having friendship with anybody, that one.
- 617 J: Really?
- 618 L: Yeah.
- 619 J: I see.
- 620 L: He was very strict.

- 621 J: Alright. Now as you think back on the courses you took, were there any courses that you  
622 would say were especially helpful to you?
- 623 L: Oh, there was a guy from America. I think I like him. He did help me a lot. And he opened  
624 my mind every time when I am in his class. [laugh] No, it was excellent.
- 625 J: What did he teach? What course?
- 626 L: Uh, he teach, uh, [pause] Rev. Dr., let me get the pen, maybe I will remember when I put  
627 down the name.
- 628 J: I'm trying to think of the years you were there. Was Paul Frelick there during that time?
- 629 L: Paul Frelick.
- 630 J: Oh, this is the one?
- 631 L: Yeah.
- 632 J: OK.
- 633 L: Paul Frelick. Actually we did – the one that I like most was liberal – what? -
- 634 J: Liberation theology?
- 635 L: Yes.
- 636 J: Yeah. OK.
- 637 L: Yeah. He was very good because he opened my mind to some of the things, yeah.
- 638 J: OK.
- 639 L: Yeah, because he was trying to bring different theories concerning that liberation theology,  
640 yeah. So he opened my mind, so I still remember him. Ntate Kometsi was very good in  
641 Greek. That was for his first time, Ntate, there was that lecturer before him, Michel...
- 642 J: Bernard.
- 643 L: Bernard. He was very strict, yeah. But Rev. Kometsi came so I, yes I did enjoy the Greek.
- 644 J: OK, so Greek and Liberation Theology.
- 645 L: Yeah.
- 646 J: Any other classes that were good and that helped you now that you've become a pastor?
- 647 L: What else? Yes, actually whatever Ntate, that one from America...
- 648 J: Frelick.
- 649 L: Yeah, actually, I do forget the subject. Most of the subjects that he took with me were very  
650 excellent. Yeah, I did enjoy his class very much because I used to get A+ something...
- 651 J: Ah.
- 652 L: Yeah, that was, I was doing very well in that.
- 653 J: That's good...
- 654 L: Yeah.
- 655 J: ...that you were engaging.
- 656 L: Yeah. Even Dr. Moseme's classes I did enjoy Pastoral Theology. I did very well in  
657 Pastoral Theology. I used to get good marks on it.
- 658 J: And now that you've become a pastor, do the things that you learned in Pastoral Theology  
659 seem to be helping you?

- 660 L: Very much, they are helping me very much. Yeah, very much because you try to balance  
661 things. They help me when I balance things.
- 662 J: Uh, huh.
- 663 L: Yeah, like when I do research, when I am to preach, the Greek that I took with Rev.  
664 Kometsi help me to do exegesis to some of the things so that means they are balancing,  
665 yeah.
- 666 J: OK.
- 667 L: Yeah.
- 668 J: Well, I'd like to ask did you do an internship year, a practical year in the parish while you  
669 were at the seminary?
- 670 L: I did.
- 671 J: So you went to a parish. Did you have a good internship? What was that like?
- 672 L: As for me it was horrible. I don't want to remember those.
- 673 J: Oh, no.
- 674 L: Yeah. It wasn't very nice really.
- 675 J: Forgive me, but if you're willing to talk a little bit about it, what was terrible about it?
- 676 L: The pastor that was my teacher, I want to call him like that one...
- 677 J: Yeah.
- 678 L: Yeah, that was training me, helping me, was afraid of me because, as a new student  
679 minister, I want to say that, as a new student pastor, trying to bring what we have learned  
680 from the seminary to the parishioners made him to feel [*laugh*] to feel like I'm taking  
681 everything, yeah, because people will happen to love me, yeah. When I preach, I thought I  
682 was touching their heart. During the meetings, when I answered the questions, you know,  
683 people will feel, you know, relieved to some of the things so that thing itself made this bad  
684 relationship with my trainer.
- 685 J: Mm, hm.
- 686 L: Yes, Ntate, he didn't like me because people happen to make me their pastor.
- 687 J: I see.
- 688 L: Yeah.
- 689 J: OK.
- 690 L: Yeah.
- 691 J: Did you feel as if the seminary had prepared your trainer well to have a student?
- 692 L: I don't know if, do you think they are doing that, Rev. Dr.?
- 693 J: [*laughing*] I'm asking you.
- 694 L: [*laughing*] I don't think these people are trained, no, no-no.
- 695 J: OK.
- 696 L: We are just taken out to pastors of which I don't think they are trained. I can tell you that,  
697 Ntate, when I get to the parish everything was new in the desk, in my desk, everything was  
698 new. I did not know anything about office work, yeah. Actually, I did make things on my  
699 own, yeah. There was nothing that he gave me except hatred.
- 700 J: Mm.

- 701 L: So I'm not afraid of that and I knew for the last time it wasn't very nice because even part of  
702 the congregation [*laugh*] end up realizing that we are not in good relationship with moruti.  
703 So it wasn't good, Ntate.
- 704 J: Mm.
- 705 L: Yeah, he hate us even my wife, he hate every one of us. Yeah, he didn't like us, really.
- 706 J: And even with that difficulty, were you able to learn some things during your internship  
707 year?
- 708 L: Yes, I want to say, I want to thank him because he made me a strong man to think on my  
709 own.
- 710 J: Mm.
- 711 L: Yeah, he made me a strong man because I did everything on my own and he gave a bad  
712 report about me.
- 713 J: Mm.
- 714 L: Yeah. So, actually, when I remember of him, I sometimes feel like crying because he didn't  
715 treat me like a person. I was like just a piece of meat, Ntate.
- 716 J: I'm very sorry to hear that.
- 717 L: Yeah, it wasn't very good, really. Even other students will laugh at me...
- 718 J: Hm.
- 719 L: ...when they met me.
- 720 J: Because they knew you were struggling so.
- 721 L: Yes.
- 722 J: Yeah.
- 723 L: Yeah. And I can tell you that it was foretold that I'm going to be – I'm not going to be a  
724 pastor because he reported that I'm not going to be a pastor but lucky enough I'm one of  
725 them [*laugh*] one of them – what? – let me not say that.
- 726 J: Yeah, don't say that. But I hear what you want to say that you've succeeded in many ways  
727 in your pastoral work.
- 728 L: Yes, I did.
- 729 J: Yes.
- 730 L: I did, even in the classroom. Dr. Moseme can tell you, even my colleagues can tell you.
- 731 J: I see.
- 732 L: Yeah. I did very well in the seminary, very well.
- 733 J: Now you've mentioned that, for instance, Dr. Moseme could tell me that you did well.
- 734 L: I did.
- 735 J: During the internship, when you realized things were going so badly, could you have  
736 contacted the director and asked him for help?
- 737 L: I went to him, lucky enough, he listened to me...
- 738 J: Mm, hm.
- 739 L: ...and he advised me that I should go back and try to be – in our culture one should be  
740 submissive to [*laugh*] to their bosses or to your master – so I went back but it wasn't easy,  
741 Ntate, because it seems he didn't do any action of stripping my helper.

- 742 J: I see, so his advice to you was just 'deal with it until it's over.'
- 743 L: Yeah, until it's over. It's only one year.
- 744 J: Mm, hm.
- 745 L: And I made it.
- 746 J: I see.
- 747 L: Yeah. I remember one time when we came to the synodal sitting. He hired a car, to show  
748 he was not interest to go with me, and they gave me money so that I can go by bus not  
749 using the same car that they were using.
- 750 J: Mm.
- 751 L: Yeah. On our way back, the owner of the vehicle, on our way back, he just stopped the taxi  
752 that I was riding on and told me that I should come back. Ntate wasn't happy.
- 753 J: Mm.
- 754 L: Yeah, he wasn't happy to see me with them, yeah.
- 755 J: Very difficult.
- 756 L: It wasn't easy, Ntate. Really, it wasn't easy.
- 757 J: Now even though this was difficult for you, do you think the idea of an intern year is a good  
758 idea for our theological seminary?
- 759 L: I think it is important because some of our colleagues are given good practice, good help by  
760 their trainees when they are out there, yeah. As for others, really [*laugh*] it's bad. It's as if  
761 the board and the central committee can train the pastors before they can give them the  
762 student from theological school. That they should be given a certain course of how to treat  
763 those people. That is my feeling, Ntate.
- 764 J: OK, thank your for that.
- 765 L: Yes, sir.
- 766 J: I'd like to ask a little bit about Basotho cultural traditions.
- 767 L: You are welcome, sir.
- 768 J: One is were Basotho cultural traditions discussed at the seminary in classes and amongst the  
769 students and lecturers?
- 770 L: No, I don't think that happened in our time, no.
- 771 J: OK.
- 772 L: And that, let me say this, and that made it a problem when you get to the parishes.
- 773 J: Mm.
- 774 L: Because we found this problem of Basotho culture which became a burden to us baruti  
775 when we do challenge some of the things of which we do not know sometimes. Because  
776 other people are very young, are not exposed to Basotho culture so when we get out into the  
777 parishes, it makes us struggle when we have to solve some of the problem. Because, Ntate,  
778 most of Basotho people, because we are called Christians, even though we are not. So  
779 when we get to the parish there, you find that they are leading kind of life that it's not  
780 Christian kind of living.
- 781 J: Now, you said some of you were young and therefore you were not exposed to these  
782 cultural traditions but I want to ask that weren't you young Basotho? And so didn't you see  
783 these things as you were growing up in villages and in your families?

- 784 L: We see them but they are not explained to us.
- 785 J: I see.
- 786 L: That is the problem, Ntate. We see them happening, Ntate Jeff, you cannot agree if I tell  
787 you that even baruti do sacrifices of balimo. They do sacrifices of drinks to balimo. They  
788 do kill or slaughter fowls or animals for balimo. I'm talking about baruti. That means we  
789 are ignorant towards our culture. We take it as culture not – our culture is mixed with  
790 religion. It's kind of worship. That is the problem, that we get into the seminary and go  
791 out of the seminary having that kind of thinking of which I think if our culture is taught in  
792 the seminary can, you know, white-wash our brain and our thinking.
- 793 J: So it would be helpful if we could speak about culture and theology and discuss them in  
794 seminary?
- 795 L: Yes, of course, sir.
- 796 J: OK.
- 797 L: Yes, of course, I think this is important or else our church will never go anywhere.
- 798 J: And do the people of your parish and parishes that you've served do they actively  
799 participate in Basotho cultural traditions?
- 800 L: Very much.
- 801 J: And, of course, I mean, I'm think of...
- 802 L: I've got, I've got, let me say this...
- 803 J: OK.
- 804 L: At the moment I think I don't have more than ten people whom are really Christian, Ntate.  
805 I'm sorry to say that to you.
- 806 J: So you're suggesting that if you participate in Basotho cultural traditions, you're not a  
807 Christian.
- 808 L: If you are not doing what?
- 809 J: It sounds like you're saying only ten are Christian and the rest do Basotho cultural things. Is  
810 that what you're saying to me?
- 811 L: They are practicing...
- 812 J: Yeah.
- 813 L: ...their culture...
- 814 J: Right.
- 815 L: ...with the other hand they are holding Christianity of which some of the things are not  
816 going together.
- 817 J: OK, that's what I want to get at. Some of the things can go together fine, can't they?
- 818 L: Yes, but there are things that are not going together.
- 819 J: OK, and you mentioned...
- 820 L: Like giving sacrifice to – killing an animal, sacrifice of beer, killing animals, that's what  
821 you find Christians doing, Ntate.
- 822 J: I see.
- 823 L: And they are doing it with pleasure.
- 824 J: Mm.

- 825 L: Yeah. When they have good harvest, you will see them making big mekete. I don't know if  
826 you understand me, Ntate.
- 827 J: Yes.
- 828 L: It's the way of worshiping.
- 829 J: Yes.
- 830 L: I'm not afraid to say that.
- 831 J: OK.
- 832 L: Yes, sir.
- 833 J: So there are many mekete ea balimo going on in your area.
- 834 L: Even tomorrow morning.
- 835 J: Ah.
- 836 L: If you go to my place, you will find my Christians, or churchgoers, doing that.
- 837 J: And when they do that, is Ntate Moruti invited?
- 838 L: [*sigh*] Fortunately, they did not, they are no more inviting me because I told them that they  
839 should invite me to a Christian feast, not a – that kind of feast, Ntate.
- 840 J: I see.
- 841 L: Yes.
- 842 J: Alright.
- 843 L: Yeah.
- 844 J: OK, well I'd like to ask a little bit about the issue of poverty. Do you experience poverty in  
845 your community? Are there people experiencing poverty where your parish is?
- 846 L: [*laughing*] Yes, of course, sir. And this is the sad situation, Ntate. There are among  
847 Basotho, there are those ones who are very poor, who do not have food in the family, who  
848 do not have anything to wear. I'm speaking through experience. I know those people,  
849 yeah. And the church has, I don't think we are having something except we do it from our  
850 own heart. That, as a minister, 'let me help' just because that person is suffering.
- 851 J: Do you think that when you were at seminary, did you receive training to help you deal with  
852 poverty in your communities?
- 853 L: [*sigh*] I don't think. No, sir. No, no, no, no. I say we do it out of our – from bottom of our  
854 hearts, not being trained.
- 855 J: Mm.
- 856 L: Yeah. We just give one day help sometimes because if I am trained, I can think of different  
857 projects of which I can help needy people.
- 858 J: Mm.
- 859 L: Yes.
- 860 J: So, Ntate Lieta, do you think it would be good if the seminary began to train pastors to help  
861 deal with poverty and development?
- 862 L: That's what I'm suggesting that should happen soon, soon, yes.
- 863 J: If we could offer courses for baruti also and invite you to come back, would you be  
864 interested in those courses?
- 865 L: More than interested.

- 866 J: OK.
- 867 L: Yeah, I think that will be helpful, yeah. Even, can it be the last course that should be,  
868 because I don't think it's going to be long course, it can be the last course that is given  
869 when the students are to leave the theological school. They must receive it so that they can  
870 be well-equipped, yeah. As for our case, I don't think we are well-equipped with different  
871 things, Ntate. I don't think we are well-equipped. I'm sorry. We are just doing things out  
872 of our sense of knowledges sometimes, out of meeting with other people, yeah, hearing  
873 Ntate Jeff saying this, I can pick that up and then go and apply it into my parish.
- 874 J: Mm.
- 875 L: Yes.
- 876 J: OK.
- 877 L: Yes, sir.
- 878 J: How about HIV and AIDS?
- 879 L: Great problem. You are talking about a great problem, Ntate.
- 880 J: Were they discussed when you were at seminary?
- 881 L: [*sigh*] I was shivering. There was guy by the name of – one of our lecturers, the German, or  
882 the Swiss, can you remember it?
- 883 J: Stefan Fischer?
- 884 L: Stefan Fischer. Stefan Fischer took us to KwaZulu-Natal after our graduations, after we  
885 have closed. Yes, he took us to Natal as sort of professional refreshment. So we stayed in  
886 one of the missions there KwaZiza-Bantu mission. Yeah, it was the mission of the  
887 Germans. So there is a clinic health centre or a hospital in one of the, in one part of the  
888 KwaZiza-Bantu mission. For my first time, seeing HIV patients, that was in my last year.  
889 But you cannot agree with me when I say, "For my first time I am seeing people having  
890 HIV and AIDS." Being told in that hospital and I was shivering because we were not  
891 allowed or being exposed to that kind of knowledge, Ntate.
- 892 J: Mm.
- 893 L: Yeah, that means we didn't receive any – what? – training on the problem of AIDS. That  
894 was on my last year.
- 895 J: Mm, hm.
- 896 L: Going to the parish but not knowing anything of what this AIDS is, yeah.
- 897 J: So if it had not been for Ntate Fischer's trip, you wouldn't have had any exposure at all.
- 898 L: Yes, of course.
- 899 J: Mm.
- 900 L: Yes. And on that particular day, I feel I like something because immediately after seeing  
901 those peoples, I feel like I could go back to one of the institutions and have a social work  
902 training.
- 903 J: Ahhh.
- 904 L: Yeah.
- 905 J: So you felt that you were lacking that?
- 906 L: Yes.
- 907 J: OK.

- 908 L: I'm lacking that.
- 909 J: Yeah.
- 910 L: Yeah. And that is my idea that one time because I don't think it is there. Ministers, our  
911 L.E.C. ministers are not trained in social work of any way, no, I don't think so.
- 912 J: Do you think that would be helpful for us to...
- 913 L: Very much, very much. We have got marriage problems, Ntate. We have got these HIV  
914 problems. No one, I don't think there is anyone that is trained for that. Yeah, I remember  
915 one pastor, Rev. Morojele, he was the one doing that marriage counselling. As for AIDS  
916 and other things, no, I don't think there is someone. Maybe you can correct me. I don't  
917 know, Ntate.
- 918 J: Some things have changed now but I think during your time, you're right, that that was the  
919 only case.
- 920 L: Yeah.
- 921 J: Well, if the seminary could help to provide more information for pastors about HIV and  
922 AIDS, would you welcome that?
- 923 L: I think we need that kind of training, Ntate. It's going to be more important for us...
- 924 J: OK.
- 925 L: ...as ministers.
- 926 J: Thank you, Ntate.
- 927 L: Yes, Ntate.
- 928 J: Well, Ntate Lieta, I just have a few more questions. Thank you so much for spending this  
929 time with me. One question is: when you think about the idea of ministry, what does it  
930 mean to you? What is ministry?
- 931 L: [*pause*] Let me put it in this way, [*pause*] [*laugh*] in the first place, it sounds like we are  
932 given authority maybe to [*pause*] that was the idea that I think it is among us, yeah. Or let  
933 me go straight to the question, I think ministry is [*pause*] that we should do – what? - we  
934 should be servant that's what I think - that we are called to be servant of other people like  
935 Jesus has done. We have to serve other people. But in our church I don't think we are  
936 doing that. We are just, we are over that, yeah.
- 937 J: Did the seminary teach you to be a servant?
- 938 L: Servanthood? [*laugh*] Mn, mn [*negative*]. Maybe I am mistaken. I don't remember that  
939 being – let me be honest, I don't, if I am not forget, yeah, but I think ministry, that means  
940 we should, we should be servants, servants of different people doing different – what? –  
941 things - yes, yes, Ntate. It's like that.
- 942 J: OK.
- 943 L: Yeah.
- 944 J: Thank you, Ntate. What do you think is the biggest struggle or challenge facing the L.E.C.  
945 today?
- 946 L: At the moment [*laugh*] [*pause*] the most challenge that we have met as a church is this one  
947 of HIV and AIDS of which I think our church will have to stand up and take action because  
948 AIDS is killing, it's beginning to kill us and it's killing us day in and out. So I think church  
949 should face this problem and try to equip itself so that it can defeat this problem, Ntate.  
950 HIV is a problem. Poverty is another problem. Basotho, you know what, Basotho are very  
951 lazy. That for the rest of our life, since I am born, let's say since I was born, I happen to  
952 know that we do get donations from abroad, from America, from Irish, but you don't see

- 953 any development happening in our country. Most of the people, actually those people from  
 954 outside, even here are getting help, they are helped by food instead of making their own  
 955 food. They have got large land, enough land to raise our own food but Basotho are not able  
 956 to raise enough food. That means we lack something in that and if we can have baruti that  
 957 are trained on agricultural basis, I think that one would be another input that is going to be  
 958 important to our church. It seems we are only focusing on one thing, training ministers in  
 959 the Word of God, not – and leaving other things. I don't know if you understand me, Ntate.  
 960 That is the problem that I think our church is facing at the moment and the other thing is –  
 961 how do you call this? – there is this leadership that we are having, uh, it's more, for last  
 962 years it seems our leader, if I am putting it in a correct way, you correct me, Ntate, to some  
 963 of the things, we are having this president of our priests that we are having now. He  
 964 happened to be the chief over everybody if he was. He is the chief so he's commanding  
 965 things not wanting to listen to other people so that is the problem that we are having. That  
 966 old people do not want to listen to young people with good ideas that might be listened to  
 967 and be corrected if we needed to be corrected. So older people do look down upon us as if  
 968 we are not ministers. So that makes it a problem to our church that we do grow up, yes,  
 969 Ntate, that is the third problem that I see in our church. That the problem is of our leaders,  
 970 the leadership style is the problem that it is – I don't have the good word - it is oppressive.  
 971 It is not giving people the chance to think and to say out their feelings. That is the problem.  
 972 And our church is not developing, Ntate. For forty years after we have got independence  
 973 from the French people, I think our church could be so big spiritually and materially but  
 974 instead of that you see it going down. That every now and then you hear of that is  
 975 overdraft in the banks and things like that. That is the problem that I see in our church.  
 976 Yeah, there is no transparency in most of the things that are done. Yes, Ntate. We do have  
 977 good institutions like Scott Hospital but one cannot say he sees clearly how Scott is  
 978 operating. We do have Printing Works. Everything is so private that the church does not  
 979 actually know what is happening behind there. That is the problem. Yes, Ntate.
- 980 J: And my last question is what do you think could help to make the seminary a better place?
- 981 L: [*pause*] [*sigh*] I think Dr. Moseme is getting old, Ntate. The director is getting old and he  
 982 stayed there for a long time. If he can – if the executive committee can change him, and put  
 983 someone who has, who has got the open mind, who is educated, I think our school can  
 984 change. Two: we don't have enough lecturers. Thirdly, I think we need to have – what do  
 985 you call? – we need to have alliance with other higher institution maybe abroad. I don't  
 986 think this diploma is, because we do have doctors lecturing in our seminary, but the  
 987 seminary still provides diploma of which I don't think it is adequate.
- 988 J: So you'd like to see us offer a degree programme.
- 989 L: That's what I'm trying to say, yes, sir.
- 990 J: OK.
- 991 L: That I think if we can, if the seminary can offer degree programmes, that would be good and  
 992 to have contact with other seminaries so that – immediately when one has finished at  
 993 Koapeng, he can go straight to other university without any problem. So I don't know what  
 994 is the standard of our seminary at the moment. Actually, I don't know anything. Yeah, but  
 995 I think if we can work in collaboration with other theological institution, we can improve  
 996 our seminary and even have many lecturers because I think most of them are overloaded to  
 997 some of the things. Yeah, that is my understanding.
- 998 J: OK.
- 999 L: My thinking.
- 1000 J: Ntate Lieta, thank you very much. Is there anything else you'd like to say on these topics  
 1001 before we finish?

- 1002 L: What I can say, Ntate, [*sigh*] actually you didn't tell me what you were going to ask me.  
1003 Maybe to some of the things that you wanted me to say I didn't say exactly what you have  
1004 been expecting from me but to me it was a challenge that when you breathe out your  
1005 questions, you open my mind to see the weakness of our – because there are things that I  
1006 think did not happen to me while I was at the seminary and since I left the seminary, I  
1007 didn't have a refresher course. That means I am dull. I think our seminary could provide  
1008 refresher courses to ministers. So while I was talking with you here, I was having this kind  
1009 of thinking that this would be good if our seminary would provide refresher courses that  
1010 even gives certificates to parish ministers so that they can be uplifted. Yeah, I think that  
1011 would be most important to our church and our theological seminary because I don't think  
1012 our seminary do think about us that, in a sense, send ministers out of which need to be  
1013 followed after. No, I don't think. I don't think we are – our theological seminary's taking  
1014 care of us even when we are out. So if refresher course can be introduced, I think that  
1015 would be very important and, Ntate, I want to say thank you very much that you give me  
1016 this chance of being interviewed in this kind of way.
- 1017 J: Well, thank you very much, Ntate Lieta. It was good to hear your thoughts.
- 1018 L: Thank you, Ntate.
- 1019 J: And I hope – I will put them together with all of the other folks and we can get a good  
1020 report on theological education.
- 1021 L: But tell me, at the moment does the theological school do provide I think accounting too,  
1022 business, yes, because we do, there is money that is collected from parishioners. I think if  
1023 we are just given a basic of accounting, basic accounting can be important to ministers  
1024 because they are going to have money when they get back to the parishes. Just to help  
1025 because people take us to be jack of all trades, if I can say it, so you find us, you find that  
1026 when you get to the parishes, there are things that you do not know. As I said, when I left  
1027 theological school, I didn't know anything about AIDS. I used to hear it from the radios  
1028 not in the point of theological understanding. So it was everything new to me. But I had to  
1029 go out and buy books so that I can, you know, able to answer some of their questions when  
1030 I get out there, yes. So I think if you offer this basic accounting, even typing, these  
1031 computer courses. I don't know if the theological school's providing those things. I think  
1032 they are more important to be introduced to our school.
- 1033 J: And now we are offering those. In fact, 'M'e Susan teaches computer courses.
- 1034 L: Oh! Great. That's great. That's great. That means our theological school is getting grown  
1035 up. Thank you, Ntate Jeff.
- 1036 J: Alright, Ntate Lieta. Thank you so much.
- 1037 L: Yes.
- 1038 J: I'm going to turn the recording device off now, OK?
- 1039 L: No, you are welcome, sir. Thank you.
- 1040 J: Alright. Thank you.

- 1 J: I'm here with 'M'e Carol who is a pastor in the L.E.C. for an interview on theological  
2 education. 'M'e Carol, thank you for agreeing to be interviewed today. I want to remind  
3 you that you have signed the information and consent form, and that this interview is for  
4 research that I am doing for the PhD degree at the University of KwaZulu-Natal about  
5 theological education in the L.E.C. Do you understand?
- 6 C: Yes, Ntate.
- 7 J: Do you agree to be interviewed about this?
- 8 C: Yes, Ntate.
- 9 J: 'M'e Carol, also I want to remind you that I'm recording this interview and I've asked your  
10 permission to use this digital device. Is it OK for me to record this interview?
- 11 C: Yes, Ntate.
- 12 J: And as we discussed, only myself or my wife, 'M'e Susan, who will type this interview,  
13 will hear this unless I call you and ask for your written permission. Otherwise I will never  
14 share this with other people. Is that OK?
- 15 C: Yes, Ntate.
- 16 J: Alright. Of course the name Carol that we're using is not your true name and I will never  
17 tell anyone who you actually are. I've asked you to sign this form though so that in case the  
18 ethics committee at the University of KwaZulu-Natal needs to see that I truly did conduct  
19 this interview, I can show them. Is that alright?
- 20 C: Yes, Ntate.
- 21 J: OK. I may use this information in my PhD thesis and in articles or maybe books or other  
22 publications or presentations and I'm not offering you any money or gifts in exchange for  
23 this interview. Is that alright, 'M'e Carol?
- 24 C: Yes, Ntate.
- 25 J: Alright. After I get this interview home, it will be typed and I will bring the typed transcript  
26 back to you so you can read it and then decide if you agree that it's truly what we said  
27 today. Is that alright?
- 28 C: Yes, Ntate.
- 29 J: OK. If there's any time during this interview that you want me to stop the interview or turn  
30 off the recording device, just let me know and I will do so. And also, of course you know,  
31 'M'e Moruti, you're volunteering for the interview. I cannot force you to be interviewed  
32 today.
- 33 C: Yes, Ntate.
- 34 J: Alright. Thank you. So, let's begin. First of all, 'M'e Carol, is it OK if I call you 'M'e  
35 Carol or should I call you Rev. Carol?
- 36 C: Rev. Carol. *[laughing]*
- 37 J: Alright, Rev. Carol. Rev. Carol, did you attend Morija Theological Seminary?
- 38 C: Yes, Ntate.
- 39 J: And when you were a student there, did you live on campus?
- 40 C: *[pause]* Yeah, I think some, I know.
- 41 J: Yeah, did you live at MTS, at Koapeng?
- 42 C: Yes, Ntate.

- 43 J: OK. And I don't want you to tell me the year that you graduated but were you a student in  
44 the 80s or the 90s or 2000s – which years were you a student, the 90s or the 80s?
- 45 C: Maybe it was the 80s to the 90s.
- 46 J: I see, OK, the 80s to the 90s, thank you. Now I'd like to ask you when you first arrived at  
47 the seminary, did you find the school to be what you had expected it to be?
- 48 C: No. *[laughing]*
- 49 J: No. Why not – what were you expecting and how was life on campus?
- 50 C: It was a little bit different from what I thought. I thought that things can be, I think, easier  
51 because – or life can be a little bit easier because I thought that we were all Christians but it  
52 was not so easy. It was hard.
- 53 J: What made it hard?
- 54 C: I think maybe we were from different cultures and that, I think that made it hard because  
55 one was brought up this way and the other this way and when we met together, it was a  
56 little bit confusion.
- 57 J: I see. Now when you say 'different cultures,' do you mean the way that people were  
58 brought up only or, I mean, were you all Basotho?
- 59 C: We were all Basotho, or there were two from *[pause]* from... from...
- 60 J: Were they from Botswana?
- 61 C: Transkei.
- 62 J: Oh, Transkei.
- 63 C: Yes.
- 64 J: OK.
- 65 C: They were only two students but all those students were, the others, were the Basotho but it  
66 was not easy.
- 67 J: Mm.
- 68 C: Yeah.
- 69 J: What kinds of things made it hard?
- 70 C: I think our everyday life, our schooling was not so easy. I can say in the seminary there is  
71 something - we have prefects sometimes they forget that they are still students and they I  
72 think the way they do things is the way - maybe they are given too much of the authority.
- 73 J: I see. Can you give an example of that?
- 74 C: Sometimes you can see that if someone is a student like me, he forgets that he has to do the  
75 same thing I have to do in the seminary, but he uses his power over me too, too much  
76 power.
- 77 J: I see. Where do the prefects get their power?
- 78 C: I think it's from the authority.
- 79 J: The authority – so what is the authority?
- 80 C: Maybe the director.
- 81 J: OK. And did you as students elect the prefects?
- 82 C: Yes, Ntate.

- 83 J: OK. And if you didn't like the way that they were treating you, in the next year could you  
84 choose to not elect them and elect new prefects?
- 85 C: [*laughing*] It was not easy.
- 86 J: You're laughing. Why do you say it was not easy?
- 87 C: [*laughing*] You see, I think in the church there is a bad way of people, you know they do  
88 what we call canvassing always. And that makes it a little bit hard for everybody to choose  
89 for himself or herself.
- 90 J: So the prefects, once they became prefects, were canvassing so that they could be re-  
91 elected.
- 92 C: Yes.
- 93 J: I see. And how did they do this canvassing?
- 94 C: Maybe through other students.
- 95 J: And did they just try to convince the other students or did they offer them gifts or threaten  
96 them – how is this canvassing done?
- 97 C: I think they tried to convince them.
- 98 J: I see, and so it made it difficult for a new person to be elected.
- 99 C: Yes, Ntate.
- 100 J: OK. Did the rules that the prefects had make sense to you and were they clearly written  
101 rules that you could see?
- 102 C: They were written rules but I think the amendments were not written.
- 103 J: Amendments.
- 104 C: Yes.
- 105 J: So sometimes there would be amendments to the rules that you had not seen because they  
106 were not written?
- 107 C: Yes, Ntate.
- 108 J: I see. And where did these amendments come from?
- 109 C: Maybe [*laughing*] I couldn't guess. I couldn't understand, Ntate Jeff.
- 110 J: Rev. Carol, you couldn't understand my question or you couldn't understand where the  
111 amendments came from?
- 112 C: Where they came from.
- 113 J: I see.
- 114 C: Yes, Ntate.
- 115 J: OK. Alright. Well, do you think it was good to have prefects at the seminary?
- 116 C: [*pause*] It is good but sometimes it's hard.
- 117 J: Mm.
- 118 C: Yes, Ntate.
- 119 J: And if the prefects were treating you in a hard manner, was the director aware of this?
- 120 C: Not always.
- 121 J: I see, so the prefects did some things that the director didn't know about.
- 122 C: Yes, Ntate, I think so.

- 123 J: Why do you think that?
- 124 C: I just can - *[small laugh]* maybe I cannot describe that but from the deepest of my  
125 understandings, sometimes I always thought that some things the director doesn't know.
- 126 J: OK.
- 127 C: Because maybe sometimes I can go to the director straight to him and tell him everything  
128 about, maybe about myself, or anything that was happening. I did see that he understand  
129 that the different way the prefects were treating it.
- 130 J: Hm. Now when that happened, do you think the director would go to the prefects  
131 sometimes and tell them to change the way that they were behaving?
- 132 C: I don't think so.
- 133 J: OK. Alright. How about – you said that you could go to the director sometimes and tell  
134 him how you were feeling – could you go to other lecturers also and tell them about things?
- 135 C: Yes, Ntate.
- 136 J: I see. Now when you think about the campus life at MTS, would you say that you felt a  
137 strong sense of Christian community there?
- 138 C: No.
- 139 J: No, why not?
- 140 C: It's a difficult place. It's a very difficult place.
- 141 J: Difficult because of the studies, because of your living conditions, or difficult because of  
142 how the people interact?
- 143 C: Living conditions and the way people acted sometimes.
- 144 J: What kinds of things did people do to make it difficult?
- 145 C: *[much laughing]* I think that what I said that we came from different cultures...
- 146 J: Mm, hm.
- 147 C: ...still the Basotho, not those from Transkei, still the Basotho, we were from different  
148 cultures and that made it very impossible for us to live together.
- 149 J: Can you give an example?
- 150 C: It, Ntate Jeff, it was *[laughing]*
- 151 J: *[laughing]* When you laugh I think you have examples but you're not sharing them with me.
- 152 C: *[laughing]*
- 153 J: Can you think of an example, Rev. Carol?
- 154 C: Yes, I have it. Maybe *[laughing]* it seemed that we were not so deep in Christianity, I  
155 thought so. The way I thought before going to the seminary.
- 156 J: I see. So how did you think that people who were deep in Christianity would behave?
- 157 C: I just think that they can easily, they can, you know, Ntate Jeff, I can do you wrong, you can  
158 do me wrong but tomorrow we have to turn another page, forget about those quarrels and  
159 what, and so on. But, in that place, it's not so easy.
- 160 J: I see, so people weren't turning another page. They weren't forgiving as easily.
- 161 C: Yes.
- 162 J: I see. Well, did the director and the lecturers try to encourage students to be forgiving and  
163 to live together happily?

- 164 C: Yes, he tried but you can see that even when we were out in the field, you can see that some  
165 pastors are still hating each other for – that comes from the seminary.
- 166 J: Hm.
- 167 C: Yes, Ntate.
- 168 J: So you've mentioned that you think that different cultures cause that...
- 169 C: Yes, Ntate.
- 170 J: ...is there anything else that caused it?
- 171 C: Ach, I don't think so.
- 172 J: OK.
- 173 C: Maybe there is but I can just not mention this time.
- 174 J: Because I'm wondering since you were mostly Basotho,...
- 175 C: Yes.
- 176 J: ...you shared many things in common...
- 177 C: Yes.
- 178 J: ...your language and the kinds of food that you like to eat and the kinds of songs and  
179 litsomo that you knew and your membership in the L.E.C. so I find it interesting that you  
180 say that you really had different cultures.
- 181 C: It was maybe the way we were brought up.
- 182 J: Mm.
- 183 C: Yeah.
- 184 J: I see. Were you able to freely share with students at the seminary? Could you share  
185 information and ideas and share your work together?
- 186 C: It was not easy because sometimes that caused hatred.
- 187 J: Hatred even?
- 188 C: Yes, Ntate.
- 189 J: I see. And is that the same hatred that continued even when some people became pastors?
- 190 C: Yes, Ntate.
- 191 J: I see. Do you have some friends that you went to school with that you still value as friends?
- 192 C: Yes, Ntate.
- 193 J: OK. Well, I'd like to ask about the chapel services. Were there chapel services when you  
194 were a student?
- 195 C: The chapel...?
- 196 J: Yes, did you have worship service...
- 197 C: Yes.
- 198 J: ...when you were a student?
- 199 C: Every morning.
- 200 J: And were they spiritually uplifting services?
- 201 C: I don't think so.
- 202 J: Why not?

- 203 C: [laughing]
- 204 J: You're laughing again. [laugh] Why do you say they were not spiritually uplifting?
- 205 C: Because, Ntate Jeff, you see it was practice only, I think it was only practice – only making  
206 the liturgy. There was no sermon but I don't blame it for that. Ach, I didn't see it uplifting  
207 spiritually.
- 208 J: I see.
- 209 C: Yes, Ntate.
- 210 J: And so you were practicing the liturgy.
- 211 C: Yes, Ntate.
- 212 J: Was this for a particular class that you were taking?
- 213 C: Yes, Ntate.
- 214 J: I see. And was that the homiletics class or the liturgy class or something like that?
- 215 C: Homiletics.
- 216 J: OK. And, if I remember, that was being taught by the director himself at that time, is that  
217 so?
- 218 C: Yes, Ntate.
- 219 J: OK, and so when you went, when the whole school went to worship together, really it was  
220 just a practice for the liturgy.
- 221 C: Yes, Ntate.
- 222 J: And then was that practice evaluated?
- 223 C: Yes, Ntate?
- 224 J: How?
- 225 C: [laughing]
- 226 J: Oh, more laughing. Rev. Carol, what kind of evaluation happened?
- 227 C: [laughing] Maybe after that sermon in the morning, we go to the class. Maybe the class  
228 was, I think it was on Tuesday, and we had to correct every student who had to take part in  
229 the sermon. Every day, every day a student who is taking part.
- 230 J: I see. And did you correct them and the director corrected them?
- 231 C: We and the director.
- 232 J: Did you ever do it during the worship service?
- 233 C: No.
- 234 J: I see, you did it during the class.
- 235 C: Yes, during the class. But that time, you see, we take points when it was – when the  
236 service.
- 237 J: Oh, so you were focusing on the things that they did wrong?
- 238 C: Yes, Ntate.
- 239 J: Did you also focus on the things that they did right?
- 240 C: Yes, Ntate.
- 241 J: I see, so I can see if you were focusing on what people were doing right and wrong, you  
242 wouldn't have time to pray to God or to be spiritually uplifted.

- 243 C: Yes, Ntate. *[laughing]*
- 244 J: I see. You're laughing. Well, when you corrected the students in class, did you do it with  
245 love and kindness?
- 246 C: Some. Some were doing it with love and kindness but some it was not easy.
- 247 J: I see.
- 248 C: Yes, Ntate.
- 249 J: And then what would the lecturer say when some were not treating each other with love and  
250 kindness?
- 251 C: The director was still treating us with love and kindness but we students, we had not that.  
252 You see, some students didn't like to be corrected but they still wanted to correct others.
- 253 J: I see.
- 254 C: Yes, Ntate.
- 255 J: OK. And so if the worship services weren't spiritually uplifting, where did you find time or  
256 place during your five years at seminary to pray to God and to worship, to really worship  
257 God?
- 258 C: In our homes.
- 259 J: I see, in your homes. With other students or by yourselves?
- 260 C: By ourselves.
- 261 J: I see. Did you ever gather with other students to pray and sing?
- 262 C: Sometimes in singing we gathered together.
- 263 J: I see. OK.
- 264 C: But not always in praying.
- 265 J: OK. So praying mostly happened by yourself in your homes.
- 266 C: Yes, Ntate.
- 267 J: And not in chapel services.
- 268 C: Yes, Ntate.
- 269 J: OK. Well, I'd like to ask a little bit about the classes you took when you were at the  
270 seminary. As you look back now at the courses that you took, do you think they've been  
271 helpful to you as a pastor?
- 272 C: Yes, Ntate, they have.
- 273 J: Can you give an example of a course that was especially helpful?
- 274 C: Maybe, I think most, but it's mostly Homiletics.
- 275 J: Homiletics. OK. And so have you used much of what you learned in Homiletics since  
276 you've become a pastor, Rev. Carol?
- 277 C: Ntate?
- 278 J: The information you used in Homiletics class, have you used it as a pastor?
- 279 C: Yes, Ntate.
- 280 J: OK. And were there any other classes that you found especially helpful?
- 281 C: Maybe Systematic Theology class.
- 282 J: OK. And were there any classes...

- 283 C: Church History.
- 284 J: Church History, mm, hm. Were there any classes that you did not find helpful?
- 285 C: Ah, *[laughing]* it was French class.
- 286 J: French class.
- 287 C: I hated it.
- 288 J: You hated it. Was French difficult to learn?
- 289 C: No, it's very easy.
- 290 J: Yeah? But you just didn't enjoy the class?
- 291 C: *[laughing]* Yeah.
- 292 J: And now that you've become a pastor, have you needed to know French for anything?
- 293 C: No.
- 294 J: No. OK. *[laughing]* Are there any other courses that were not very helpful?
- 295 C: Maybe...
- 296 J: Well, Rev. Carol, did you find that the lecturers were well-qualified in their fields of study?
- 297 C: To me they were well-qualified, maybe *[laughing]*
- 298 J: Maybe?
- 299 C: Yeah. *[laughing]*
- 300 J: Why do you say 'maybe'?
- 301 C: It's because I didn't have anything and I found them still qualified. Maybe someone could  
302 come and say, "Ah, this Rev. Moreke is somehow a little bit *[laugh]* less-qualified maybe."  
303 but to me they were, they were good and qualified.
- 304 J: I see. And you said that because you didn't have anything – do you mean because you  
305 didn't know their fields of study very well so whatever they told you, you had to accept?
- 306 C: *[laughing]*
- 307 J: Is that what you mean or no?
- 308 C: I just mean that the information they had to give me, I still kept on asking them sometimes  
309 and mostly I still asked them some questions maybe to understand whether it's true or false  
310 and somehow when, I think, Rev. Bernard I always argued with him. *[laughing]*
- 311 J: *[laughing]* What did you argue with him about?
- 312 C: *[laughing]* Maybe sometimes I didn't understand things he, or the information he was  
313 always giving to us.
- 314 J: I see. OK. So you've mentioned Rev. Bernard, did you have other expatriate lecturers? Or  
315 were the other lecturers all Basotho?
- 316 C: It was Rev. Williams, Rev. Bernard, Rev. Williams, Rev. Brutsch, and Mrs. Dungerton?,  
317 and Rev. Joanna Brown, Rev. Leisa Wagstaff.
- 318 J: Wow, so many expatriates.
- 319 C: Yes.
- 320 J: I see. Were there many Basotho lecturers at that time?
- 321 C: Yes, it was Rev. Moseme, Rev. Moreke, Rev. Lentsoenyane, and who?
- 322 J: Was Rev. Thebe teaching at that time?

- 323 C: No.
- 324 J: No. OK. Ncholu?
- 325 C: Yes, and Rev. Ncholu.
- 326 J: OK. Alright. I'd also like to ask, did you have a practical year? An internship?
- 327 C: Yes, Ntate.
- 328 J: And how did you find that – was that a good experience for you?
- 329 C: In my practical?
- 330 J: Yes.
- 331 C: Yes, it was a good experience. I was at, in the parish of ...
- 332 J: Please don't tell me the parish...
- 333 C: OK.
- 334 J: ...because then someone might know who you are.
- 335 C: OK.
- 336 J: But do you find that the pastor who was at that parish was helpful to you and taught you  
337 many things?
- 338 C: Yes, Ntate.
- 339 J: Oh, good. And do you think that that's a good experience that all students should have  
340 when they go to seminary?
- 341 C: Yes.
- 342 J: When you came back for your final year after your practical year, in classes did the lecturers  
343 talk about your practical year so that you could use that information in the classroom?
- 344 C: Yes, Ntate.
- 345 J: I see. What kinds of ways did they do that?
- 346 C: I came with my report, I had to report in my homiletics class.
- 347 J: I see. Did you also give the report to the other lecturers so that they could know how your  
348 experience had been?
- 349 C: No.
- 350 J: No – why not?
- 351 C: I think they didn't want too much of it. They just wanted this and that but homiletic class  
352 we did that report maybe it was a part of class.
- 353 J: I see. Alright. And was it helpful to report on that and then talk about that during your last  
354 year?
- 355 C: Yes, Ntate, it was very much helpful.
- 356 J: OK. Well, I want to ask about three more subjects and the first one is Basotho cultural  
357 traditions. When you were at seminary, did you talk in the classes and on campus about  
358 Basotho cultural traditions?
- 359 C: Yes, Ntate.
- 360 J: What kinds of things did you talk about?
- 361 C: Maybe sometimes we were called, these people these maybe traditional healers they were  
362 called to the seminary and they had to tell us about what they were practicing.

- 363 J: I see, and you got to ask them questions also.
- 364 C: Yes, Ntate.
- 365 J: Did you find that helpful?
- 366 C: Yes, it was very much helpful.
- 367 J: And who was the lecturer in whose class this happened?
- 368 C: Ntate Moseme.
- 369 J: I see. And then did Ntate Moseme have some things to say about these traditions also?
- 370 C: He said that we are going to meet these people in the field and we have to know that we are  
371 going to work amongst them and we have to know what they are practicing.
- 372 J: I see.
- 373 C: Maybe it's against our church services and, truly speaking, they are against our church  
374 services, those traditional healers.
- 375 J: I see, but he wanted you to understand what they were doing very well and to get to know  
376 them.
- 377 C: Yes, Ntate.
- 378 J: OK. And how about other kinds of traditional practices – were they discussed as well?
- 379 C: [*pause*] Maybe...
- 380 J: So some of the things that traditional healers do – does that include lebollo?
- 381 C: Yes, they also go to lebollo.
- 382 J: OK. So did you discuss that at seminary?
- 383 C: Not too much.
- 384 J: Not too much. OK. And how about balimo, did you discuss balimo?
- 385 C: Yes, Ntate.
- 386 J: Because that's part of the traditional healer's work as well.
- 387 C: Yes, Ntate.
- 388 J: I see. OK. And now that you've arrived at the parish and you've served some parishes  
389 now, do find that the people in the villages where you've lived have been actively practicing  
390 Basotho cultural traditions?
- 391 C: Yes, Ntate, and they like them very much.
- 392 J: Mm, and does that go well with your faith and with the Christianity that you teach in your  
393 church?
- 394 C: No. [*laughing*]
- 395 J: You don't think so?
- 396 C: No. [*laughing*]
- 397 J: Did the seminary help you to be able to put together Christianity and Basotho cultural  
398 traditions in a way that makes sense to you?
- 399 C: I think it needs much more time but time was a little bit squeezed.
- 400 J: A little squeezed, even though you had five years, didn't you at the seminary?
- 401 C: Yes. [*laughing*]

- 402 J: *[laughing]* That sounds like a long time to me, but still time was squeezed. OK. So you  
403 think the seminary maybe could do a better job of helping people understand the Basotho  
404 cultural traditions and Christianity and how they can work together?
- 405 C: Yes, Ntate.
- 406 J: I see. Alright. I'd like to ask also about poverty. Is there poverty here at your parish?
- 407 C: Yes, Ntate.
- 408 J: And would you say that it's a problem that you've faced when you've been a pastor in the  
409 L.E.C. – that you've been living with people who have experienced poverty?
- 410 C: Yes, Ntate.
- 411 J: Did the seminary offer any courses or information to help you to deal with poverty?
- 412 C: No, I don't even think so.
- 413 J: Do you wish that the seminary had provided you with some courses and information about  
414 that?
- 415 C: About...?
- 416 J: About helping people who are living in poverty and helping them to deal with it and  
417 working on programs and those sorts of things.
- 418 C: No, it didn't.
- 419 J: It didn't. Would you like the seminary to teach those courses?
- 420 C: Yes, Ntate.
- 421 J: If the seminary began courses like that and invited you back for let's say a month or two  
422 weeks or something, would you be excited to attend a course like that?
- 423 C: Yes, Ntate.
- 424 J: Alright. How about HIV and AIDS? Were HIV and AIDS talked about when you were at  
425 the seminary?
- 426 C: No, at that time there was nothing like – oh, I think there was Rev. Chisanga. He tried to  
427 speak about these AIDS programs.
- 428 J: I see. Alright.
- 429 C: Yes.
- 430 J: And how about the other lecturers and the director, did they speak about AIDS programs?
- 431 C: No.
- 432 J: No, I see. And, of course, that was during the late 80s and early 90s and the first known  
433 case of AIDS in Lesotho was 1986 so this was the beginning of the AIDS pandemic here in  
434 Lesotho.
- 435 C: Yes.
- 436 J: But outside the seminary were other people speaking about it? Had you heard about HIV  
437 and AIDS from other places?
- 438 C: Yes, Ntate.
- 439 J: I see. But not at the seminary.
- 440 C: Yea—no, Ntate.
- 441 J: Have you seen that HIV and AIDS are a problem in the parishes that you've served?
- 442 C: It's a big problem, Ntate.

- 443 J: Do you feel like you're well-equipped to deal with the issues related to HIV and AIDS?
- 444 C: Not so well. *[laughing]*
- 445 J: Not so well. You're laughing again, Rev. Carol. Well, what could the church or the  
446 seminary do to help to prepare students and even to prepare ordained pastors like yourself to  
447 deal better with HIV and AIDS?
- 448 C: I think they have to just give us some workshops maybe seminars, holding of seminars.
- 449 J: OK. And do you have a copy of the L.E.C. HIV and AIDS policy?
- 450 C: No, Ntate.
- 451 J: Alright, so, in fact, maybe I can find a copy and send it to you because I think that's  
452 important.
- 453 C: Yes, Ntate.
- 454 J: Well, I'd like to ask a few more things. One is when you think about ministry, and maybe  
455 you received my questionnaire and filled it, but I'd also like to ask, just in your own words,  
456 what does ministry mean to you? What does it mean to be a minister in the L.E.C.?
- 457 C: Being a minister maybe is a broad thing but maybe ministry is just taking Jesus' ministry  
458 and broadening it to the world.
- 459 J: And what were some aspects of Jesus' ministry that you're broadening to the world?
- 460 C: Love, people should love each other. Live with peace. Know about God. Know about  
461 Christian life.
- 462 J: Now, Rev. Carol, when you were at seminary, did you learn love and learn to live in peace?
- 463 C: Yes, but it was hard, it was very hard.
- 464 J: Yes.
- 465 C: But I tried.
- 466 J: You tried, I see. And did you learn it because other people were living in peace with you  
467 and other people were showing you love?
- 468 C: It was not easy. Maybe some were showing love to me but it was not so easy. You have to  
469 learn to love others before they can love you and show them that you love them.
- 470 J: I see. Have you been able to do that in your work as a pastor?
- 471 C: Yes, Ntate, I am trying. I am still trying and I am trying very hard because I see that if I  
472 cannot learn to love others, there's no life without love.
- 473 J: Mm. OK. Rev. Carol, when you look at the L.E.C., what are the challenges that you think  
474 are facing the L.E.C. today?
- 475 C: Maybe, I think the L.E.C. has got so many problems and there are big challenges facing this  
476 church. First of all, maybe lay people should be trained also. There should be some  
477 workshops for them, seminars. Sometimes I can see that a person is a Christian but he  
478 doesn't even understand the verses that he has to use when he's going out to the Christians  
479 because they are doing work with us and they have to learn to know some things maybe not  
480 too much but they have to know some things but you can find that they know very little of  
481 what they have to do in Christianity and they have to help us mostly in the parishes. I think  
482 they have to be – there something should be done to improve their knowledge.
- 483 J: OK. You said there were so many challenges. Are there other challenges for the L.E.C.  
484 that you'd like to discuss?

- 485 C: Maybe another challenge is poverty. You can find that some Christians are truly poor and  
486 they have nothing, nothing at all.
- 487 J: Do you feel like the L.E.C. is working to address this?
- 488 C: [*sigh*] I don't think so.
- 489 J: Hm. And are there any other challenges that are facing the L.E.C. today?
- 490 C: Maybe that is poverty and lack of knowledge, I think maybe [*laugh*] I have forgotten some  
491 but I know that there are so many things.
- 492 J: OK. Now, finally I'd like to ask you what could the seminary do better prepare students for  
493 the pastorate? How could the seminary become a better school even than it is today?
- 494 C: [*pause*] May you please repeat the question again?
- 495 J: Yes, what could the seminary do to better prepare students for the pastorate? How could the  
496 seminary improve itself to be even a better school than it is now?
- 497 C: I think it's not easy because the church has no money. But I think there's very much to do  
498 in the seminary. I think learning now should be, should be improved in the seminary.  
499 Maybe courses are still OK or there should be some that should be included but there must  
500 be too much of the improvement because I can say that what I learned from the seminary I  
501 find that the pastor who I had – I was in the parish – still got that learning I got there in the  
502 seminary and he, I think he was there maybe in 1950s. I think there's too much of the  
503 improvement that should be done in the seminary.
- 504 J: Oh, I see, so you're...
- 505 C: To improve the standard...
- 506 J: Yeah.
- 507 C: ...of education there.
- 508 J: So are you saying that it seems like the standard didn't improve between the 50s and the 80s  
509 and 90s? That it was the same for the man in the parish and it was the same for you...
- 510 C: Yes.
- 511 J: ...30 years later.
- 512 C: Yes, Ntate.
- 513 J: I see. OK. Alright. Well, is there anything else you'd like to share about your theological  
514 education or about the seminary before we end our interview?
- 515 C: Maybe...it's...what?... but I think now there's some changes. When I was in the seminary,  
516 I had to be a librarian and still a student. You know, it was too much to do for me because  
517 every student when he or she was going to the library, I have to go with him or her – leave  
518 everything I was doing, maybe I am in my home doing some work. I have to leave that for  
519 the library. Even when he was going to phone because they were using that phone in the  
520 library at that time. I don't know now. It was very much to do.
- 521 J: I see, so there was no librarian?
- 522 C: There was no librarian, Ntate.
- 523 J: OK. Anything else, Rev. Carol?
- 524 C: I can say that there's a little of the improvement because I know that now there's a librarian  
525 in the seminary. And what again--? Oh, now they are doing Hebrew. We had no Hebrew  
526 teacher at that time. We were doing Greek, French, and these other subjects.

- 527 J: OK. Well, Rev. Carol, thank you very much for sharing in this interview. If you don't have  
528 any other things to say, then this will be the end of our interview and I'll turn off the  
529 recording device. Is that OK?
- 530 C: Yes, Ntate. Maybe I think I can think of some others when you have gone. I'll try to write  
531 them to you.
- 532 J: OK, Yeah, if you write them, then I'll just include them under Rev. Carol's transcript...
- 533 C: Yes.
- 534 J: ...as an addition.
- 535 C: Yes, Ntate.
- 536 J: Alright. Alright, I'm going to turn the device off now. Thank you very much.
- 537 C: Thank you, Ntate Jeff.

- 1 J: I'm here with Rev. Koluoa for a pastor interview on theological education in the L.E.C..  
2 Ntate Koluoa, I've shared with you that this is research for the PhD degree at the  
3 University of KwaZulu-Natal and that it's about theological education in the L.E.C.. Do  
4 you understand that?
- 5 K: I do.
- 6 J: And also, Ntate Koluoa, I've asked to be able to use this recording device to record the  
7 words that we say together. Is it OK for me to record what we say?
- 8 K: OK.
- 9 J: Also I'd like to ask that my wife, Susan, be allowed to type all of the words that we say  
10 together to create a transcript. I will not tell her your actual name but only that you are  
11 Rev. Koluoa, and then when the transcript is typed, I'll return it to you for you to read and  
12 for you to sign to agree to its contents. At that time, I will also bring you a copy for you to  
13 keep. Is that OK?
- 14 K: It is.
- 15 J: I'm not offering you any money or gifts or anything in exchange for this interview. Is that  
16 clear, Ntate?
- 17 K: *[laughing]* I am clear with that.
- 18 J: *[laughing]* OK. Also I will use the words that we share together along with the words from  
19 other interviews for my thesis at the University of KwaZulu-Natal, and for presentations to  
20 academic bodies, in publications in journals and also for presentations to the L.E.C.  
21 executive committee and board of directors of the seminary. Is that OK?
- 22 K: OK, Ntate.
- 23 J: Alright. If, at any time, you want to stop this interview, or you want me to turn off the  
24 recording device, let me know and I will do so, OK.
- 25 K: OK, Ntate.
- 26 J: Alright. And I'd like to ask you to speak clearly and fairly loudly but not too loudly so the  
27 recording can pick us up. Alright.
- 28 K: Ntate.
- 29 J: So, Ntate Koluoa, I'd like to ask you first: did you attend Morija Theological Seminary and  
30 did you stay on campus there when you were a student?
- 31 K: Yes, Ntate.
- 32 J: Now, I don't want you to tell me the very year that you graduated but I would like to give  
33 you some choices of some five-year periods. If your graduation year is inside of the choice  
34 I give you, let me know. Did you graduate between 1985 and 1990? Or between 1991 and  
35 1995? Or 1996 and 2000? Or between 2001 and 2006?
- 36 K: May you say it again?
- 37 J: Between 1985 and 1990? Or is your graduation year between 1991 and 1995? Or is your  
38 graduation year between 1996 and 2000?
- 39 K: OK, Ntate, between 1990 and 95.
- 40 J: OK, alright. Well, I'd like to ask first: well, are you ordained?
- 41 K: I am ordained.
- 42 J: Alright. So, when you first arrived at seminary to begin your work, did you find the school  
43 to be what you had expected it to be?

- 44 K: [pause] I don't know what to say because it was my first time to be there. Then I wasn't  
45 orientated of what would be my expectation being on that school so anyway, I didn't  
46 expect anything from me.
- 47 J: Oh.
- 48 K: But I just went there bearing in mind that I'm going to school.
- 49 J: Mm, hm.
- 50 K: But my expectation were on the students, e. I thought that I was going into a special place  
51 and I'm going to meet with some special peoples, people who are being prepared to serve  
52 God. Then I thought that I would meet some people who really understand why are they  
53 being there, e. More especially that their life is changed, e. They know how to associate  
54 with one another. It was my expectation but on the other side of the education, I didn't  
55 expect anything.
- 56 J: I see.
- 57 K: Yes.
- 58 J: So, when you say 'special people', you've mentioned a couple of things, that they were  
59 there to be educated for the church, what else can you say about how you expected that the  
60 students would be special people and how the seminary would be a special place?
- 61 K: OK. To study to be a future minister to me it sounds more than that. I thought that this  
62 person might be influenced of something which need to be more developed. In the sense  
63 that he becomes more than a person then his qualities changed and his behaviour changed  
64 and all sorts of things changed to him then he appeared to be a new person altogether.
- 65 J: I see.
- 66 K: It is how I thought.
- 67 J: And what did you find when you arrived at the seminary?
- 68 K: I found a different. I found that the people are always people.
- 69 J: Mm.
- 70 K: E.
- 71 J: So the people that you found at seminary were just like the people that you found...
- 72 K: E.
- 73 J: ...in your own village.
- 74 K: They were just like the people I left them at home. But even though we continued  
75 together, I didn't see anything which indicate that there is a little bit change here and there.
- 76 J: So, during your time at the seminary, there weren't many signs that you were becoming  
77 special people.
- 78 K: No. No. No.
- 79 J: How do you feel about that? Do you think that there should have been signs that you were  
80 becoming special people?
- 81 K: I thought so. As I have said that now, we were going to a special place. Then we pretend  
82 to be the special people. The education we get there, it should have indicated that it is  
83 pointing us somewhere.
- 84 J: Did it indicate that?
- 85 K: No. No, I don't think of anything that I felt that I am somehow changed.

- 86 J: Well, I want to get back to that because I'm going to ask several questions about different  
87 aspects of life at the seminary.
- 88 K: Mm, hm.
- 89 J: And so I'd like to ask you about some of these other questions first and see if you can  
90 share with those, with me about those.
- 91 K: OK.
- 92 J: When you were at the seminary and living there, did you find that there was a strong  
93 feeling of Christian community?
- 94 K: No.
- 95 J: No.
- 96 K: No.
- 97 J: Why do you say that?
- 98 K: I'm saying this because there wasn't any change showing that we are beginning a new life,  
99 e. The life which is being under the guidance of God. Yes, I remember during my time we  
100 found two students being there. They were not pulling together at all. And among the  
101 staffs, it was a divide and rule to the students. Some are being taken as important. Some  
102 are being taken as useless.
- 103 J: Mmmm.
- 104 K: Then those who are being taken as important, most of the time, they came the friend of the  
105 lecturers. And they came to conspire, this one, with their lecturers. And the lecturers  
106 assure them, "Aach, you are the only student in this seminary."
- 107 J: Mm.
- 108 K: Then that makes us to be driven apart, e. Some think that now we are more important,  
109 some are less important. Being that assured, it is how I found the life in the seminary  
110 during my stay.
- 111 J: Mm.
- 112 K: Then that, even if you can work hard, if your name doesn't appear in the list, you will be  
113 treated as if you are the stranger because your name doesn't appear in the list. Even among  
114 the staff there was division. They were not pulling together.
- 115 J: When you say 'the list', do you mean that there's a real list or is it the list of some single  
116 person? What do you mean by being on the list?
- 117 K: Oh, OK. I am meaning that if you are not being favoured.
- 118 J: Favoured.
- 119 K: E.
- 120 J: Now, earlier you said that you saw the faculty using 'divide and rule.'
- 121 K: Yes.
- 122 J: And so, obviously, what you mean is that the favouritism divided the students.
- 123 K: Mm.
- 124 J: Were all the faculty participating in this or just some or was it... I guess I want to  
125 understand, was this happening with everyone?
- 126 K: Not with every lecturer but some of them. But as they were few, e, on that time, e, to us  
127 they were the majority.

- 128 J: Mm. OK.
- 129 K: Mm.
- 130 J: And did this only happen with the lecturers, well, and the director is also a lecturer but did  
131 the director participate in this kind of thing as well?
- 132 K: Yeah, the director, by that time, I think he participated.
- 133 J: OK.
- 134 K: E.
- 135 J: In this divide and rule.
- 136 K: Yes. Yes.
- 137 J: OK.
- 138 K: Because I was among the ones who were doing French. Then we were three in number.  
139 We were about to be sent to the field and we were asked to write, toward the end of that  
140 year. Then we went to the director then we asked him, "Would you please extend our  
141 time? As we are just going to the field, we think that now we won't be able to carry on  
142 with our studies." Then he said to us openly, "One of you is going to write this year."
- 143 J: And the other don't have to.
- 144 K: We were three.
- 145 J: Uh, huh.
- 146 K: Two of us confronted the director.
- 147 J: Mm, hm.
- 148 K: Then we showed him our problem.
- 149 J: Mm, hm.
- 150 K: E. Then he said to us, "No." He said, "No, one of you is going to write this toward the  
151 end of this year."
- 152 J: And you believe that he made this choice based on the student he liked most.
- 153 K: Yes.
- 154 J: And the student who agreed with him most maybe.
- 155 K: Yes.
- 156 J: I see.
- 157 K: E.
- 158 J: OK.
- 159 K: Then, from that day, we stopped to continue with French lesson. Two of us.
- 160 J: Hm. But the other person had to continue.
- 161 K: E, but that didn't surprise the director. He didn't even come to us. Even the lecturer of  
162 French.
- 163 J: So you were just able to make your own decision to stop.
- 164 K: Yes.
- 165 J: That's interesting. Now, you also saw other lecturers make other kinds of favouritism  
166 remarks so the director was doing it and others were also doing it.
- 167 K: Mm.

- 168 J: And how about the director and other lecturers, were sometimes they against each other  
169 and seeming not to agree with each other about things?
- 170 K: The lecturers, there was a problem among themselves because I still remember that one  
171 day we had a meeting with the director and with his staffs.
- 172 J: When you say 'his staffs', do you mean all of the lecturers?
- 173 K: Yes.
- 174 J: OK.
- 175 K: E. Where one of the lecturers complained with the students. He was complaining with us.
- 176 J: He was agreeing with you.
- 177 K: No.
- 178 J: Oh, he was complaining about you.
- 179 K: E, he was complaining with us.
- 180 J: OK.
- 181 K: That we don't obey him.
- 182 J: I see.
- 183 K: E.
- 184 J: And what did the director do in that case?
- 185 K: Though he complained the meeting there where we have gone to find the solution of the  
186 problem, e.
- 187 J: Did you find the solution?
- 188 K: I don't think so but we shared the ideas.
- 189 J: I see.
- 190 K: E.
- 191 J: Alright. Do you think that the director's idea of convening a meeting was a good one?
- 192 K: Yes, it was a good, it was, e.
- 193 J: OK.
- 194 K: Because if, thereby, you are leading the people, you will see that now they are not pulling  
195 together, you have to take initiative in order to unite them.
- 196 J: Mm.
- 197 K: E. For the sake of making the work successful.
- 198 J: It's interesting that you say that he did this thing to unite the students which sounds like it  
199 was to unite them.
- 200 K: Mm.
- 201 J: But you can also say in the same conversation he also practiced divide and rule. So there  
202 were some uniting things and some dividing things at the same time. Is that so?
- 203 K: *[laughing]* Yes, what prepared for that meeting, it was the complaint from one of the  
204 lecturers, e, that the students are no longer obeying him because of the influence from the  
205 other lecturers.
- 206 J: Oh, I see, so because of the division that was going on.
- 207 K: Yes.

- 208 J: Now was the director one of the other lecturers that this one was complaining about?
- 209 K: No.
- 210 J: I see.
- 211 K: No.
- 212 J: OK.
- 213 K: No, he wasn't.
- 214 J: I see.
- 215 K: Mm.
- 216 J: Well, I'd like to talk a little bit more life on campus. I'd like to ask you about the system  
217 of campus government. Did you have prefects when you were a student?
- 218 K: Yes, we elected the prefects.
- 219 J: You elected them. How do you feel about having prefects? Did they do a good job and  
220 what was their job and how did that work?
- 221 K: Among ourselves, if I have said in the beginning that I expected something very special,  
222 we didn't have enough information. Then, as a result, you can't say, "This is wrong. This  
223 is right."
- 224 J: What do you mean by 'enough information'?
- 225 K: OK. We have gone there to learn and to study, mm. Then, before that, we should have  
226 been briefed, e.
- 227 J: I see.
- 228 K: E.
- 229 J: So what you're saying is you didn't know what was expected of you so you never found  
230 out what was appropriate or inappropriate...
- 231 K: Yes.
- 232 J: ...until it was too late.
- 233 K: Yes.
- 234 J: Until then someone says, "Ah, hah, now you've done wrong."
- 235 K: Yes.
- 236 J: I see.
- 237 K: Mm.
- 238 J: Did you find that there were some rules at the seminary that were different from the kinds  
239 of rules you were used to in your local church or in your local village?
- 240 K: There were but not especially to us, e. Those who have families there were no strict rules  
241 toward them.
- 242 J: Mm.
- 243 K: E. The strict rules were especially on the bachelors.
- 244 J: The bachelors had strict rules.
- 245 K: E.
- 246 J: OK.

- 247 K: Because they had to stay in the campus because everything is within their vicinity. They  
248 have been supplied with everything that they shouldn't roam up and down and say that  
249 they are going to the shops and provide something they are coming, they are just coming to  
250 use, no. But to us, we were just let to go to and through in order to...
- 251 J: I see.
- 252 K: E.
- 253 J: Alright. And do you think the prefects did a good job?
- 254 K: Yeah, during my time he did the good job because he was re-elected.
- 255 J: Oh, and you're thinking of one specific person.
- 256 K: Mm.
- 257 J: OK.
- 258 K: Mm.
- 259 J: Who was a member of your class.
- 260 K: Yes, he was a member of my class.
- 261 J: I see.
- 262 K: Mm.
- 263 J: Alright.
- 264 K: He was elected.
- 265 J: And what was the job of the prefects? What were they supposed to do?
- 266 K: [*pause*] Was it being defined? [*pause*] I cannot really remember because it wasn't defined.  
267 Then most of the time, it was of late I think, when they used to meet with the director and  
268 the one who had gone wrong. But I didn't really know what were they discussing there but  
269 their jobs used to organize everything to be in a proper way. Because once you make  
270 something wrong, you will be called and the director would come and they'd say he wants  
271 to discuss.
- 272 J: I see.
- 273 K: But their job description really, it wasn't defined.
- 274 J: Mm. But you've mentioned two things – to organize things in the proper way, and then  
275 also when someone has done something wrong, to meet with them and the director.
- 276 K: Mm, hm. Mm, hm.
- 277 J: OK.
- 278 K: Mm, hm. It was part of their job.
- 279 J: So when something had happened that broke the rules or something, the prefects would  
280 then inform the director.
- 281 K: Sometimes, sometimes. But sometimes it was the director who will take the initiative of  
282 calling the prefect.
- 283 J: Oh, I see.
- 284 K: E. And he would sometimes ask him, oh, to call him there.
- 285 J: Mm.
- 286 K: E.
- 287 J: Why wouldn't the director just call that person himself?

- 288 K: I don't know the reason.
- 289 J: Mm.
- 290 K: E. But I think that now, as the prefect has been given that job, it was the job for him to  
291 have seen that now that person has not complied with the rules.
- 292 J: Even though the prefect hadn't seen it; the director's the one who saw it.
- 293 K: Mm.
- 294 J: OK.
- 295 K: Mm.
- 296 J: OK.
- 297 K: Most of the time, the director was the one who took initiative, not the prefect.
- 298 J: So really the prefects were like the workers for the director to do the things that he asked  
299 them to do?
- 300 K: Yes.
- 301 J: I see.
- 302 K: Mm.
- 303 J: OK. Did you feel like there was an atmosphere of trust in the campus community? Could  
304 you trust one another?
- 305 K: [*sigh*] No. No, as I have said that there was a divide and rule among us, you know.
- 306 J: OK, so this divide and rule caused there to be lack of trust.
- 307 K: Mm.
- 308 J: I see.
- 309 K: Some were closer to the lecturers and some were far...
- 310 J: Mm.
- 311 K: ...apart.
- 312 J: Now I'd like to ask about worship services at the seminary. Did you attend chapel services  
313 when you were at the seminary?
- 314 K: We did.
- 315 J: And did you find those chapel services to be spiritually meaningful? Did they uplift your  
316 spirit?
- 317 K: They weren't meaningful spiritually.
- 318 J: They were.
- 319 K: They weren't.
- 320 J: Oh, they weren't.
- 321 K: Yes.
- 322 J: Oh, OK, they were not.
- 323 K: Mm.
- 324 J: Why do you say that?
- 325 K: It is because we were doing the same thing.
- 326 J: The same thing over and over again, you mean?

- 327 K: Mm.
- 328 J: I see.
- 329 K: It was a repetition.
- 330 J: Hm.
- 331 K: Mm. Even the verses we have been read there are – you just come here to sit down and to  
332 listen to those other who are just leading us. I never felt anything which might bring a sort  
333 of change.
- 334 J: So, if that was the case,...
- 335 K: Mm, hm.
- 336 J: ...why didn't you say to your colleagues, "Hey, let's bring some change and let's do the  
337 chapel in a new way and bring a spirit"?
- 338 K: OK. Everywhere there are rules.
- 339 J: Everywhere there are rules, yes.
- 340 K: E.
- 341 J: You mean everywhere in the world or everywhere in the seminary?
- 342 K: Everywhere in the world there are the rules.
- 343 J: OK.
- 344 K: E. You are asked to comply with them.
- 345 J: And so there were rules about how worship could be...
- 346 K: Yes.
- 347 J: ...at the seminary.
- 348 K: E.
- 349 J: What kinds of rules where they?
- 350 K: It was the set-up of the school.
- 351 J: I see.
- 352 K: Then, anyway, we can't challenge it.
- 353 J: Mm.
- 354 K: E.
- 355 J: How did you learn about these rules?
- 356 K: I think that now on our arrival, we met with the board and the lecturers and then we were  
357 being exposed of how are we expected to conduct ourselves.
- 358 J: And at that time they told you, "This is how we will worship and no other way"?
- 359 K: No, we were not being told that but the point which was being emphasized that now we  
360 have come to that place and the board is our overseer. Then we are expected to behave  
361 like this and this and this and this.
- 362 J: Mm.
- 363 K: So, as we were new, then we have gone there to learn some new things. You can't see the  
364 difference.
- 365 J: I see.

- 366 K: E.
- 367 J: Just whatever they're showing you, you figure that must be the thing I'm supposed to do?
- 368 K: E.
- 369 J: I see. I see.
- 370 K: You can't see the difference at all.
- 371 J: Mm.
- 372 K: E.
- 373 J: And this style of worship, of doing the same thing over and over, was any specific lecturer  
374 or group or body responsible for that? Was there someone who helped to guide the  
375 students as they worked at the worship services?
- 376 K: Nobody.
- 377 J: OK, the students just continued to do it.
- 378 K: Mm, hm.
- 379 J: And no lecturers or anyone ever commented about the services.
- 380 K: It seems as if it was being planned so that we conduct our services in that way.
- 381 J: OK.
- 382 K: Mm.
- 383 J: So it just continued year after year.
- 384 K: I remember one time I asked one of the evangelists, "Is it not enough for us because we  
385 come here daily but we never developed? At this service, it's not useful for us. Is it not  
386 strong for us to stop coming here?"
- 387 J: Mm.
- 388 K: E. Because we are getting nothing out of this.
- 389 J: You never develop.
- 390 K: Never develop.
- 391 J: I see.
- 392 K: E. We don't gain anything. Is it not enough for us to stop? Then he just laughed at me.
- 393 J: Why do you think he laughed?
- 394 K: He didn't understand what I was saying.
- 395 J: I see.
- 396 K: Yes.
- 397 J: Now, if you were hoping that worship service would help you to develop, could you have  
398 just gotten some of your colleagues and had your own worship service, maybe on  
399 Saturdays or in your spare time? You know, to pray together and sing together to develop  
400 spiritually.
- 401 K: Pardon?
- 402 J: Since you wanted to develop,...
- 403 K: Mm, hm.
- 404 J: ...from worship,...

- 405 K: Mm, hm.
- 406 J: ...could you have just selected some friends and colleagues and said, "You know, let's  
407 together have our own worship service, maybe on a Saturday afternoon or something,  
408 where we can pray openly and freely and develop with one another spiritually." Could you  
409 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  
417 information. We were not being informed but we were not being even briefed of what we  
418 would be – what are the expectations of the school. Then as you see how the things are  
419 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  
423 thing because you felt that the rules are given to you and these are the only things you  
424 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  
427 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  
434 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  
441 wanted to do as students?
- 442 K: I don't quite remember.
- 443 J: You don't remember.
- 444 K: Mm.
- 445 J: OK.

- 446 K: We just come there and listen what we would be ordered to do. We never come together  
447 and have a decision, I don't think, but even a single day we never have that chance.
- 448 J: Oh, I see.
- 449 K: The students...
- 450 J: Mm.
- 451 K: ...no.
- 452 J: So who made the decisions for you?
- 453 K: We don't know.
- 454 J: You don't know.
- 455 K: E.
- 456 J: When decisions were made, who informed you of the decisions? The prefects?
- 457 K: The prefects.
- 458 J: I see.
- 459 K: Mm.
- 460 J: And you don't know where they came from.
- 461 K: Yes, the prefects.
- 462 J: OK. Alright, I'd like to ask you a little bit about the classes that you took. As you look  
463 back at the classes you took while you were at the seminary, Ntate Koluoa, were they  
464 helpful to you? Now that you've become a pastor, do you believe that the things you  
465 learned at the seminary have been helpful to you?
- 466 K: Some of them. Some, not all of them.
- 467 J: Can you give me an example maybe of some of the things that have been helpful? And  
468 then an example of some things that were not helpful.
- 469 K: OK.
- 470 J: I'm continuing with Rev. Koluoa and this is the second part of our conversation together.  
471 Ntate Koluoa, you had mentioned that some of the classes that you took were helpful as  
472 you became a pastor and others not so much. And I was asking maybe could you give an  
473 example of classes that were very helpful to you and then maybe an example of some that  
474 really haven't helped you since you've been a pastor.
- 475 K: Mm, hm. Christian Education it wasn't helpful to me at all.
- 476 J: Why not?
- 477 K: It was taught in the way it was very, very complicated. Maybe the lecturer by himself  
478 didn't understand how to impart his knowledge to us.
- 479 J: I see.
- 480 K: To me it was a boring subject.
- 481 J: *[laughing]* Boring subject. OK. Now, since you've been a pastor, have you been involved  
482 in leading Bible studies or teaching classes or anything like that?
- 483 K: Not yet.
- 484 J: Not yet.
- 485 K: Mm.
- 486 J: OK.

- 487 K: Not yet.
- 488 J: And can you give me an example of a class that has been very helpful to you since you've  
489 been a pastor?
- 490 K: Ummm, philosophy.
- 491 J: Philosophy.
- 492 K: Mm, hm.
- 493 J: I see.
- 494 K: Philosophy it made me to have some strong thoughts and to see things differently. In a  
495 sense it makes me to analyze the thing, e. To make the difference of each usefulness or  
496 unusefulness. So, somehow I liked it. It really contributed a lot to me. We haven't had a  
497 chance of doing many subjects. We didn't do dogmatics.
- 498 J: You didn't do dogmatics.
- 499 K: Yes.
- 500 J: Did you do anything maybe called systematic theology?
- 501 K: We did systematic theology but we were unable to differentiate it between philosophy  
502 formally.
- 503 J: I see, so you did it as a part of philosophy?
- 504 K: Mm.
- 505 J: I see.
- 506 K: Mm.
- 507 J: Alright. So, with regard to a class about the specific doctrines of the Christian church, you  
508 really didn't have a class.
- 509 K: We didn't.
- 510 J: I see.
- 511 K: Mm.
- 512 J: Alright. Well, I'd like to ask you about the lecturers that you had. Did they seem to be  
513 well-qualified in their fields of study?
- 514 K: [*laugh*] We don't know because we didn't ever ask them of their qualification.
- 515 J: [*laughing*] I see. OK. So you don't know what their specific qualifications were.
- 516 K: Yes.
- 517 J: But you did attend their classes. Did they seem to know their information very well and to  
518 be able to present it well?
- 519 K: That is a good question. Mm. Some of them, mm. But some, they just, they were just  
520 being there to while the time. The seminary by itself it just kept us busy with those people.  
521 They weren't contributing anything which might improve us.
- 522 J: Hm. Do you think the other students also felt the way that you feel about that?
- 523 K: They never discuss with us.
- 524 J: I see.
- 525 K: E.
- 526 J: So this is just your opinion.

- 527 K: Yes, but sometimes we used to discuss aach, this one, aach, we don't see well or what are  
528 we just doing?
- 529 J: I see.
- 530 K: E. More especially on Christian education.
- 531 J: Mm.
- 532 K: Even in New Testament studies I – it appears as if the school hadn't any concrete plan.
- 533 J: It appears as if the school hadn't any concrete plan.
- 534 K: Yes.
- 535 J: I see, so it didn't feel like there was a progression of a curriculum to develop you.
- 536 K: Yes. I don't think now there was a curriculum at all.
- 537 J: You don't think there was a curriculum at all.
- 538 K: I don't think so.
- 539 J: I see.
- 540 K: Mm.
- 541 J: So that must have made it very difficult for you to know what you were supposed to be  
542 progressing towards.
- 543 K: Yes.
- 544 J: Mm.
- 545 K: Because we were taught New Testament. As the time goes on, the lecturer went off. Then  
546 came the new lecturer. They were totally different.
- 547 J: So you took New Testament more than one time?
- 548 K: Yes.
- 549 J: Really? And the separate lecturers gave you different kinds of information.
- 550 K: Mm.
- 551 J: For the same kind, the New Testament class.
- 552 K: For the same... - yes.
- 553 J: Hm. Why do you think you were sent to New Testament class when you had already had a  
554 New Testament class?
- 555 K: Pardon?
- 556 J: Why do you think you were asked to attend a New Testament class for a second time?
- 557 K: Oh, I haven't – I think to understand myself to what I have been saying. I said we were  
558 with the New Testament teacher.
- 559 J: Yes.
- 560 K: E. Then he get off.
- 561 J: Right, he left?
- 562 K: E, he left.
- 563 J: OK.
- 564 K: Then came a new teacher.
- 565 J: I see. In the same year?

- 566 K: In the same year.
- 567 J: Oh, I see.
- 568 K: E.
- 569 J: OK.
- 570 K: They were totally different.
- 571 J: Aaah. Alright. So the board or the director or somebody seems not to be coordinating the  
572 information that you were to learn but rather just let whatever lecturer do whatever lecturer  
573 wants to do.
- 574 K: Yes. As I have said that now, it seems that there wasn't any progressive curriculum.
- 575 J: No progressive curriculum. I see. Alright. Now, did you have Basotho lecturers and  
576 expatriate lecturers?
- 577 K: We had.
- 578 J: And--
- 579 K: But Basotho were two, were only two.
- 580 J: Only two Basotho lecturers in the time you were there.
- 581 K: Mm.
- 582 J: Does that include the director?
- 583 K: Yes.
- 584 J: OK, so the director and one Mosotho lecturer.
- 585 K: E, and one Mosotho lecturer. What was he teaching us?
- 586 J: Now the time period that you--
- 587 K: But he still don't comes to school. He was old, old, old.
- 588 J: Even at that time? I guess I would like to – was this Ntate Ncholu?
- 589 K: No.
- 590 J: OK, even older.
- 591 K: Yes.
- 592 J: Oh.
- 593 K: He was older than Ntate Ncholu, it was Ntate Matsapha.
- 594 J: Ah, OK.
- 595 K: E. He was from [*place name unclear*].
- 596 J: So, because he came so seldom, in many ways it as if there was only one Mosotho lecturer,  
597 the director himself.
- 598 K: Yes.
- 599 J: I see.
- 600 K: Yes.
- 601 J: Alright. Now, the expatriate lecturers, when they came did they see to understand what it  
602 was like to be a pastor in the L.E.C. and did they seem to work hard to understand Basotho  
603 cultural traditions?
- 604 K: Some of them. Some. Some of them saw that we were good for nothing.

- 605 J: You as the students...
- 606 K: Mm.
- 607 J: ...good for nothing.
- 608 K: Mm.
- 609 J: Why do you say that? Did they tell you that or do you just get that feeling?
- 610 K: They had that feeling.
- 611 J: Mm.
- 612 K: E. Maybe they saw that we didn't cope with their studies maybe.
- 613 J: I see.
- 614 K: Some expected us to know the things which we have not been taught.
- 615 J: OK. I'd like to ask a little bit about the internship. Did you have an intern year where you  
616 went and stayed in a parish for one year?
- 617 K: Mm.
- 618 J: Tell me about that. Was that a good experience for you?
- 619 K: It was a bad experience.
- 620 J: A bad experience.
- 621 K: Mm.
- 622 J: What made it a bad experience?
- 623 K: I was sent to someone who was of less important.
- 624 J: What do you mean by that 'who was of less important'?
- 625 K: OK. That somebody he was busy with his own business. He didn't pay much attention to  
626 the church activities.
- 627 J: Oh, and also--
- 628 K: Then, as a result, I studied nothing out from him.
- 629 J: Mm.
- 630 K: I even asked the director, "Why did you choose to send me to that someone?"
- 631 J: What did he say?
- 632 K: "Even though you know his characters."
- 633 J: Uh, huh. How did the director reply?
- 634 K: He said nothing.
- 635 J: He just sat there and looked at you.
- 636 K: Yeah, he said nothing.
- 637 J: Nothing.
- 638 K: Mm.
- 639 J: Mm. Do you think that the school chose the pastors very carefully to make sure that the  
640 students went to only the best pastors who could teach them well?
- 641 K: Aach, they don't make any careful choice.
- 642 J: No careful choice.

- 643 K: No. [laugh] Not at all, you just go there because it is part of the school programme.
- 644 J: I see.
- 645 K: Mm.
- 646 J: Does the school provide any training to the pastors so that they know how to teach the  
647 students during the intern?
- 648 K: No, no, no.
- 649 J: Did they provide you with any training or information about what you will do during your  
650 intern year?
- 651 K: No.
- 652 J: I see.
- 653 K: No, you are just being sent there and you will come to share with the others of what you  
654 have learned.
- 655 J: Mm.
- 656 K: E.
- 657 J: So, do you think that the intern programme is a good programme?
- 658 K: It's the waste of time.
- 659 J: It's a waste of time.
- 660 K: Mm.
- 661 J: What if it could be improved so that we had pastors who really took care of the students'  
662 learning and there were goals and everything? Do you think it could be helpful?
- 663 K: Yes, I think it can be helpful in that way but there are so many things need to be improved.  
664 The curriculum by itself, I don't know if ever there is any curriculum in that school. There  
665 should be a concrete curriculum. This would allow each and every one to know what is  
666 being expected. Even that would enable the lecturers to know the focus of the school. But  
667 if you do whatever you like to go to do, it is the waste of time because there is no  
668 progressive education. As it appears that whatever one want to do, he just go there to do -  
669 what? – I don't even know if ever the school take any initiative of orientating the lecturers  
670 so that they could be made to know what are we expected to cover, e, during these five  
671 years. One of the things is that in L.E.C., it seems as if there is no one who is responsible  
672 because the board is there and the lecturers are there, the executive committee is there.  
673 The executive committee, it comes. It is the latest body which come at the end, "So now  
674 we have trained the students. Here they are. You might allocate them." "Oh, we just  
675 appreciate them. OK, let us welcome them. Oh, we send you to this parish. We are  
676 sending you." I don't think now there is communication between the board and the  
677 executive, e. In order to know - oh, executive, even though we are just given these men,  
678 no, this and this and this and this and this, e. But, the school will just carry on with this  
679 one.
- 680 J: 'With this one,' you've pointed. What do you mean 'this one'?
- 681 K: I'm saying that it should be a follow-up from this school.
- 682 J: Oh, I see.
- 683 K: E.
- 684 J: The school should follow-up...
- 685 K: E.

- 686 J: ...on the progress that the student makes even when he or she becomes a pastor.
- 687 K: E.
- 688 J: I see.
- 689 K: Because before the students have been here ordained, they are on probation.
- 690 J: Mm, hm.
- 691 K: E.
- 692 J: OK.
- 693 K: Then we even fail the probation.
- 694 J: Mmm.
- 695 K: We fail it.
- 696 J: We as the L.E.C....
- 697 K: Yes.
- 698 J: ...fail it.
- 699 K: E.
- 700 J: OK. I see. So there needs to be more communication between the different bodies  
701 responsible for the development of our pastors.
- 702 K: Of course.
- 703 J: I see.
- 704 K: If we have expectation. If we don't have them now, the things will just go on as they are.
- 705 J: So do you think now we don't have expectations?
- 706 K: I don't see that now we have expectation. There is no vision at all.
- 707 J: No vision at all.
- 708 K: Yes.
- 709 J: Hm.
- 710 K: That is why the things are changing from bad to worst.
- 711 J: And you think one way to improve that would be this communication that you mentioned.
- 712 K: It need to be improved.
- 713 J: OK. What else could improve things?
- 714 K: Follow-up. Follow-up of the school.
- 715 J: OK.
- 716 K: Mm. Because once you are being out of school, you are by yourself. No one come to you  
717 and ask, "What are you doing here?" No one. You will meet with the baruti commission  
718 when they just go there to exam you. They will just go there and they will just ask you  
719 some few questions. Some of them are not even being clear of what they're supposed to be  
720 doing. They just go there because they are being elected.
- 721 J: Do you think the members of the baruti commission know what is being taught at the  
722 seminary.
- 723 K: No.
- 724 J: And do you think that they know what is expected of pastors in the L.E.C.?

- 725 K: No.
- 726 J: OK.
- 727 K: But they are the one who are being instructed that job.
- 728 J: Uh, huh.
- 729 K: How can one be examined by the teacher who has not taught that somebody?
- 730 J: I see. OK. Thank you, Ntate Koluoa. I'd like to move on to a couple more things if it's  
731 still OK.
- 732 K: OK, Ntate.
- 733 J: I'd like to ask about Basotho cultural traditions. When you were at seminary, were there  
734 classes that helped you to look at the culture of the Basotho and how it connects to the  
735 L.E.C. and so that you could think about it theologically?
- 736 K: [*pause*] We were just given an assignment to – yes, it was just an assignment. We were  
737 not – there wasn't any subject introduced. It was an assignment of how Basotho worship  
738 and how can that be incorporated into the scripture. We were just asked to make our own  
739 decision, not being taught, e.
- 740 J: And today, as you serve as a pastor, do you find that there are questions about how the  
741 Bible and Christian theology and some Basotho cultural traditions connect with each  
742 other?
- 743 K: Yes.
- 744 J: Are you well-able to deal with those questions and to work with your people around those  
745 issues?
- 746 K: I am.
- 747 J: OK. So, in some way during seminary you were able to get some skills to help you to do  
748 that.
- 749 K: I don't think so.
- 750 J: So you think it's just part of your own personal ability to work these things out.
- 751 K: Mm.
- 752 J: You're nodding 'yes', OK. Alright. Well, I want to make one suggestions. Earlier you  
753 said that philosophy really helped you to think about issues. Maybe some of that  
754 philosophy that you enjoy so much helps you to think about how these issues come  
755 together. Do you think that's possible?
- 756 K: Yes.
- 757 J: OK.
- 758 K: Mm.
- 759 J: Alright. So, in some ways, you seem to be someone who enjoys thinking about bigger  
760 issues and how they fit together any maybe that's one skill that you bring, I don't know.
- 761 K: Yes.
- 762 J: OK.
- 763 K: Mm.
- 764 J: Alright. Amongst the people in your parish and the outstations, are people still practicing  
765 many of the old Basotho cultural traditions? And I'm thinking of things like praying to  
766 balimo and lebollo and paying a bohali and even sethepu – these kinds of things.

- 767 K: Yes, they are.
- 768 J: They are.
- 769 K: Mm.
- 770 J: OK.
- 771 K: They are.
- 772 J: And does that fit well into the worshiping life of your congregation as well?
- 773 K: No.
- 774 J: No. Alright. Well, I'd like to ask about a couple more things. One is: since you've come  
775 to serve parishes in the L.E.C., have you seen that there's a lot of poverty in your parishes?
- 776 K: Yes.
- 777 J: And do you feel that you were prepared in seminary to help the people deal with poverty  
778 and to work constructively together?
- 779 K: Mmm, it was only the topic we were just given to make a discussion. How would we do if  
780 we are being in a poor society? What will we do? Then to have anything special in  
781 handling that, aach, I don't remember...
- 782 J: You don't remember.
- 783 K: ...if ever we have been, our eyes have been widened in that regard.
- 784 J: Do you think it would have been helpful to have your eyes widened in that regard?
- 785 K: It wasn't at all.
- 786 J: If you could help the seminary today, would you want the seminary to teach about how to  
787 deal with poverty and development and those kinds of things?
- 788 K: If we understand the part of life, we don't understand the whole life, we are not helpful in  
789 that way because we are the church, e. We should be with the people wherever the people  
790 is, e. If he is in the underground we have to go with him. If he is in the mountain, we have  
791 to go with him.
- 792 J: And did the seminary prepare you well to go wherever the people are?
- 793 K: No, no, that is why I am here saying that if the church is a big thing , because if an  
794 objective is to liberate the people, and to make the human being a human, then in that way  
795 we shouldn't make things in parts. We should know everything concerning human being,  
796 know everything.
- 797 J: OK.
- 798 K: So when you are asked to discuss, in order that you don't come together in order to share  
799 your ideas, that is not helpful. Because you know the part. Because you did that because  
800 you wanted to pass, to pass an assignment.
- 801 J: Mm.
- 802 K: E.
- 803 J: So, in seminary you mostly did your work to pass assignments.
- 804 K: Yes.
- 805 J: You didn't come together to discuss ideas.
- 806 K: No. No.
- 807 J: I see.

- 808 K: We just want to pass because we were told that, "Oh, if you don't do well, you might be  
809 expelled."
- 810 J: Who told you this?
- 811 K: I think that now it was the chairman of the board.
- 812 J: The chairman of the board.
- 813 K: E. Then we had to study hard in order to pass.
- 814 J: I see.
- 815 K: E. Not in order to pass the life but in order to pass the subject.
- 816 J: Aah, so it was never about life...
- 817 K: Yes.
- 818 J: ...it was about these little subjects or these or these individual subjects...
- 819 K: Fine.
- 820 J: ...and that's why you say we don't see the whole, we only see these little parts.
- 821 K: Yes.
- 822 J: I see. OK.
- 823 K: We are being narrow minded.
- 824 J: Narrow minded.
- 825 K: E.
- 826 J: And as you say that, I see you're holding your hands up beside your head almost like the  
827 blinders we would put on a horse.
- 828 K: Yes.
- 829 J: OK. Alright. Well, I'd like to ask when you were in seminary, was there any information  
830 shared with you or courses about HIV and AIDS?
- 831 K: No, it wasn't so high in that days.
- 832 J: I see.
- 833 K: Mm.
- 834 J: Alright. And if I remember--
- 835 K: We didn't even hear about it.
- 836 J: Did you hear about it outside the seminary?
- 837 K: Yes, I was out when I hear about HIV and AIDS.
- 838 J: OK.
- 839 K: E.
- 840 J: OK, so by the time you heard about HIV you had already graduated.
- 841 K: Yes.
- 842 J: I see. OK.
- 843 K: Yes.
- 844 J: Yeah, and I think you said it was during between 1990 and 95 that you graduated?
- 845 K: Mm.

- 846 J: And we know the first case of HIV and AIDS was in 1986 in Lesotho so it had only been a  
847 few years and it hadn't started to build yet maybe.
- 848 K: Mm, hm.
- 849 J: OK.
- 850 K: E.
- 851 J: Alright.
- 852 K: Initially it was broadcast over the radio.
- 853 J: Mm.
- 854 K: E. The broadcasters were not even clear.
- 855 J: Mm.
- 856 K: It wasn't clear in the beginning.
- 857 J: I see.
- 858 K: Mm. Because they say that, "No, that is what we call HIV and AIDS. You must get  
859 transmitted. If you share the same chair with the diseased."
- 860 J: Even the same chair?
- 861 K: E, even the same chair, even the same blanket. They were saying many things at that time.
- 862 J: OK, so we were just beginning to really understand at that time.
- 863 K: E.
- 864 J: I see.
- 865 K: E. Some of the ministers who were sent to be trained, aach, they came back with nothing.
- 866 J: Mm.
- 867 K: Mm.
- 868 J: OK. Since you've been a pastor, has HIV and AIDS been important in your ministry?  
869 Have you encountered HIV and AIDS?
- 870 K: Yes.
- 871 J: Would you like to see the L.E.C. and the seminary providing more information for students  
872 and for pastors about HIV and AIDS?
- 873 K: I would.
- 874 J: OK. Alright. When you think about what it means to be an ordained minister,...
- 875 K: Uh, huh.
- 876 J: ...what do you think? What is it to be an ordained minister in the L.E.C.?
- 877 K: [*pause*] To be [*pause*] Ordination to L.E.C. it is nothing but it's seen as, it is taken as a  
878 change of office. So things which you were unable to perform before ordained, you have  
879 access. To administer some of the sacraments. I think now too what I have just learned it  
880 means that to L.E.C., not more than that.
- 881 J: Not more than just being able to administer sacraments.
- 882 K: Yeah.
- 883 J: OK. How about ministry as a whole? Just what does ministry mean to you? What does it  
884 mean to be a pastor?
- 885 K: That is a difficult question to answer. [*laugh*]

- 886 J: [laughing] I hope you'll try anyway.
- 887 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  
888 is why we come from the same school but we differ in many practices when we are in  
889 parish. It is because each and every one takes his or her own decision, e, of how he tackle  
890 out some problems or how to do his job.
- 891 J: Now I hear you saying that that happens because there's no vision.
- 892 K: Yes.
- 893 J: But I want to challenge you one little bit.
- 894 K: Mm, hm.
- 895 J: You told me that at seminary, everyone just does what they're told to do.
- 896 K: Mm, hm.
- 897 J: And they don't make up their own minds about this and this.
- 898 K: Mm, hm.
- 899 J: And yet, once you reach the parish, then you begin to make up your own mind and you  
900 don't do what you're told to do?
- 901 K: Mm, hm.
- 902 J: Hmmm...
- 903 K: When you are in the parish you are free.
- 904 J: I see.
- 905 K: As I have said that now, ordination to us is the change of office.
- 906 J: Uh, huh.
- 907 K: E, no one come and say, "E, you are doing this and this and this and this," this in nonsense.
- 908 J: Does the seminary prepare you well for this freedom?
- 909 K: No.
- 910 J: I see.
- 911 K: E. That is why I have said that we differ in many practices.
- 912 J: I see.
- 913 K: E.
- 914 J: So really if the vision were in the seminary and the seboka and the executive committee and  
915 the commission of baruti, then we would know the vision running all through our life  
916 together.
- 917 K: We would do the same thing.
- 918 J: I see.
- 919 K: E. When you meet me here, if ever you meet with another one in Sehonghong, you will find  
920 the same people doing same thing. Different people doing same thing.
- 921 J: So could I suggest that this idea of vision is like the church's mission? We wouldn't have a  
922 vision for our mission together.
- 923 K: Mm, hm.
- 924 J: And it sounds like you're saying you don't think the L.E.C. has that.
- 925 K: It doesn't at all.

- 926 J: OK.
- 927 K: E, it hasn't.
- 928 J: Well, Ntate, these are the things that I wanted to ask. Two more things... One is just a  
929 curiosity. I've never been to an ordination in the L.E.C..
- 930 K: Oh.
- 931 J: Yeah, there have been several since I've been here but I have not been able to make it. But  
932 I've seen pictures and I've seen the baruti stretching their hands toward the candidate but  
933 never touching. At ordinations, do you actually put your hands on the person or do you  
934 just point at the person?
- 935 K: No, we just point at him.
- 936 J: Huh, but you still call it 'peo ea matsoho'.
- 937 K: Mm.
- 938 J: Even though there's no 'peo.'
- 939 K: Yes.
- 940 J: Right? Ho bea is to actually touch or place.
- 941 K: It is.
- 942 J: I see, so it's, maybe it's tsupo ea matsoho.' [laughing]
- 943 K: Yes, it's tsupo
- 944 J: [laughing] E. OK.
- 945 K: E.
- 946 J: I just wanted to know because I saw the pictures but I had never seen.
- 947 K: Mm.
- 948 J: So no hands are laid on the ordinands.
- 949 K: No.
- 950 J: OK.
- 951 K: No.
- 952 J: Does one person like maybe the president or the – does anybody lay their hands...
- 953 K: No.
- 954 J: Never.
- 955 K: Mm.
- 956 J: That's interesting.
- 957 K: We just pointed at him.
- 958 J: I see.
- 959 K: Mm.
- 960 J: Huh. How does that make you feel? Do you think that that's a good practice?
- 961 K: [laughing]
- 962 J: [laugh] And I'm just asking because I saw the picture in the Leselinyana.
- 963 K: [laugh] I don't see the difference.
- 964 J: OK. You don't think it matters.

- 965 K: E. We have been doing like that.
- 966 J: Uh, huh.
- 967 K: We are not being even taught why are we doing this.
- 968 J: OK.
- 969 K: Yeah, we call it 'the laying of hands' then we do that.
- 970 J: I see.
- 971 K: E.
- 972 J: Alright. OK. Well, I'd just like to ask if you have any specific things you'd like to say  
973 about how seminary education could be improved or if there's anything else from this  
974 interview that you would like to say here at the end.
- 975 K: Oh, one of the most things that need to be improved – the church should have the mission  
976 statement.
- 977 J: OK.
- 978 K: E. It should have the mission statement. I think that will be very, very helpful to it. This  
979 will be the solution of these many problems.
- 980 J: If the church has a mission statement...
- 981 K: Mm, hm.
- 982 J: ...and then follows it.
- 983 K: Yes.
- 984 J: OK.
- 985 K: Mm.
- 986 J: Alright.
- 987 K: Because everything would be clearly explained why are we doing this. As you have asked  
988 me, "Why are you doing that?" I cannot even give you answer because we are being  
989 welcomed in the church then we find the church doing that.
- 990 J: I see.
- 991 K: E. There was no time for us to be taught 'we do this because of this and this, we do this  
992 because of this and this, we do this because of this and this'. No. We are just doing it  
993 because it is practicable.
- 994 J: And by practicable, do you mean that it works well? Or do you mean it's what you found  
995 people already doing?
- 996 K: I find what people – it has been doing.
- 997 J: I see.
- 998 K: E.
- 999 J: OK.
- 1000 K: I think now the mission statement is the solution of many problems in L.E.C.. Because they  
1001 will understand, it will be clear to each and every one 'Why am I doing this?' E, 'Why am  
1002 I doing this?' 'Why am I doing this?' 'Why am I doing this?'
- 1003 J: Well, Rev. Koluoa, I want to ask you, this is the last thing, if you could make the mission  
1004 statement for the L.E.C., what would it sound like? Could you just tell – I know I'm  
1005 asking you with no notice, you haven't prepared – but what would you put in a mission  
1006 statement for the L.E.C.?

- 1007 K: [pause] The church is the church. It has got its own founder. Then each and every one has  
1008 to subdue himself or herself under His power, e. The church should work hand in hand  
1009 with its founder, Jesus Christ. We have to pay attention of what He has ordered His church  
1010 to carry out. Because sometimes we don't even know how did Jesus answer these  
1011 problems. But we claim ourselves to be the church, what kind of the church? We  
1012 shouldn't be rebellious with Jesus Christ. We should work hand in hand with Him, to obey  
1013 Him. I think in that way, our vision would be fulfilled, e.
- 1014 J: Alright.
- 1015 K: That is why we created so many problems, so many problems. Many problems arising in  
1016 the L.E.C. are cast upon the ministers. Why are we so failing? Why are we so failing?  
1017 Why are we leading these people here? Why can't we be sure they have scripture? There  
1018 is a lack of something somewhere. We lack something which is very, very important. e.  
1019 And which will make us to be more than human. There are sooo many problems if you  
1020 look at them, they are the signs of our weakness. I think now if our mission statement can  
1021 be framed in such a way that we give the Word of God in it, e. Then we just want to do  
1022 everything as Jesus has ordered His church to carry out. It is of late [laugh] when I, oh, in  
1023 seminary we were asked to read the Bible from the beginning up to the end.
- 1024 J: Mm.
- 1025 K: I didn't do that.
- 1026 J: You didn't do it.
- 1027 K: I didn't do that.
- 1028 J: Oh. [laugh]
- 1029 K: It is because it was too difficult to me. Some things are very difficult to me. But of late, I  
1030 just thought 'we were asked to read the Bible.' I even encouraged the congregation to do  
1031 so. Then I started to read it. I noticed, oh, there are so many things that the church is not  
1032 aware of but they are in the scripture. It isn't aware of them altogether. Because we lack  
1033 that content.
- 1034 J: You lack that content.
- 1035 K: Mm.
- 1036 J: I see.
- 1037 K: Mm, lack it altogether.
- 1038 J: Uh, huh.
- 1039 K: Mm. If ever we have that stuff, our problem have been solved.
- 1040 J: Mm.
- 1041 K: E. The way we are giving the sermon, ah, sometimes I'm not good. Because we do not  
1042 understand that.
- 1043 J: Now, when you were taught preaching, in the seminary, were you taught how to do good  
1044 exegesis and to understand that – and we're pointing at the Bible, aren't we, Ntate?
- 1045 K: Mm.
- 1046 J: Is that how you were taught to preach?
- 1047 K: No.
- 1048 J: What were you taught to do?

- 1049 K: [laugh] What can I say? We were given some verses and then after that you make the  
1050 written down sermon, you go to preach it and after that you will come together and sit  
1051 down and try to criticize you.
- 1052 J: To criticize you.
- 1053 K: E.
- 1054 J: In a helpful way?
- 1055 K: No. Not on the level of the scripture.
- 1056 J: On the level of what, like how your voice was and whether you repeated words twice?
- 1057 K: Yes.
- 1058 J: I see.
- 1059 K: Not on the level of the scripture.
- 1060 J: I see.
- 1061 K: E.
- 1062 J: So--
- 1063 K: Because I can still remember well that I delivered a sermon at Scott sometimes. Then I say  
1064 to the patient, "You are lucky because you have been told of your problem. But we are  
1065 still sick but we don't know where the problem lies because no one has told us 'your  
1066 problem is this and this and this and this and your sickness is from this and this and this.'"   
1067 Then I even said, "We are sick because the end has not yet come." Meaning that the  
1068 kingdom of God has not yet come with all its promise. They said, "You're saying  
1069 nonsense. The kingdom of God has come." But I said, "E, I do understand it has come, e,  
1070 but it's been sown. We are responsible to make it grow, e. So in order to get the reap of  
1071 [unclear], you said nothing [unclear]." Then I kept on asking myself, "Where have I gone  
1072 wrong? Why do these people say this?" We never base our criticism on the scripture in  
1073 order to understand clearly if ever we have said something wrong about God.
- 1074 J: Mm.
- 1075 K: E.
- 1076 J: So did your preaching instructor try to encourage the class to talk about the scripture? To  
1077 say--
- 1078 K: No.
- 1079 J: -- "No, we have to understand scripture correctly in order to preach."?
- 1080 K: No, we can't even make any assurance from the scripture.
- 1081 J: Oh, he or she didn't allow you to make assurance from the scripture.
- 1082 K: Yes.
- 1083 J: I see. Hm. Alright.
- 1084 K: How can you preach without immersing yourself in the Bible? The reverence should be  
1085 taught from the Bible.
- 1086 J: The reverends should...
- 1087 K: E.
- 1088 J: ...and yet in your seminary preaching class, that's not how it was.
- 1089 K: Oh, it wasn't.
- 1090 J: It wasn't.

- 1091 K: It's just being based on human level.
- 1092 J: Just on the human level.
- 1093 K: Mm, hm.
- 1094 J: OK.
- 1095 K: Mm.
- 1096 J: Whew, Ntate, we've talked about so much. I want to thank you very much for this time and  
1097 I think we can end our interview now if it's OK with you?
- 1098 K: OK, Ntate.
- 1099 J: Alright and, Ntate Koluoa, thank you again and I'm going to turn off the recording now.

- 1 J: I'm here with Ntate Pene, a pastor in the L.E.C. church for an interview about theological  
2 education. Ntate Pene, I've asked you for this interview and shared with you that it is for  
3 the work for the PhD degree at the University of KwaZulu-Natal. Is that correct?
- 4 P: Yes, it is.
- 5 J: And I've shared with you that this interview is about theological education in the L.E.C.  
6 and that we're going to be recording it using this digital device. Is that OK with you?
- 7 P: Yes, I'm fine with it.
- 8 J: Alright. Ntate, I'm going to, after we finish our interview, give this digital recording to my  
9 wife, 'M'e Susan, to type the transcripts that I will then return to you for your approval. Is  
10 it OK for 'M'e Susan to hear this conversation?
- 11 P: Yes, only if she is the only one to hear this conversation.
- 12 J: In fact, that is true and even I will only give her the name Ntate Pene and she's promised  
13 that she will not reveal if she guesses anybody's names as well. [*laugh*]
- 14 P: [*laughing*] OK, fine.
- 15 J: I'm not offering you any money or any gifts or anything in exchange for this interview. Is  
16 that OK, Ntate?
- 17 P: You know, I'm fine with it.
- 18 J: Alright. And also, I may use the things that we say together in my PhD thesis, in academic  
19 proposals and presentations and publications and maybe even in articles and books and  
20 presentations. Is that OK?
- 21 P: No, I'm fine with it.
- 22 J: Alright. If at any time you want to stop the interview or you would like me to turn off the  
23 recording device, let me know and we will do so, alright?
- 24 P: I'm fine, I'm OK.
- 25 J: Alright. Ntate Pene, let's begin.
- 26 P: Yes.
- 27 J: Ntate, you are a pastor in the Lesotho Evangelical Church?
- 28 P: Yes.
- 29 J: And did you attend Morija Theological Seminary?
- 30 P: Yes, I did.
- 31 J: OK. Can you tell me, did you finish your seminary education between the years of 1985 to  
32 1990? Or between 1991 to 1995? Or 1996 to 2000? Or between 2001 and 2006?
- 33 P: Between 2001 and 2006.
- 34 J: OK. And now are you ordained or unordained?
- 35 P: I'm an unordained pastor.
- 36 J: OK. Alright. Thank you, Ntate. Now I'd like to ask you Ntate Pene, if you can remember  
37 when you first arrived at MTS to begin your theological education, did you find the  
38 campus life to be what you expected?
- 39 P: No, not at all.
- 40 J: Not at all. Why do you say that?

- 41 P: In the first place, I thought a seminary is the holy place where I would find holy people.  
42 But when I am get to know and be used to it I find a different place totally. The  
43 behaviour of the students, the behaviour especially of the students was the one which was  
44 quite different from my expectations.
- 45 J: Mm. How did you think holy people would behave?
- 46 P: Let me say I had an understanding that the people, the students in the seminary, I could not  
47 associate them with unacceptable things. I thought they are the mature people. But that  
48 was a different case altogether.
- 49 J: So you found them even doing some unacceptable things.
- 50 P: Yes.
- 51 J: Alright. And were there any other things that were not what you expected about the  
52 seminary?
- 53 P: Yes, in as far as my academic studies were concerned. Some of the things I was really not  
54 expecting. I found the seminary running short of the lecturers and I find that most of the  
55 time, I'm idling so that's one of the things which made myself uncomfortable.
- 56 J: I see. Alright. How about the general atmosphere? Did it feel like a Christian community  
57 when you were at the seminary?
- 58 P: Partly, so to speak.
- 59 J: Partly.
- 60 P: Yeah, because sometimes, I think the fact that we had some praying groups, we had a time  
61 to attend the chapel is what made me feel at the seminary – otherwise, other things were  
62 not acceptable.
- 63 J: OK. I'd like to ask about the chapel service because you mentioned it. Did you find the  
64 services in the chapel spiritually uplifting?
- 65 P: Yes.
- 66 J: Yes.
- 67 P: Yes.
- 68 J: What about them were spiritually uplifting for you?
- 69 P: I happen to find the hymns full of theological issues that motivates, that counsels and can  
70 even reprimand someone from his doings.
- 71 J: OK.
- 72 P: Yes.
- 73 J: Alright. So, over your time at the seminary, the worship and the hymns especially helped  
74 to kind of lift your spirit.
- 75 P: Yes.
- 76 J: Alright.
- 77 P: Yes.
- 78 J: Now with regard to seminary life, you said people were doing some--- go ahead.
- 79 P: As much as it also has some issues which I feel they degrade my level of – what? –  
80 holiness or understanding of theology.
- 81 J: As much as what had that?

- 82 P: Like, for instance, like the issue of some people doing things which I was not expecting  
83 them would do, you see. I remember some times there was a lot of quarrel between the  
84 director and a certain lecturer and they can sometimes have a bone to pick with one  
85 another. All that stuff which I was not expecting to be happening between my instructors.
- 86 J: I see.
- 87 P: Yes.
- 88 J: Alright. And did this happen in front of the students or you just were aware of it because  
89 you heard stories?
- 90 P: As soon as I have had an opportunity to be involved in the students board council, some of  
91 the things were happening when we have a committee with our instructors and other staff.
- 92 J: I see.
- 93 P: Yes.
- 94 J: Alright.
- 95 P: Not necessarily within – there are some issues which were quite disclosed between the  
96 student body, by the student body I mean the student representative council, and the  
97 instructors and also the director of the seminary.
- 98 J: Now, when you say the ‘student representative council’, is that the same as the council of  
99 prefects?
- 100 P: Yes, yes.
- 101 J: OK.
- 102 P: Yes, yes, representative council.
- 103 J: Alright, so during your time you had opportunity to serve on that council at some point.
- 104 P: Yes.
- 105 J: OK.
- 106 P: I did.
- 107 J: What was the job of the council of prefects? Were you ever told what your job description  
108 was?
- 109 P: Not at all. In actual fact, it’s my opinion I found the student prefect body as a weapon for  
110 the director to attack those misbehaving students directly. I would say he would be using  
111 the student representative body if – always, let me say, Ntate Jeff, always I had a feeling  
112 that the director has all the power to attack the student who is misbehaving. So some  
113 students would be somehow dangerous and you would find that when you look at him, he’s  
114 using the student prefects body sometimes to make the decision upon the certain students  
115 so that he can fire.
- 116 J: I see.
- 117 P: Yes.
- 118 J: When you say a student’s dangerous, what do you mean – dangerous to whom?
- 119 P: Sometimes you would find here is someone who is misbehaving...
- 120 J: Mm, hm.
- 121 P: ...and then the director has tried several times to correct that person. But that person can  
122 be somehow, you know, dangerous. There are some people who are dangerous. Danger in  
123 the sense that anyone who is clearly involved in his firing, he will be endanger his life –  
124 maybe by shooting him, or....

- 125 J: Oh, my goodness! Real danger.
- 126 P: Yes, that is the real danger because we've had such type of students who, at that time I was  
127 quite uncomfortable myself to say, "I'm working things ... bringing to such people.
- 128 J: Uh, huh.
- 129 P: Yeah, because that would endanger my life as a member of the prefect body.
- 130 J: I see. But you said the director used the prefects as a weapon.
- 131 P: Yes, sometimes, yes.
- 132 J: OK. And as prefects, and I don't know if you were a prefect for all of your time, and I  
133 don't want to know because that might help us to know who Ntate Pene is, but did the  
134 prefects get to choose and make their own rules or were they directed in what they were  
135 supposed to do?
- 136 P: I would say they partly they're allowed, partly they are not.
- 137 J: Mm, hm.
- 138 P: Yes.
- 139 J: OK.
- 140 P: Yes, let me put it in that way.
- 141 J: You called the council of prefects the 'student representative body.'
- 142 P: Yes, I said that.
- 143 J: Did you feel, when you were a prefect, that you were truly representing the students or  
144 were you representing the director?
- 145 P: When you are elected you will find that you have got a thing that you are representing the  
146 school, the student body, but at the long run you will find yourself that you are working the  
147 interest of the director.
- 148 J: I see.
- 149 P: Yes.
- 150 J: And do you think the interest of the director and the interest of the student body are the  
151 same?
- 152 P: Partly the same, partly not.
- 153 J: OK.
- 154 P: Yes, sometimes I would have the feeling that maybe when we have different opinions,  
155 maybe from the director and from the student body, there are some cases where the  
156 director would takes his powers maybe to suppress things from the student body.  
157 Sometimes I would find, no, to my opinion, for these cases he had acted in a right way. To  
158 other case I would feel somehow – what? – let me say I would seem somehow, I would see  
159 him being a tyrant so to speak.
- 160 J: Tyrant.
- 161 P: Tyrant.
- 162 J: Tyrant, OK, yeah. That's tyrant.
- 163 P: Someone's dictatorship.
- 164 J: A dictatorship.
- 165 P: Yes.

- 166 J: OK. Do you think that was helpful to the seminary?
- 167 P: Not quite. [*laugh*]
- 168 J: [*laugh*] Not quite.
- 169 P: Yes.
- 170 J: OK.
- 171 P: Sometimes it would, that behaviour sometimes is good, sometimes is not.
- 172 J: Mm, hm.
- 173 P: It depends upon the situation.
- 174 J: I see.
- 175 P: Yes.
- 176 J: Alright. Now how about the other lecturers, were they involved in campus life and in these  
177 kinds of decisions?
- 178 P: To my opinion, the lecturers there, I don't know if I'm wrong or right but, I got the feeling  
179 that they can't really express themselves. Whatever they are speaking, if it is against what  
180 the director is thinking of, it cannot be implemented, that is what I am thinking of.
- 181 J: OK.
- 182 P: Yes.
- 183 J: Alright.
- 184 P: I don't know if I am right, I don't know if I am wrong but I have got that feeling, yes.
- 185 J: When you were at seminary, did it feel like you could trust the director and the lecturers  
186 and the other students? Was there a strong sense of trust?
- 187 P: In the beginning, Ntate Jeff, I had that trust in my lecturers but there is some point which  
188 happened along the way during my stay in the seminary which I really don't confide in  
189 them.
- 190 J: Mm, hm.
- 191 P: Yes.
- 192 J: And how about other students and even the director himself?
- 193 P: The director himself I can't say – I partly trust him as much as I may not trust him. Let me  
194 put it, let me say as much – what I am saying this applies to the student, there are some  
195 students whom I would say I trust and whom I would say I don't trust them as much as  
196 there are lecturers who I would say I trust these lecturers, I don't trust other lecturers.  
197 Depending myself on the actions that have happened along my stay in the...
- 198 J: OK, so there were some actions from each of those kinds of people...
- 199 P: Yes.
- 200 J: ...that caused you not to trust them.
- 201 P: Yes.
- 202 J: But there were other times when you thought maybe you could trust them.
- 203 P: Yes.
- 204 J: OK. Well, I'd like to talk a little bit about pastoral care. When you were a student, Ntate  
205 Pene, and you felt that you had a problem or a concern in your personal life, was there  
206 somebody you could go to who could give you confidential pastoral care?

- 207 P: Yes, usually, I usually, in the beginning, I used to confide in the director. Yes, to tell him  
208 my personal problems and I know I would receive counseling. And also from other  
209 lecturers.
- 210 J: Mm, hm.
- 211 P: Yes.
- 212 J: 'In the beginning' you said, and then what happened?
- 213 P: Yes, the implication is now in the end, when I am about to leave the seminary, that trust  
214 has gone away.
- 215 J: Hmm. OK. What caused it to go away?
- 216 P: [*laughing*] So many things, Ntate. You know, like as I said, I have been involved in the  
217 student prefect body. There are many things which have happened in there. But,  
218 moreover, let me say moreover, all these things which I would say have let me down  
219 because I thought I know everything behind what was happening. It was the issue when  
220 we were, when we have to be suspended from the school because of some examinations  
221 issues and all that. You know, I know you know that stuff.
- 222 J: OK, oh, so you were part of that class that had an examination trouble.
- 223 P: Yes.
- 224 J: OK.
- 225 P: Yes.
- 226 J: Alright.
- 227 P: But, you know at the end what happened and some person or other people may think I am  
228 supporting my side. Not necessarily because I am supporting my side but because I know  
229 exactly what was happening. I don't think the punishment that we get was worth it. What  
230 we get. But there was something behind. Especially because since I was also involved in  
231 that class, and the way our issue was tackled, even from the board members, I was not  
232 pleased because when someone asked me and I have to deliver my opinion, he or she  
233 should not try to tyrannize over me. I should be listened, I should be given the hearing.
- 234 J: Mm, hm.
- 235 P: Yes. If you don't like me, hear what I'm saying. But you want me to accept what you are  
236 saying. I think somehow oppressed. You have to convince me through negotiations that I  
237 am wrong, yes.
- 238 J: OK. Well, I'd like to ask a little more about some things on campus and mostly I want to  
239 ask about the courses that you took.
- 240 P: Yes.
- 241 J: The courses that you took at seminary, now that you've become a pastor, do you find that  
242 they're helpful to you?
- 243 P: Sometimes they are not, sometimes they are. I understand that the seminary is still need to  
244 be upgraded here and there. Honest speaking, I sometimes feel the first two to three years  
245 of my stay in the seminary didn't benefit me so much as I would expect because there were  
246 no lecturers. Sometimes I remember when we have to repeat a course three times and  
247 sometimes I say, "I'm not going to do it for the third time."
- 248 J: The same course?
- 249 P: The same course you see. So this is an example that I am giving.
- 250 J: Yeah.

- 251 P: Yes.
- 252 J: Why did that happen?
- 253 P: I understand it is because we are lacking lecturers.
- 254 J: So would the same lecturer give you the same course over and over or would you get it  
255 when a new lecturer came--
- 256 P: When a new lecturer came. Sometimes the lecturer would come and give us the same  
257 thing and that's sometimes... One of the things which I didn't like in the seminary was that  
258 when I was doing the first year, we were compelled to do French. And I didn't, to myself,  
259 it was a course I was not really, liking to do it at all. I didn't find it useful to me. [laugh] I  
260 just had the feeling that there are no lecturers and here is somebody who can teach French.  
261 Let's take him and put him inside the seminary and teach French so that we cannot  
262 [unclear] and all that stuff.
- 263 J: I see.
- 264 P: Yes.
- 265 J: Alright. So you mean that litho tsa konsistori ea hau don't speak French?
- 266 P: I beg your pardon.
- 267 J: [laughing] Litho tsa konsistori ea hau, they don't speak French.
- 268 P: No, they don't.
- 269 J: [laughing] OK, so there's really no need for French in the L.E.C. at this time.
- 270 P: Yes, there's no need for the French.
- 271 J: I see.
- 272 P: Because you can't even use it when we are doing our theological researches.
- 273 J: Mm.
- 274 P: You can't speak it anywhere.
- 275 J: Mm, hm.
- 276 P: Yes, so...
- 277 J: So do think that the administration of the seminary had a well-planned curriculum?
- 278 P: I can't say it's not well-planned. Let me say it might be well-planned but the implication  
279 of it – the implementation of it...
- 280 J: Ah, implementation.
- 281 P: Yes.
- 282 J: OK.
- 283 P: Yes, the implementation might be the problem.
- 284 J: Mm.
- 285 P: Yes, if it's well-planned, then I would say the implementation is wrong.
- 286 J: OK. But if they were implementing correctly the plan they have, then it's not a good plan.
- 287 P: Then it's not a good plan, yes.
- 288 J: OK. Alright.
- 289 P: Yes.
- 290 J: So you mentioned the French wasn't really helpful to you.

- 291 P: Yes.
- 292 J: Can you give an example of a course that has been very helpful to you?
- 293 P: Helpful to me?
- 294 J: Yeah.
- 295 P: Church History was a helpful course. World Religion. What else? Pastoral Counselling  
296 and many others that I can't remember but I was not good in biblical languages myself. So  
297 sometimes I found myself, I had a problem with Hebrew and Greek.
- 298 J: Mm, hm.
- 299 P: Yes, so sometimes I wished these were optional courses.
- 300 J: I see.
- 301 P: I would just leave them.
- 302 J: Mm.
- 303 P: Yes.
- 304 J: OK. Were there ever optional courses or did every student have to take every course that  
305 was offered?
- 306 P: No optional courses.
- 307 J: No optional courses, OK. Now the lecturers that you did have, did they seem to be well-  
308 qualified in their fields of study?
- 309 P: Yes, I would say they were well-qualified but they were, they didn't have enough time to  
310 attend us.
- 311 J: Mm.
- 312 P: Yes. For instance, we had a – most of our lecturers they are pastors running their own  
313 parishes.
- 314 J: Mm, hm.
- 315 P: And you will find, I don't know whether I am right to say the church or the seminary could  
316 not provide them with transport to come to us at the right time. Yes, sometimes they  
317 wouldn't attend class because they said that transport and all that stuff so that also caused  
318 our learning to deteriorate.
- 319 J: Mm, hm.
- 320 P: Yes.
- 321 J: Why do you think there was a shortage of lecturers?
- 322 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  
323 why.
- 324 J: OK.
- 325 P: Maybe not enough preparations to arrange that we should have this, I think this issue is for  
326 the management.
- 327 J: Mm, hm.
- 328 P: The managerial one, yes.
- 329 J: I see. OK. Did you have an internship or a practical year when you were at the seminary  
330 where you went and served in another church?
- 331 P: Yes, I did.

- 332 J: OK. And don't tell me where you went but was that a good experience for you?
- 333 P: Yes, it was a good experience because I began to know what the church is at all angles.  
334 Because at first, I was just a member of the church, I went to the seminary right from the  
335 school. I was not an active member of the church so-saying so I just have been in the  
336 seminary. It was my first time to go and learn and do real work in the church. So it was a  
337 very profitable year for me because I began to know the church at all angles. By 'all  
338 angles' I mean to know the administrative structure of the church, to know who are leading  
339 us and what type of the people are leading us. To know what is the church, what are the  
340 parishioners, how do they behave and how can I approach them. That's what I mean, yes.
- 341 J: Mm, OK. Were you happy about the angles that you saw?
- 342 P: Yes, I am happy because I knew what L.E.C. is all about.
- 343 J: Mm, hm.
- 344 P: Yes.
- 345 J: And did you find good things?
- 346 P: As much as I find bad things.
- 347 J: OK, so it's a mix, OK.
- 348 P: Yes.
- 349 J: So do you think that the seminary should continue to send students for this one year  
350 internship?
- 351 P: Yes, it should, really, it should.
- 352 J: OK. Is there anything about that experience that could be improved?
- 353 P: About my experience being in the...
- 354 J: Yeah, or how could the seminary do a better job with the programme of having field  
355 education?
- 356 P: I should try by all means. The church should see to it that it finds lecturers because I  
357 understand that today we as the pastors we are facing educated parishioners and if we are  
358 not equipped enough then it makes it difficult to deal with such people in the church when  
359 you get into the parishes, yes. So it means that the church or the seminary has to see to it  
360 that produces well-cultivated pastors through the theological education, yes.
- 361 J: Do you think today the seminary is producing well-cultivated pastors?
- 362 P: I would say partly or not because I know, I don't know nowadays but I know most of my  
363 stay in the seminary I was lacking lecturers.
- 364 J: Mm, hm.
- 365 P: I was lacking so many courses which I would say they were vital to my pastorship, yes.
- 366 J: OK. I'd like to ask a little bit about Basotho cultural traditions.
- 367 P: Yes.
- 368 J: When you were at seminary, did the lecturers talk to you about and lecture about  
369 theological issues that might be related to issues that are Sesotho kinds of things?
- 370 P: Yes. Yes.
- 371 J: And did you find that helpful?
- 372 P: Yes, it was helpful because I think what is important is to know the basis of our church.  
373 To know the church doctrines, I think this is the most important thing. Then when you

- 374 know, when one is well-acquainted with the church doctrines, he will be able to integrate  
375 the church doctrines with some cultural issues of Basotho and would say, "No, this culture,  
376 this culture is not going in accordance with this doctrine." Then you will be able to  
377 approach your parishioners and try to educate them that this culture is not complying with  
378 or is not in agreement with our doctrine.
- 379 J: Mm.
- 380 P: Yes.
- 381 J: And do you find that here in your parish, Ntate Pene, people are participating in many of  
382 these various Basotho cultural traditions?
- 383 P: Yes, they are. They are still practicing these various Basotho traditions which sometimes it  
384 makes us a bit difficult. We have to approach it in a gentle way, try to let them understand,  
385 you know, this is not in according to the habits of our church, yes, or the doctrines of our  
386 church.
- 387 J: Did you have, well, you must have had expatriate lecturers while you were at seminary.  
388 Lecturers from other countries?
- 389 P: Yes.
- 390 J: Did they seem to learn about Sesotho things when they came?
- 391 P: Yes, but since I have been in the seminary, I have had two lecturers who were expatriate  
392 and you were the third one.
- 393 J: Mm, hm.
- 394 P: Yes. The first one, when I was doing my second year, he left the country not in a good  
395 manner, so to speak, because he was in clashes with the director maybe and he had to leave  
396 but I don't think he learned anything from Basotho culture. I don't think so, the way he  
397 was, yes. Since he was my instructor I didn't see any interest of him learning Sesotho  
398 things, no, really, no.
- 399 J: OK.
- 400 P: Yes.
- 401 J: Alright.
- 402 P: Yes. And the second one, that one, he came over for a few months and he didn't really  
403 stay.
- 404 J: I see.
- 405 P: Yes. So I can't really say so much about him.
- 406 J: OK. Alright. I'd like to ask a little bit about poverty. Have you found that there are poor  
407 people when you reach the parish?
- 408 P: Terrible poor.
- 409 J: Terrible poor.
- 410 P: Yes, terrible poor. This is one of the things which we are really facing, you know, we are  
411 really facing. Some people are really poor I can tell you. Some people are stabbed by  
412 starvation.
- 413 J: Yeah.
- 414 P: Yes.
- 415 J: Do you think that you were prepared at seminary to help to deal with poverty and to help  
416 people who are poor?

- 417 P: No, no, we are not. We are only equipped how to get tithes from such people. And when  
418 you find such poor people, it just makes you feel stuck where you can start when you say  
419 such poor people who does not even have what to eat in the house and then you will say he  
420 or she should tithe.
- 421 J: Mm, hm. So do you wish that you had been prepared to deal with and to help support and  
422 develop communities with regard to poverty?
- 423 P: Yes.
- 424 J: If the seminary or the L.E.C. could develop for pastors like you, Ntate Pene, would you  
425 want to attend these programmes to help learn development skills and address poverty?
- 426 P: Yes, I would, I would. Here in my parish I'm going to start working with them to see that  
427 at least in their home they have some vegetables, you know. There are those agricultural  
428 methods that we have to teach people that at least they should not buy vegetables, they  
429 should not buy maize and all that stuff, yes.
- 430 J: OK.
- 431 P: Go and just – a production just on the consumer level, yes, because most of people can't  
432 even produce anything so I understand that people need to be educated about some means  
433 to free themselves from this poverty.
- 434 J: And how about HIV and AIDS? Is there a problem of HIV and AIDS here in your parish?
- 435 P: Great problem. People are praying. People are dying at an escalating rate, yes. We have  
436 to attend so many funerals and all that stuff. We are still trying to educate them. I know  
437 the L.E.C. is implementing a policy that we should talk about issues but at the moment, the  
438 people are really dying.
- 439 J: Mm.
- 440 P: Yes.
- 441 J: When you were in seminary, did you have instruction about HIV and AIDS?
- 442 P: Yes, I did.
- 443 J: OK.
- 444 P: And also that helps me a lot.
- 445 J: What was that like?
- 446 P: Like how do we counsel people and how can we try to assist orphans of this and how can  
447 we talk to the audience or to the parishioners to understand that there is a need for going to  
448 test and all that stuff, yes.
- 449 J: And how often did you have this instruction at the seminary?
- 450 P: Not that much quite.
- 451 J: Mm. Not that much, OK. But the pieces that you did have you think were helpful.
- 452 P: Yes, they were helpful.
- 453 J: OK. Alright.
- 454 P: Yes.
- 455 J: And was it during your time at the seminary that some bo-'m'e came from Scott Hospital  
456 to do this?
- 457 P: Yes, yes.
- 458 J: OK.

- 459 P: Yes.
- 460 J: OK, alright, so I have spoken to them about that so I think I know about that programme.
- 461 P: Yes.
- 462 J: Ntate Pene, as you look back at your seminary education and you think about how it's  
463 prepared you, what are some kinds of things that you think could be improved about the  
464 seminary?
- 465 P: About the seminary?
- 466 J: Yes.
- 467 P: That could be improved.
- 468 J: Mm, hm.
- 469 P: I think one: as I said, the first thing I would say the curriculum should address all angles of  
470 life of the parishioners. As we are now talking about poverty but we have not been  
471 equipped with the means to assist our people in such areas, yes. Students – the seminary  
472 should see to it that there are enough lecturers in the seminary. Yes, I think those are the  
473 main issues.
- 474 J: Mm, hm.
- 475 P: Yes, enough lecturers at different areas of theological education so as to produce well-  
476 equipped pastors.
- 477 J: Why don't we have more Basotho lecturers?
- 478 P: [*laugh*] I think it's because, I don't know if I am right or wrong, but I can say that our  
479 church does not want to send pastors to further their studies. It takes a long time. I don't  
480 know if at the present moment we have any pastor going on with studies.
- 481 J: Mm. Yeah, we don't have any right now who have left their pastoral work to study.
- 482 P: Yes.
- 483 J: I think, as you know, our Executive Secretary...
- 484 P: Yes.
- 485 J: ...is working to finish his doctorate at UNISA.
- 486 P: Uh, huh. I only know that.
- 487 J: But still he's not left his post.
- 488 P: Yes.
- 489 J: He still does his work.
- 490 P: Yes.
- 491 J: So, why do you think the church doesn't want to send them away? Is it because it takes so  
492 long?
- 493 P: It might be it takes so long, it might be – let me tell you very interesting something, since I  
494 left the seminary, I have asked different pastors, "Hey, you know, I'd like to further my  
495 studies. How would the church help me to further my studies?" And then they said to me,  
496 you know, it was surprising from different pastors I got the same answer, they say, "No,  
497 never speak about going to school because you will not be ordained and you will never go  
498 to school."
- 499 J: Oh, really?
- 500 P: Yes, this is what I got.

- 501 J: Hm.
- 502 P: Yes. And these are the pastors really at the high ranks...
- 503 J: Mm.
- 504 P: ...or the people from, we would say – they have a long service in this church and they have  
505 a good understanding and they tell me the real thing.
- 506 J: Mm, hm.
- 507 P: Yes. They said, "Just keep quiet and do your work there."
- 508 J: Mm.
- 509 P: They I asked myself, "Till when, when should I wait, till when? What if I am not  
510 ordained?" Because there are some pastors who are not ordained for some certain reasons.  
511 It means I will not go to school there.
- 512 J: Mm, I see.
- 513 P: Yes.
- 514 J: So even if you want to go to school, you've been advised not to ask.
- 515 P: Not to ask, just keep quiet.
- 516 J: Because that will harm your chances if you ask.
- 517 P: Exactly.
- 518 J: I see.
- 519 P: Yes, and this makes me not to feel free in this church.
- 520 J: Did you feel free at the seminary?
- 521 P: Sometimes I do, sometimes not. I think when you are in the seminary, you would feel free  
522 if you comply with what is in the seminary, yes, then you will be a fine student.
- 523 J: [*laugh*] So, you're free to do whatever you want as long as you do everything you're told.
- 524 P: Exactly.
- 525 J: [*laugh*]
- 526 P: In this church you are free when you are like that.
- 527 J: I see. Is that true freedom?
- 528 P: It isn't.
- 529 J: It isn't.
- 530 P: Yeah, it isn't true freedom.
- 531 J: Alright, but at least you're free from people being angry with you and scolding you.
- 532 P: Yes.
- 533 J: OK.
- 534 P: Yes.
- 535 J: I see.
- 536 P: But is that freedom also, it is not a freedom, I think, because now when I leave a certain  
537 stage of not being free, then I have entered into another stage, you see. I am now a pastor  
538 who cannot further his studies in his current stage. I don't know when if I will, yes.  
539 [*laugh*] Some people have that ambition just to go on with their education but if there are  
540 some blocks behind them, it makes it impossible.

- 541 J: Now you mentioned that you asked the pastors how could you find help from the church.
- 542 P: Yes.
- 543 J: What if you found your own help? What if you – could you then choose to continue your  
544 studies?
- 545 P: I will tell you something here after this tape. Then they said to me, "If you find your own  
546 way, know that you will be dismissed from the church."
- 547 J: Oh, so the church doesn't want you to choose for yourself and find your own way.
- 548 P: Yes. You will be dismissed from the church. And once you are dismissed, then it means  
549 you are gone with your pastorship.
- 550 J: Why do you think it's that way? Why doesn't the church want you to further your studies  
551 and help yourself and these things?
- 552 P: I really don't know, Ntate Jeff. I think there's something wrong along the people in the top  
553 rank there.
- 554 J: Mm.
- 555 P: Yes, there is something wrong there which needs to be corrected.
- 556 J: I see.
- 557 P: Yes.
- 558 J: OK.
- 559 P: This is what I am thinking of.
- 560 J: Alright.
- 561 P: Yes.
- 562 J: Well, Ntate Pene, what are the greatest challenges facing the L.E.C. today?
- 563 P: I have an understanding that the greatest challenge that the L.E.C. is facing is that it might  
564 be torn apart. Because there's a struggle of power in this church. So it's just, to me it's  
565 just a matter of time who just tolerate one another, yes. This is what I am thinking. That is  
566 the great challenge, we need people who will unify the church.
- 567 J: Mm, hm.
- 568 P: Yes.
- 569 J: And today we don't have people who unify the church.
- 570 P: So far, so good in the L.E.C..
- 571 J: Now I'm going to ask you to do something and you might not want to do it.
- 572 P: Yes.
- 573 J: Who is the struggle between? Who are these people who are struggling for power?
- 574 P: You know, the executive, within the executive ranks of the church.
- 575 J: Uh, huh.
- 576 P: Yes.
- 577 J: OK.
- 578 P: Yes.
- 579 J: I see, so inside the executive committee.

- 580 P: Also inside, also, you know, [*laugh*] Ntate Jeff, inside the church, outside, executive, these  
581 high ranks.
- 582 J: High ranks.
- 583 P: They are fighting for the power...
- 584 J: Uh, huh.
- 585 P: ...in the church.
- 586 J: OK.
- 587 P: Yes.
- 588 J: Is the seminary involved in that?
- 589 P: Yes, it is.
- 590 J: OK.
- 591 P: Yes.
- 592 J: Alright. And all of this fighting for power doesn't unify the church.
- 593 P: Yes.
- 594 J: OK.
- 595 P: To my opinion, it doesn't unify the church.
- 596 J: OK.
- 597 P: Yes.
- 598 J: Alright.
- 599 P: And I understand that – I don't know if I am wrong, Ntate Jeff, but I have an understanding  
600 that any community, whether in the church or not, in order to function well, it has to have  
601 educated people, you know, because it's only through educated people that we can  
602 [*unclear*]. So if you don't have such people who are equipped in those areas, then how can  
603 we grow the church in these days of modernity?
- 604 J: K, I understand. Are there any other challenges that you would like to list for the L.E.C.?
- 605 P: Other challenges is that, because of these conflicts within the church, I have the feeling  
606 that most of the parishioners, so to speak, they are gradually leaving the church and joining  
607 other churches.
- 608 J: Gradually leaving the church.
- 609 P: Yes.
- 610 J: And entering other churches.
- 611 P: Entering other churches.
- 612 J: OK.
- 613 P: Yes.
- 614 J: Mm.
- 615 P: This is what is also facing them. For, as I am saying, for instance, I am given a target to  
616 meet, yes. And in the area where I am living, my survey gives me that about 30% is only  
617 the working people. Seventy percent is non-working class. And with that target I am  
618 given to achieve this year, if I fail, then it means it's going to be difficult for me, you see,  
619 to function in the church. So with about 30% working people, then 70% non-working  
620 class, it means more load will be to [*laugh*] these working class.

- 621 J: Mm, hm.
- 622 P: So it makes really a difficult job to deal with. But then, the real issue is that our church,  
623 you know, if these conflicts, if transparency and accountability is seen in the church, I  
624 think things will become okay, yes.
- 625 J: OK. Ntate Pene, can you define for me or describe for me what ministry means? What is  
626 ministry, the Christian ministry?
- 627 P: Ministry, my understanding, is to deliver the Word of God to people, yes.
- 628 J: OK.
- 629 P: And to provide pastorship to them. To go, to seek people and all those people who are,  
630 who have difficult problems in life. This is what I think it is, yes. But then I think it is  
631 also important that you, the one who is carrying out the ministry, is it possible for you to  
632 do that ministry? I don't know if you understand me.
- 633 J: I'm not sure. Does it – are you saying are you well-equipped to do the ministry? are the  
634 things that you need provided for you?
- 635 P: Yes, for instance, once, you know, if I am independent, I feel I would carry my ministry  
636 more effectively. If I am independent than when I am under the cover of the church.
- 637 J: Oh, so you think part of the structure of the church is preventing you from doing a good  
638 job as a minister.
- 639 P: Yes. Yes.
- 640 J: What kinds of things do you---
- 641 P: For instance, there is a, you know, we are not paid in the church. We are not paid.
- 642 J: You're not paid?
- 643 P: Yes. It's just that we are given a token, so to speak.
- 644 J: A token. This is the stipend.
- 645 P: Yes.
- 646 J: And do you receive it each month, Ntate Pene?
- 647 P: No.
- 648 J: No.
- 649 P: It depends upon if I have sent my, what I have been - I'm given a certain amount to send to  
650 the central fund. If I don't meet that, then I am not paid.
- 651 J: And this is mostly from that kabelo amount, right?
- 652 P: Yes.
- 653 J: And then the other offerings are separate from the kabelo.
- 654 P: Yes.
- 655 J: OK.
- 656 P: Yes.
- 657 J: Mm. OK, so that's one thing that makes it very difficult for you to be an effective  
658 minister.
- 659 P: Yes.
- 660 J: OK.

- 661 P: I think it's also important for the church to, you know, how do I put it? – placement of  
662 pastors at different areas. They know the topography of our country. They know this  
663 pastor is talented in here and this pastor is talented in here. So that they can make their life  
664 easy and enjoy the work, yes.
- 665 J: Do you think pastors are placed according to their talents and gifts?
- 666 P: No, I think they are – it's vice versa.
- 667 J: They're placed where they're not going to be able to use their gifts.
- 668 P: Exactly.
- 669 J: Why?
- 670 P: I don't know.
- 671 J: OK.
- 672 P: That one I don't know, ka 'nete, myself.
- 673 J: Mm.
- 674 P: So placement, I think they should also look at the placement.
- 675 J: Mm, hm.
- 676 P: Yes, they should know what type of pastor is he. Will he fit for this area?
- 677 J: Mm.
- 678 P: Will he enjoy it? Only, because I think the first – you know, Ntate Jeff, as you are saying  
679 about the ministry, [*laugh*] I understand that one has to take the ministry to the people and  
680 regardless of conditions in that place. But sometimes for the life of that pastor, it also has  
681 to be 'look how he's going to live.' I think so, yes.
- 682 J: OK. Well, Ntate Pene, we've talked about many---
- 683 P: You know, sometimes myself, I don't have a difficult with dealing with my pastoral issues  
684 or to do my pastoral work here.
- 685 J: Mm, hm.
- 686 P: But sometimes I feel bottled-up.
- 687 J: Mm, hm.
- 688 P: Yes.
- 689 J: And you think that has something to do with how the church does placement and how the  
690 church is structured and how power is controlled and all of those things.
- 691 P: Yes, exactly.
- 692 J: OK.
- 693 P: Yes.
- 694 J: OK. Well, is there anything else you'd like to say before we finish? I've asked many of  
695 the questions that I wanted to ask about theological education and is there anything else  
696 about theological education in the L.E.C. that you'd like to share before we finish?
- 697 P: I think we have touched all different angles that we have thought about. I really don't have  
698 anything to say at the moment.
- 699 J: OK.
- 700 P: Yes.

- 701 J: Well, Ntate Pene, thank you very much. I'm going to turn off the recorder now and then  
702 once the transcript has been typed in a few weeks, I'll come back and share that with you,  
703 OK?
- 704 P: Thank you, Ntate Jeff.
- 705 J: Alright, thank you.

- 1 J: This is June 12<sup>th</sup>, 2006 and I'm here with Rev. Mojaki Kometsi, the Executive Secretary of  
2 the Lesotho Evangelical Church. Ntate Kometsi, this is an interview about theological  
3 education in the L.E.C.. Do I have your permission to speak with you for about an hour or  
4 so?
- 5 K: Definitely, Jeff, yes, you are.
- 6 J: Alright. May I record our conversation on this digital recording device?
- 7 K: Yes, yes, of course.
- 8 J: And, as you saw on the consent form, you understand that this is a part of my research for  
9 the PhD degree at the University of KwaZulu-Natal, is that so?
- 10 K: I do, I do.
- 11 J: Alright. And I'm not offering you any gifts or money in exchange for this interview.
- 12 K: Yes, yes.
- 13 J: Also, I may use quotations from this interview and your name, Mojaki Kometsi, as  
14 Executive Secretary for my thesis, for articles submitted for publication, or other academic  
15 presentations and publications. Is that understood?
- 16 K: That is understood, yes.
- 17 J: Alright. I will be typing a transcript of this, in fact, I'd like to ask my wife, Susan, to type  
18 it. Is that OK?
- 19 K: That's OK.
- 20 J: Once the transcript is typed, I'll bring it to you so you can read it and if you see that there's  
21 something that I've typed inaccurately, you can correct it at that time.
- 22 K: That's OK.
- 23 J: Alright, let us proceed. First of all, thank you for your time. I know as a church leader  
24 your time is precious so I appreciate this.
- 25 K: Yeah.
- 26 J: Well, I want to ask you about your impressions about theological education in the L.E.C..  
27 You're unique to the denomination, I think. You're one of the very few people who is a  
28 graduate of the seminary, a former pastor, a lecturer, a former lecturer, and the Executive  
29 Secretary. So you've had much involvement with that. I'd like to ask you: what's your  
30 overall vision for education, theological education, in the L.E.C.? What do you hope  
31 theological education can be and what's your vision for it?
- 32 K: [*sigh*] This is a very, very broad question. I don't know whether I will – mm – that exactly  
33 what I will say is what you want. I look at theological education in the L.E.C. as something  
34 that – it has started long time ago. One would hope that, since it is the first church in this  
35 country and also the first church that began theological education – which have gone far  
36 away now, I think we have a very big, you know, a very good background of the  
37 theological education in this church. But we have been moving very slow, so much that  
38 churches that came even later in this country are quite ahead of us. Of course I have to  
39 mention at this point that for a long, long time the Lesotho Evangelical Church has been  
40 fully dependent on theological education, especially for trainers, on expatriates and we  
41 should have trained our native Basotho people long time ago. We have very few people  
42 now who are Basotho, so that we cannot be dependent in that way, on the expatriates. We  
43 have a very good background, we have good resources, and we have trained quite a lot of  
44 baruti, if not all, most of, baruti, ministers of this church, are trained at Morija Theological  
45 Seminary. And I think now it's just a little over two decades that the seminary staff has  
46 been directed by a Mosotho, not an expatriate and we have gone this good way so far.

- 47 What is lacking, among other things, because there are a lot of things one can say about  
48 this, what is lacking is that the church, together with the seminary, has been trying to  
49 upgrade theological education and the best way to upgrade theological education is to put  
50 the only seminary that we have in the, maybe, the international standard, maybe to have  
51 links, connection with other theological institutions here and even abroad and also to have  
52 connections with other institutions of tertiary education like university. We used to have a  
53 partnership with the University of Lesotho, the National University of Lesotho, but for  
54 other reasons that are even not worth mentioning here, that link, it's no more. So I think  
55 that is one of the things that is lacking. We cannot say we know what standard we are, not  
56 unless we put us to the standard of the other institutions of higher level. So I think that is  
57 one of the challenges that is facing the church now, that we need to be accredited, yeah.
- 58 J: I see. Do you see forces at work in the L.E.C. to move towards this accreditation?
- 59 K: I'm very, very optimistic about that, yeah, because, after all, the seminary, it's entirely,  
60 entirely controlled by the executive committee. The board is there to give way and to  
61 advise and to make other decisions but that is the only school that is directed and controlled  
62 by the executive committee, which means major decisions are done by the executive  
63 committee. So if the executive committee's optimistic and working very hard to, you  
64 know, to develop, to upgrade, it depends on the executive committee. I'm very optimistic  
65 that we are heading towards the success of the seminary, that will really upgrade baruti so  
66 far.
- 67 J: Now, the executive committee, I know, is in charge of all of the various ministries of the  
68 L.E.C., which makes it a very busy committee.
- 69 K: Yes, yes.
- 70 J: Is it likely that the executive committee will table discussions about this matter, or is it  
71 more likely that someone could make a proposal to the executive committee to accredit the  
72 seminary and then it would be discussed?
- 73 K: Both sides, I think it is possible because we cannot say if someone who, maybe even  
74 legitimately, presents a proposal or, yeah, to the executive committee, that can be denied. I  
75 know when some, couple of years ago, maybe about five years ago, when I was one of the  
76 faculty members at Morija Theological Seminary, we had some very good suggestions and  
77 we had even drawn our recommendations down - possible means to upgrade the seminary  
78 that were tabled before the executive committee. I know the executive committee, I cannot  
79 say the executive committee denied all that, it's only that there's a problem that there was  
80 too much on the table of the executive committee - so much that, until now, that very  
81 important matter has not been dealt with. So I'm very, very sure that whether the faculty  
82 members or the board members or even individuals who have, you know, good will for the  
83 seminary, can have suggestions for the seminary that can be looked and not just - I know  
84 this is - even the present executive committee, of which I'm not a member but working  
85 with on a daily basis, I know they have very good hopes for the seminary.
- 86 J: When you talk about the upgrading of the seminary and accrediting of the seminary, do you  
87 mean such that it might offer a Bachelor's degree or do you mean in some other manner?
- 88 K: Yeah, I mean that. I mean upgrading may be, the first step of upgrading may be to have  
89 connections with other universities or seminaries so much that we can even have external  
90 examiners. So that we, you know, we put ourself on the scale, of the level of education,  
91 theological education that we are offering to the people. And also, that will also give way  
92 to upgrading, you know, in terms of offering a higher degree than the one we are offering  
93 now.
- 94 J: You mentioned earlier the relationship with NUL, and you mentioned, I think rightly and  
95 helpfully that it's not worth talking about why that ended or didn't end. So I'd like to ask

- 96 you instead what things do you think need to be put in place so that we can begin to have  
97 relationships like this possibly with other universities here in southern Africa?
- 98 K: [*sigh*] Yeah, that is a difficult question to answer. I think, first of all, because people who  
99 are at the seminary, who are currently running the seminary, you know, like the seminary  
100 board and the faculty working together with them, kind of, you know, advise the executive  
101 committee, advise the executive committee in matters of, you know, improving maybe even  
102 the infrastructure of the seminary, to find resources how to improve the infrastructure, also  
103 to improve the level of tuition meaning to have, you know, qualified instructors maybe to  
104 the standard of the church, qualified instructors so that whatever they, you know, they  
105 recommend before the church, now the church can take a step, can take a step to invite,  
106 yeah, to invite faculties from outside so that we sit down together and see what we are  
107 lacking, what they can be of help. Maybe even what they are lacking then we can help. I  
108 think then we can sit down and – because we cannot just work together and not knowing,  
109 you know, from within, not knowing what other seminaries are offering – what we, if you  
110 want to climb the mountain, it's best to discuss first with someone who have tried to climb  
111 a mountain or who have succeeded to climb a mountain and talk about the ups and downs  
112 of climbing a mountain, you see?
- 113 J: Mm, hm.
- 114 K: Yeah, not unless we talk or we sit down with other faculties, you know, from different  
115 institutions, we cannot know what we need in order to upgrade the seminary.
- 116 J: Now, in your opinion as somebody who works with the executive committee, one step  
117 might be for the board then to be proactive in making some sort of recommendation...
- 118 K: I think that is the best way to do that, yes, yeah.
- 119 J: Alright. You mentioned earlier that really one of the issues has been that the seminary has  
120 been dependent on expatriate lectures and, of course, I am one.
- 121 K: You are one.
- 122 J: And that we really haven't had enough Basotho in the L.E.C. at the right level of education  
123 to teach at the seminary. I guess I'd like to ask you, in your opinion, what are some forces  
124 that have prevented that and what are some forces that might help to encourage that so that  
125 someday the seminary might be able to be fully staffed by Basotho?
- 126 K: When you say 'what are some forces that have, you know, prevented that' for a long time,  
127 I'm not quite sure because when I was a mere Christian until when I entered the seminary,  
128 and while I was a full pastor myself and lecturing at the seminary, I used to hear that  
129 churches, our sister churches and, you know, international organizations, they used to offer  
130 us scholarships so that we can train our own ministers. And if such sources are dried, there  
131 is no where how we can do because I know it is very expensive, you know, to get a  
132 scholarship for one student to go abroad. I used to hear that and I haven't come to the point  
133 where I can say, "I'm definitely sure that some of the major institutions or, you know,  
134 partner institutions that we have abroad are willing," but I think that is possible. I also, I  
135 also have suspected, just as a person, I may be wrong, I may be wrong, I also have  
136 suspected that the leadership of the church for a long time ago has not been very, very  
137 strong towards maybe convincing our, you know, the international partners so they can help  
138 us. How much we need to have our own Basotho to be trained so much that we cannot be  
139 dependent on the expatriates. But I think they haven't been so much strong on that.
- 140 J: OK, so I don't want to put any words in your mouth. It sounds like what you said is: one is  
141 finances – there have to be outside sources because it's very expensive. That may be one  
142 force. And the second thing you're saying is really there needs to be a strong desire on the  
143 part of the leadership in order to make that happen.
- 144 K: Exactly.

- 145 J: OK. Moving forward, what kinds of things do you think might help for us to begin to train  
146 more L.E.C. pastors so that they can teach at the seminary at the Masters level or even at  
147 the Doctoral level?
- 148 K: On the part of the resources, I also believe that, even though we are a poor church and  
149 living in a poor country, but I also believe that the church as a whole, meaning at the grass  
150 roots level, has to be conscientized to know that it is our responsibility to train our own  
151 leadership. As the church, I am saying, you know, the parish because when I'm talking  
152 about the church, we mean where people live which build up a church. There have to be  
153 cogentized to know that we are responsible, we don't have to fully depend on the outside,  
154 you know, resources or being financed fully because, you know what, we don't have  
155 money, we don't have resources, but I'm telling you if we like this church, and we can sit  
156 down and strategize and plan what we can do, we can have some resources. Maybe in two-  
157 three years' time, the church, with its own resources, can train one or two ministers. That's  
158 where we have to begin. That's where we have to begin.
- 159 J: Mm. Now, I just want to double check something with you...
- 160 K: Yes.
- 161 J: ...I think, from my investigations, I've discovered that there's only one ordained pastor in  
162 the entire L.E.C. who has a doctoral level education. Is that so?
- 163 K: That is so. That is so.
- 164 J: And it, as far as I know, even if I look back 40 or 50 years, there's no other, and we're  
165 talking about the director of the seminary.
- 166 K: Exactly.
- 167 J: And you, of course, are working on a doctoral thesis. You would only be the second moruti  
168 in the L.E.C....
- 169 K: If I succeed, yeah.
- 170 J: ...if you succeed...
- 171 K: I'll be the second, yeah.
- 172 J: ...with your DTh.
- 173 K: Yes.
- 174 J: And yet, Morija has been called selibeng sa thuto for many, many years and yet the L.E.C.  
175 was one of the very first organizations in southern Africa to have a normal school, through  
176 the PEMS, to have an evangelist training school, through the PEMS, and to have a  
177 seminary. Is that also so, I believe it's one of the very first.
- 178 K: Yes.
- 179 J: So, it's, I think, it's not that there aren't the resources intellectually. I think you and I both  
180 know we have some pastors who are very brilliant pastors...
- 181 K: I know, yes.
- 182 J: ...so would you agree with me that it is possible intellectually for the L.E.C. to provide its  
183 own instructors for the seminary?
- 184 K: It is possible, Jeff, yes.
- 185 J: Now, you mentioned really as a goal for the church to have more Basotho instructors and  
186 not be dependent upon expatriates but do you feel, as a former lecturer and as a current  
187 Executive Secretary, that expatriates add something to the program at MTS?

- 188 K: Definitely, definitely, I won't think even if I know, I've just said that we don't have to be  
189 dependent on the expatriate, you know, lecturers but we need them. We cannot stand on  
190 our own. Even if it was not for the reason that we cannot fulfill every faculty, you see?
- 191 J: Mm, hm.
- 192 K: If it is not only for the reason that we cannot fulfill every faculty with Basotho lecturers, but  
193 we need people from outside with their experiences, with their good ideas so that we can  
194 exchange ideas and to look at things – this is the reason why even wealth organizations,  
195 you know, enjoy that they don't stand as an island because to stand as an island you cannot  
196 even be able to face the challenges, you know, the other institutions in the world are facing,  
197 you know, to, you know, that is networking, exchanging ideas, that is the way of sharing,  
198 you know, mutually sharing the gifts and sharing ideas and that is the only way we can  
199 grow. So we need expatriates even if we are fully, you know, even by the time when we  
200 will say, "OK, we are go—we don't need them only because we are lacking here and there.  
201 We need them for, you know, for the sharing purposes."
- 202 J: Mm, hm.
- 203 K: Yes.
- 204 J: Thank you, Ntate. My research has been focusing on six different areas and I'd like to just  
205 briefly ask you about each of those areas.
- 206 K: Yes.
- 207 J: They are campus life and the general course of study at the seminary,...
- 208 K: Yeah.
- 209 J: There are the applicability of the curriculum once the pastors make it to the parish. Field  
210 education. Basotho cultural traditions. Poverty. And HIV and AIDS.
- 211 K: Mm.
- 212 J: So I'll ask first one question that's been coming up around the campus life and general  
213 course of study has to do with the worship life at the seminary. And I'm just going to ask  
214 you for, again, your vision. What do you think the worship life at a seminary should be and  
215 how should it play a role in a seminary curriculum? Or should it?
- 216 K: Yeah, as far as I have viewed the worship life of the seminary,...
- 217 J: Yeah, and I'm mostly asking you for what you hope that it can be or what a positive  
218 worship life at a seminary would be. But feel free to...
- 219 K: Yeah. One thing that, when one enters the seminary just from the village, from the local  
220 church, you know with our, you know, our different, you know, traditions of worship, one  
221 would think that when one enters the seminary, that a certain power of inspiration, an  
222 inspiration that is directed to someone who is going to be the leader in the church, has to be  
223 instinct. I'm not saying that the worship life in the seminary is so weak that it doesn't give,  
224 you know, direction but I think what I'm saying is this is what one was hoping and even  
225 when I first entered the seminary myself, that is what was in my mind – that the worship  
226 life at the seminary should give direction and inspiration that if I'm just a student living in  
227 the seminary, and my worship life has been affected in such a way that I feel that after  
228 graduation from the seminary, I'm going to be a leader. It has to be a creative type that the  
229 Holy Spirit or the gifts of the Holy Spirit will inspire us to be creative even more, even  
230 training us so that when, now we are leading our own churches, whether local churches or  
231 maybe at other levels so that the Holy Spirit has been working with us that we become so  
232 creative, you know, because you know what, the traditions of the church sometimes you do  
233 one thing...
- 234 J: Mm, hm.

- 235 K: ...maybe you are using the liturgy book, using the liturgy book, you read the Bible, you  
236 sing the hymns, the hymns do not change, they have been sung for a long time ago, more  
237 than hundred years the same hymns, you do the liturgy, you repeat it every Sunday so much  
238 that it doesn't give you meaning, it doesn't inspire, you don't even get the message from  
239 that, so I believe that the liturgy have been made and that's where we've got to start. You  
240 know the liturgy, you know how to do, but they amend, they amend to, they amend just an  
241 example, so that we can be as creative as we can. So that we can even introduce new  
242 things, new ways of worship, new ways of worship that even inspire people because when  
243 you are a leader, you are involved with many levels, you know, of education, of inspiration  
244 in the church that you are leading. I think that's- we've got to look forward for.
- 245 J: One more thing about campus life and then we'll move on to the other five areas. And that  
246 is, just in your personal view, what sort of atmosphere amongst the students and faculty and  
247 administration would you like to see in the seminary, ideally? And I'm not really asking  
248 you to comment on what we have or haven't seen but what kind of atmosphere do you  
249 think a seminary should have between the students, faculty, and administration?
- 250 K: First of all there must be a sense of respect among all adults, we are talking about students,  
251 we are talking about the faculty, and maybe the higher level like the board, we are talking  
252 about - OK, there should be the sense of mutual respect but there should be freedom of life  
253 because at the seminary, that's the place where we are exploring life, we are exploring how  
254 the Christian life can, you know, Christian life can work or we can experience Christian life  
255 living together as a community but at different levels, you know, and that, you know,  
256 hierarchy where there are students, there are those who are just workers at the seminary, the  
257 faculty, and the board. I'm saying that sometimes the seminary life can be made so  
258 difficult for students, you know, difficult even to approach the board members or the  
259 faculty members. I think that it shouldn't be like that. It should be that when we are  
260 praying together, we must pray together as a community because as Christians when we are  
261 praying together, worshiping together, there is no one who is above the others in that level.  
262 But when we come to class we know who are the leaders, the faculty are instructors and  
263 they are instructing us so we must show them that respect but when we are just outside  
264 classes and living at the campus, we also have to know our boundaries but have that  
265 freedom that we are a community, we are like a family, yeah, because what we practice and  
266 the type of life we live at the seminary, it's what we are going to demonstrate when we go  
267 out of the seminary then become leaders of churches, of our local churches. So that when  
268 you are a leader, you are a pastor, young babies, young children, the youth group,  
269 Bo'M'abana, all people of all levels, of all ages, all, you know, ages, must approach you  
270 saying that you are the leader but you are a human being, you are approachable and you are  
271 welcoming, respectful, all that must be accommodated. I don't know whether I am trying  
272 to explain myself and that idea.
- 273 J: No, I think I'm hearing you very clearly.
- 274 K: Yeah.
- 275 J: Thank you, Ntate. Now how about the field education program at the seminary. We have  
276 one year practical during the fourth year for our theological students now. And I guess I'd  
277 just like to ask you do you feel like that's a good program and what are the areas of that  
278 program that you think are good or that could be improved?
- 279 K: That is a very good program, let me, yeah, just concerned. It is a very good program,  
280 though sometimes I think we were thinking about maybe the duration, you know, of the  
281 seminary years should be increased by one year, because of other reasons like sometimes  
282 we see the level of education in Lesotho is not just going up, it's decreasing somehow but  
283 that is another side of it. But the field program is a very good one. I think it should be  
284 improved. Earlier on, as far as I know, until recently when some new elements were put  
285 into it, it was that after three years of theological training, one would be sent outside to go

286 to, you know, to go into practice, be assigned to go to a certain pastor in a congregation in a  
 287 particular consistory to deal with, so that you are engaged for a full twelve month in a  
 288 practical pastoring of a parish. As far as I have learned, the time that a student is away  
 289 from the seminary – the seminary begins, because there is hard work at the seminary, you  
 290 know, the seminary, there is some sort of disconnection. There is no follow-up even  
 291 though a student is doing that year, doing the practical work of moruti but there is no  
 292 follow-up that the instructors are following-up, you know, or offering assignments that may  
 293 even be practical because I think the shape of the curriculum can be that, if I am doing Old  
 294 Testament Theology like I was teaching Old Testament Studies, when students go out for  
 295 practical purposes, I should follow them up and give them assignments that they will, you  
 296 know, be applicable in a practical way. So that when they come back, they come back with  
 297 a report or they'll write a paper based on the practical side of the subject that I've given  
 298 them. But I know recently that there was, for a long time there has been only major course  
 299 which is Pastoral Theology that students were involved that for a year they have an  
 300 assignment but the rest of the other, you know, subjects students would just forget and  
 301 come and resume when one comes back to the seminary. I think that has to be  
 302 strengthened.

303 J: OK. The courses at the seminary now, do you feel that they are applicable to true life in the  
 304 L.E.C. – when a student leaves the seminary, having had the courses that he or she has had,  
 305 do you think they do a good job of preparing the students for the work of a pastor?

306 K: Yeah, the courses that we have now, I think, though we still have, you know, we are  
 307 lacking, we have some other courses, some other courses which we should be offering at  
 308 the seminary but, unfortunately, we are not offering because of the, such problems that we  
 309 have but the courses that we are offering here at the seminary are good to train ministers for  
 310 their future work at the seminary – at the parishes. But in particular, I didn't know whether  
 311 you had something in mind that some of the courses were not being relevant to the work of  
 312 each minister being trained but I think when, for example, I was offering Biblical  
 313 Languages Grammar and Biblical Languages Hebrew and Greek, also offering Old  
 314 Testament. Those are basic and fundamental, you know, those theological studies because,  
 315 in practice, a minister has to understand the Bible because the Bible has to be interpreted in  
 316 words and in action. So, to understand the Bible, it needs to go back to the original  
 317 languages and also to penetrate into the theology of the language itself and also even other,  
 318 you know, subjects like the doctrine of the church, that is very important. Like the history  
 319 of the church, I mean church history and the L.E.C. history and many others. I don't think  
 320 there are any subjects which I think is just a waste of time, that cannot be applicable, you  
 321 know, yeah.

322 J: OK, thank you. I'd like to ask about Basotho cultural traditions. And I'd like to ask, well,  
 323 I'll just say, first of all, that I know that in the constitution of the L.E.C., there are some  
 324 very specific Basotho cultural traditions that are mentioned. And that even in the  
 325 president's recent speech at seboka, he mentioned some traditions and, for instance,  
 326 lebollo,...

327 K: Yeah.

328 J: ...and he said really that he hopes that our church will not have any part of these things. In  
 329 fact, I think he said that they smell of heathenism. So what I'd like to ask you is: as we're  
 330 training students at the theological seminary, what are ways that you would think the  
 331 seminary should or should not prepare students to address theological issues that might  
 332 have to do with Basotho culture and Christian tradition?

333 K: Yeah, that's very difficult but I know practically for a long time there has been that  
 334 controversy within the church up to the level of seboka. How do we embrace these  
 335 traditional traditions how to embrace them or we accommodate them in the Christian  
 336 religion because many people, many people, as I have heard and I have read, were thinking

337 that, were thinking that, when the first missionaries came here, they came from the western  
338 civilization, they were Christian but they came with the Bible, with Christianity but they  
339 came together with their western traditions and cultures. So much that instead of giving  
340 themselves time to understand such, you know, Basotho cultures, they just condemned  
341 most of the cultures so much that when Sesotho were receiving the word, the gospel, they  
342 thought that their traditions were heathenism, were, no, like you have described them. I  
343 remember in one of the speeches that the president had delivered, if it was not in seboka but  
344 it was somewhere else, that it's high time that the church can go back and try to study,  
345 make a thorough study, about our traditions, compare the traditions with the Bible, with  
346 Christianity and such, so much that when we talk about lebollo, we know exactly, so that  
347 we can translate lebollo, understand what is the, the, the - what? the meaning and the  
348 significance of lebollo as such.

349 J: Mm.

350 K: Yeah, because if we just condemn because we didn't have this, we condemn it because it  
351 has to do with balimo, if there is elements of balimo in lebollo, because balimo, you know,  
352 the Bible rejects balimo 100%, yeah, so that we should not be dependent on balimo. So,  
353 things like lebollo, we used to have chobeliso, you don't know that, we used to have  
354 chobeliso.

355 J: K'eng Chobeliso?

356 K: Chobeliso in Lesotho it's normal. There was a time in Lesotho when a boy wanted to *ho*  
357 *peoa metsi*, when a boy of marriageable age wanted to get married and it is impossible,  
358 traditionally it is very shameful to suggest, say to the parents that 'I want a wife. I want, I  
359 want, yeah.' So he would demonstrate in a cultural way, you know, to *ra ho puoa metsi*  
360 and now the parents will know, that demonstration, what it means, now they will find a  
361 wife then negotiate with the parents of the girl of, you know, that they like. But there was a  
362 time when boys could not even demonstrate or make any sign to the parents that he wants  
363 to marry. Just go without consent, or without the knowledge of the parents, take a wife,  
364 bring, take a girl at night, that's just bring it and say, "I have taken a wife."

365 J: This is the chobeliso.

366 K: This is chobeliso.

367 J: In fact, recently a man came to me and said that his brother had done that...

368 K: Yeah.

369 J: ...and now his family had to go and make negotiations because they had gone and taken  
370 this girl.

371 K: But in fact, proper chobeliso is not that two lovers, a boy and a girl, a boy and a girl who  
372 agree but who also agree not to inform the parents or to involve the parents in that action.  
373 That is not proper chobeliso. Proper chobeliso was that boys or a boy who want to take a  
374 wife then would invite his friends or his peers to go and take a girl by force.

375 J: I see.

376 K: That is chobeliso. And when the constitution was denying and rejecting, it was denying  
377 that part that chobeliso, not necessarily when two people agree.

378 J: I see.

379 K: Yeah.

380 J: Not just elopement but a forced marriage.

381 K: Yeah, that's what we call chobeliso.

- 382 J: I see. So, do you think that the seminary can or should be a place where these kinds of  
383 cultural and theological issues are openly discussed and researched?
- 384 K: Exactly, I think that is the place. Of course, I also believe that maybe it's because now we,  
385 there are other fields of education that really we don't have time or we lack instructors, you  
386 know, to deal with, but I know when I was a student, when I was a student there that was  
387 one of the things that we do. The seminary or that particular field would take responsibility  
388 to invite, you know, people who are in the communities or, yeah, in the communities who  
389 are leaders in lebollo, who are leaders in this, traditional, traditional healers and so forth –  
390 all the things that the church has been quite, you know, divorced for some time, yeah, for  
391 religious reasons. Then they will be invited at the seminary. We sit down, they explain all  
392 the things, we ask questions, and now we try to explore these things and bring them  
393 together so that – because these are the things that we need, you know. These are the things  
394 that we need when we are leaders in the church.
- 395 J: Now, as far as I know, that's no longer happening at the seminary. Do you have any idea  
396 how it ended or what happened?
- 397 K: Mmm, I really have no idea.
- 398 J: OK.
- 399 K: I only remember that there was a time during my first years of seminary as a lecturer I  
400 remember one incident there was a time when the seminary invited someone who was a  
401 priest of the Catholic church who was notorious for healing spiritually, healing people and  
402 wherever he was, people were gathering, you know, those people who go to church and  
403 those don't go to church, and now what the seminary did was, in order not to, you know, to  
404 know exactly what is happening when he's healing, the spiritual healing that he will lay  
405 hands on people, people with various, you know, problems in life then he will pray for the,  
406 heal them, even the lame would walk, yeah, the lame would walk, the deaf will hear and the  
407 blind see, yeah, that was a time around 1995, you know, yeah, when I first entered the  
408 seminary 95-96 and I don't know whether that is still going because that priest is having the  
409 church in Lesotho but somewhere else but has been out of my ---. But I know that that  
410 time that man was invited to go to the seminary just to talk to the students, mm-hm. But  
411 because, you know, a famous person in that regard like that one wherever he is people just  
412 go sit and know he is, he was coming to the seminary but all people from the village and,  
413 you know, all the neighborhood of Morija would gather at the seminary as though now  
414 there is that particular event that people are coming here. Unfortunately the director of the  
415 seminary had to cancel that meeting because it was not intended, you know, to gather  
416 people from outside, it was meant for the seminary, yeah, students so that they can sit down  
417 with this man, he explain to them what he's doing, where and what, why his power of  
418 healing comes and now the incident has to take place somewhere else. Also, I know  
419 because I was instructor, I know that we received a message from the executive committee  
420 that that should not happen there even though the purpose of the seminary was not that man  
421 should go demonstrate and to heal the way he was healing the students, it was for the  
422 purpose of training, like, you know when you are a student you have to explore everything  
423 so there was not anything or any stone that you can leave unturned we have to understand  
424 everything because at the final analysis or at the end of the day, you are a leader you have  
425 to explain all things to the people.
- 426 J: So it may be that that incident serves us an example of how we've stopped to have outside  
427 people...
- 428 K: Maybe, maybe.
- 429 J: ...and you mentioned one element that I just want to see if you'll confirm and that is that  
430 there might have been a difference of opinion between the faculty and the director and the  
431 executive committee on the other side.

- 432 K: And the executive committee on the other side.
- 433 J: OK.
- 434 K: Yeah.
- 435 J: Alright. Well, Ntate, our time is very short. I appreciate this so much. I want to ask one  
436 last question.
- 437 K: Yeah.
- 438 J: And it has to do – I'm going to combine poverty and HIV and AIDS, two huge things.
- 439 K: Yeah.
- 440 J: What do you think should be the role of the seminary in preparing leaders and being a voice  
441 of the L.E.C. with regard to poverty and HIV and AIDS?
- 442 K: There is, what I have heard and have been involved, I think, for some time, though I didn't  
443 have time to do that because of other major and various responsibilities, that the seminary,  
444 first of all, had been involved with training students in theology, preparing, what the  
445 seminary to begin with, the seminary drawing a curriculum that would incorporate  
446 education on HIV and AIDS so that students should know what they are doing, so that  
447 students use the Bible because if the Bible's well applicable so the Bible can be  
448 demonstrated and be put to practice so that the curriculum of the seminary should  
449 incorporate AIDS education so we use the Bible, we use all other subjects that we  
450 incorporate AIDS education. I think that's where we got to begin. Because as far as, you  
451 know, AIDS is all about, AIDS, it's about people being affected and infected by AIDS or it  
452 means plagued so much because of poverty so ministers who have had a thorough  
453 education and know how to address the problem or the issue of AIDS to the people they  
454 can know how to link AIDS with poverty so much that their leadership, you know, after  
455 leaving the seminary, that their leadership should deal, more or less, with applying the  
456 knowledge that they have to the people – how to approach the people so that the people  
457 should avoid, you know, should avoid HIV and AIDS or people should not say now, you  
458 know, AIDS has been linked so much with sexuality or with sex so much that training of  
459 people should really minimize... if ministers know exactly what AIDS is and how to link it  
460 with poverty, now their sermons, how they live with people, can be, can apply or can be  
461 and also can address the problem of AIDS and HIV.
- 462 J: OK. Alright, Ntate, thank you very much. Unfortunately, our time...
- 463 K: Yeah...
- 464 J: ...has come to an end. Thank you so much for sharing this. I'm going to turn off the  
465 recording device now but, again, I want to thank you very much for your help and your  
466 wisdom.
- 467 K: Thank you, too, Jeff.

- 1 J: This is June 14<sup>th</sup>, 2006 and I'm here with Rev. Mokhahlane who is the president of the  
2 committee of seboka and therefore of the Lesotho Evangelical Church for an interview  
3 about theological education. Rev. Mokhahlane, you know I've asked you to participate in  
4 this interview as a part of my PhD studies at the University of KwaZulu-Natal and that it's  
5 about theological education in the L.E.C.. Are you willing to be interviewed?
- 6 M: I'm willing.
- 7 J: Thank you, Ntate. Also I would like to record everything that we're saying on this digital  
8 recorder that is running right now. Is it alright with you if we record it?
- 9 M: No problem.
- 10 J: And the things that we say together, then, will be typed into a transcript. I'd like my wife,  
11 Susan, to be able to do that. Is it OK with you if she does it?
- 12 M: Fine.
- 13 J: And once the transcript's complete, I'll bring it back to you and you can look it over and if  
14 you feel it in some way misrepresents our conversation, you can make corrections.
- 15 M: It's no problem.
- 16 J: Alright. And I then will use the things that we say together for my report to the L.E.C., for  
17 my thesis, and then perhaps other academic articles, publications, or presentations. Is that  
18 alright?
- 19 M: Since all the things we are going to say are true.
- 20 J: Alright. Yes. [*laughing*] Thank you, Mr. President. And I'm not offering you any gifts or  
21 money in exchange for this interview. Is that clear?
- 22 M: I'm not looking forward to that.
- 23 J: Alright. Thank you very much. If, at any time, you want to stop and instruct me to turn  
24 off the recorder, please do so and I will do it immediately.
- 25 M: You are welcome.
- 26 J: Alright. Thank you. Now, Ntate, since you are in a very unique position as both the  
27 president of the denomination, now in your third term, I believe, and you are a former  
28 pastor of churches and a graduate of the institution that we're talking about mostly, Morija  
29 Theological Seminary, it's very important that we understand you vision and hope for  
30 theological education in the L.E.C.. So I guess I'd like to start with that. Can you just  
31 share with me a little bit about what's your vision for how we educate our pastors in the  
32 L.E.C. and what that means to the church?
- 33 M: Yes, you know, Jeff, this is not only my concern, it is also the concern of the synod, that  
34 our seminary needs to be upgraded. It is one of the oldest seminaries, if not the only  
35 seminary, in southern Africa that his still standing. But we are still, we are still, you know,  
36 backwards. And many seminaries in South Africa were closed. This one is still there.  
37 Even those that are in the country I'm sure that the one that is still remaining is that one of  
38 the Catholics. But I think there is something that is blocking our way forward concerning  
39 the education or the upgrading of our seminary. I don't understand what that is. The  
40 executive committee a few years ago went to Bloemfontein. We visited the University of  
41 Free State. And the intention of the visit was to build relations between our seminary and  
42 the University of Free State. We were looking forward to this at the University of Free  
43 State that, you know, to assist us maybe with ministers, not ministers, but professors, not  
44 only that but also that we should have free access, our students could move freely between  
45 our seminary and the university. We went as far as agreeing, you know, with these people  
46 at the university that we can even go as far as exchanging professors. Those at the

47 theological seminary should go and teach<sup>A24</sup> at Bloemfontein and those at Bloemfontein  
 48 should visit our seminary. And the students, no matter what class they are, those people  
 49 were willing to admit them and upgrade them and help them. I don't understand what  
 50 happened. I had a group of people with me when we visited, I led a group of members of  
 51 the executive committee. I had even invited some who were not in the executive  
 52 committee, even the director of the seminary was included in my delegation to  
 53 Bloemfontein. I don't understand why it is not like that. What came into my mind was  
 54 that this would even help us, you know, to have these external examinations which would,  
 55 you know, help in upgrading the seminary. Previously, before I came into the office of the  
 56 presidency, the executive committee had invited WARC, World Alliance of Reformed  
 57 Churches, to assist, to make researches and assist in upgrading the seminary. Those  
 58 people left the report for us but I don't know what is happening. I don't know what is  
 59 happening. We are still left with this five years diploma education, I don't understand  
 60 what it means but it is like that. We, together with this other group would like to see the  
 61 seminary upgraded.

62 J: And when you say 'upgraded,' just to be sure, you really mean that it will offer an  
 63 internationally recognized Bachelor's Degree...

64 M: This is what we are looking forward to.

65 J: Alright.

66 M: And we would like to see, you know, since it is that kind of school in Morija, our church  
 67 being the oldest, we can even turn it into a university, we stand a very good chance of  
 68 turning that seminary into a university.

69 J: Mm.

70 M: We have enough buildings, even though other people do not see it that way, if we have  
 71 Thabeng, we have Scott Hospital, we have Mopato oa Morija, we have the seminary itself,  
 72 we have the girls' high school. We have enough. We have our brothers and sisters all  
 73 over the world who can come and help us once we establish that.

74 J: Mm. Yeah. And, Ntate, even though we agreed that we would not speak Sesotho during  
 75 this interview, it is interesting that Morija once was called selibeng sa thuto, and now, as  
 76 you say, our seminary seems to be falling behind. So I agree with you. Now you  
 77 mentioned that you weren't sure why it was that we're not moving forward and I'd like  
 78 you to think about that a little more if you could.

79 M: Yes, you know, what I don't understand, since you know our church, we have the staff at  
 80 Koapeng, we have teachers, professors at the seminary. We have the board and above the  
 81 board we have the executive committee. We have to work hard and see where the  
 82 bottleneck is. I was expecting that the staff itself would move, would come up with ideas  
 83 and push the board. And the board would come up and push the executive committee.  
 84 But I don't see that happening. Maybe the staff is not looking forward to that. Because  
 85 we don't hear them, you know, pushing this thing, you know, talking about this thing, you  
 86 know, and once they tell them that, I'm sure even the board will feel the pressure and then  
 87 it will pressurize the executive committee.

88 J: Now, I will share with you that, in my ongoing research, that I have questionnaires filled  
 89 out by members of the teaching staff and also by members of the teaching staff who are  
 90 also pastors. All of them have suggested they want the school to be upgraded. They want  
 91 external examiners. They want a Bachelor's Degree to be offered and they want  
 92 upgrading. So I'm wondering, it's probably not from the faculty. Now I do not have  
 93 information yet from the director of the seminary.

94 M: But, do you know, another good thing is if the staff would like the school upgraded, why  
 95 does that not come up to the executive? The board, then, is in between.

96

- 97 J: Mm, hm.
- 98 M: The board – maybe there is something wrong somewhere.
- 99 J: I see. It could be. And, of course, now you know the staff, we do not have direct access to  
100 the board of the seminary. We're represented only by the secretary of the board who is the  
101 director of the seminary.
- 102 M: If you dislike that it means that we also have to sit down and review the regulations and  
103 the – for the seminary.
- 104 J: It may be.
- 105 M: There is something wrong there.
- 106 J: Of course, we could write a letter.
- 107 M: Please, and the letter should be written to the board.
- 108 J: Mm.
- 109 M: And the board should come up to the executive committee.
- 110 J: Now...
- 111 M: You have to be proper like that.
- 112 J: If it's part of your vision to upgrade the seminary, and you mentioned that the staff could  
113 push the board and the board could push the executive committee, is it possible for the  
114 pushing to move in the other direction? Since you mentioned that the synod also seems to  
115 be in favour of this.
- 116 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.
- 117 J: Mm. I see.
- 118 M: Yes.
- 119 J: Alright. Now, as you look at the pastors that have been coming into the church over the  
120 last ten or so years that you've been in this office, where do you see their strengths and  
121 qualifications based on their education and where do you see some areas where you hope  
122 that they can improve as we continue to educate pastors?
- 123 M: I think we do have good ministers, Ntate. But I think we're still lacking – one thing we  
124 have to look at is that the times have changed and people that come out of the seminary are  
125 young people. And they need a lot of training in addressing the public. There's a lot of  
126 work that has to be done. Sometimes you will notice that there's a big gap of age between  
127 them and the people that they have to be, to lead. And sometimes they fall in a trap of  
128 thinking that to close the gap, the age gap, between them and the congregation is to be  
129 rude to the people. That is the main problem, to be harsh to the people. They think by so  
130 doing that the people will be afraid of them or they will respect them. It does not work  
131 like that. So, I'm sure we have to work hard and change their way of thinking, you know  
132 what I'm trying to say, they need a lot of training concerning that. Yes. And, besides that,  
133 as I am saying, time have changed. We also have to be aware that the people that these  
134 people are coming to lead are more educated than them. So we have to equip our people.  
135 They should be, they should always appear to be ahead of their congregations. But if they  
136 are at the back and these people are ahead of them, I'm sure that their work is not going to  
137 be easy, it's going to be, it's always going to be very difficult for them. So we have to  
138 quickly upgrade the seminary.
- 139 J: Now, in the meantime, and I hear you saying 'quickly', but in the meantime, there are  
140 some pastors who are seminary graduates and hold this five year diploma who seem to be  
141 very intellectually gifted, in my opinion, and, of course, you know I know...

- 142 M: Yes.
- 143 J: ... just about every moruti in the L.E.C.. There are some institutions, both abroad and here  
144 in southern Africa, who would offer scholarships for some of our pastors to go and earn  
145 Master's Degrees in specialized areas of ministry. Do you think that the L.E.C. should  
146 encourage pastors to continue their education?
- 147 M: If I could put my hands on that, I would be more than happy. If there is one thing I would  
148 like to see for our ministers, it's for them to be educated.
- 149 J: Mm.
- 150 M: And if there's someone somewhere who is willing to assist, I'm looking for that assistance.
- 151 J: OK. And so, if you could receive letters or words from various institutions, then  
152 immediately we could put our pastors into programs...
- 153 M: Of course.
- 154 J: That would be wonderful.
- 155 M: Of course. We did that with, in the past four years, we did that, we trained about four  
156 ministers with the assistance from international organizations abroad, so we are looking  
157 forward to that assistance. You know, it is very expensive to pay for the scholarship of  
158 ministers who really need to be assisted in that.
- 159 J: Mm.
- 160 M: Yes.
- 161 J: OK. You mentioned that sometimes these young pastors come into the denomination and,  
162 because they see this age gap, that they choose to be harsh to try to demand respect instead  
163 of earning respect. What kind of atmosphere do you think we could create at the seminary  
164 that would help that to change? When people are at the seminary, how should they feel?  
165 How should the life be?
- 166 M: I think we've go to increase our strength in a psychological approach, yes. I'm sure that if  
167 they could be assisted and helped in polishing their methods of approach. It is not always  
168 going to be easy to demand respect, yes. We have to work for that.
- 169 J: Now, at the seminary, we participate daily in chapel services and I would just like to ask  
170 you if you could imagine how you would like to have chapel services? What would you  
171 like the students to get from the chapel services?
- 172 M: That is where our weakness is. I said that to the executive committee sometimes that we  
173 should be thinking of having a chaplaincy at Koapeng, someone should be good to look  
174 after the spiritual life of the ministers. And that should be that person's responsibility.  
175 Who will be there and officiate the chapel – when they go, when that time for chaplain  
176 comes, people should know they are going to be spiritually massaged, you know.
- 177 J: Mm.
- 178 M: That is where our weakness is.
- 179 J: So you feel that that spiritual massaging isn't really happening now?
- 180 M: I don't think so.
- 181 J: Yeah.
- 182 M: I don't think so. Even in my time it didn't happen. So because of that lack you notice that  
183 there is then going to be a lot of fightings between, a lot of hatred between the students.  
184 And we need someone who will stand between that. They should be taught that, to live  
185 peacefully, to accept one's weaknesses, you know, yes.

- 186 J: Do you think that the staff at the seminary should encourage the students and let them  
187 know when they're doing things well?
- 188 M: You know, these people when they go to the seminary we assume that they are responsible  
189 people. One thing they have to be assisted is that they should be given freedom of  
190 thought, yes. Let them think. Let them act, then, politely. They should be assisted, you  
191 know, but take their freedom, it is then when you are going to say, "OK this one is like  
192 this. This one is like this." If you are going to be oppressive to them, you are not helping  
193 them.
- 194 J: I see. Alright.
- 195 M: They will become what you are. They are not going to come out as being truly themselves  
196 but they will be representing whoever was lecturing to them.
- 197 J: I see...
- 198 M: They will duplicate whoever they are.
- 199 J: So if we create an oppressive atmosphere there, they will create oppressive atmospheres...
- 200 M: Because this is what they spent five years developing.
- 201 J: Yes, I see that. I'm thinking about what some folks have reported to me as I've been  
202 going around and doing these interviews and one of the things some people have  
203 mentioned is that over the years we've really needed to have expatriate lecturers at the  
204 seminary – there haven't been enough Basotho lecturers who have the right qualifications  
205 to fill the right positions. Do you think that's a concern, and if so, what can be done about  
206 that in the short term?
- 207 M: It is a big concern to us and this is why I am saying if we could be assisted with  
208 scholarship, we would like to see, to be involved in the training of our ministers. Not that  
209 they are going to be trained to teach at the seminary, but we have a number of them, you  
210 know, whenever there's a problem, you know, that we are going to look somewhere and  
211 then fill out that need. So, it is a concern.
- 212 J: Mm.
- 213 M: Yes.
- 214 J: You know, the fourth year of the seminary curriculum is for field education and the pastors  
215 go out into various churches...
- 216 M: Yes.
- 217 J: ...to work with pastors. I'd just like to ask you as one who has been working on the  
218 executive committee for so long, how do you feel that that works, is that a good program  
219 and where could we improve it?
- 220 M: You know, concerning that internship of ministers, it also depends to whom the student is  
221 sent. I don't know what the school looks at when it sends students to the parishes. So, I  
222 think that would be good if, I'm not saying that they are sent to weak ministers or what,  
223 but we should know what we want when we send people out.
- 224 J: Does the executive committee have a say in where the students go?
- 225 M: Since I am the president, I was never involved in that.
- 226 J: So really that happens at the level of the board of the seminary.
- 227 M: Yes.
- 228 J: OK. And I hear you saying, though, that you think it would be important that the board  
229 have certain criteria to decide which ministers are training our future ministers...

- 230 M: Yes.
- 231 J: ...and one of the things that I would like to suggest, and I'd like to get your feedback on, is  
232 that if we don't have such a thing now, we really should have a training program for these  
233 supervisors so that they know what we expect of them when the students arrive, what  
234 learnings we want them to provide, the manner of communication with the student so that  
235 it's all...
- 236 M: An orientation for – yes! there should be an orientation for those people who will be  
237 trainers of these students.
- 238 J: And I'm still researching that. Unfortunately, there are many aspects that the faculty,  
239 we're not in the know on so many things.
- 240 M: I don't know if the staff would come up with that, it's an important thing.
- 241 J: Yeah, I think that that might be...
- 242 M: Yes.
- 243 J: Well, Ntate, I mentioned to you last week when we made this appointment that I had also  
244 read in your speech to the seboka that you had raised concerns that you've raised before  
245 about how the church relates to the cultural traditions of the people of Lesotho. And one  
246 of the issues that you mentioned in your speech was that of lebollo and so I'd like to ask  
247 you what role should the seminary play in helping students to understand theologically  
248 how the Christian tradition of the L.E.C. relates to the Sesotho traditions of the wider  
249 culture?
- 250 M: You know, firstly, I think we have to make research, find out why did the missionaries  
251 oppose lebollo. We should know those bad things that made them, you know, hate lebollo.  
252 And then we should, after that we should, because maybe they suspected that there were  
253 some hidden practices that were involved. So we have to know those things. If they could  
254 be corrected, they should be corrected. We should not, what I was trying to say was that  
255 we should not stand on the other side and oppose, throw stones to that thing without taking  
256 time to know what it is – what are those bad things that are involved in lebollo or other  
257 things before we oppose it. I do suspect that there are those things that need to be  
258 corrected.
- 259 J: So would it be possible that as the theological institution of this church, that the seminary  
260 could be a place where the research could begin?
- 261 M: Of course. Of course. I do think that this thing has to start there. It's part of their  
262 education.
- 263 J: Mm.
- 264 M: Yes.
- 265 J: Are there other areas of traditional Basotho culture that you think that the pastors serving  
266 our churches might have difficulties with as they work everyday with their people in their  
267 theological needs?
- 268 M: Yes, there are, you know, Basotho, some of the Basotho still strongly believe in their  
269 ancestors and they still do some rituals, you know, to show their respect to their ancestors.  
270 When I was in the parish I always said to my consistory that if I am invited to those people  
271 who are doing that, you know, to ancestors, I'll go and whenever they, before they start  
272 working I would stand up and say, "No, we open the service with prayer." Because it is  
273 our responsibility to see to that - Christ is involved wherever we are. We are  
274 representatives of Christ so wherever we are we should live that out. Before these people,  
275 even before they eat their food, I would stand up and say, "Before you do that let's pray  
276 for the food." We should Christianize that thing.

- 277 J: I see. So, not only to condemn but rather to be with our people and to bring the influence  
278 of Christ.
- 279 M: We are not called to condemn. We are called to call those people to Christ. They don't  
280 know. If we know, we should call them to the light. This is what I was trying to say.
- 281 J: I see. OK.
- 282 M: Because, you know, Jeff, this has created a big gap between us and these people who are  
283 practicing this and lebollo and other things. The church is looked upon as an enemy of  
284 these people and we look at these people as our enemy. No, because they will even tell  
285 you that lebollo is in the Bible. It shows that people need to be taught. They need to be  
286 taught so we are afraid of going to them, instead of going to them we throw stones at them.  
287 There's no difference between us and the Jews. The Jews, instead of taking God to other  
288 nations, they kept him to themselves. Up until the time when they failed even to recognize  
289 the presence of Christ among them. If the church is not careful it is going to end up like  
290 that.
- 291 J: I see. Yeah. Now, at the seminary, for the last couple of years, we've run into some  
292 difficulties where we haven't had the right instructors for the right positions. And this past  
293 year, we've had difficulty with a Hebrew instructor. And we all know it's because he was  
294 elected to be the executive secretary for the church. What do you think we might do to  
295 begin to fill those positions in a better way and what resources do you think there are here  
296 in southern Africa for us to do that?
- 297 M: It's a difficult question, Ntate Moore. But I don't even understand why it happened  
298 because the seboka, I thought that seboka are the first people to know that we don't have  
299 enough professors at the seminary. And instead of, you know, helping the seminary to  
300 have more people, they are the ones who took the people out of the seminary. I don't  
301 know why it happened. And I think they will always do it. I think that we've got to start  
302 thinking about that, you know, yes.
- 303 J: I see. OK. And as that time continues though, for instance, that this one individual is  
304 working for the seboka, what are some options for us to find someone to provide Hebrew  
305 instruction?
- 306 M: It is going to take time because this man is full-time here. He has no chance of, you know,  
307 doing part-time somewhere. He is full-time here and has a lot of work to do here.
- 308 J: Would it be appropriate for the L.E.C. or for the seminary to approach one of the Hebrew  
309 instructors at NUL and ask that person to work for us part-time? Are there funds for that  
310 and is that possible?
- 311 M: Well, I'm sure that is appropriate. But the difficult thing is the last question about the  
312 funds. As you know, theologians are very expensive people, yes. We first have to raise  
313 funds and then find someone who would help us. We do need an instructor to put there.  
314 We need that instructor. And without funds we are not going to be able to support that  
315 person.
- 316 J: How is the seminary funded?
- 317 M: It is funded by the synod. It is budgeted, it is included in the budget.
- 318 J: So as we look forward to upgrades, as you suggested earlier, will it be possible for the  
319 synod to provide greater funds as the years go on?
- 320 M: We shall have to talk to sister churches who are going to be involved, the assistance from  
321 sister churches. We will include many people, even the international organizations. We  
322 have to tell the world that we now want to be looked upon like this.
- 323 J: I see.

- 324 M: Yes. We should first understand that we are not, we are not a church by ourselves. We are  
325 the church of Christ together with the church of Christ in the whole world.
- 326 J: I'd like to ask about two things that I think we realize here in Lesotho a great deal. One is  
327 poverty. How do you think the seminary could prepare pastors to deal with all of the  
328 issues of poverty that they face when they arrive in the parish because we have so many  
329 poor people here in Lesotho?
- 330 M: The seminary has to understand that Christ came so that all should have life in abundance.  
331 All should have life in abundance. And the seminary should understand that Lesotho  
332 Evangelical Church is blessed with land. We have, we do have a big land where we could  
333 – where the land could be used, you know, to – as a demonstration field to help and teach  
334 the people the good use of our soil, you know.
- 335 J: Mm, hm.
- 336 M: So, I'm sure the students should be equipped with enough knowledge of helping the people  
337 as they go outside. Their work does not end with preaching. They should also, you know,  
338 physically help people. This is one way of assisting, of helping our poor people.
- 339 J: So you as president, would you be supportive of courses at the seminary that help the  
340 students to learn new agricultural methods and ways to use the land that the church has?
- 341 M: Sure, I would.
- 342 J: I see.
- 343 M: Because I love that part of, you know..well uh... [sigh] It depends on – but I am willing,  
344 willing to help. It is not good that we are, Lesotho is what it is. We have our people, we  
345 have soil like any other country. But we are looking at our soil being eroded, you know.  
346 We are waiting for someone to tell us to stop it or to prevent soil erosion for us. Our  
347 mountains are naked as they are – it is not anyone's responsibility, it is our responsibility  
348 to cover the nakedness of our earth. And the good use of, you know people are moving  
349 from the mountains and they are building houses and they are building industries where  
350 they should be using that place for growing food, you know. They are using it for building  
351 houses. We also, they also need to be taught the proper use of soil.
- 352 J: And the other thing is HIV and AIDS. One: what does the L.E.C. expect from the  
353 seminary with regard to HIV and AIDS? and two: what do you hope can happen at the  
354 seminary in the future with regard to that issue?
- 355 M: Let me commend you for taking that as your responsibility because you have helped us  
356 and our ministers in opening their eyes in some ways concerning the pandemic. And I  
357 think the seminary has to look upon this as a lesson itself, as a course itself. As a full  
358 program that needs to be approached, you know, separately from other subjects. And I'm  
359 sure it needs a full-time person working for that thing. Because like that I think the  
360 students when they go out, they will be of great use to the people.
- 361 J: Do you think that all of the instructors should be well-trained in the areas of HIV and  
362 AIDS so they can include that information as they present their other topics?
- 363 M: I'm sure AIDS needs to be theologized if it is not yet. We need to include it wherever we  
364 are. I don't think you can, we don't have a chance of avoiding it wherever we are, in  
365 whatever subject you are talking about it has to be included and it would be good if our  
366 instructors are, have a good knowledge of HIV and AIDS and they have enough tools, you  
367 know, it will be very good.
- 368 J: Ntate, when students graduate from the seminary, as we had six from our TS program this  
369 year graduate, and they move into the pastorate when they're assigned to their parishes, in  
370 your opinion, what is the main work that a pastor has – what can these students look  
371 forward to – what will be their main responsibilities?

- 372 M: I had a chance of sitting down with them and talking about what they should expect when  
 373 they get out. It was a kind of orientation. Even the executive committee on the 30<sup>th</sup> of this  
 374 month will be meeting with them even before they send them out. I was telling my  
 375 standing committee yesterday that we have to have enough time of, you know, helping  
 376 these people, telling them what they should expect and what the church expects of them  
 377 when they get out of the seminary. These people they go out as a salt, you know, they go  
 378 out not only to preach in words but their deeds, their way of living, their way of talking,  
 379 everything, everything, they are what people should expect. They are an example of what  
 380 people should expect from a man of Christ. So we expect them, Ntate, to be good  
 381 examples. Their family life, their relations with other people, their way of talking, their  
 382 way of doing things, you know, their whole life should make the work of the church easy.
- 383 J: And as they go out to do this work of the pastor, being salt to the churches, what definition  
 384 would you give to ministry or even the ordained ministry? How would you define those  
 385 terms?
- 386 M: We are ambassadors of Christ, yes. We are not of ourselves. We should really represent  
 387 Christ in bad and good. So we should remain as ambassadors of Christ. We should be  
 388 aware of what we let come into our ears. Should be careful of what you hear, should be  
 389 careful of what you say, you should have a very strong control over your tongue, you  
 390 should be careful of the way of your thinking, you know, be a true ambassador, be a true  
 391 representative of Christ. That is a minister.
- 392 J: Now as you look forward to the life of the seminary as it prepares pastors, and theological  
 393 education throughout the L.E.C., are there any key ideas or hopes that you have in addition  
 394 to what you've already said about upgrading the academic level at the seminary – are there  
 395 any other projects or visions that you think would be really helpful for the church?
- 396 M: One good thing that would help our seminary, for our instructors to help the church build a  
 397 culture of learning amongst our ministers. You know, as people we are very lazy to learn.  
 398 So that is one thing to have, we need to spend much time building a culture of learning.  
 399 They should not take learning to end when they leave the seminary. Wherever they go,  
 400 that should be a culture, part of their life. I am having this book, where ever you're going  
 401 to see me, I don't have enough knowledge. I should compare my way of thinking with  
 402 other people's way of thinking. So much of my time is spent on learning. When I get  
 403 home I, there is no other time, when I sit down there is a book in front of me. So I'm sure  
 404 we should spend much time on that. The use of the library, they should like using the  
 405 library.
- 406 J: I read in an article from Leselinyana la Lesotho a few months ago, I believe it was some  
 407 remarks that you had made at the ordination of Ntate Motumi, is that so?
- 408 M: Yes.
- 409 J: And the article suggested that in your remarks you had distinguished between being a  
 410 pastor only of "lengolo," of the certificate, I think...
- 411 M: Yes.
- 412 J: ...and being a pastor, I believe it was, "oa pitso," of the call.
- 413 M: Yes.
- 414 J: Can you talk a little more about what the difference is?
- 415 M: We do have such people. You can see them, Ntate. We do have people who are ministers  
 416 of the Word because they couldn't be employed anywhere, they failed everywhere. The  
 417 only chance that we had was to be a minister. It means the ministry varies. And those  
 418 people are ministers only to get the salaries.
- 419 J: I see.

- 420 M: But there are those ministers who are truly ministers. Their involvement with the day to  
421 day life of the people will tell you that this is a minister. His respect for the pulpit, he  
422 respects even what he says to the people when he gets to the pulpit. He prepares himself.  
423 So there's a big difference. We do have problems in our church, conflicts among the  
424 ministers because we have these two distinctions of ministers. Those who are ministers  
425 and those who are ministers because they have certificates.
- 426 J: What could the seminary do to help it so that we have more people who really and truly  
427 believe in their call?
- 428 M: It also depends on the instructors. They are the people who are immediately standing in  
429 front of the students. And the students, they copy from what they are, yes. The time these  
430 students spend in listening to the instructors is enough to change their way of thinking, yes  
431 – their personality. So much is left with the instructors.
- 432 J: You mentioned some seemed only to have come into the ministry for the salary.  
433 Unfortunately, in my conversations with so many pastors, and even my conversation with  
434 Ntate Molemoi in the administrator's office, it seems that we have many pastors who  
435 haven't received their stipend for many months. Do you think that that prevents some  
436 people from entering the seminary when they see that some pastors aren't paid but maybe  
437 two or three times in one year?
- 438 M: You know, Ntate, I come from a parish myself. I started a parish myself in the mountains.  
439 And when I got to that parish there were conflicts and people were not sending money to  
440 Morija. As a new minister, I had to spend time, you know, without a salary but I took it to  
441 be my responsibility to teach these people. When I left that parish it was one of the best.  
442 And I went to another parish at Maphutseng. It was an old, it was the missionary's parish  
443 started in 1847. The buildings were falling. I had, I spent two years at Maphutseng and in  
444 that two years I built a church. I built, I did not go out looking for funds. Those people  
445 came out with their funds and then we built a church. And then we were even able to pay  
446 all that they were owing at Morija. I think we have – if you make these people happy, they  
447 will, you will not go out crying that you didn't get your salary.
- 448 J: So, are you satisfied with the way that the pastors are paid with the system that we have in  
449 place now?
- 450 M: I am not happy. I am always complaining to the administrator's office that what they give  
451 to us is far below the inflation, far below the inflation. It's disgraceful but much has to be  
452 done and that has to be done by us. We have got to teach these people they should know  
453 that they are the church themselves. They should know that I am just, I am one of them, I  
454 mean, a Christian like them who is lucky to be in the leadership. I am not better than  
455 them, as ministers we are not the church but they are the church. And the church will be  
456 what they want it to be. The church will not be different from the way – the life of the  
457 church will not be different from the life of – from their life. So it will be what they are.
- 458 J: Another thing that I've asked many pastors about, and also parishioners, is whether or not  
459 pastors are leading Bible studies in the local parishes.
- 460 M: We are not doing that.
- 461 J: That's also what I am finding.
- 462 M: Yes, we are not doing that – even at the synod level...
- 463 J: Yeah.
- 464 M: ...I am complaining about that. I'm always complaining about that. It is not there and that  
465 is our weakness.
- 466 J: Why do you think it's happening in that way, that a church would not be opening the Bible  
467 together?

- 468 M: Are the instructors teaching the students to do that at the seminary? Because if these  
469 people are taught that Bible study is part of their syllabus, I'm sure they will practice it  
470 when they get out.
- 471 J: Yeah. And that may be a problem, in fact, two of us, myself and another lecturer who is  
472 also an expatriate, Ntate Hooker, have spent the entire year encouraging our students to  
473 study the Bible together. But now we've heard through the prefects that a group did begin  
474 to study the Bible and now they've been stopped. They were told that they are not allowed  
475 to study the Bible or to pray together at the seminary because it was unauthorized. How  
476 do you feel about such a thing – if it is true?
- 477 M: Well, I think the students should be encouraged to study the Bible. They should, even to  
478 use it, even to understand, you know, Bible studies would even help them, you know, to  
479 reflect, you see. So if they don't do the Bible study, Ntate, I don't think they will be of  
480 great help to the people.
- 481 J: Well, is there anything else you'd like to add as we end our time together? One: I'd like to  
482 just say thank you very much but secondly, as you think about theological education in the  
483 L.E.C., and this ongoing work that we're doing, is there anything else that you'd like to  
484 add that could be helpful?
- 485 M: I don't have much to add but, you know, Ntate, as I said, we, even our laity, needs to be  
486 assisted. We need to have a strong layman's commission that would even help, you know,  
487 the laity to understand the church better than they do. Their involvement in the church, we  
488 still have work – we are lacking in that, we are – the seminary's only concerned with the  
489 ministers. Ministers, well it is good but it means that a great number of the people are left  
490 behind. So it means that even our, the seminary has to do something, you know, to help  
491 these ministers to come out and do workshops when they come out, train these people.  
492 They should be equipped, you know, to assist the consistories to run the churches, the  
493 parishes properly. They should – we should understand that as a church we are the voice  
494 of the voiceless. We should be there where ever people are there. We should be there  
495 when they are happy. We should also be there when they are not happy. We should be  
496 there when they are hungry and when they are not. We should be there when they are sick,  
497 that is our responsibility. We should not only be concerned with part of the people. We  
498 should be involved in the day to day life of the people. We should, as a church, be seen,  
499 we should be seen, you know, as of great help to the politicians. Because if the church  
500 would separate itself from politics as such, we should not be part of party politics but we  
501 should not separate ourselves because there is going to be a great danger if we do that. We  
502 should understand relations between the church and the state. And I like it here in Lesotho  
503 because whenever they have their lipitso their gatherings, they invite ministers to open the  
504 meetings with a prayer. Whenever I want to meet with the Prime Minister, I just phone the  
505 office and go and talk to him. That is good and our ministers should be assisted, you  
506 know, their level of thinking should also be empowered, yes. We should be assisted to  
507 understand that we are not only preachers of the Word who mouth the words. We should  
508 preach the Word. We should be looked as the true representatives of Christ. OK, Ntate,  
509 thank you very much for the interview. It was not easy. It was challenging because, as a  
510 leader of the church, people are looking at me – they don't know the seboka, they know  
511 Mokhahlane and when there are problems they want to hear what Mokhahlane is saying so  
512 it's challenging. It's challenging – it even makes me to think much.
- 513 J: Mm. Thank you very much, Ntate Mokhahlane.
- 514 M: You're welcome.
- 515 J: Alright, I'm going to turn the device off now.

- 1 J: This is June 20<sup>th</sup>, 2006 and I'm here with Professor Sebatane, the chairperson of the board  
2 of Morija Theological Seminary to talk about theological education. Professor Sebatane,  
3 thank you very much to agreeing to participate in this interview. I want to remind you  
4 that, as we discussed earlier and as you saw in the consent form, that this is an interview  
5 for the PhD program at the University of KwaZulu-Natal and that it's about theological  
6 education at Morija Theological Seminary and that you've been asked for this interview  
7 because of your important position as chairperson of the board of Morija Theological  
8 Seminary. Is it alright if I record this digitally?
- 9 S: Sure.
- 10 J: Alright.
- 11 S: OK.
- 12 J: I'd like to also share with you that my intention then is to use the transcripts from this  
13 interview, along with transcripts from other interviews, for my PhD thesis, for  
14 presentations to the L.E.C. and other bodies, for possible academic presentations and  
15 publications. Is that alright?
- 16 S: That's OK.
- 17 J: And that before that transcript is released to me, that I'm going to ask my wife, Susan, to  
18 type it and I will bring it back to you for your approval. Is that alright?
- 19 S: That's OK.
- 20 J: Also I'd like to remind you that I'm not offering you any gifts or payment for this  
21 interview. Is that alright?
- 22 S: That's fine [*laughing*]
- 23 J: OK [*laughing*] Well, at any time if you want me to stop the recording or end the interview,  
24 please just let me know and I will do so, alright?
- 25 S: OK. Fine.
- 26 J: OK, can we begin?
- 27 S: We can begin.
- 28 J: Well, again, thank you very much for this time. I'd like to ask a very broad question at  
29 first to get us started and that is, as the chairperson of the board at Morija Theological  
30 Seminary, what are some elements of your vision for theological education in the Lesotho  
31 Evangelical Church? What's important to you as we think about training pastors for the  
32 future?
- 33 S: I think critical element really of my vision is production of pastors who are going to be  
34 able to administer the church of today. I think that, to me, that is critical because it is very  
35 obvious that our society is changing, the church, the conditions under which the church  
36 operates, the whole context is changing with modernization and so forth, globalisation.  
37 It's changing from the way it used to be in the past so, for me, it is very, very important  
38 that we train pastors that are going to be relevant to the members of the church of today. I  
39 think that is very, very critical to me – critical to the members, critical to the society, the  
40 circumstances under which they're going to work because they have changed. If I can  
41 give an example, right now the number of emerging issues in our society, the issue, for  
42 example, of HIV and AIDS, poverty, environment in which we live now. And the church  
43 must be with it, in other words, it must be relevant in the sense of producing people,  
44 leaders who are going to be able to lead members of the church in this kind of context. I  
45 think that, to me, that is critical, critical.

- 46 J: Now as you think about the church of today and this ever-changing context and its specific  
47 issues, some of which you named, HIV and AIDS, poverty, the environment, what  
48 strategies might we employ at the seminary to help to enable these future pastors to be  
49 'with it?'
- 50 S: Right, I basically would have to look at, to have a real look at the way we train our pastors.  
51 First of all, the seminary is just a location, a location where it is convenient to have all  
52 these students together but our training approaches must enable them to be able to  
53 experience what they're going to meet in future. I think that is very, very critical. It  
54 shouldn't just be theoretical thinking, you must also be able to observe what is going on.  
55 We must also try to bring in people from the society, people who are conversant with this  
56 context, to come and talk to students. Students must also be able to visit places to see  
57 what is going on, so for example, institutions that deal with HIV and AIDS, go and visit  
58 those and see what exactly is it. When we talk about the environment, it's all over, I  
59 mean we see what devastation is being done to the country environmentally and this has  
60 got implications on the life of the people so different from the way when I grew up.  
61 Things have changed definitely. In other words, these are issues that touch on everyday  
62 life so all I'm saying is that it is very, very important that we gear our training such that  
63 when the students complete the seminary, they have, they are in a position, they don't just  
64 have the theory, but they have actually observed what is happening and we have instilled  
65 in them the importance of addressing these issues when they deal with the church issues,  
66 right, that's right.
- 67 J: Now, of course, you are an academic educator, and you're also a member of an L.E.C.  
68 parish and so when you talk about these things, I wonder are you looking from your  
69 position as an academic and as an educator, and are you also looking from your position as  
70 a member of an L.E.C. parish who will have pastors in the future and who has a pastor  
71 today?
- 72 S: I think both, both, all those aspects. I am an educator who also happens to be a member of  
73 the L.E.C. church and I'm also a teacher, educator as I have said so as the chairman of the,  
74 I'm the chairman of the board of an educational institution, that definitely, my background  
75 as an educator has something to do with, you know, it definitely does. So some of the  
76 ideas that I have emanate from the fact that I am also an educator. So I observe things  
77 from that point, from the professional point of view and from the point of view of being an  
78 educator, teacher trainer, OK, as well as also from the point of view of being a member of  
79 the L.E.C. church and belonging to a congregation, it's not a parish it's a congregation in  
80 this particular case, and I deal with pastors in that sense as a member of the church.
- 81 J: When pastors have come into the church over the past many years, and you've been a  
82 member of a congregation and perhaps other congregations, have you felt a sense that they  
83 have in the past been able to be 'with it,' as you said earlier, to appreciate the context and  
84 what are some specific ways in which their knowledge of the increasing context might  
85 help congregations and parishes?
- 86 S: Mm. See, unfortunately the congregation of which I have been a member is a little bit  
87 different in the sense that, you know, it's an institutional one, at the university, and it's  
88 been [*sigh*]- before I came to the university as a student, I attended a Catholic school for  
89 five years so [*laugh*] so my recollection of the ordinary parish thing is way back when, you  
90 know, before I went to high school.
- 91 J: I see. Alright.
- 92 S: Yes.
- 93 J: That's clear.
- 94 S: [*laughing*]

- 95 J: And I agree, I would say that probably the congregation that you're a part of here at NUL  
96 is different in so many ways from almost every other congregation in the L.E.C..
- 97 S: Yes.
- 98 J: It's very unique.
- 99 S: Yes.
- 100 J: It's been served by expatriates, it's been served by lecturers,...
- 101 S: Yes.
- 102 J: ...it's been served now by a Mosotho...
- 103 S: Yes.
- 104 J: ...second Mosotho but, yes.
- 105 S: Yes.
- 106 J: Alright. OK. I'd like to ask you as you think about this place that's convenient for us to  
107 train pastors, you mentioned the campus, as you think about life there on the campus and  
108 the educational program, can you give me a sense of the kind of atmosphere that you hope  
109 can be created there so that this kind of education that you're discussing can happen  
110 fruitfully?
- 111 S: Mm. [*sigh*] Yes, [*laugh*] the [*pause*] I think the kind of atmosphere that we have there it's  
112 too restrictive, it's not – I don't know whether I should use the word 'conservative' – but  
113 basically I think that's what – I have talked to some of the pastors that have gone through  
114 there and it looks like things are still done the same way they were done decades ago. You  
115 know, so I think, just like I said, we have to revisit our training strategies/techniques. I  
116 think those must go hand-in-hand with the kind of environment that is there, you know.  
117 The – first of all, to me, we have to train, to instil in these students, first of all, a sense of  
118 responsibility. From the word 'go.' Somehow the restrictive rules and regulations there  
119 must be relaxed a little bit so that if, so that students can begin to develop in themselves  
120 that sense of responsibility, knowing what they're going to be. They're going to be very  
121 important people in society, in the church. And, you know, when I hear about some of the  
122 things going on there - I said I should be honest, right? - I think of some of the things that  
123 used to happen when I went to high school in the Catholic church. Now this Catholic  
124 school, this was a school that was run by religious brothers, you know, so some of the  
125 things were very, very strict way of that, you know, they were running. But the products  
126 of the schools are not necessarily more moral afterwards because we were never given the  
127 chance to develop that, you know, we were always watched. What you want to do, you  
128 have to go – if you want to walk to the post office, you have to go to the principal and get  
129 the thing, the permit and so forth. Somebody will be watching you and all those kinds of  
130 things which I don't think were necessarily very helpful because some of us when we got  
131 out of there were very wild because... yes [*laughing*] So I guess what I am trying to say is  
132 that the environment, the way the thing is managed, the institution is managed must also  
133 allow for the kind of atmosphere that I was talking about in terms of students being able to  
134 go and some people coming and, you know, it should be more - less restrictive, I think so.
- 135 J: OK. Now, as you're describing a less restrictive atmosphere, could you imagine the  
136 seminary being a place whose atmosphere were as non-restrictive as this university?
- 137 S: No, not necessarily [*laughing*]
- 138 J: OK.
- 139 S: No, definitely not. I think, yeah, something in between because here it's just too, too, too  
140 [*laughing*] for – there is too much freedom here, I think, for a seminary but it must be less  
141 restrictive but within bounds, mainly because we know we are training, you know we are

- 142 training pastors there and everything must be within the bounds of religious – of God’s  
143 principles, if I may put it that way.
- 144 J: Alright, so...
- 145 S: You can’t, I mean, you can’t just, for example, students can’t just go to the village and  
146 start drinking or things like that, yes.
- 147 J: OK, so there would be some expectations at the seminary around issues of drinking,  
148 maybe drug use, those kinds of things that we might not really enforce very much here at  
149 NUL...
- 150 S: Yes.
- 151 J: ...but at the seminary, because we’re a religious organization, you would expect a little  
152 more.
- 153 S: Exactly.
- 154 J: I see.
- 155 S: Yes.
- 156 J: OK.
- 157 S: Yes.
- 158 J: And you said early on in your remarks about this issue that responsibility was an important  
159 ingredient in that. It sounds to me like you’re suggesting that the more options and  
160 choices we give the people who are being trained, the more they’ll be able to practice  
161 responsibility so that they’re able to handle it well when they become pastors. Is that a fair  
162 recount?
- 163 S: That is exactly what I mean because my understanding is that when these pastors go out  
164 into the – they are, you are not going to have somebody looking over their shoulders.  
165 They are supposed to be the leaders, religious leaders, within their communities and that  
166 sense of responsibility has to be there, you know. They are given that responsibility of  
167 running parishes and so forth and they are also community leaders in their own right, you  
168 see. You cannot expect them to have that – those characteristics, that repertoire of  
169 behaviour just like that. They have to be developed, they have to be developed and I think  
170 it should start at the school, at the seminary, I think, so that also, what I think I am saying  
171 by implication is that I know I have seen, I have seen the syllabus but there must also be, I  
172 think, a lot of element of practical things that they are expected to see when they get there,  
173 when they get into their communities, their parishes, practical things that are there, you  
174 know, shouldn’t hide anything, I mean, if right now we know, when I was talking earlier  
175 on about some of the changes in our society, right now there is this element of, the issue of  
176 solving problems through courts. I mean even in today at Seboping, I think, this was  
177 whole thing you read in newspapers is all kinds of things – people are taking each other to  
178 court. We are not able to solve problems and this is how – what is happening now. It  
179 must – those are the practical things that these pastors, potential pastors, are going to face  
180 when they go into the village. That is definitely there. There are problems with regard to  
181 the relationship between the pastor and the chief and then the other structures of the civil  
182 societies, government now you have got these local government things and all those, the  
183 pastor finds himself in the middle of all these because these are Christians, his own  
184 members of the congregation who are, there are all these complex going on within so I  
185 think it’s a lot of ground for these students to be trained in those things to say ‘now these  
186 are the things that actually happen and these are your responsibilities.’ Some of these  
187 things the church may not even be able to anticipate. Some of the problems that you are  
188 going to meet because you have all kinds of people but then if you have that sense of  
189 responsibility, of being able to tackle problems, that skill, I think it’s going to help a lot.

- 190 J: So it sounds as if you're envisioning a model that will bring in many other people who will  
191 serve as instructors and as facilitators and really it sounds as if to expect ordained pastors  
192 to be all of those instructors would be impossible because we don't have the kinds of skills  
193 and knowledge and experience.
- 194 S: Indeed. Definitely we don't, we don't. So it will be important then to bring in people with  
195 the experiences in these things. Even in, sometimes say chiefs, bring in what? to say 'OK,  
196 you as a chief,' you could bring in say, chief of Matsieng, the principle chief who is  
197 nearby. 'What are some of the experiences you have had with dealing with pastors and  
198 how would you advise these young people who are aspiring to be pastors – what do you  
199 expect, you as a principle chief. What are some of the problems that you meet and so  
200 forth? How can they be solved?' and things like those. This is just an example. I think  
201 that would be very – rather than some other such - they find themselves meeting these  
202 problems when they go into the - I remember in my parish at my home, some of the things  
203 that I hear there – most of these pastors that we produce are young people, as you know,  
204 and there are all kinds of characters in the villages. [*phone ringing*] Some of them are  
205 people who are [*phone ringing*] very, very difficult – make it [*phone ringing*]- excuse  
206 me...
- 207 J: This is June 20<sup>th</sup>, this is part 2 with Professor Sebatane and you were talking a little bit  
208 about the ways in which we could bring information from other sources. You mentioned  
209 chiefs, you mentioned the importance of the fact that problem solving sometimes happens  
210 in courts and a number of other things and I'd like to move on from there to ask about  
211 some other things and we may revisit some of this later. As you think about campus life at  
212 Morija Theological Seminary, do you think that chapel services and worship services are  
213 and/or should be an important part of life at the seminary?
- 214 S: Mm. Oh, definitely, I think so. I definitely think so because they are part, they should be,  
215 yes, I think so.
- 216 J: And as you envision chapel services there, do you think they should be spiritually uplifting  
217 for the students?
- 218 S: Yes, yes, definitely, I think they should be, otherwise, you know, I think they should be  
219 because that's the crux of the matter and this is to be a test for these students to see  
220 whether really this is what they want, I mean, this is, yes...
- 221 J: Now, when you say 'this will be a test for the students,' do you mean the seminary  
222 experience or the chapel services themselves, so what do you mean will be a test for the  
223 students to see if this is what they will really want?
- 224 S: Right, because the chapel services and all those are, to me as a layman, to me, sound like  
225 they are the core, part of the core business of the pastor and so I believe that those services,  
226 the students, they must be uplifting for the students and the students must feel that 'yes,  
227 this is what I like, this is what I am going to do with the rest of my life.' So this, I think  
228 that's why I think it's extremely important for them to say this, it's how I'm going to run –  
229 all these other things, to me, I was saying all these other things centre around this service, I  
230 mean, look at liturgy for example. To me, that's, you know, the engine for the service, for  
231 the church service and I think it must be important. I looked at the – when we went, we  
232 were going to be introduced to the students, it was just before the graduation and the board  
233 was introduced to the students there and I watched about how they were running the thing,  
234 you know, just for the morning prayer. I was very much interested to see how they were  
235 conducting themselves, you know, that sort of thing, to me, it's important to see how they  
236 go about it. Oh, yes, it will be like the liturgy, they will know it. I suppose they will know  
237 it by heart by the time they leave there. But the understanding that it is important for the  
238 liturgy and for the, yes...

- 239 J: OK. As we look at the structure of the seminary, we, of course, have instructors and  
240 lecturers there and I'd like to ask, again, as the board chairperson, what's your vision for  
241 the qualifications for instructors and the kinds of characteristics you'd like to see in those  
242 who are teaching our future pastors?
- 243 S: Mm. This is an important question and I must say the exercise that we asked for recently  
244 to see about the course outlines from the lecturers, that was very, you know, it was an  
245 important eye-opener for me, you know. Because otherwise we are just, we, you know, as  
246 the board, we say, "OK, we know that there are instructors and so forth, but again, as an  
247 educator, and also a teacher trainer and so forth, I was extremely interested to see what  
248 was reflected there. Of course, it doesn't tell me much about the instructors themselves  
249 but what they have written there. One thing that I observed was the diversity of the, of the  
250 what? – of the quality of the course outlines. It was quite wide. Some of them were very  
251 elaborate, which – and very educated, to me, some of the course outlines, which I thought  
252 - well, it will be even, I mean, I like that, the fact that, you know, I was impressed with  
253 those that were very elaborate because if we should come to a point where we want to  
254 evaluate what we are doing, it's so easy, even for somebody coming from outside, even  
255 somebody who is doing research like you, whether you are part of the institution or not, it  
256 is very, very helpful. Now, on the other extreme, there were some which were very  
257 sketchy and which assumed a lot, that people know what you are talking about. I am not  
258 going to say the names, but very, very, very sketchy. You don't really know, I mean, even  
259 me, for a layman, I think it should be possible to get an idea of what is going on even in  
260 the depth of what is taught, even if it's not your field, so somehow, you see, one tends to  
261 relate the detail – the extent of the quality of the course outlines to the quality of the  
262 teacher who is teaching those. You can't help that. I mean, if you are not able to put  
263 down on paper explicitly what you teach, the impression you give me is that – with a  
264 question mark about how do you deliver, you know, so there is that element. But,  
265 otherwise, there's no - there hasn't been any other way in which one can assess the quality  
266 of the, you know, it's very difficult to – the quality of the instructors. But we hope that,  
267 before the term of this current board we'll be in a position to go deeper into some of these  
268 quality things. I think this is where we are driving at. The quality and the relevance of  
269 the instructions that are delivered there. This is where I see, I feel that the board's interests  
270 are going towards.
- 271 J: One of the ways that quality and relevance are maintained in university systems, as you  
272 well know, Professor, is that we have an ongoing process of peer evaluation, research and  
273 continuing education. Those are three things that really, in my observation, are not in  
274 place at Morija Theological Seminary. Do you think those might be ways that we can  
275 work towards quality and relevance, even at the seminary?
- 276 S: Oh, for sure. Oh, definitely. Yes, I honestly think so. I think that should be the case.  
277 There must be some way of assessing lecturers – to also determine whether they're really  
278 'with it' – whether they develop research is one way of – publication, you know, reading,  
279 showing that you do read. So, definitely, I think that's one way of going about it. I  
280 remember also in the previous board, we wanted to see if the what? – the mission and  
281 vision of the institution and so forth and things like those and we didn't go far in looking  
282 at those but I think we have to have regular revisit about those. Where do we want to go, I  
283 mean, if we have got the curriculum and things like those, we need to regularly have a  
284 look at them, have a look at our mission. Again, related to what I was saying earlier on, to  
285 make sure that we are, you know, one with the context changes that are taking place. But,  
286 I don't know how this is going to be to do things like those because of the structure, again,  
287 because everything is, most of the stuff is with the executive committee. There are certain  
288 things which we can do as a board but most of the things relate to the executive  
289 committee. Whatever changes can go, we can make recommendations but I think that is...  
290 I think the success of the changes will also depend a lot on the vision of the executive

- 291 committee – how they see things and the extent to which the committee is prepared to  
292 change and, you know, bring innovations. I think that is very, very important. If I may  
293 bring in the *[sigh]* – some of the things that I’ve heard, for example. You were there, I  
294 think, when we met with the staff. I think one of the critical things that people talked  
295 about was that, during that meeting, was the question of improving one’s lot in the sense  
296 of going for further studies, doing PhDs and so forth.
- 297 J: Right.
- 298 S: You know, you heard what people were saying. To me, that’s one way which we can  
299 improve. People do research, if they want to do their Master’s, they want to do their PhD,  
300 yes, let them do it. What’s the problem? You know, we shouldn’t be, we shouldn’t be –  
301 it’s like we’re afraid that they will become rebels or something, I don’t know. Something  
302 there which I haven’t been able to fathom. To me, I would say, as much as possible, let  
303 people go for further studies. Let people do research and publish also, you know. That’s  
304 how they improve a lot, if that institution is a learning institution, it has to be vibrant, it has  
305 to be academically, you have to have your lecturers, you know, study, learn, and then the  
306 research they’re doing they can use for teaching purposes. That is one important thing. If  
307 you look at what Rev. Moshoeshoe is trying to work on, that thing of litšomo, I’m sure  
308 there’s going to be a wealth of information which he can use for teaching purposes rather  
309 than just use textbooks. So I think that is one important area – encourage people to do like  
310 what you are doing, to do research and publish stuff. Improve what it is – I am a  
311 researcher myself. I know the importance of talking in my classes – talking about what the  
312 findings, you know, research findings, is so important. It makes a lot of sense. It makes  
313 teaching interesting and I think it also makes things relevant to the students.
- 314 J: As you think about people who are involved in the seminary system going on for a  
315 Master’s, and PhD, etc., that brings to mind a question that I have and that is do you think  
316 it’s currently sufficient that we do a five-year program and that it results in a diploma, or  
317 are there other models that the board and the executive committee might consider for  
318 theological education?
- 319 S: Mm. Yes, you know, *[laugh]* that is important, you know, five years and then you come  
320 up with a diploma, you know, it’s – the question is why? Why just a diploma after five  
321 years? Yeah. Is it because of admission procedures, I mean, we admit – I will come to  
322 that issue of admission, I think that is important. That these students that we admit are so  
323 low that they can only be able to obtain a certificate or a diploma after five years? Or is  
324 there something about the curriculum we offer, yes, that what is required for the students  
325 to acquire within these five years can only amount to a diploma and nothing else, nothing  
326 beyond that? I don’t know but personally, I think it’s, it’s, it’s *[laugh]* something must be  
327 done about that. I think after five years they must get something beyond a diploma or I  
328 think it must be restructured somehow such that, maybe say three years, I am just thinking  
329 off the cuff, after three years they get a diploma and then they can get another three years  
330 doing something like a Bachelor’s degree or something like that. I honestly think that it’s  
331 high time we offered degree programs. Basically, I think that is something that we can be  
332 part of – I don’t know how.
- 333 J: In your experience, has that been discussed in the board?
- 334 S: No.
- 335 J: No.
- 336 S: I’ve been, this is the second board I am a member of. I don’t remember discussing that.  
337 There was a little bit about, we talked about enhancing the programs, the quality and  
338 content of the programs, but not necessarily the end product, what is going to be – no, I  
339 don’t think it has been like that. I don’t know what the experience is of people who have  
340 gone through there and went to do their Master’s have been. People like Ntate

- 341 Moshoeshoe and others – how they found, you know, the course to be – I don't know.  
342 Also, if people have gone to do a Master's after Morija, in other words, they did their  
343 Master's with a diploma not Bachelor's degree, what does that tell us? And if they have  
344 no problems, it means, therefore, that maybe the standards there is, you know, could be  
345 equated to a degree. I don't know, I honestly don't know but there is that – if our people  
346 are able to do that, Ntate Kometsi, I don't know whether he did Master's, maybe 'M'e  
347 Fotho, she did Master's or did she do B.A.?
- 348 J: Yeah, I think she moved through the Bachelor's and the B.A. Honours and then moved to  
349 Master's so she's had a number of educations...
- 350 S: She has, she has.
- 351 J: ...but I believe that you're correct with Ntate Moshoeshoe and Ntate Kometsi, for  
352 example, that they left the country with their diploma...
- 353 S: Diploma.
- 354 J: ...and were admitted provisionally in an international Master's program. Ntate Kometsi at  
355 CTS in Indianapolis and Ntate Moshoeshoe at Eden in St. Louis.
- 356 S: Mm, hm.
- 357 J: Both in the USA.
- 358 S: Mm, hm.
- 359 J: So, you're right, there are those examples, and it would be an interesting research  
360 question...
- 361 S: Yes.
- 362 J: Is it that those are unique and qualified individuals or is it possible that we're preparing  
363 them in an adequate way...
- 364 S: Right.
- 365 J: ...to move on and could we then restructure our program to acknowledge the way that  
366 we're preparing?
- 367 S: Exactly.
- 368 J: Yeah.
- 369 S: Yes.
- 370 J: But as you say, this is conjecture on our part sitting here. We would need to do the  
371 research to find out.
- 372 S: Absolutely, to find out, yes. To find out because it's, it's – I don't know what is  
373 happening here with the seminary here – what they get at the end of it. Because they take  
374 quite a long time, don't they?
- 375 J: Yeah, it's my understanding, and I'll be clarifying this later this month, but that, by the  
376 time you've completed the Major seminary portion that you're awarded a degree through  
377 Rome.
- 378 S: Aaahh.
- 379 J: So that the graduates from St. Augustine's Major Seminary do hold a...
- 380 S: Degree.
- 381 J: ... university degree, yes.
- 382 S: I see, so it is very interesting, very interesting. And you have, of course, you have got also  
383 some of the lecturers are lecturers here [*National University of Lesotho*] who are teaching

- 384 degree programs who also teach there. With us there – I wonder how many, how many of  
385 the lecturers have got degree, Master's, you know, or even in...
- 386 J: Yes, I think that most of our lecturers at MTS have a Master's Degree...
- 387 S: Have Master's Degree.
- 388 J: ...that in some way relates to theology, religious education,...
- 389 S: Right.
- 390 J: ...or something. 'M'e Susan, who teaches English and computers, has a Bachelor's  
391 degree...
- 392 S: OK.
- 393 J: ...and I believe that Ntate Setlaba has a Bachelor's degree.
- 394 S: Yes, Bachelor's degree.
- 395 J: But I'm almost certain that if we look at Ntate Thebe, Ntate Moreke, Ntate Nthabane, 'M'e  
396 Fotho, Ntate Moshoeshoe, Ntate Hooker, they each have a Master's degree.
- 397 S: Yeah.
- 398 J: And then Ntate Moseme and myself have a Doctor of Ministry degree.
- 399 S: OK, Doctorate.
- 400 J: Yeah.
- 401 S: Which means actually, basically, this staff is qualified to teach degree level. So, to me,  
402 I'm saying, as far as I'm concerned, if we are going to improve the quality of education,  
403 and we agree that there is need for staff themselves to improve, I mean to, yes, I don't see  
404 why we should not then launch degree programs. In fact, one can even foresee a situation  
405 where we are saying, "OK, now, we have five years, up to three or four years, what is  
406 covered there they can get their diploma and then we add on to that, I mean, it shouldn't  
407 be, yes. The crux is – when I talked about the society also changing, it's also in terms of  
408 education, yes, it's also in terms of education. We should be in a position to produce  
409 people there with degree, with degree program.
- 410 J: I'd like to return, if possible, to two things that you've mentioned in this recent part of the  
411 interview. One is that you served on the former board...
- 412 S: Yes.
- 413 J: ...administration, and the second is this issue of admissions.
- 414 S: Yes.
- 415 J: First I'd like to ask, in your recollection as a member of the board that served over the last  
416 about four years, I guess, before this current board, what would you list as that board's  
417 accomplishments or goals and how can you tell me about the atmosphere or the culture of  
418 the board – how does the board see itself?
- 419 S: Hm. [*sigh*] You know, basically I saw the board as doing routine work.
- 420 J: Routine work. What kinds of routine work?
- 421 S: Routine work – looking at, how shall I say?, directing the normal things of the college, of  
422 the seminary. Admissions coming, we would look at them, we would look at the  
423 candidates being sent by their presbyteries and so forth. They go through the thing, we  
424 approve of them, like "they're OK" "these ones are supposed to go now – the seminary  
425 wants to place them in these institutions, in these parishes – will that be OK?" and, you  
426 know, regular things like those. I have to say personally I longed for issues of, more  
427 issues – innovations, improvement of what is going on there. I didn't...

- 428 J: You didn't see those. OK.
- 429 S: ...who knows that or maybe with – there's whole lot of, I think that, with regard to the  
430 fact, it's very difficult. And then the question of, the question of outside assistance. OK,  
431 like maybe some donations from outside for specific things, for the school. It's true there  
432 is that, but it's not clear-cut. If somebody, some check your church in the United States  
433 they say, "OK we want to give so much money for people to – to the seminary, to the  
434 institution, to go and buy books for example or to get a vehicle so that students can be, you  
435 know, can go for projects, visit schools or something like that. There's still a lot of things  
436 that need to be untangled with that. So I found that very frustrating, I think, and also I  
437 must say that all the members of the board were, also expressed a lot of frustration with  
438 that, that kind of situation. But what I was saying was that I think the board could have  
439 done more to introduce some of the changes. So, to me, I felt like 'oh, well, I mean, I'm  
440 here, I am a member of the board and things go the way they usually go, you know.'" It's –  
441 you could feel that members of the board felt that there was a need to introduce some  
442 changes, but somehow we didn't seem to be able to actually do it.
- 443 J: Mm.
- 444 S: I don't know why.
- 445 J: What has the board's participation in the admissions process been specifically?
- 446 S: OK. It's been really to say, "OK, here we have got this candidate coming from the parish  
447 of Thaba-Bosiu, of course, as you know, he has to be approved by his presbytery and then  
448 the parish, and then..." so we say, "He comes." So a lot of weight is given on the  
449 recommendation of his parish and consistory. So ours is just to look at them and say,  
450 "OK, now OK, do they qualify in terms of do they have COSC and do they have enough  
451 credits in this and that as per regulations," and then to say, "Yeah, OK, it's alright."
- 452 J: At the time of the admission decision, will the board have met the students?
- 453 S: They do, they do, students do come. We interview them. Well, we meet them.
- 454 J: You meet them.
- 455 S: *[laughing]*
- 456 J: OK.
- 457 S: We meet them to say, "OK, tell us..." to come and talk to us one by one to say, "OK,  
458 what? Do you think you have got a calling?" and, you know, regular things like that.  
459 "OK, what would be your main thing" or "What is your most popular verse in the Bible?"  
460 things like those and just to see so that they also know us but that is not meant really to  
461 serve as a selection process necessarily, therefore I'd even identify it and then basically, I  
462 mean, it's just a way of meeting them and socializing.
- 463 J: So would you say that the admissions process for the school is rigorous or comprehensive?
- 464 S: Mm. I don't think it's rigorous. Comprehensive to an extent, to the extent that there is a  
465 procedure that has to be followed. Like I said, the consistory and presbytery of got a lot of  
466 sway in terms of who comes. So, they go through that process, their names are sent to the  
467 institution, and then to say, "OK." When it comes to that, then do they, do they qualify  
468 academically, in terms of having COSC, and that's about it. Then it comes to, goes to the  
469 thing and then to the board. So, to that extent, I think the system can be improved, really.  
470 There are certain characteristics that the presbytery and the consistory look at. I'm not  
471 familiar with them but I'm sure they must be a loyal member of the church, you must have  
472 good behaviour within the church, and things like that. But, reading between the lines, it's  
473 not always, there isn't always an agreement about, among those who select, you know.  
474 There are all those local politics going on in there. To me, yes, that's the role that is done  
475 by the local church and the parishes. The, I think, when it comes to the institution itself,

- 476 there must be more, it must be more rigorous. But, I think conventionally it's been left. A  
477 lot of weight is given in to the... as opposed to the school, yes.
- 478 J: And then just one more question on that – in your experience watching several classes be  
479 admitted at the seminary, do you see a lot of candidates admitted who could have also  
480 been admitted here at NUL or at UKZN or at UC and other places?
- 481 S: [*sigh*] Hm.
- 482 J: You see what I'm asking – are we admitting a different batch of individuals than the  
483 universities would admit?
- 484 S: Yes, I think we are. They are different in terms of meeting the academic rigor because  
485 here, for example, we want kids with the first class or second class, minimum second  
486 class. And then certain credits in some subjects – English language and mathematics and  
487 so forth. We are not, at the college, I think that we are not that rigorous. I think, yes. We  
488 are much more – our admissions, our admissions requirements are less rigorous that for  
489 coming here [*National University of Lesotho*].
- 490 J: OK. I'd like to ask a little bit about the field education program, which is the fourth year  
491 when we send students to parishes to work together with pastors. One: what has the  
492 board's participation been in that program, in your experience? And, two: are you aware  
493 that there are, or whether there are, procedures and regulations for the training and  
494 selection of the pastors who will be teaching our students?
- 495 S: Mm, I mean, those to whom the students will be attached – is that...?
- 496 J: Yes.
- 497 S: Yes. Yes, but it's [*laugh*] usually the board is not that much involved in that exercise. We  
498 are told about where the attachments have been made. And then just to give a stamp of  
499 approval, really, basically.
- 500 J: I see. I'm assuming that when you say you're told, you're told by the director who acts as  
501 the secretary to the board.
- 502 S: Yes, that's right. I think, yes, to say, "OK, we have got these students, four students this  
503 year, and we have done the exercise of allocating them with this particular student with us,  
504 we have talked with Masitise parish and they have agreed to take this student." Or, I know  
505 of one particular student who was, for some reason, he couldn't be attached to that  
506 particular mission, parish, and then his case was brought to the board to say, "Now, could  
507 we - we had asked that could he be attached to this parish – could we change that because  
508 of some reason, I forget what it was, that we now instead send him to Berea" or something  
509 like that. So we, the board, doesn't really have the power or whatever to say, "No," or to  
510 even say, "Why this one?" Usually, some of the reasons put are that, "Well, we have  
511 worked with this parish, you know, this particular pastor. He has been helpful in the past,  
512 you know, so we thought maybe we should continue to send students to him or to her."  
513 And that's it, we don't ask many questions.
- 514 J: I see. And, in your understanding, does the selection then come from the office of the  
515 director or, you mentioned the issue of 'we don't have the power,' does it come from  
516 above the board, from the executive committee?
- 517 S: The impression I get is that it comes from the director.
- 518 J: And, as the chairperson of the board, do you think that the faculty members, the lecturers,  
519 participate in the selection of the pastors to which the students will be attached?
- 520 S: I think they should.
- 521 J: OK, whether or not they do... [*laugh*]

- 522 S: I don't know, yeah. *[laughing]*
- 523 J: Alright.
- 524 S: I think they should but one gets the impression that it's – I don't know. You know, this is  
525 so important, these questions are also helping me because *[laughing]* we should be in a  
526 position to say, "OK, who decides?" But the impression I have always had is that it's done  
527 by the director. I don't know how – the extent to which the staff, the teaching - I know  
528 that one thing for sure that I know is that the assessment of students, those who are doing  
529 the final thing to - the, I think the staff, the teaching staff, are involved because there is a  
530 write-up about each one of them. To say, "OK, this student, we think he's, you know,  
531 qualifies to be, to go and be a pastor," something like that. It's something that is really,  
532 that clearly the teaching staff has had an input, and then those come to us to say, "OK, now  
533 this is, this is what the institution thinks about this particular student," what about the  
534 board? The board now say, "OK, fine, this is fine," and then we can, then the board passes  
535 the names to the komiti ea seboka, yes. But this other one, about the allocation, it's  
536 interesting.
- 537 J: Well, I'm also learning during this interview...
- 538 S: Yes. *[laughing]*
- 539 J: ...because, as a staff member, we've always been told by the director that he has no  
540 control over where they go but only the board could decide where the students are sent for  
541 field education and that we must wait until the board tells him where we can send the  
542 students. So we also have had no input. He's told us that the board will tell us where we  
543 can send people. --- This is June 20<sup>th</sup>, this is part three after an interruption, sorry.
- 544 S: OK, yeah, this is, this is interesting because, no, it's not, we don't, the board doesn't  
545 allocate, doesn't assign. We are told, we are told, yeah, where they have been assigned to.
- 546 J: I see. Alright.
- 547 S: Hm.
- 548 J: So it seems as if we've both had an eye-opening here as we're sitting talking.
- 549 S: Yes.
- 550 J: OK, well that helps us to understand the process, I think.
- 551 S: Yes.
- 552 J: And just quickly on field education, and again, thank you so much for all of this time. I  
553 really appreciate it. I'm not sure about criteria for the field education experience, whether  
554 or not there are goals that are set, and also integration into the wider syllabus of the  
555 seminary. Are those the kinds of things that the board has talked about or dealt with in the  
556 past?
- 557 S: No.
- 558 J: OK.
- 559 S: We just know that there is that field work thing and how it all fits together with the rest of  
560 other pieces of training.
- 561 J: Have you received written reports at the end of the field education experience?
- 562 S: No, not written reports. Uh - uh, we haven't.
- 563 J: OK, so during your time as the board chairperson and also during the previous  
564 administration during your time as a member of the board, you don't remember seeing  
565 written...
- 566 S: No.

- 567 J: ...reports about the students.
- 568 S: About the students...
- 569 J: Either from the pastor to whom they were attached or from the director or from the student  
570 him or herself.
- 571 S: What I remember is if there's an issue with regard to a particular student in a particular  
572 parish, then there might be a report to say, "There was some problems with this and..."  
573 and so forth. Otherwise, mm-mm, no. Yes, because that's another interesting question,  
574 yes...
- 575 J: I also...
- 576 S: ...yes, because we need to know what kind of experiences and how can we, if we don't,  
577 how can we be even talking about instituting some improvements if we don't know what  
578 the situation is, if we don't know what that program, how is it helpful, how is it helpful to  
579 the students, what are some of the problems, how can we even begin to improve on it  
580 when we don't have elaborate reports.
- 581 J: Now, this is another area of opening my eyes. In three academic years I, as a lecturer,  
582 have never seen a report but I've inquired and I've been told by the director that these  
583 reports are only for the board of directors, or rather, yeah, the board of the seminary.
- 584 S: No.
- 585 J: I see, so I'm not seeing them and also you're not seeing them...
- 586 S: No.
- 587 J: ...if they exist.
- 588 S: No. Well, if they exist, yes.
- 589 J: OK.
- 590 S: Yes. We know that they do have that year where they go there and then when they have  
591 completed – in the fifth year they graduate.
- 592 J: OK.
- 593 S: This is interesting. Mm. Mm.
- 594 J: So our conversation seems to be confirming your earlier statement that the board is  
595 involved generally in routine matters...
- 596 S: Yes.
- 597 J: ...of approval of this and that and it sounds like most of those matters are just placed  
598 before you by the secretary of the board, the director of the seminary.
- 599 S: Right. I think that's a very fair summary of this, you know, synopsis of the situation.  
600 Basically that's what it is. Mm. It is routine kinds of things, yes. But it looks to me like  
601 the current board is prepared to institute some improvements and changes and luckily we  
602 do have also people who are, I think, three members of the board who are also in the  
603 komiti ea seboka.
- 604 J: I see, so there's that important link to the next step...
- 605 S: Important link.
- 606 J: ...of the decision making process.
- 607 S: Yes, and, in fact, in talking about some of the, some of the issues, members of the board  
608 have always said, "Uh, huh, you see, this is going to komiti ea seboka and you are here.  
609 Make sure that you – when it gets there."

- 610 J: Alright.
- 611 S: So, at least, I have got, I've got more hope this time around with this one, with this –  
612 because, for example, the thing about, I'm sure you are also aware, the thing about the  
613 course outlines, that thing had never happened before. It never had. I remember talking to  
614 Ntate Moshoeshe about it, yes, he said, "You know this is good because..." he said, "You  
615 know, I honestly don't know who – what my colleagues are doing. I only know that they  
616 are teaching such and such a thing but I've never seen anything written to say – and in  
617 some cases, some of these things are closely related and it would make a lot of sense if we  
618 could corroborate and make sure that there's no overlap or things like those. But that  
619 exercise of saying, "OK, let's see what – in fact, for me personally as a person, I think we  
620 should take it even further than just saying, "OK, you have given us this thing," we should  
621 take it further to say, "How can you – how do you even begin to teach when you just have  
622 this, this list of topics, you know, how do they relate to anything?" This sort of thing I was  
623 saying there's such vast – which means there's no requirement at the institutional level to  
624 say, "Now, we want the course outlines to at least be like this." You see. So, I think we  
625 still have to go back to those and demand that at least, you know, they have to be, to meet  
626 certain standards because some of them are very, very poor. I'm sure you saw them. Even  
627 though we are not, it's not our field, but, yes.
- 628 J: And, just quickly on that, I did see them because, of course, I asked if I could see the  
629 copies that you received...
- 630 S: Yes.
- 631 J: ...and made copies for myself but those were never distributed to the rest of the faculty so  
632 we still don't know...
- 633 S: Don't know.
- 634 J: Now, Ntate Moshoeshe and I spoke and I made photocopies of all of them and shared  
635 them with him...
- 636 S: Mm.
- 637 J: ...and I offered those to my colleagues if they wanted them. But just so you know, not  
638 through the board nor through the director were we encouraged to share those outlines.
- 639 S: Mmmm.
- 640 J: So some of our colleagues still haven't seen what their other colleagues are doing and  
641 thinking.
- 642 S: Mmmmm.
- 643 J: And I agree with you. I think it would be a wonderful step forward if we could do more  
644 collaborative work as a faculty.
- 645 S: Sure. Yes.
- 646 J: Very quickly, and again, thank you for this time. There are three issues left that I am  
647 concerned about in this research and they include Basotho culture as it relates to the L.E.C.  
648 and Christianity, poverty, and HIV and AIDS.
- 649 S: Mmmm.
- 650 J: HIV and AIDS and poverty are two of the important issues you mentioned earlier, along  
651 with the environment.
- 652 S: Sure.
- 653 J: You haven't mentioned much Basotho cultural traditions and so I'd like to ask: what place  
654 do you see in the seminary for discussion, education, and research about the relationship

- 655 between traditional Basotho cultural traditions and the practice of Christianity in the  
656 L.E.C.?
- 657 S: Mm. Mm. You know, I can see it being integrated into the whole syllabus of the thing.  
658 This actually [*laugh*] is one of those areas where, you know, in education, I talked about  
659 these emerging issues like HIV and AIDS and all that. There are two schools of thought.  
660 One is that we should develop a curriculum for HIV and AIDS, for environment, for  
661 poverty elevation, for life skills, you know, you name it, gender issue. Another school of  
662 thought is that ‘no, the curriculum is already overburdened, you know, so there’s no need  
663 to exacerbate the issue. What we should do,’ and this is also what I endorse, ‘what we  
664 should do – try to incorporate these concepts into the already existing subject areas.’ In  
665 other words, I will be teaching grade 3 mathematics, grade 3, I could be talking about HIV  
666 and AIDS right there when I am teaching mathematics or even in Sesotho. If you have  
667 somebody who is HIV positive, and then also she has a child who is HIV positive, how  
668 many people in that family are HIV positive? You are teaching math, and at the same  
669 time, you are teaching about HIV. I think, so all I am saying is that even in the issues, in  
670 the same way, even in the issues about our culture, cultural aspects can be, can come in  
671 within the subjects, or whatever, that are taught at the college, at the institution about our  
672 culture. I don’t think we necessarily have to have a separate session that talks about our  
673 culture. I think they can be integrated as we teach various subjects to say, “How is this  
674 related, how is this related to our culture, I mean, earlier on we talked about the  
675 importance of research and if I am saying, here you have got Rev. Moshoeshoe talking  
676 about doing research on litšomo, yes, litšomo, I can see those coming in at various points  
677 or in various subjects related, I mean, being offered at the, at the, at the coll--, at the, at  
678 the...
- 679 J: Seminary.
- 680 S: At the seminary [*much laughing*] Yes.
- 681 J: So this cross-curricular integration that you’re talking about, and which you say you  
682 advocate, really would require serious discussion between faculty members and with the  
683 administration and with the board so that we all understand what are the specific aspects of  
684 culture and HIV and AIDS and other issues we want our students to have a solid grasp on  
685 by the time they graduate.
- 686 S: Indeed, yes. I would definitely – yes. So that everybo—at the end of the day, everyone,  
687 everybody, all the classes end up saying something about HIV and AIDS somewhere.  
688 About poverty somewhere.
- 689 J: I think it would be helpful if we were working together closely enough that we were  
690 saying the same kinds of things. It would not be helpful if in my course I said, “Well, poor  
691 people deserve to be poor” and in Moshoeshoe’s class he was saying, “No, we should  
692 work to develop communities to help poor people.”
- 693 S: [*laugh*]
- 694 J: And yet another person was saying, “Well, we don’t care about poor people.”
- 695 S: [*sigh*] Yes, that is important. You know, there is just this study, there is just a study that  
696 was just completed that just did – there is this issue now the government wants to abolish  
697 primary school’s having leaving examinations.
- 698 J: Hm.
- 699 S: So that, and then also we have got this thing what we call basic education which, up to  
700 now, has been only up to primary education standard 7. Now they want to increase, to  
701 extend that to go to JC. In other words, ten years of basic education.
- 702 J: Funded by the government.

- 703 S: All it means is that, like for example we have now free primary education, isn't it? What  
 704 it means is that kids will go ten years without writing any public examinations. Then, at  
 705 the end of ten years, which is now Junior Certificate, then they write examinations. Now  
 706 there are a number of implications there. One is should now the free aspect, should free  
 707 education be provided up to ten years? In other words, you have seven years plus three  
 708 years of Junior Certificate. Should it be provided free? What about the syllabus? And  
 709 another thing was what about the emerging issues? What should happen now, you know,  
 710 like HIV and AIDS and all those? So we look at those things and I was reminded by what  
 711 you said about you should know what the others are saying. Now suppose that at  
 712 somewhere along when someone is doing grade 5, a teacher is talking about the causes of  
 713 HIV and AIDS, or how do you combat poverty at the village level, something like that.  
 714 Now, if you are saying we are integrating, we are following the integration approach, how  
 715 will I know that you have dealt with that when I am actually teaching Form B somewhere?  
 716 That you have already done it. So there is need for some kind of coordination of – so that  
 717 we don't repeat, we don't repeat things. And also, an important aspect of this thing is that  
 718 teachers have to be trained on how to – on the concept of integrating stuff. They have the  
 719 information, enough information about HIV and AIDS to say – or they could be – they  
 720 have enough information about what they're teaching so how do you, how do you  
 721 integrate so that that strategy of integrating, that's all that they need. Otherwise they will  
 722 do it. There's no problem, I don't think there's any problem about it. Now, another  
 723 advantage of this is that our system is examination oriented. If the students on the test  
 724 know that there are not going to be any questions asked on HIV and AIDS or poverty  
 725 issues in the public examinations in Standard 7 or JC, they're not going to do anything  
 726 about it. You see, because of our – so we have to take the whole thing about, orientation  
 727 thing to make our system less examination oriented. But these are some of the things that  
 728 we are looking at the implications of them but they also apply, they apply in the case of  
 729 this institution we are talking about, Morija is part of the thing because we are talking  
 730 about the same things, the poverty and so forth.
- 731 J: I had a discussion about a year ago with James Massey, who is the director of the  
 732 Theological Education by Extension college in South Africa, in Johannesburg. He was  
 733 telling me that when they began to offer degrees, that they participated in the Republic of  
 734 South Africa's program which moved from a more content-based structure to a more  
 735 competency-based structure...
- 736 S: Competency-bases, yes.
- 737 J: ...and I really hear you bringing in both those elements. You're saying, "Our content is  
 738 very important but the competency must be there." Am I hearing you...?
- 739 S: Oh, sure, oh for sure. Oh, the competency, definitely it's there, I mean it has to be there  
 740 and it's relevant to what we said earlier on about what kind of animal do we want to  
 741 produce at the end of the day?
- 742 J: Mm.
- 743 S: I have known people who are able to do certain things, to have certain skills. Again, here,  
 744 if I can digress a little bit,...
- 745 J: Yes.
- 746 S: ... I try to bring in my experience in education. We just completed what is called  
 747 qualifications framework for Lesotho. In fact the PS [*the Principal Secretary for*  
 748 *education had just phoned while we were talking – JTM*] when he called me here, the  
 749 principal was going to talk about courses of follow-up. Qualifications framework, where  
 750 we are looking at skills. At the end of the day, what can you do? Not necessarily the, only  
 751 the paper qualifications. What can you do because a number of skills, abilities and so  
 752 forth, which have been acquired even outside the formal school. My own father could,

- 753 you know, he could, he knew how to cut stone, build a house. He never went to school for  
754 that. But that skill was never recognized, but it's the skills that's there. So this  
755 qualifications framework is supposed to facilitate the identification and recognition of  
756 skills regardless of how or where you obtained them. And it's something that concerns all  
757 types of training and training institutions. I know that the seminary was represented at  
758 some point in some of their meetings. I know this because I was chairing the task force,  
759 the national task force that was doing all these things. So...
- 760 J: Who represented the seminary?
- 761 S: I can look at the minutes and see who came.
- 762 J: OK. That would be...
- 763 S: Because we did it purposely with all kinds of training. We said, "The seminaries must  
764 also be there." So they were there. And Morija was represented also. Because we used to  
765 go throughout the districts and we also held national conferences, workshops where we—  
766 It's important because, this is important because we can, you know, it makes, what it  
767 would if we make the work that much easier even for the seminary to say, "OK, what kind  
768 of skills, expertise, abilities do we want our pastors to have when they leave here?" So  
769 those things about responsibilities, about all those kinds of things, we can list them. And  
770 we can even test them before they come to see where they are, you see?
- 771 J: Mm, hm.
- 772 S: And then go ahead and train them and see whether they are able to actually, whether they  
773 have actually acquired those skills.
- 774 J: I see.
- 775 S: So it's a program at that stage, that has actually been already, it has been appr—that  
776 framework has been approved by cabinet and it has to go through parliament. What they  
777 have been trying to do now is to actually train people who are going to train various people  
778 in various sections to develop the standards. To say, "Now these are the standards. In  
779 order to be able to say that you are a pastor, you must be able to have, been able to beat  
780 this standard." I'm just saying this because, because I know that the seminaries were  
781 there.
- 782 J: OK. Yeah, and I would be very interested in when it happened and who represented the  
783 seminary.
- 784 S: Who represented the seminary, sure.
- 785 J: I'd like to come close to wrapping up now. One of the things that I've been curious about  
786 recently is the number of different subjects that our students are required to take at the  
787 seminary.
- 788 S: Mmmm.
- 789 J: Would you be surprised to hear that last year's TS5 students, the ones who just graduated,  
790 were scheduled for 23 separate subjects in one year?
- 791 S: What?!
- 792 J: Twenty-three different courses, not 23 time periods, 23 different subjects they were  
793 required to take and write papers in and take examinations in, etc., though not all  
794 instructors gave examinations, in one academic year.
- 795 S: Oh my goodness. Oh, no. *[laughing]* What?! How is that possible?
- 796 J: I was surprised myself. I realized that something seemed not to be right and I sat down  
797 with the timetable and counted 'alright, this is preaching, this is Hebrew, this is

- 798 hymnology, this is HIV and AIDS, this is...' you know, and I found that they were  
799 required by the syllabus to participate in 23 different subjects.
- 800 S: Oh, my goodness.
- 801 J: Now, as a professional educator, Professor, does that sound high or low or just right to  
802 you?
- 803 S: Too high [*much laughing*] That's too much in one year.
- 804 J: One year.
- 805 S: No, no, that's too much. I mean it's – how do they manage? How ---?
- 806 J: And that was my question, the question was either the course content must be very weak  
807 or very small, or there's no way that the students could really show competency in each of  
808 these. Even myself, and you and I have been to graduate school and post-graduate school  
809 and everything. I don't believe as a human being I'm capable...
- 810 S: No.
- 811 J: ...of keeping track of 23 different academic subjects in one year.
- 812 S: No way! I mean [*laughing*] Yes, so, like you say, chances are just it's not really – just, the  
813 point is just, you know, how is that possible?
- 814 J: Again, I don't know and so I just thought I would ask you, and I believe the third year  
815 students had 18 different subjects in one year that they were required. And so, it occurs to  
816 me that one of the things that we might be able to do, and that I'd like your opinion, is that  
817 we might be able to look very closely at our curriculum and how it builds and the way in  
818 which we consider learning abilities of adults, and there's a wide field of research on that,  
819 both in Africa and the rest of the world...
- 820 S: Mm, hm.
- 821 J: ...and, as you mentioned, what are those specific qualifications or competencies that we're  
822 aiming for?
- 823 S: Yes.
- 824 J: And does our course structure enable us to accomplish that?
- 825 S: Yes. I think you are right. You are right because that is why the question of starting with  
826 the mission, vision, and all that issue of the kind of animal we want to produce—if we are  
827 not sure, we just say, "OK, we want a pastor at the end of the day, fifth year, and these are  
828 the qualities we want the, we want to offer." Is there a link between the two? To what  
829 extent is what we're offering really going to produce that kind of animal we are talking  
830 about?
- 831 J: So, you showed some surprise when I shared with you...
- 832 S: Yes.
- 833 J: ...the 23 subjects. Does that then mean that the board doesn't really, in your experience,  
834 approve the courses and the syllabus?
- 835 S: No, unless maybe the implication is that these have been approved some years ago and so  
836 the struggle continues.
- 837 J: I see.
- 838 S: That could be, that could be the thing. Like I said, the closest we came to looking at the  
839 subjects is these course outlines. We don't, as far as I'm concerned, we don't even have  
840 the timetable. I mean, we could, but we don't, we could have seen that – so we don't.

- 841 J: And I, of course, will later on, when I do my reporting to the board and the executive  
842 committee, I'll share with you the entire list of each of these subjects.
- 843 S: Subjects, yes.
- 844 J: And, just so you know, as we look to the future, in my experience in the three years that  
845 I've taught at the seminary, what happens is, about one week before classes start, the  
846 faculty members gather and we're asked by the director, "What would you like to teach  
847 this year?"
- 848 S: Oh.
- 849 J: And everyone just says, "Oh, I would like to teach this, I would like to teach this." And  
850 then we fill it into the timetable.
- 851 S: What?!
- 852 J: That's the process that I have seen at work.
- 853 S: How do you prepare in one week, in one week to prepare for the thing of – I mean, I can't  
854 see, I'm teaching a course right now, I mean, I know I'm going to teach a course when we  
855 open in August, I'm already making preparations, I'm already trying to make sure that  
856 their books and that, I mean I can't see how I can do that in one week and decide...
- 857 J: Now, for myself, what I've always done is to ask the director, "What would you like me to  
858 teach?" And he generally has said, "Well, make proposals to me." And I've done that  
859 and then I've just gone ahead and made preparations knowing well that it may come to the  
860 faculty meeting and I may be refused or that there may not be time for what I would like to  
861 teach. So that's what I've done because, of course, like you, I'm working 365 days a year  
862 to develop and redevelop my courses...
- 863 S: Right.
- 864 J: ...as new research becomes available...
- 865 S: Mm, hm.
- 866 J: ...as new contextual information becomes available...
- 867 S: Mmmm.
- 868 J: ...so that my students can have the most up-to-date courses with the most relevant  
869 information.
- 870 S: Yes, yes.
- 871 J: So, anyway, I just thought I would share that that's, in my experience, been the process.
- 872 S: And how is that working for the institution?
- 873 J: Well, my personal opinion, of course, is that it is not working for the institution. But, you  
874 know, that remains to be seen, I guess, as the research continues.
- 875 S: Absolutely. *[laugh]* Suppose you say, "I want to teach this course," and then I say, "I  
876 want to teach the same course." What happens?
- 877 J: Well, in fact, that happened at the beginning of last year and has happened before. But last  
878 year, a new instructor came on board, a Mosotho from the L.E.C., and was going to teach  
879 church history, which I had formerly been teaching because we didn't have somebody.  
880 And I said then, "Well, then, of course, I won't be teaching my church history course  
881 because the students will already have it." At that point the director said, "Well, it will be  
882 wonderful for them to get two different perspectives on church history so why don't we do  
883 that?" And, at that point, I just said, "Well, I don't feel that that is helpful and that I have  
884 time so I would not like to teach that." But, in my research, several students have said to

- 885 me, “Well, you know, we’ve had the same course sometimes two or three times in the  
886 course of our seminary education...
- 887 S: [laughing]
- 888 J: ...often from different lecturers with different information.”
- 889 S: Ooooh! This is very, very interesting. And it goes back to what we were saying earlier  
890 on, that you don’t duplicate stuff. Remember when I was saying Grade 5, you know,  
891 make sure you don’t repeat the same kind of thing? What does he mean when he says two  
892 different perspectives? If you are teaching church history, you are teaching church history.  
893 Isn’t it?
- 894 J: Well...
- 895 S: What perspectives, you can bring different perspectives on yourself as a lecturer...
- 896 J: Yeah, it may be that there are many things for us to proceed to look at. And, as I say, this  
897 meeting was not to decide those things...
- 898 S: Of course.
- 899 J: ...but rather to get your opinions...
- 900 S: Right.
- 901 J: ...but I did want to share because I’m getting...
- 902 S: Yes.
- 903 J: ...the feeling as we talk that many of the things that I had been told the board takes care  
904 of...
- 905 S: Are not...
- 906 J: ...it seems the board is being told maybe the faculty is taking care of them.
- 907 S: Mmmm.
- 908 J: But it seems that somewhere those things are not happening but we didn’t know because  
909 we don’t communicate...
- 910 S: Right.
- 911 J: ...between the faculty and the board in an ongoing fashion.
- 912 S: Yes, yes, mm. That’s another, that’s an interesting – mm.
- 913 J: And one might ask, and I guess I am asking, if having the liaison between the faculty and  
914 the board be the position of the director provides for the clearest line of communication.
- 915 S: Mmmm.
- 916 J: Or whether or not we need a clear line of communication, I don’t know.
- 917 S: Yes, yes, you know, you are right. It’s – because he’s the secretary of the board, at the  
918 same time he is the link between the board and the --- hmm.

- 1 J: This is July 5<sup>th</sup>, 2006 and I'm here with the Rev. Dr. Abiel Matitsoane Moseme who is the  
2 director of Morija Theological Seminary. Good morning, Ntate.
- 3 M: Ntate Moruti.
- 4 J: As you know, Ntate, I have been working on this research for the seminary for theological  
5 education in the Lesotho Evangelical Church for over 18 months now and I would like to  
6 interview you, if possible, using this recording device. May I interview you?
- 7 M: Please do so.
- 8 J: Alright. I just want to remind you this is for PhD programme at the University of  
9 KwaZulu-Natal.
- 10 M: Mm, hm.
- 11 J: If, at any time, you want me to stop the interview or turn off the recorder, just let me know  
12 and I'll do so.
- 13 M: OK.
- 14 J: The things that we say together will be typed in a transcript. I will return the transcript to  
15 you so you can review it and then I'll ask you to sign if it looks like it's an accurate  
16 representation of what we've said together. Is that alright?
- 17 M: Mm, hm.
- 18 J: And then any of the things that we say together that are in the approved transcript I might  
19 use in my thesis and in presentations or other academic works. Is that OK?
- 20 M: Mm, hm.
- 21 J: And, as I've been saying to everyone, you understand I'm not offering you any money or  
22 gifts in exchange for this interview.
- 23 M: OK.
- 24 J: Alright. Thank you. I'd like to mention at the beginning that you just shared with me  
25 before the interview that even though when I called the school and talked to the secretary I  
26 shared with her that this would be about my research and an interview, you didn't get that  
27 information, and so...
- 28 M: Correct.
- 29 J: ...if there are some things that you feel you can't share because you really haven't had  
30 enough time to reflect adequately, let me know and we can either arrange another time or  
31 maybe you can even write down the things that you've had time to think. Will that work  
32 OK?
- 33 M: OK.
- 34 J: Alright. Thank you.
- 35 M: Mm, hm.
- 36 J: Ntate Moseme, how long have you been the director of the seminary?
- 37 M: Well, I've been the director of the seminary since March 1986.
- 38 J: March 1986.
- 39 M: But I joined the seminary as a teaching staff in June 1983.
- 40 J: June 1983.
- 41 M: Mm, hm.
- 42 J: OK. So this year has been your twentieth anniversary as the director.

- 43 M: Correct, correct.
- 44 J: Alright. And during that time, have there been times when there's been an assistant director  
45 or somebody else also in the administration position?
- 46 M: Yeah, when I took over the directorship of the seminary, there was an expatriate colleague  
47 in the name of Rev. Bernard, his first name is actually Michel, Michel Bernard. Michel  
48 Bernard came to serve with the Lesotho Evangelical Church through the so-called Paris  
49 Evangelical Missionary Society which was replaced by – um, what is it now? – Apostolic  
50 Community, oh, what is it in full? – ECAA, it is actually Evangelical Community for  
51 Apostolic Action. It is an organization which replaced the former PEMS and Michel came  
52 to serve with us here through that organization and he was appointed an acting director in  
53 the absence of somebody who was the director of the seminary and when I took over the  
54 directorship, Michel assisted me for about five years and then he left, not only the position,  
55 but he left Lesotho for France where he came from and ever since that time, there was  
56 nobody who was directly the assistant director. All the instructors I worked with are my  
57 assistants. They do help me but they are not official assistants as Michel was.
- 58 J: OK, thank you, Ntate. So, can you describe for me what are your responsibilities as the  
59 director of the seminary?
- 60 M: Mmm, [*laugh*] well, my main responsibility really is to run the seminary, to see that  
61 everything concerning the seminary goes well and the major responsibility really is to see  
62 to the recruitment of students. Like now, as you know, you are a member of our faculty  
63 here, we do have what we call orientation courses which we have twice a year and it is  
64 during those times when we expect people who are searching for a seminary career to  
65 come and be with us so we could explain more about the seminary to them. Our seminary,  
66 since it's so small, my other responsibility would be to go out and visit with parishes and  
67 presbyteries and explain more about the seminary but we don't do that because of our  
68 financial constraints. And so this is really the main thing, to recruit students and to see to  
69 everyday running of the seminary.
- 70 J: OK. And are there written terms of reference for your position?
- 71 M: Not really. In most cases in the Lesotho Evangelical Church, you don't find anything  
72 written down really. You have to think yourself as how to do, to fulfil your responsibility.
- 73 J: I see.
- 74 M: Yes.
- 75 J: OK. I was wondering if that were the case because I've been looking around for terms of  
76 reference for many different positions and I really can't, it's hard to find.
- 77 M: No, you can't, you can't.
- 78 J: I see. So does that mean that over the years that you've been working at this position,  
79 you've had to kind of work to decide what were the most important things?
- 80 M: Exactly, exactly. That is the way it's done.
- 81 J: Now, you've shared that that's how it is,...
- 82 M: Mm, hm.
- 83 J: ...I'd like to ask your opinion. Does that seem well enough to you or would...
- 84 M: No.
- 85 J: ...you like to have...
- 86 M: No.
- 87 J: ...terms of reference?

- 88 M: No, terms of reference would be very much appreciated because you know what you're  
89 expected to do, you know, by the authorities of the church and I know on many occasions  
90 what I do have put me in trouble because I might have done what I was not expected to do,  
91 you see. So if I had a terms of reference, then I would work within the limits of the terms  
92 of reference.
- 93 J: So, does that mean there may have been times when you found out after the fact that  
94 somebody else didn't expect you to do something...
- 95 M: Exactly. Exactly.
- 96 J: I see.
- 97 M: Exactly.
- 98 J: So as you relate to the hierarchy of the church as director,...
- 99 M: Mm, hm.
- 100 J: ...how do you connect with the rest of the L.E.C. officially, with regard to the structure of  
101 the L.E.C.?
- 102 M: I really don't know what you mean because, for me, it doesn't seem like, as a seminary  
103 director, I really hold a special position. Being a director of the seminary in the Lesotho  
104 Evangelical Church it is like, um, just being like an ordinary pastor in a parish setting. I  
105 really don't feature there, I don't feature as one of the officials of the church so to speak.
- 106 J: I see. So if it's similar to being a pastor, could we compare the board of directors of the  
107 seminary to a consistory of a parish in some ways, that this is – how do you work with the  
108 board and with the executive committee?
- 109 M: Mm, hm. Well, it is said that the board of the seminary represents the executive committee  
110 which represents the general synod of the church but in a true sense, they really work like a  
111 consistory because, even though the seminary is directly responsible to the general synod,  
112 which is represented by the executive committee of the church, but in real life, in real  
113 practice, I think they are like a consistory because they cannot even decide on who should  
114 come and teach. It is only the executive committee of the church who selects instructors  
115 for the seminary. The seminary board can only inform the executive committee about the  
116 available positions in the seminary but they cannot appoint somebody to come and teach.
- 117 J: I was thinking about that the other day...
- 118 M: Mm, hm.
- 119 J: ...and I was thinking that, when I came to teach here,...
- 120 M: Mm, hm.
- 121 J: ...I was never interviewed...
- 122 M: Mm, hm.
- 123 J: ...by you.
- 124 M: Exactly.
- 125 J: Or by the board.
- 126 M: Exactly.
- 127 J: Or even really by the executive committee. Some Americans interviewed me and put me  
128 on an airplane and I showed up.
- 129 M: Yeah.

- 130 J: And I thought, “What if the director or the board had heard something in an interview and  
131 they thought, ‘Well, this isn’t exactly the person we would like to have for this position.’”
- 132 M: Mm. Mm.
- 133 J: Does that make it difficult for you?
- 134 M: Yes, it does. It does because we always have no choice. We are only told that we have so-  
135 and-so; he is coming to teach. And we have no say. We have no say which is really,  
136 according to me, very, very strange because I thought the seminary board would have the  
137 responsibility to recruit instructors and to interview them and to see to it that they are the  
138 right people to come and teach at the seminary. But this is not the case at all. This is not  
139 the way it works here.
- 140 J: I see. And as far as you know, has it always been that way?
- 141 M: Oh, yes, oh, yes. It has been this way. It has been like this.
- 142 J: So, do you think that’s because of the way the L.E.C. is designed that everything really  
143 flows just through that executive committee?
- 144 M: I think so. I think so because I remember one time, just to give a small example, at one  
145 time, the seminary board recruited temporarily somebody for the seminary who was a  
146 Roman Catholic by denomination and they did not inform the then executive committee of  
147 the church. And when they discovered that this professor from the university, from the  
148 National University of Lesotho, was teaching Sesotho, not theology, they were so furious,  
149 so upset, because the instructor was a Roman Catholic and they said the seminary had  
150 nothing to do with the Roman Catholics. And this is the man who teaches at the National  
151 University of Lesotho, teaches the future leaders of the nation and we thought it was right  
152 that he could be recruited to come and teach on part-time basis students who are going to  
153 be church leaders but that was not approved by the church. In fact, he had to leave  
154 immediately after they discovered that he was here. So I think the executive committee  
155 always wants to have absolute power as far as the seminary’s concerned and they don’t  
156 want anybody to stand in their way. In fact, they even say this is their only school while  
157 other schools for the church they share with the government but they say this is our one  
158 and only school and we are responsible. No one else should stand in our way. So I think it  
159 is just because they want to do things like this because I don’t see why they cannot  
160 delegate and give power to the seminary board to do the work even if they don’t approve,  
161 if they think the approval, the final decision, should still be theirs. But the seminary board  
162 should really recruit and identify people because they are the people who are very close to  
163 the seminary and in collaboration with the seminary staff I’m sure that could be done in a  
164 better way. But they are out there. They’re standing – it’s like when they want to take  
165 pastors, recent graduates of the seminary for further theological training, one would expect  
166 that the first thing they would come to the seminary, come to the director, come to the  
167 board, and ask about the academic record for that particular person they want to take for  
168 further theological training but they don’t do that. They just identify the person because  
169 this person is in their good books and they take the person for further theological training  
170 without any consultation at all. So this is somehow strange, really, the way we operate and  
171 I personally don’t approve this kind of a thing because I think the seminary, even in this  
172 case, is the one who knows who should be considered for further theological training and  
173 who should be considered for what course in particular on the basis of their performance  
174 when they were students at the seminary.
- 175 J: When students complete their work at the seminary, does the seminary then send their  
176 academic records to the executive committee?
- 177 M: Of course, of course. We don’t send grades as such but we do say, because we always write  
178 a brief description concerning each student, to say this somebody has passed, has done

- 179 well, and we always, we always, and I think it begins with the teaching staff, and the  
180 seminary board will do the same, we say, "According to our records here, this man or this  
181 woman we recommend for further theological training," at least after one year because  
182 when they finish the seminary, they have to spend at least one year, we call it a  
183 probationary year, in the field and if they do well after that one year, they get ordained.  
184 And so after that time then we always recommend that the person could be considered for  
185 further theological training. So that would be the time if they take the recommendation,  
186 that would be the time for them to really say, "We want to see now the grades, the real  
187 grades, if they don't believe what we have said on the paper.
- 188 J: I see. Alright. I'd like to move on and ask a little bit about life here on campus and the  
189 curriculum.
- 190 M: Mm, hm.
- 191 J: On campus we have, students are resident here...
- 192 M: That's right.
- 193 J: ...and there's a system of prefects, I think, that's part of the campus government.
- 194 M: That's right.
- 195 J: Can you tell me what's the purpose of the prefects and how do they work?
- 196 M: Mm, hm. Well, this is a long-time system which we have been using and we are still using.  
197 The prefect system really helps a lot as far as everyday life of the seminary is concerned.  
198 They are – we are here actually training people to be future leaders of the church. One  
199 would say if a person has done high school, a seminary should be a place where everybody  
200 should do everything at anytime they want. But I have come to realize myself that, since  
201 we are training future pastors, our students are high school graduates, they are not even  
202 college graduates, they are high school graduates, and when they get here, sometime they  
203 do things which really cannot be approved for somebody who is going to be a future  
204 church leader. So they still need guidance of some kind. And we thought it would work  
205 better if other students would take responsibility and work together with the student body  
206 to see that some of the things which really students do which we don't really approve, they  
207 get to talk to them as students. These prefects do a lot of things which sometimes I don't  
208 even know, I will only know if they can tell me that 'something like this had happened and  
209 we took an action and we talked with the person concerned and now things are normal.'  
210 So it is in cases like that. Long before I arrived here, the prefect system was already in  
211 operation but a lot of terrible things had happened. Our students would leave the campus  
212 here, sometime at night, to go to the neighbouring villages to have beer. And for the male  
213 students, even to have women so to speak. And a very bad name for the seminary came  
214 from the village. And even after my arrival, I think during the first two-three years, that  
215 was still the case. We worked very hard to try and bring things under control. Fortunately  
216 I would speak now boldly that I think we have overcome that stage. Our problems now  
217 which we have are very, very minor and we don't have big problems like the ones which  
218 used to be in the past. So most of the things really are taken care of by the prefects in the  
219 absence of the director, in the absence of teaching staff, in the absence of the board. They  
220 see to it that things go well and a good name of the seminary is preserved.
- 221 J: I see. Do the prefects have written guidelines that guide them in their work?
- 222 M: Uuuuh, I don't know – have you not seen our student handbook?
- 223 J: I have.
- 224 M: OK, and you don't read anything in that?
- 225 J: Yeah, there are a few things. Are there other guidelines as --

- 226 M: No, no.
- 227 J: --because I've noticed, for instance, that in the TS5 classroom, last year, there were some  
228 hand-written rules on the wall...
- 229 M: Oh.
- 230 J: ...from the prefects. They were in Sesotho and they said things like 'if you aren't going to  
231 be in class, you must inform the class prefect,' 'if you want to go shopping, you must write  
232 a letter and you must request...
- 233 M: Mm, hm. Mm, hm.
- 234 J: ... 'if you want to go to a funeral of a relative, somebody must call and ...
- 235 M: Or write a letter.
- 236 J: Yeah.
- 237 M: Oh, I see.
- 238 J: So I'm wondering where did the prefects find those rules and ideas?
- 239 M: Well, I think those are just their ideas like I also have already said there are no guidelines  
240 for me as the director and I think maybe they learned with experience that there should be  
241 things like that because, if they don't have anything written down, anything that they can  
242 follow, they can also have a difficult time to deal with students, I think.
- 243 J: OK. How do the prefects relate to the wider, I mean, do they report to the director or the  
244 board or who do they report to?
- 245 M: To the director.
- 246 J: OK.
- 247 M: And the director reports to the board.
- 248 J: Do you meet regularly with the prefects?
- 249 M: Uh, not quite regularly really, maybe once a quarter. And we only meet when there are  
250 major things that we really want to talk about but the prefects write their reports at the end  
251 of every semester to say 'this is how things went during this semester,' and we always  
252 keep those in files and we select the things that could be passed on to the seminary board if  
253 there are any major things that the board should know.
- 254 J: I see, so the full report is not given to the board.
- 255 M: Not really, unh-uh [*negative*].
- 256 J: Are faculty members included in – do faculty members receive that information from the  
257 prefects as well?
- 258 M: Not really. Up till now they don't. They don't.
- 259 J: I'd like to ask about just the general curriculum, the syllabus of the seminary.
- 260 M: Mm, hm.
- 261 J: How has it been developed over the years and what are the guiding principles for the  
262 development of the curriculum?
- 263 M: Mmmmm. Well, I don't know if I will be able to answer this one because, like I said,  
264 [*pause*] the executive committee of the church, not even the board [*laugh*], is really  
265 responsible as far as the curriculum is concerned. They are the ones really who dictate  
266 what should be taught and what should not be taught. In fact, when I got here, there wasn't  
267 anything that was put together in a booklet form to say, 'these are the courses that we  
268 expect the students to be taught on before they leave the seminary.' So I tried to put

- 269 together, in a booklet form, such courses which I found already being taught here at the  
270 seminary. In fact, that is only the basic courses really because we are always open, as you  
271 may know by now, for any instructor who comes with new ideas for new courses that  
272 could be introduced, we are always flexible and open for such ideas and for such courses  
273 to be introduced. Always we really don't say to the seminary board or even to the  
274 executive committee that we have introduced such and such courses. But if we find that  
275 such courses would be valuable to the students, we always teach them. So, as far as the  
276 general reviewing of what the syllabus is concerned, we haven't really done and, like I am  
277 saying, the executive committee is always very careful as to what is being taught and who  
278 is teaching what and they are actually the ones really who dictates.
- 279 J: I'm thinking of a couple of things...
- 280 M: Yes.
- 281 J: One is you mentioned the openness to new courses.
- 282 M: Yeah.
- 283 J: Some of my early research showed me that when students arrived here they really were  
284 surprised at what they found the life and the curriculum...
- 285 M: Mm, hm.
- 286 J: ...so asked you last year if I could teach an introduction to seminary life course...
- 287 M: Mm, hm.
- 288 J: ...where we looked at bibliographical skills, study skills, campus life...
- 289 M: Right.
- 290 J: ...and I want to say that I appreciated that you considered that and that you were able to  
291 allow me to teach that course.
- 292 M: Mm, hm.
- 293 J: But at the same time,...
- 294 M: Mm, hm.
- 295 J: ...it sounds like you're saying that two things are happening at once. One is that you try to  
296 maintain an openness and a discernment...
- 297 M: That's right.
- 298 J: ...but on the other end, at any moment really, the executive committee could say 'this can't  
299 happen' or 'this can't happen.'
- 300 M: Mm.
- 301 J: So that there's some freedom at this campus level...
- 302 M: That's right.
- 303 J: ...through the director's office...
- 304 M: Mm.
- 305 J: ...but that, ultimately, the executive committee makes the real decisions about the  
306 curriculum.
- 307 M: Right. Right. That is very correct.
- 308 J: As I'm saying it, it sounds like it might be an uncomfortable way to design a curriculum.  
309 How do you--
- 310 M: It is. It is. It is, Ntate. It is.

- 311 J: The second thing that I was thinking about is that I read in the minutes of the faculty, about  
312 maybe 1990 or 2000,...
- 313 M: Mm, hm.
- 314 J: ...and maybe you can correct me, but I remember some names present were Ntate Moseme,  
315 Ntate and 'M'e Frelick, LeGrande, Zwilling,...
- 316 M: OK, OK, LeGrande and Zwilling, yes.
- 317 J: And maybe Fischer, and that some curricular revision was attempted...
- 318 M: Mm, hm.
- 319 J: ...but as I look at that curriculum revision in the minutes, I see that it really doesn't reflect  
320 how we're doing things today.
- 321 M: Mm.
- 322 J: What became of that? Did it never make it to the official level?
- 323 M: Yes, it did not really make up to the official level and the reason was still the same, because  
324 it would be 'who, who are they, who are they?' It only helped us to teach here but we  
325 could not take it any further.
- 326 J: I'm going to ask a cultural question.
- 327 M: Yes.
- 328 J: When you say 'who are they?', in English,...
- 329 M: [laugh]
- 330 J: ...do you mean, because sometimes I hear the...
- 331 M: Mm, hm.
- 332 J: ...invective in Sesotho 'U mang?'...
- 333 M: Mm.
- 334 J: ...which doesn't ask who you are or where you come from, it asks 'what authority do you  
335 have...
- 336 M: Exactly.
- 337 J: ...to tell me...
- 338 M: This is what I mean.
- 339 J: That's what you mean.
- 340 M: That is exactly what I mean, authority.
- 341 J: Mang?
- 342 M: Exactly.
- 343 J: OK.
- 344 M: Exactly.
- 345 J: Alright.
- 346 M: Exactly.
- 347 J: Do you see a possibility for that to work in a new way in the future?
- 348 M: Yeah, I should think so. Maybe with the incoming of new people in the executive  
349 committee, things may really change, I think. It may take time because it has been like this

- 350 for a long, long time but I think with new blood coming in, things may work in a different  
351 way, I think. And I still have that feeling.
- 352 J: Of course we're recording this and we need to be mindful of who we are, so I'm not asking  
353 you to tell...
- 354 M: Exactly.
- 355 J: ...me this or that about...
- 356 M: No.
- 357 J: ...people. But I'm going to ask you when you talk about new blood coming in, does that  
358 mean that you think it's both about the way the structure's designed...
- 359 M: Mm, hm.
- 360 J: ...and also about the personalities of the people who are in the different places in the  
361 structure?
- 362 M: Exactly, the personalities also have a lot of influence on this.
- 363 J: OK.
- 364 M: Yeah.
- 365 J: Alright. I know, as an instructor here, that we have worship twice a day during the  
366 weekdays...
- 367 M: That's right.
- 368 J: ...and then on Saturday is there worship also?
- 369 M: Yeah, it's only on Sundays that we don't have worship.
- 370 J: OK. And, because I commute from Maseru, you know, I only make it to worship maybe  
371 six times in a year,...
- 372 M: Exactly.
- 373 J: ...so I would like to ask you...
- 374 M: Mm, hm.
- 375 J: ...in your opinion, what's the function and focus of worship on campus? What do you hope  
376 will come from the students worshipping together so often and when they gather to  
377 worship?
- 378 M: Mm, hm. Well, uh, the first thing is that if we are a community, a community which is like  
379 a family, we need to stay together, pray together, do things together and that really will  
380 bring some unity amongst us. Because if we are a community of this kind, especially  
381 trying to focus on the future leadership of the church, I think prayer is really something  
382 which we put high in our lives. And the other main things that we feel like, if we are  
383 training future leaders of the church, they should really be praying people. And when they  
384 go out of the seminary, they are supposed to lead the worship and if they have not gotten  
385 enough practice and enough understanding and knowledge of what worship is all about,  
386 they will surely be unable to put that into practice when they get out there. And it will be  
387 very sad because parishioners always look up to their pastors when it comes to worship.  
388 They think they have spent years at the seminary practicing worship and they are the ones  
389 who can even guide them as far as worship is concerned. So the main thing is that really  
390 worship should be part of their lives when they are here at the seminary and that worship  
391 also should help them since they pray together, they live together here on campus, that  
392 worship should really bring some harmony and some unity amongst them as this  
393 community here.

- 394 J: OK. A couple of times when I've been in worship, I noticed something that didn't feel  
395 harmonious to me...
- 396 M: Mm.
- 397 J: ...as an American, I think.
- 398 M: Yes.
- 399 J: And that is a couple of times when the worship leader has announced hymns or when  
400 someone's been reading...
- 401 M: Mm, hm.
- 402 J: ...if they make an error,...
- 403 M: Mm, hm.
- 404 J: ...the members of the congregation actually speak...
- 405 M: I see.
- 406 J: ...they say AAAA...
- 407 M: I see.
- 408 J: ...or refuse to do what the leader has asked them to do.
- 409 M: I see. Well, it's good that you are talking about it because this is something which came  
410 from students themselves. They said we actually take advantage of practice when we lead  
411 worship and we want to minimize mistakes as much as we can and we want somebody  
412 who stands in front of us to lead us in worship, to really try to make as fewer mistakes as  
413 possible. And they said, "Since we are practicing, if somebody makes a mistake, from  
414 amongst us, of course, amongst the students themselves, we should really show our  
415 dissatisfaction because this person did not take time to really prepare himself or herself for  
416 the work that he is going to do. And by making that kind of noise or something, we are  
417 saying to the person, 'Before you come in front of us, please take time to prepare yourself  
418 so that you make fewer mistakes than you would if you have not prepared yourself for the  
419 leadership of the worship.'"
- 420 J: I see. When it's happened when I've been in chapel, it's tended to take my mind off of  
421 God...
- 422 M: Mm.
- 423 J: ...and put my mind on the interpersonal things that were going on.
- 424 M: Mm, hm.
- 425 J: How do you feel about this? Do you think it's an important part of the worship?
- 426 M: Well, personally I have no feeling about it because it's students themselves who say, "We  
427 want somebody to stand in front of us being prepared for the thing so that they don't make  
428 too many mistakes. If they make too many mistakes, it seems like they have taken what  
429 they are going to do for granted. And we want them to take what they're going to do very  
430 seriously." So I personally don't think I have a feeling really as far as that reaction is  
431 concerned.
- 432 J: If students make mistakes in chapel, do you ever talk to them about it?
- 433 M: Yes, yes, after chapel. Yes, after chapel. But always I say, "Yes, you have really tried  
434 well." I still use the same words that I used to you...
- 435 J: Boiteko bo botle.
- 436 M: Yes.

- 437 J: OK.
- 438 M: Yes, I say, “Yes, you have really tried well, but...” So I tell the person what they have do.  
439 And I don’t do that in my capacity as the director. I do that in my capacity as an instructor  
440 for worship.
- 441 J: So is – I mean, there is a worship class...
- 442 M: Yeah, right.
- 443 J: ...a liturgy class.
- 444 M: Right.
- 445 J: Is our on-campus worship a part of that class also?
- 446 M: No, no, not at all, not at all.
- 447 J: OK.
- 448 M: Not at all.
- 449 J: But still in your capacity as the instructor of the liturgy class, you will talk to them about  
450 errors that they make in our campus worship.
- 451 M: Yes, exactly, exactly.
- 452 J: I see. So, in a way to say, “Since I’m the one who’s teaching you how we conduct  
453 worship,...
- 454 M: Exactly.
- 455 J: I want you to know that I noticed this...
- 456 M: Uh, huh, exactly.
- 457 J: ...when we were worshipping together.
- 458 M: Exactly.
- 459 J: I see.
- 460 M: Exactly.
- 461 J: Are there other elements of campus life that you think are really important or that are really  
462 challenging for you as a director as you look at our campus life together?
- 463 M: Hm. [pause] Well, I really don’t know here what you are looking at really.
- 464 J: Well, I’m really just thinking as you reflect on the campus...
- 465 M: Uh, huh.
- 466 J: ...life, yeah, are there things that you’re really happy that we’re able to do by living on  
467 campus together or are there things that you find to be a challenge. And I really don’t have  
468 anything in mind, I was just thinking of you as the director if you’ve noticed things.
- 469 M: Well, what I really do appreciate is that the two schools have been brought together. I mean  
470 the Bible school and the seminary. For me, this is quite important because our Bible  
471 school, who are trained to be future evangelists of the church, are going to work together  
472 with the pastors out there. And oftentimes they work together in the same parish. For me,  
473 this is quite good because they leave the seminary knowing each other quite well, knowing  
474 their weaknesses and their strengths and I think that when they are out there in the field,  
475 they can really work together quite well because they have known each other from the  
476 seminary here. In the past there used to be a lot of misunderstandings and fights between  
477 pastors and evangelists because they met for the first time in the field and they did not  
478 really know each other from the seminary. There is also a disadvantage which is also a

479 challenge which we have to deal with. The very fact that they know each other from the  
480 seminary oftentimes it has made them not to work together harmoniously out there.  
481 Because, let's say for instance, we do combine them, I do combine them for the Homiletics  
482 class and also for the Liturgy class – BS3s with TS3s and TS5s – and they work together  
483 and this oftentimes would expose somebody, whether it's an evangelist or a future pastor,  
484 their weaknesses will be known and that very same knowledge will be used against  
485 somebody out there. And this has come back to me and I was very sad and disappointed  
486 because I thought the fact that they know each other's weaknesses and strengths, that  
487 would help them, you know, to complement each other but that is not the case. So one  
488 would go about in the congregation saying, "Well, I know this pastor of yours there at the  
489 seminary at Morija, he used to do things like this. He used to do this and that." And the  
490 pastor will also speak ill of the evangelist and this is really sad when it happens. We have  
491 been talking about it here at the seminary to the senior classes who will graduate but there  
492 will still be something of that kind when they get out in the field which is really bad. But I  
493 think what the church has done is really good – that they are trained together here and they  
494 should become colleagues when they are still at the seminary and they should really  
495 continue out there in the field. So this I appreciate very much, indeed. One other thing  
496 which really bothers me very much is the fact that because of our limitations when it  
497 comes to finances, our Bible school students, even if they are married, they are unable to  
498 come with their spouses. They spend these three years here at the seminary visiting their  
499 homes only during school holidays. And it does not only end there with the personal  
500 relationships with their spouses but it also affects their work as future evangelists because  
501 if the spouses did not have a chance to be trained, they really don't feel like ministry is  
502 their work. They only think it is his thing, it is her thing, because the spouse never came  
503 here to be trained unlike those who are trained for, to be pastors, the seminarians. With  
504 them, they are expected to bring their spouses and to bring their children on campus once  
505 they are admitted so that the spouses should also have their courses during those five years.  
506 They are really being trained and being prepared for the work out there. So this is another  
507 weakness which I think really we have as a church – that we don't train spouses for the  
508 Bible school students in the way we would like. That's why sometimes at the end of three  
509 years, we call them to be with us here for only one week and what can that be, one week is  
510 not enough really to give them information related to their future work and responsibility  
511 as evangelists, as spouses.

512 J: You mentioned that you think that has to do with financial constraints.

513 M: Yeah, exactly.

514 J: How are the finances of the seminary arranged? Is there a budget and how are the funds  
515 procured?

516 M: Our budget as the seminary here comes 100% from the central fund. We prepare a budget  
517 but of late the so-called finance committee does not even bother to consider our budget.  
518 They just allocate funds to the seminary even before they could see what we would want to  
519 do and that makes things very, very difficult for us. In fact, we cannot even have funds to  
520 maintain the building which are already there. Not mentioning new projects which we  
521 would like for the seminary. Our budget now is really aimed at giving stipends, monthly  
522 stipends, to the seminarians and the Bible school students only. And they say it's because  
523 congregations out there they don't give enough. And the church itself has no money. And  
524 that's why they don't even wait to see what we are asking for, for that particular year.  
525 They just say, "This is what we can give you and you are going to see how you use it."

526 J: So even though it's been that way, has the board of directors submitted a budget each year?

527 M: Yeah, each year. Each year they do.

528 J: And then it seems, as you say, that they find out that there's just an allocation...

- 529 M: Exactly, exactly.
- 530 J: ...of some sort.
- 531 M: Exactly.
- 532 J: I see. And I can hear in your voice that that's difficult.
- 533 M: Very, very difficult. Very, very difficult.
- 534 J: I can imagine it would be very difficult. Well, I'd like to ask about the field education  
535 programme.
- 536 M: Uh, huh.
- 537 J: We have it in the fourth year for the theological students and how are the field education  
538 parishes selected for the students?
- 539 M: Uh, huh. Well, normally the seminary board, who is the one who does the work, they first  
540 look at the pastor because we don't just send a student to a parish but we send them to  
541 parishes with pastors. They just say, "Yes, it's pastor so-and-so, can we really trust him  
542 well enough to place a student in his parish or in her parish?" And they debate and finally  
543 they would agree or do not agree and they say, "No, not this one but let's try pastor so-and-  
544 so." Sometimes they would be happy with the pastor and not happy with the consistory  
545 because they say, "Within this year that we plan to send a student, a pastor may get a  
546 transfer to go somewhere else. Do we have a strong enough consistory to work with a  
547 student, to really give him enough and proper training as a future pastor of the church?"  
548 So these are the two things which they always look at when they place a student. There's a  
549 pastor and also a consistory.
- 550 J: I see. Do you ever make suggestions of pastors and consistories that the board might use?
- 551 M: Yes, yes, yes, I always do that. I always do that but they always don't agree with me. They  
552 can say, "Yes, we see your suggestion but because of ABC we don't really have a  
553 recommend."
- 554 J: I see. Now when the pastors and consistories have been selected...
- 555 M: Mm, hm.
- 556 J: ...and contacted, and they have agreed that they will accept the student...
- 557 M: Exactly.
- 558 J: ...do you give them guidelines of what the students are to learn while they're in the  
559 parish...
- 560 M: Exactly, like now, tomorrow I'm going to Sefikeng - Sefikeng, it's a parish where we will  
561 be placing Thabonyane. I am already from Masitise to speak with the pastor and the  
562 consistory there and tomorrow I'm going to speak with the pastor and the consistory at  
563 Sefikeng. Because these two students will be leaving at the end of the month. One is  
564 leaving on the 30<sup>th</sup> and one on the 31<sup>st</sup>. So I always visit them to let them know our  
565 expectations as the seminary as far as working with the students is concerned.
- 566 J: And do we have those in writing? Is that something that I could get a copy of?
- 567 M: Ummmmm...
- 568 J: Or do you do it verbally?
- 569 M: I really most of the time do it verbally. If I had written, it would just be a scratch paper  
570 which is not really valid.
- 571 J: So what kinds of things do you tell them. What are the important things that you want the  
572 students to get out of a year of field education?

- 573 M: Uh, huh. Uh, huh. Um, we, I think for that I do have a paper here what we would expect  
574 them to... yes I think I do have a paper here in reach outlines some of the, some of the  
575 things which I think... I don't know where I put this. Because there for it I had written  
576 down everything which I think...
- 577 J: Well, can I ask, Ntate, that sometime in the future, if you can find the copy of that I would  
578 love to...
- 579 M: Yes.
- 580 J: ...have a photocopy.
- 581 M: Yes, of course, of course. I do have it, it's only that I have forgotten where I have put it.  
582 OK, it's OK, we can continue. Well, I can even find it before you go.
- 583 J: OK. Thank you very much, Ntate.
- 584 M: Mm, hm. Mm, hm.
- 585 J: Now during the course of their field education,...
- 586 M: Mm, hm.
- 587 J: ...here, do they connect back to the campus in any way, the students?
- 588 M: Not really. Not really because we believe that during the internship year, they are fully  
589 responsible to the pastors and consistories where they are and they can only come back to  
590 the seminary if things do not really go well. That they should let the seminary know how  
591 they are fairing and how things are as far as the pastors and the consistories are concerned.  
592 But we always encourage that during that particular year, their attention should be at the  
593 parishes where they are and they should really work with the pastors as their instructors  
594 and work with the consistories as people who are responsible over them. And we always,  
595 we always, we don't even visit because we don't want them to think like 'yes, we are here  
596 but at the same time, our responsibility is still there – we are still responsible to the  
597 seminary more than we are responsible to you at the parish.'
- 598 J: I see, so there's – they don't have this two-way...
- 599 M: No, no, exactly, exactly.
- 600 J: During my first year of teaching here, I remember asking you about reports when the  
601 students come back and you shared yes, the board receives reports.
- 602 M: Yeah, exactly.
- 603 J: What kind of reports does the board receive about these students?
- 604 M: The students – the consistories themselves, though of late most of them I don't know,  
605 maybe they don't have time to do so, the write reports concerning the students to say 'we  
606 have had student so-and-so with us for this one academic year.' And they always would  
607 mention how they lived together with the students. And they have observed the strengths  
608 of the students as far as the ministry's concerned. They have also observed the weaknesses  
609 of the students and the whole intention is for the seminary to try, especially when it comes  
610 to weaknesses, to try and help the students with the weaknesses that got exposed during the  
611 internship year. So that is the kind of a report which we always get.
- 612 J: And is there a student report and a pastor report as well, or just the consistory's?
- 613 M: Um, there are supposed to be two. There are supposed to be two – the consistory report and  
614 the pastor's report. The consistory report would always be a general report which doesn't  
615 really even go into the weaknesses of the students, not unless they were so obvious that the  
616 consistory would not want to skip them. But the pastor's report, since it is a private report,  
617 which is written by one person, they will always say exactly what they think of the student

- 618 and that report the consistory always doesn't know, it's only written by the pastor himself  
619 or herself straight to the seminary.
- 620 J: OK. And does that go to the seminary board or to whom does that report go?
- 621 M: To the seminary board.
- 622 J: I see.
- 623 M: Yes, to the seminary board but, like I say, I think we are not strict enough because I think  
624 during the last two-three years, people don't seem to really write these reports.
- 625 J: Mm.
- 626 M: Yes, because I remember we still don't have reports for students who have even graduated  
627 from the seminary about two years ago.
- 628 J: Really? So some you receive reports, others you still haven't ...
- 629 M: Others don't, yes, others don't, yeah.
- 630 J: You mentioned that if the weaknesses and strengths can help the seminary to know how to  
631 help the students...
- 632 M: Exactly.
- 633 J: It sounds like a wonderful idea but I've never seen those reports so in my courses I haven't  
634 been able to address those strengths and weaknesses.
- 635 M: Mm, hm.
- 636 J: Does the faculty ever receive the reports so that we can work together on the strengths and  
637 weaknesses?
- 638 M: No, I think the only thing is that we really don't get them all, these reports, for a group of  
639 six we may get one or two. So it doesn't really help much but if you would like to see  
640 them I think you are really free to do so.
- 641 J: OK.
- 642 M: Yeah, it's only that consistories and pastors don't seem to be interested in the writing of  
643 these reports.
- 644 J: Do you think could there be in the future maybe a form...
- 645 M: Mm, hm.
- 646 J: ...that they're required to fill and even the students...
- 647 M: Mm, hm.
- 648 J: ...and, because we have several expatriate lecturers, could we ask the students and the  
649 pastors, who both know English well,...
- 650 M: Mm.
- 651 J: ...could write the reports in English so that we could sit together as a faculty...
- 652 M: Mm, mm.
- 653 J: ...and say, for instance, "Ah, we see this young pastor in training really had a hard time  
654 speaking in public..."
- 655 M: Exactly.
- 656 J: ...so let's all in our different classes think about giving him good opportunities...
- 657 M: Mm, mm.
- 658 J: ...and good instruction."

- 659 M: Mm, and still it would also want a proper way for handling it because one other thing which  
660 we are very sensitive of is that, especially when it comes to weaknesses, we don't want the  
661 students to know what the consistories or even the pastors have said about them because  
662 the always don't take them as, you know, advices they are, they will always think 'our  
663 pastors are speaking ill of us, consistories are speaking ill of us' so if we do that, you see,  
664 that confidentiality will be somehow violated because if it's discussed in classrooms, it  
665 may end up reaching the students themselves which may not please them.
- 666 J: Well, yeah, I was suggesting the faculty discussing it but you're saying the students aren't  
667 told what the pastors and consistories have said about them.
- 668 M: Oh, no, oh, no, we only tell them about positive things but if they said that 'this student did  
669 not sleep in the house we have allocated to him, he slept in the village' no we cannot say  
670 that because we know that we are going to make the student unhappy and, at the end of the  
671 day, there will be that bad feeling between the pastor and the student themselves. Ours  
672 will always be 'how can we go about this so that we can help this student' but not  
673 revealing that the information we have is from the parish where the student was.
- 674 J: I see. And so far, as I say, I've never seen any of these reports...
- 675 M: Mm.
- 676 J: ...do my Basotho colleagues see these reports or are you as the director the one who has  
677 seen them only?
- 678 M: No, not the teaching staff, the teaching staff have not seen them at all.
- 679 J: OK.
- 680 M: Yes, and I think really the fear was still this that it may leak and, at the end of the day, the  
681 students may know that people have reported, you know, negatively on them when they  
682 were at the parish.
- 683 J: So how are the reports useful for the future of the students?
- 684 M: They are useful in the sense that at the end, the seminary board who gives the names of the  
685 students for allocation for parishes to the executive committee would mention that during  
686 the student internship year this kind of thing was observed and we do recommend that the  
687 students be dealt with in this way so that we do help them as far as their future ministry is  
688 concerned. So the whole intention really is to try and help the student.
- 689 J: OK. I see. And do the students also write reports reflecting on...
- 690 M: Yes, yes, the students also write reports concerning their experience for this one academic  
691 year at this particular parish and they also write about positive things and also about  
692 negative things concerning the pastors also and there's no way we can share that  
693 information with pastors and consistories because the report is also regarded confidential.
- 694 J: I see. And who received those reports and reads them.
- 695 M: The reports from the parishes...
- 696 J: The students.
- 697 M: They are for my class. They are for the Pastoral Theology class and we discuss them in  
698 class.
- 699 J: I see. Alright. And could other teaching staff also have those reports?
- 700 M: Oh, definitely, definitely, yes.
- 701 J: And can they be written in English since our mode of instruction's in English.
- 702 M: Well, I don't know if they can be written in English because students always feel free really  
703 to express their views freely in Sesotho and I think if we make them write them in English,

- 704 they are going to leave out some of the important things only because they will not have  
705 the right way to put them down in English.
- 706 J: So that must be a difficulty in all of our courses as well. Is it possible that when my  
707 students give me papers in English, they really don't express their feelings as well as they  
708 could?
- 709 M: Yes, exactly.
- 710 J: Do you think it's good that we do our TS courses primarily in English? I mean, I know that  
711 in some of your classes you use Sesotho and English both and other Basotho too.
- 712 M: Exactly.
- 713 J: Do you think English is the best mode of instruction in a Sesotho seminary?
- 714 M: Yes, well, yes, I think we should still continue to teach in English more so because most of  
715 the books in the library that our students use are in English and if you only teach them in  
716 Sesotho, they will even be unable to read the books and also English it seems really it is an  
717 international language. We do expect that even after graduation from the seminary the  
718 students will attend courses and conferences and they cannot be part of such gatherings if  
719 they don't communicate in English, yeah.
- 720 J: I see. I'd like to ask about elements of Basotho culture.
- 721 M: Mm, hm.
- 722 J: Even in the constitution of the L.E.C., there are some places that talk about some cultural  
723 traditions and I noticed that the president in his speech to the seboka this year...
- 724 M: Mm, hm.
- 725 J: ...mentioned that, you know, the government is beginning to have this cultural committee  
726 and he made some comments. As you look at the way we educate our seminarians,...
- 727 M: Mm, hm.
- 728 J: How is it, or is it important to think about how our Christian life and the life of the church  
729 relate to the wider culture?
- 730 M: Well, I don't know. I don't know but I think since a Mosotho pastor already comes to the  
731 seminary knowing some of the important things related to the culture, it is really up to the  
732 pastor concerned as to how they bring together Christianity and culture. Let's say, for  
733 instance, to give an example, our church really does not believe in what we call departed  
734 ancestors whereby, according to the tradition and culture, people do believe that their loved  
735 ones don't die. They still have touch with the living. In fact, they call them the living dead  
736 because they still have the influence over the living. They can cause bad luck to somebody  
737 who is still living and the church really doesn't believe that and I also, not only because  
738 I'm a pastor, as a Christian I don't believe in that. But 99 ½% of my parishioners would be  
739 believing that, you see. So it's really my responsibility not to bring the two together but to  
740 help my parishioners understand about death and dying. And also understand it from a  
741 Christian point of view whereby we do believe that once somebody is dead, that person is  
742 dead, and that person will have no influence at all over members of the family who are still  
743 living because ABC has not been performed or been done to this person while they still  
744 lived or after they died which is still very much alive in the minds of our people here.  
745 When you go to Motsekuoa, Motsekuoa it's about, it's less than ten kilometres from here  
746 on the way to Mafeteng. There is a lady there who is supposed to be a traditional healer.  
747 People flock at her place from all over the region. By region I mean from all over the  
748 neighbouring countries to come and see this lady because this lady when you get to her, I  
749 have not been there myself, even though I would like to go, but since the lady knows me,  
750 she may not be as open as she would be with someone else. Because this lady, when you

- 751 get there she will make you sit down, this is what I am told, and say she leaves you in  
752 another room and she goes into the other room to talk to your departed ancestors and she  
753 will come back after 10-15 minutes to report what the ancestors have said to her to tell you,  
754 the patient who has come. And for me, this is just playing with people's minds because I  
755 personally very strongly believe that there is nothing of the sort but since the lady knows  
756 the mentality of an African person, and she knows quite well that with an African if you  
757 can talk about ancestors, you have touched a very soft spot and they will definitely believe  
758 anything that you say because they think that the dead have some influence of some kind  
759 over the living. So there are so many challenges I think that our pastors do face. That's  
760 why we always feel like it's more advantageous for our students to be taught by people  
761 who have been pastors before, who knows what's going on out there, who could relate  
762 what they teach here to the situation out there.
- 763 J: So it's important for the instructors here to really address those cultural issues...
- 764 M: Yes.
- 765 J: ...so students can talk about them theologically.
- 766 M: Yes, exactly, exactly.
- 767 J: Does that make it hard to welcome expatriate lecturers, many of us whom haven't had  
768 much cultural training about the Basotho when we arrive?
- 769 M: Mm, hm, that's why I personally I always feel like, especially if somebody has never been  
770 exposed to this culture, just to allow them maybe 2-3 months to be in a parish setting – the  
771 same thing that the Hookers, the same experience that the Hookers got, just to have a feel,  
772 just to have a taste of what kind of life future pastors will expect out there once they  
773 graduate from the seminary. I think just that taste will make them aware that we are in a  
774 different culture and things don't work in the same way we are used to. This is another  
775 culture, this is a different culture from what we are used to. So I think that kind of  
776 exposure for me is so important.
- 777 J: I see. I'd like to ask about two more things and then just one general last question but...
- 778 M: Yes.
- 779 J: ...the two things are one: poverty, I know that there's a great deal of poverty in our  
780 parishes.
- 781 M: Exactly.
- 782 J: What do you think can be the role of the school to help students be prepared to address and  
783 live in the midst of the poverty that's here in Lesotho?
- 784 M: Well, I think our most important, yes most important responsibility, is really to talk to our  
785 future pastors about this and I have always been saying to them, "You cannot preach good  
786 news to an empty stomach because they don't listen to the good news that you are  
787 preaching because their stomachs are empty." So our first responsibility is how can we  
788 help to alleviate this poverty amongst our people? And I personally believe in projects like  
789 having vegetable gardens. In Lesotho almost every family has a soil, a plot of some kind  
790 where they can raise their own vegetables, where they can raise their own crops. So, in  
791 fact at one time, I even wanted to introduce agriculture as one of the courses for the  
792 seminary here but that could not work [*laugh*] because of other things. Because my really  
793 greatest concern is that we cannot say to people, "Well, ignore things of this world because  
794 if you starve here, your stomach is going to be filled up there." People need to live here.  
795 This is the kind of theology it has been taught in this church and in this country for many  
796 years.
- 797 J: In the past...

- 798 M: In the past.
- 799 J: ... 'even though you're starving here...
- 800 M: Yes.
- 801 J: ... don't worry your stomach will be full'...
- 802 M: Exactly.
- 803 J: And you're saying that's not appropriate.
- 804 M: No, no, no, no that is not the way it should be. In fact, I have been telling students that 'you  
805 really should have your work clothes, go out with the parishioners, and work in the soil and  
806 help them to get food and it's only when their stomachs are filled that they can listen to the  
807 good news that you tell them.' So that time really has passed, of thinking of a big pie in  
808 heaven. We must have a big pie here, right now. So this poverty it's a really great concern  
809 for us because, like I say, it affects a very large percentage of our people. In fact, pastors  
810 themselves [*laugh*] do starve and this is very sad because, in the case of a pastor who  
811 cannot really live by himself, they end up being used by parishioners who have the means,  
812 you see what I mean.
- 813 J: Yes.
- 814 M: They really end up being used by pastors, by parishioners who have the means.
- 815 J: I've heard that, in fact, I'll just tell you that in some of my interviews,...
- 816 M: Mm, hm.
- 817 J: ...some female pastors have even said...
- 818 M: Mm, hm.
- 819 J: ...consistory member have come and said, "Well, I have food for you...
- 820 M: Yeah.
- 821 J: ...you must stay with me."
- 822 M: Exactly. Exactly.
- 823 J: So it is an important issue...
- 824 M: It can happen...
- 825 J: ...for our pastors...
- 826 M: It is. So we must really try to fight it. And, like you already know, with pastors it's only  
827 because pastors don't get a salary. But the get a stipend which is even not regular, this  
828 stipend, it comes, a pastor can go sometimes for three months, six months for a whole year  
829 without getting anything at all. But the most important thing is that there is always soil for  
830 the pastor to raise something from the soil to live on.
- 831 J: Mm, hm.
- 832 M: But it is not every pastor who would like to really work with his or her hands.
- 833 J: So would you be happy if, in the future, at the seminary we could have farming techniques  
834 class?
- 835 M: Yeah, exactly!!
- 836 J: And classes on development, community development.
- 837 M: This has been my dream, yes, for a long, long time this has really been my dream for a long  
838 time.

- 839 J: And you mentioned earlier that there were other reasons why this couldn't happen and we  
840 don't need to go into them.
- 841 M: Yeah, yeah, yes, yes.
- 842 J: Do you think it's possible in the future?
- 843 M: Well, I think so really. Yes, I think so. I think so.
- 844 J: How about HIV and AIDS? What is the position of the seminary and is HIV and AIDS an  
845 important issue as we train our future pastors?
- 846 M: Mm. Mm, hm.
- 847 J: What can you say about that?
- 848 M: Well, we are really putting a lot of emphasis on HIV and AIDS at the seminary and that's  
849 why we really even have it on our timetable, because we want our future church leaders to  
850 be very much aware of this kind of disease which is actually stripping our people and I  
851 don't see how a pastor can stand before the congregation and really preach ignoring that  
852 people are dying like flies. This must be addressed by our pastors. It must really be  
853 addressed. There should be seminars by parishioners. They should also invite people who  
854 are really skilled as far as teaching and talking about the disease's concerns so they should  
855 really come and talk to the parishioners. It is only sad because a lot of people, and I think I  
856 have witnessed this amongst our parishioners, a lot of people still don't believe that there is  
857 something like HIV and AIDS. People in this culture believe very much in witchcraft and  
858 when somebody is having AIDS, not HIV but already having AIDS, they will always  
859 blame that on the witchcraft, that the person has been bewitched and that's why the person  
860 and this... – and they will start to take that patient to see traditional healers who will  
861 confirm their belief that they have been bewitched. They have made the person to eat  
862 something during the night when they don't know that they have swallowed something and  
863 that something is eating them, you know inside, eating their lungs and things like that.
- 864 J: Sejeso?
- 865 M: Sejeso, sejeso, that's correct, sejeso sejeso, it's something which witches give you at night,  
866 you see...
- 867 J: Uh, huh.
- 868 M: ...which you don't even know that you have swallowed this kind of thing that is going to  
869 eat you from the inside. So the pastors really have to work very, very hard also to fight  
870 and to fight against this ignorance, you see, about AIDS and also help parishioners to  
871 understand that there's nothing like witchcraft and this is something which really needs  
872 pastors who are determined to tackle these problems. But I must also let you know that  
873 unfortunately some of our pastors do believe in such things. They do believe. Some come  
874 to the seminary here already believing and they leave still with that belief. I don't know  
875 whether we don't talk much against such things at the seminary or even if we do, they  
876 believe in them that they cannot do away. You see these things here?
- 877 J: Yeah, you're showing me some red cord hanging down.
- 878 M: Uh, huh, yes. These things are from the bodies of the students here at the seminary. They  
879 are actually meant to, here there is a something like a Sesotho medication to protect them  
880 against boloi and they believe very strongly that there is boloi and they go to the witch  
881 doctors or doctors like this lady who when you get to her she opens the Bible so that even  
882 the believers should believe that she is working under the directive of God, you see. So  
883 she opens the Bible. And they tie these things either on the waist or anywhere else.
- 884 J: So those cords that you're showing I'm guessing those are ones that you've seen and  
885 you've said to the students, "Please, I don't believe that that's..."

- 886 M: I have not seen...
- 887 J: ...can I have them?"
- 888 M: I have not seen myself but the other students saw them and they always say, "So-and-so has  
889 that kind of a thing." And I always call them in here and when they sit down I say, "I  
890 know that you have that red rope around your waist please go into the toilet and take it out  
891 and bring it here." And they always get surprised how I knew and I always don't tell them.  
892 They go into the bathroom and they come back holding the cord with their hands.
- 893 J: So you tend to know things. People tend to come and tell you things.
- 894 M: Yeah.
- 895 J: I see. And, as a pastor, when you ask them to take that off, how do you think they feel, I  
896 mean, do you think that the student becomes frightened because now you've removed their  
897 protection?
- 898 M: Yes, but I start there to counsel them.
- 899 J: I see.
- 900 M: I start right there to counsel them. There was somebody, well, I don't know if you know  
901 him, if he was already here, *[interviewee names specific graduate of MTS]*
- 902 J: Yes, yes.
- 903 M: OK.
- 904 J: Yes.
- 905 M: When he came here, this is his thing. This is his thing here.
- 906 J: I see.
- 907 M: He believed that he has been bewitched because he was constantly having, what do you call  
908 it?, this blood which comes out of the nose?
- 909 J: Nosebleeds, yeah.
- 910 M: Yes, yes, he was bleeding from the nose. Yes, he was actually constantly bleeding from the  
911 nose. He came for our orientation course and I saw this and immediately I knew that there  
912 was something. So he sat there and we talked and he said, "Yes, if I can get this off my  
913 neck, I'm going to bleed like hell." And I said, "No, that is not true. That is just in your  
914 mind." So we talked and talked and we prayed together. We held hands and we prayed  
915 together and he left because he was here for the orientation course and he came back and I  
916 asked him, "Do you still have that same problem which you had before coming to the  
917 orientation course?" He said, "No, for some reason it stopped." And it stopped right from  
918 that day because he took it off his mind and he knew that he was not bewitched.
- 919 J: Mm, hm. So there are many really important kinds of cultural things going on all the time.
- 920 M: Oh, yes, oh, yes. A lot of them, a lot of them, a lot of them.
- 921 J: Well, Ntate, thank you so much for this time and this interview. My last question is really –  
922 well, I have two, I think I lied. *[laugh]* One is what's your vision for the future of the  
923 seminary and the other one is, in your mind, what is ministry? Can you give me a  
924 definition or an idea of what the pastoral ministry is? So first, the vision, your vision for  
925 the future of the seminary.
- 926 M: Mm. Well, um, concerning the seminary, to start with, I really don't know because I cannot  
927 speak much any more about what I would like to see happen because, as far as the  
928 institution is concerned, I am already in the afternoon of my life. There have been a lot of  
929 things which I would have liked to have seen happen with the seminary here but that has  
930 not been the case. I am only hoping and praying that the leadership of the church will see

931 the importance of the seminary because the seminary's the only institution, as far as our  
932 church is concerned, that supplies the church with the leadership of this church. And we  
933 have a lot of pastors out there in the field who are capable of being sent for further  
934 theological education to lead this seminary because, like I said, I don't see the future of the  
935 church without this institution here. But if this institution could really be strengthened and  
936 the seminary board should be given enough power to really run the seminary because now  
937 I would say that the seminary board is really like a shadow of the executive committee.  
938 They are not really given full responsibility to do the work here. They always appoint  
939 people who are educated and one would think that maybe the whole intention is that they  
940 should really come and help with the upbringing of the seminary with their skills and  
941 expertise. But that is not the case because there is nothing that they can do without  
942 consulting with the executive committee and always, I know from experience that, the  
943 executive committee's decision is really the last decision as far as the institution is  
944 concerned. I would like for future really to see more Basotho pastors especially  
945 concerning the things that we have already talked about. It is really sad that even after five  
946 years, when a pastor leaves here, they still go back to the same beliefs which they had  
947 before coming to the seminary. And the parishioners always don't see the difference of  
948 somebody who has spent five years at the seminary, being trained and being made aware of  
949 things like the belief in the departed ancestors, the belief in witchcraft, still going back to  
950 believe and to do the same things which an ordinary person in the parish, you know, does.  
951 This is really bad but I think if more Basotho pastors are involved with this training, who  
952 already know what to expect out there, that can really be helpful. By so saying, I'm not in  
953 any way implying that we don't have expatriate colleagues to come and help. We are not  
954 an island as Morija Theological Seminary and I personally would like because I think there  
955 is so much help when we have people from outside who come and work with us and teach  
956 with us here. We learn from them. They also learn from us and if we are a church of  
957 Christ, we are part of his universal church and we would really like to still have that link  
958 but all that I'm saying is that a big percentage of the instructors should be Basotho.

959 J: Would you like to see the seminary offer a Bachelor's degree?

960 M: Oh, definitely, yes, of course, of course. And this has been our wish for many, many years  
961 and it only did not happen and I don't even know why. And I know a lot of people out  
962 there in the parishes would also want. Even during this very last seboka, the seboka did  
963 talk about it, that the seminary should really offer a degree instead of a diploma.

964 J: I see.

965 M: More so now that we are training our students for five years. Even though you and I know  
966 that it's because we are really trying to upgrade them because a lot of them really don't  
967 have the relevant qualifications and we have to spend these many years trying to bring  
968 them to the required level of training.

969 J: Well, finally, as you think about this ministry for which we're preparing students, what is  
970 the pastoral ministry for you?

971 M: Mm. For me really the pastoral ministry is crying with people when they cry, laughing with  
972 people when they laugh, it's really getting your feet wet out there in the field. For me  
973 pastoral ministry is not something that you can do in an office setting. It's being with the  
974 people out there. It's not meeting, it's not even meeting with people on a Sunday morning.  
975 It's living with people in the villages and in the places where they work. You get out there.  
976 You be with the people. You identify with the people. Be with the people when they  
977 mourn, when they have lost their beloved ones. You cannot console them in your office  
978 but you go to their homes, you visit their homes, you do everything out there in the field.  
979 For me, this is really what ministry is all about. And I think we are trying to follow in the  
980 footsteps of the great pastor Jesus himself. He never sat in the office. He was with people,

- 981 amongst the people, working with the people, healing the people out there. And so, for  
982 me, this is really what ministry is all about.
- 983 J: Alright, Ntate Moseme, thank you very much for sitting with me and sharing with me your  
984 visions and your ideas about the seminary.
- 985 M: Oh, you're welcome, sir.
- 986 J: Would it be possible for me to get from somebody minutes of the board of directors for the  
987 last few years? I'd like to see what the board talks about. Where could I find minutes of  
988 the board...
- 989 M: Oh, so you haven't really have that file?
- 990 J: I borrowed from you the file of faculty minutes and I still have it to return to you.
- 991 M: I see.
- 992 J: But not the board of directors.
- 993 M: OK, OK, I will find that for you.
- 994 J: OK, thank you so much.
- 995 M: Yes, I will surely find that for you.
- 996 J: Alright I'm going to turn the tape off now because we're finished.
- 997 M: OK.
- 998 J: Thank you very much.

- 1 [Recording starts with Moshoeshoe speaking in Sesotho]
- 2 J (Jeff): I want, if you're willing to talk, I would love if you would talk with me and I would  
3 even ask your permission to record your voices so that later when I want to  
4 remember what you have said, I can write it down and when you share, I'm also  
5 going to write a paper for the L.E.C.. I'm trying to interview lay people all over the  
6 L.E.C. and I'm going to write a paper about what lay people think about how  
7 ministers should be trained because I think it's so important what you think. So I'm  
8 asking your permission to record your voices when you speak and I'm asking your  
9 permission to write down some things that we share today in a paper.
- 10 M (Moshoeshoe): [Sesotho translation for the people.]  
11 [Moshoeshoe takes a question from one gentleman.]  
12 He would like to know if they can express their opinions beforehand because they  
13 still have something to do outside, so I think it's fine. Ntate wants to say something.
- 14 J: OK.
- 15 M: To have some input.
- 16 J: Yes. Good, good. So, can you ask, may I have permission to use this? [Jeff  
17 indicates the digital recording device.]  
18 [Permission gained from each person individually.]
- 19 M: [Sesotho]  
20 [To Jeff] Maybe I should have introduced you to the people.
- 21 J: OK.
- 22 M: [Introduction of Jeff to the people in Sesotho.]  
23 [Answers a gentleman's question in Sesotho.]  
24 [to Jeff] You don't really need the names.
- 25 J: Yeah, if you want to give your name, that's fine or you don't have to but he wants to  
26 talk about the seminary preparations.
- 27 M: Yes.  
28 [Gentleman speaking in Sesotho]
- 29 J: Thank you, Ntate. Now I would just like to ask some general questions and hear  
30 what you have to say. So ke kopa ho u botsa lipotso tse ngata ka Morija Theological  
31 Seminary, le ho mamela, to listen, to your answers, likarabo tsa lona. [laughing] So  
32 my first question is, do you know what pastors learn at the seminary? What does the  
33 seminary teach pastors?
- 34 M: [Translation of Jeff's question from English to Sesotho]
- 35 Woman: We don't know, but we think they learn theology.
- 36 J: Theology, OK. Any other answers? What do you think pastors learn?
- 37 Man: We think they learn theology as prescribed on the syllabus.
- 38 J: OK. And have you ever seen the syllabus?
- 39 Man: I haven't seen.
- 40 J: OK, but - so you're just saying you think they're learning what they're supposed to  
41 learn.
- 42 Man: Yes.

- 43 J: OK, good. I hope they are sometimes. What do pastors learn? Baruti ba rutoa eng?  
44 [Woman answering question in Sesotho]
- 45 J: Thank you, 'M'e. [to Moshoeshoe] Can you give me a little translation of that – I  
46 heard some.
- 47 M: [translating the woman's answer] They are taught the Bible at a higher level, such to  
48 meet the needs of different members of the congregation. An example is when you  
49 come to church, you may come depressed but when you leave you should be able to  
50 have gotten something that really uplifts you.
- 51 J: Other ideas? Yes, 'M'e.
- 52 Woman: Again I think they learn administration and a good approach toward the  
53 congregation.
- 54 J: Alright, good, thank you, 'M'e. Others?
- 55 Another woman: Even the life history of the church. Where does it come from and what  
56 they are thinking. It will end up so that we can never go to the east or to the west.
- 57 J: Good, thank you. Anyone else? Yes, Ntate.
- 58 Man: In essence, that's why I was saying 'as prescribed in the syllabus.' But as it is, it is  
59 to sort of, you know, try to conscientize all the congregation members wherever they  
60 are, to find and know that they have got to be following the evangelism of Jesus  
61 Christ.
- 62 J: Mm.
- 63 Man: That's what they have got to be – they are being taught the right way, the  
64 methodology to be followed in trying to address them to us - knowing what God is  
65 and how disseminate that information to the rest of the congregation.
- 66 J: OK. Now I would like to ask, do you think--
- 67 Woman: Another thing...
- 68 J: Oh, yes, please.
- 69 Woman: ...I think they learn to solve the problems that the people encounter in their lives  
70 along the way as they are going either in the church or the other things that are the  
71 secrets and that they should keep the secrets of the people, because people respect  
72 them and think that if they come with the problems, they might help.
- 73 J: Thank you, 'M'e. Anything else? [to Moshoeshoe] Can you ask them, anything  
74 else?
- 75 M: Yeah, I think 'M'e has answered part of it by saying 'learning how to solve or to help  
76 people solve their problems,' because I was going to ask Ntate what he thinks is  
77 included in the syllabus, because he talked about the syllabus, so I was going to say:  
78 "Ntate, when you see us before you as pastors, now what do you think is included in  
79 our syllabus?" Even though you don't have the syllabus. You have not seen the  
80 syllabus.
- 81 Man: What I think is that, I mean, all the techniques of life, approaching life, to all the  
82 facets of the people - that have been given actually quickly the knowledge, the skills  
83 to approach, I mean, to be able to say to the various members of the congregation  
84 how to approach life in various situations. And I think this is included in the  
85 syllabus.
- 86 J: Hm. OK. Yes, Ntate.
- 87 Other Man: In other words, you can call them counsellors.

- 88 J: OK.
- 89 Other Man: Yes, of the congregation.
- 90 J: Ah, counsellors.
- 91 Other Man: Yes.
- 92 J: Thank you, Ntate. I want to ask, when pastors come to serve a parish, so what -- Ha  
93 baruti ba tla parisheng, ba tsoanela ho tseba eng? What should a pastor – did I say  
94 that? – a pastor should know what when they come? What should a pastor know  
95 how to do? [*to Moshoeshoe*] Can you do it better than I in Sesotho, please?
- 96 M: [*Translation of question to Sesotho for the people*]
- 97 J: And not just what do you think that somebody else thinks they should know, what  
98 would you like a pastor to be trained to do for you in your congregation?
- 99 M: [*Translating into Sesotho*]
- 100 Woman: [*Some Sesotho*] - different types of cultures and different environments [*more*  
101 *Sesotho*] A pastor must have patience and be observant.
- 102 J: Thank you, 'M'e.
- 103 Other Woman: [*Speaking in Sesotho*]
- 104 J: Thank you, 'M'e. Did I hear correctly – to be able to when people have problems,  
105 to be able to help them with all of the...
- 106 M: E.
- 107 J: OK. Sesotho is a beautiful language but I'm not smart enough [*laugh*] for the  
108 Sesotho.
- 109 [*laughing by all*]
- 110 J: What else? What should pastors know? What should they know how to do?
- 111 Woman: [*In Sesotho*]
- 112 J: [*Repeats some of her Sesotho*]
- 113 Woman: [*In Sesotho*]
- 114 J: E, OK.
- 115 Other Woman: [*In Sesotho*]
- 116 J: Ah, yes, I agree. Love, and patience, and listening, yes. 'M'e.
- 117 Still Another Woman: [*In Sesotho*]
- 118 J: Thank you, 'M'e.
- 119 Still Another Woman: Kea leboha, Ntate.
- 120 J: Le Ntate...
- 121 Man: Ntate, like I have said, Ntate Moruti's being equipped with all the skills of going  
122 back to the congregation and address all the problems that are existing within the  
123 society. Hence he has got to be equipped. He must be knowing the Word, I mean,  
124 Bible. He must know thoroughly the Word of God and must be able to pass it on to  
125 the people in a manner that can conscientize people wherever they are so that they  
126 know that they are to follow God all the time - meaning he has got to pass, he has got  
127 to be equipped with the method of how to do this and if he is pastor, I think, that's all  
128 what we want him to do.
- 129 J: Mm.

- 130 Man: To come and pass on the information to the congregation in a manner that will be  
131 able to conscientize the congregation.
- 132 J: Thank you, Ntate.
- 133 Man: Thank you very much.
- 134 J: You've had many pastors over the years and all of them have come from Morija  
135 Theological Seminary. When the pastors have come, do you think that they have  
136 been equipped with all of these wonderful things that you're talking about? Or have  
137 there been some ways in which you wish that they would have been better equipped?  
138 Moshoeshoe, can you do that in Sesotho, please?
- 139 M: [*Translation of question in Sesotho*]
- 140 Man: [*Answering question in Sesotho, including discussion of "gifts"*] Ability to.
- 141 J: Thank you, Ntate. Others? Bo-'M'e.
- 142 Woman: We truly feel that they are well-equipped. It's just that their personalities overcome  
143 the weaknesses that they have. They end up doing certain things that they were not  
144 trained to do or were supposed to have done, just because of their weaknesses.  
145 Otherwise they are well-trained.
- 146 J: Now I want to ask you this: how do you know that it's their personal weaknesses?  
147 Maybe that's what we've been training them to do...
- 148 Woman: No.
- 149 J: How do you know the difference?
- 150 Woman: You cannot train somebody to be weak. [*laughs*]  
151 [*laughing all around*]
- 152 Woman: No, you can't. You cannot do that. It's the personality.
- 153 J: Well, OK, the personality. Can you give examples of some personality types? I  
154 don't want to know the name of a certain pastor that you saw a weakness in, but  
155 examples of these things.
- 156 M: [*Translation*] Failing to greet one of my parishioners, it's a weakness. It's one of  
157 the things that sometimes happens.
- 158 Woman: Sometimes it happens that people are not equal, and then the pastor does not treat  
159 people equally. There are the rich people, the middle, and the low people. Therefore  
160 he goes to an extent that he treats that group differently from other groups. He  
161 doesn't take the people all the same in the church. That's the weakness.
- 162 J: I see.
- 163 Woman: Sometimes he will go to my family just because I can afford, and fail to go to Ntate's  
164 family because he is poor, he is not going to provide anything when he goes back  
165 from his place. But from my place, I can present him or her with many things. So he  
166 frequents my place just because he's going to gain something.
- 167 J: Mm. I see.
- 168 Man: [*In Sesotho*]
- 169 J: OK.
- 170 Man: [*laughing*] [*More Sesotho*]
- 171 J: So, [*to Moshoeshoe*] can you ask again, have the pastors been generally well-  
172 equipped?

- 173 M: [Translation]
- 174 Man: Actually, they are all equipped with everything, except that all of the people have got  
175 various needs, and they are not alike. They may be in one school - this one has got  
176 this approach, the other one, just because of this and this and this and this.
- 177 J: Mm. I'm looking at six different areas for my study and one is - what kind of  
178 coursework do we have at the seminary; but part of that also is - what kind of life do  
179 we live at the seminary. I want to ask you: How do you think the pastors in training  
180 live together at the seminary? Can you imagine what it must be like for them as they  
181 live together? These are all pastors in training.
- 182 M: [Translation]
- 183 Man: [Answering in Sesotho] It means school, in their church, in their lessons - it's just the  
184 same. It's just a matter of how to approach that when you are there. If they like that,  
185 anybody is free to do whatever. I think that's the type of life they are living there  
186 except that day to day they are doing their own learnings, that guide... [recording  
187 unclear]
- 188 J: I see. OK. 'M'e.
- 189 Woman: [In Sesotho]
- 190 M: She says, like Ntate, they live just a normal life.
- 191 J: Like people.
- 192 M: Like, yeah, like they are people, yes, like people, yes.
- 193 J: OK.
- 194 M: Yeah.
- 195 Woman: And I should think, also which might help them to be trained as to how to solve them  
196 because in [recording unclear] when they get to the congregation they are going to  
197 encounter such things.
- 198 J: Mm.
- 199 Woman: [recording unclear] ...facing them directly. But then I think some people from the  
200 congregation could come with such problems. But if they are well-equipped they  
201 can be able to solve them because they have encountered them in their life where  
202 they were living at Morija, if it's the place.
- 203 J: OK. Another thing that we're asking about is if the pastors seem to be well-prepared  
204 to deal with the problems of poverty, because there are many poor people in many  
205 L.E.C. parishes. Do the pastors seem well-prepared to lead and help the parishes  
206 with regard to poverty?
- 207 M: [Translation to Sesotho]
- 208 Woman: I think they are. The only problem is that they are also poor.
- 209 J: Mmm.
- 210 Woman: [laughing]
- 211 J: [laughing] Do you think it's good that the pastors are also poor?
- 212 Woman: Of course. They are working for God, they have to be poor.
- 213 J: So you think that's a requirement to work for God, is to be poor.
- 214 Woman: Not necessarily that, but they should not be rich. If they are rich, they are not going  
215 to be able to do their work properly.

- 216 J: Ah.
- 217 Woman: They will be self-centred. They might not come to the level of the poorest people in  
218 their congregation because they don't feel anything. They are rich, they don't need  
219 anything. But if they are poor, they do feel. What they can do - they can even  
220 suggest some of the projects whereby the poor people can be helped. I'll make an  
221 example here, whereby at the end of every year we come and celebrate the day for  
222 the old people and the orphans. They are able to help because they see that people  
223 need something. They encourage us to do that.
- 224 J: Mm. Thank you, 'M'e.
- 225 Woman: You're welcome.
- 226 J: Bo-'M'e.
- 227 Other Woman:[*In Sesotho*]
- 228 M: 'M'e says the same things as 'M'e, that they really need to be poor because once they  
229 feel like rich people, they may begin to think like rich people and may not be able to  
230 reach the poorest of the congregation.
- 231 Other Woman:They should be rich spiritually.
- 232 J: Spiritually rich. So, it sounds like there's a certain way that materially rich people  
233 think...
- 234 Other Woman:Mm.
- 235 J: ...and that it's not always helpful to poor people.
- 236 Man: Yes.
- 237 J: Is that what you're suggesting?
- 238 Man: ...actually took the example of [*recording unclear*]
- 239 J: Mm.
- 240 Man: [*recording unclear*] ...you'll find how it is.
- 241 J: OK, we just want to get your opinions.
- 242 M: I was just going to say, to ask a question. Now, what do we do with a church that has  
243 rich people in it, and are they worthy Christians? Can we consider a rich person a  
244 worthy Christian? I mean can a rich person be able, feel for the poor when that  
245 person is not a pastor?
- 246 Woman: It does happen. It depends on the personality.
- 247 Man: Of the person.
- 248 J: Mm.
- 249 Woman: And it's good that people are rich. They make a good church because there's a lot of  
250 competition. Somebody has done this, I'm going to do better than that.
- 251 M: Yes, yes.
- 252 J: I see.
- 253 M: Yes.
- 254 J: Another question that I've been asking has to do with Sesotho culture. And  
255 sometimes pastors come to the church and there are many people who practice many  
256 Basotho cultural traditions but we don't talk about them in church. And are pastors  
257 well-prepared, do you think, or should they be prepared well, to understand and...

- 258 [laughing] I lost my motoloki (translator). [Ntate Moshoeshoe has stepped out of the  
259 room] So should pastors be prepared to understand and to interpret how Christianity  
260 and Sesotho culture go together? And I'm thinking about things like lebollo  
261 (initiatorial circumcision)...
- 262 [Mms and ohs from the group]
- 263 J: ...and balimo (ancestors), and bohali (bride wealth), and polygamy, you know, and  
264 many other things. But do pastors seem to have a good idea of how to be with the  
265 people and to teach and to learn from the people about Sesotho culture?
- 266 Man: Well, I think, Ntate, these began the very time the first priests came into Lesotho.  
267 They found Basothos living their own type of life, polygamy and like that, and they  
268 were trying to modify it to have ultimately only one wife. It's one of the Sesotho  
269 cultures. They had to take time before they could convince them into that thing.  
270 There is this lebollo also. It goes on. It has been on for so many years it cannot just  
271 leave overnight. It's there and I think our pastors do get equipped whilst they are at  
272 the school, they get equipped as to how they have got to deal with the various  
273 characters, I mean the cultures, that are existing within the communities where they  
274 are going to be leading the various congregations. I'm sure they are being taught  
275 how to approach situations of that particular nature.
- 276 J: And what makes you sure that they're being taught that?
- 277 Man: Well, because they are born as the children of this particular country and they already  
278 know, they leave their homes knowing. It's just that they are going to be brushed  
279 when they get there. They are just going to be brushed, it's not that they are going to  
280 be taught from the onset as to how the type of living is of their own customs.
- 281 J: OK. Like groomed, I'm guessing. Is that what it means – like 'brushed'?
- 282 M: Yeah.
- 283 J: Alright, yeah, OK.
- 284 Man: Knowing exactly how they grow up as Basotho young boys, they look after the cattle  
285 like the rest, they get to school, they just lead the normal life.
- 286 J: Mm.
- 287 Man: Until they get there, they know very well, except that they've got to abide by the  
288 policy that perhaps has been adopted in the church as to how to approach lebollo,  
289 how to approach bohali, how to approach balimo and the various other traditional  
290 cultures of the Basotho.
- 291 J: OK.
- 292 Woman: What was the question?
- 293 J: [laughing] I also don't remember.
- 294 Woman: [laughing]
- 295 J: No, the question was when pastors are trained, how does it seem that they are  
296 equipped to deal with questions of culture? And I'm especially thinking of lebollo,  
297 bohali, polygamy, balimo - because, as Ntate has said, these pastors are Basotho  
298 boys and girls and they grew up cooking the papa with their mothers and herding the  
299 cattle for their fathers, so they grew up attending mekete ea balimo and so they're  
300 part of the culture. But are they able to help interpret that and to deal well with all of  
301 the cultural issues in the church - because the L.E.C. does have some policies that  
302 almost seem like they push culture out, you see.

- 303 Woman: It's not, I don't think it's their problem. It's the problem of the church's policy that  
304 they should not deal with such things. Sometimes they even pretend and then go and  
305 say, "Maybe it's a thanksgiving mokete," yet we know that it's for balimo.
- 306 J: Yes. Is that helpful to see that some pastors pretend?
- 307 Woman: Of course. They are still the Basotho. They are still part of the culture. I don't see  
308 anything wrong in attending such things.
- 309 J: Do you wish that they could attend them and not pretend? Just openly say, "I am a  
310 Christian and I am a Mosotho."
- 311 Woman: I wish the policy of the church could change so that we can accommodate...
- 312 J: Mm.
- 313 Woman: ...such culture because it's part and parcel of our culture.
- 314 Other Woman:[*In Sesotho*]...guidance and counselling...
- 315 M: 'M'e says if the church does not – if the church accepts anybody whether initiated or  
316 not, into the ministry, and if the point is only that the pastor should teach people to  
317 abstain from such things, then the pastor must have some tactics, must know some  
318 tactics not to offend the people but to let them see the need to withdraw from such  
319 cultural practices.
- 320 J: I see.
- 321 M: If that may be...
- 322 J: I want to ask just about two more things - and I really appreciate you sharing. I want  
323 to ask about HIV and AIDS. When pastors come to serve your church, and I know  
324 you've had many pastors since we've known about HIV and AIDS, do they seem  
325 well-equipped to address the issues surrounding HIV and AIDS, and does it seem  
326 like they're able to speak in the congregation and to deal with programmes, etc.  
327 about helping people to understand and live with HIV/AIDS?
- 328 Man: In the same way, I think, it still depends on the ability of an individual, but as AIDS  
329 and HIV, it has just been introduced, and various organizations are at the stage of  
330 formulating policies and for us, for the ministers or the pastors of L.E.C., I think  
331 since the policy has not actually been long with us, they were like any other body  
332 within the society to sort of react to what's this HIV and AIDS problem. Like  
333 anybody, meaning now that the policy's there, I think it's going to be, they are now  
334 going to adhere to it and then be able to address it in a manageable manner to the  
335 congregation. But as it is, it has just come up. It's hardly ten years that people have  
336 known about – and many people are being conscientized about that. Many people  
337 still do not accept this disease but the country is such, or the countries are up to sort  
338 of, you know, trying to approach this and making people believe that this is actually  
339 existing and must be fought for, that it must be actually fought. It must not go on  
340 existing. So now that the policy is being formulated, I think the pastors will learn it  
341 and be able to disseminate it to the various congregations.
- 342 J: Thank you, Ntate. Bo-'M'e.
- 343 Woman: [*In Sesotho*] [*laughing*]
- 344 M: [*laughing*] There is peace in this room.
- 345 J: Uh, huh. Others? – Can you translate the question so that the others...?
- 346 M: [*Translation to Sesotho*] And I think 'M'e was saying that AIDS is very difficult to  
347 talk about - especially within a congregation with different age groups. It's not easy  
348 for a pastor to stand there and to talk about AIDS and its components.

- 349 J: Mm, hm.
- 350 M: [*More Sesotho*] ...any one of us preaching on AIDS.
- 351 Man: [*In Sesotho*]
- 352 M: The policy.
- 353 Man: The policy - they are going to guide us.
- 354 M: So what Ntate, what you are really saying is this that our pastors don't really seem to  
355 be well-equipped since the disease has just come in.
- 356 Man: Exactly. They are just like anybody. Anybody might begin to be knowing this, but  
357 now that the policy is going to be in the syllabus, I think they are now going to be  
358 equipped to have an approach, take this and everything to be addressing this. As for  
359 the problem of various groups, age groups, coupled with our culture where the young  
360 boys cannot be discussing these things with...
- 361 J: Mm, hm.
- 362 Man: That's how it is.
- 363 Woman: I think we'll be expecting too much from the pastors. Because even we people at  
364 grass roots level we are still not well-trained about HIV and AIDS. We have to start  
365 it from down there. The pastor is up. It should go step-by-step. People should be  
366 well-trained about it so that the pastor when he talks about it, we are aware, we are  
367 not going to say, "Hey, what is this AIDS?"
- 368 J: Should the pastor be one person who helps to train the people at the grass roots  
369 level?
- 370 Woman: I don't think so.
- 371 J: Why not?
- 372 Woman: Mn, mn [*negative*] I think teachers are much more better than the pastors. Teachers.
- 373 J: Teachers.
- 374 Woman: Mm.
- 375 J: Of course, the word for pastor, moruti, is from ho ruta (to teach).
- 376 Woman: [*laughing*] It's different.
- 377 J: You mean litichere in the schools, right?
- 378 Woman: E.
- 379 J: OK.
- 380 Woman: Teachers in the school.
- 381 J: And do you think HIV and AIDS is a concern for the church?
- 382 Woman: It's a concern for the church but the church should say - it should have a good  
383 approach on how to approach it.
- 384 J: Yeah.
- 385 Woman: It's very sensitive.
- 386 J: Yes.
- 387 Woman: It's at early stage. Any mistake they do, the church might be blamed.
- 388 J: Aaah, OK.

- 389 Woman: But we have teachers. You see, with the kids it's entertainment. Sex is  
390 entertainment to them.
- 391 J: Mm.
- 392 Woman: But with teachers, teachers can be able to approach students so that when they grow  
393 up, they should know these things. You know, there's going to be a time when they  
394 will say, "We people who used to have sex unprotected were primitive." Because  
395 they will be used to condoms.
- 396 J: Right, yes.
- 397 Woman: As time goes on – through training.
- 398 J: Mm. OK.
- 399 Other Woman: *[In Sesotho]* ...condoms
- 400 M: Are condoms safe? Can they be trusted to prevent the spread of...
- 401 J: Ooh.
- 402 Woman: ...and having children.
- 403 J: Well, I came to talk to the pastors about HIV and AIDS so I'll answer this.  
404 *[laughing]* And then I have some other questions. You know, condoms have been  
405 found to be very safe, almost 99% safe, to prevent pregnancy and to prevent the  
406 spread of HIV only if they are properly used. It must be used before the man and the  
407 woman come together. The man must already have the condom. He must use it in the  
408 proper way. He must learn the way to put it on. He must wait until he is, they are  
409 finished, then to remove it. And he must use a condom every time because if only  
410 one time you don't use a condom, then everything is – all bets are off. You could  
411 receive HIV or you could become pregnant. The other thing is this: while condoms  
412 can be very effective, there are two more very effective things. And that is if this is  
413 not your partner with whom you're covenanted, you should not have sex with that  
414 person. And the other one is when you do have a partner, when you are married, be  
415 faithful. Have sex only with your partner. And if you know your status, if you've  
416 gone for confidential testing and you know that you and your partner are negative  
417 and you're faithful to each other, that's much better than a condom, much better.
- 418 Woman: It's not – bo-ntate are not honest.
- 419 J: Yeah.
- 420 Woman: You'll save yourself besides bo-ntate will go out and bring that dangerous disease to  
421 you when you have kept to yourself. Keep to yourself, run outside, and bring it.  
422 *[Some laughing and talking over one another]*
- 423 Other Woman: But they are not doing it alone. We are the same.
- 424 Another Woman: E.
- 425 Other Woman: If he goes out from his family, he goes to a woman...
- 426 *[Talking over each other]*
- 427 Man: It's true like I said, this horrible disease has just been introduced into these various  
428 countries and we are trying to find all the solutions that perhaps we can have.
- 429 J: Can I ask one more question before we go, bo-'m'e, please? *[laughing]*
- 430 Man: I can say that bo-'m'e will always say that bo-ntate are not trusted, whereas we go  
431 out, we don't go out to animals, we go to bo-'m'e outside, yes.

- 432 J: Alright. Let me move – I just have one more question and thank you so much,  
 433 you've given me such wonderful discussion and shared. What I would like to ask is  
 434 for you to imagine that you could be a lecturer at Koapeng. You could go to Morija  
 435 and be a lecturer knowing what you know. You've been a parishioner now for many  
 436 years. What do you think is important for a pastor to learn? What would you want  
 437 to lecture the pastor – what would you want to teach the pastor to know that would  
 438 help her or him to serve a parish well? Can you translate that for me, please,  
 439 Moshoeshoe?
- 440 M: [Translation]
- 441 J: Can we start with you since you really want to be finished?
- 442 Woman: [laugh] I don't know what to say but I should think I will train them different  
 443 approaches towards different people with different levels, different problems,  
 444 different approaches to different problems including teach this HIV and AIDS. And  
 445 then they should be disciplined.
- 446 J: By 'disciplined,' do you mean they should receive discipline or that they should  
 447 show discipline in their own lives?
- 448 Woman: Yes, they should be disciplined, they should show discipline in their own lives.
- 449 J: I see.
- 450 Woman: And then overcome the weaknesses that might endanger their work.
- 451 J: Mmm.
- 452 Woman: E.
- 453 J: OK.
- 454 Woman: Are you satisfied?
- 455 J: Are you satisfied that you have given me the answer you would like to give?
- 456 Woman: [laughing] I don't know.
- 457 J: Alright, well, I am more than satisfied that you have shared. Thank you...
- 458 Woman: OK, you're welcome
- 459 J: ...very much. OK, 'M'e.
- 460 Other Woman: [Sesotho]
- 461 M: So she would have them to be patient, to be loving, to be caring and to be considerate  
 462 about other people.
- 463 J: OK, thank you, 'M'e. And, 'M'e.
- 464 Another Woman: [Sesotho] We have different characters so they must have the different  
 465 methods of approaches.
- 466 J: OK.
- 467 Another Woman: E.
- 468 J: Anything else that you would teach them?
- 469 Another Woman: [laughing] I think, mn, mn [negative] not now.
- 470 J: Alright, 'M'e, thank you very much. Ntate, what would you teach?
- 471 Man: Who me?
- 472 J: Yes.

- 473 Man: Basic. They've go to give, like I said, there is a syllabus. It guides from the day one.
- 474 J: But I'm asking you to add a new item to our syllabus because you have been a  
475 member of a parish for many years...
- 476 Man: For many years.
- 477 J: ...and so now you're an expert on parish life...
- 478 Man: Mm, hm.
- 479 J: ...what would you add to the syllabus?
- 480 Man: Ah, Ntate, I think it will only be by empowering various persons with more skills of  
481 approach towards the congregation, towards betterment of teaching the Word of  
482 God. They have got to be – I mean, that skill's already there but they could be  
483 equipped more and try to coordinate all the various tactics together so that the  
484 product is the best.
- 485 J: Mm.
- 486 Man: Otherwise, I haven't seen the syllabus but I think so far this one is still OK except it  
487 has got to add HIV now because it has always not been there.
- 488 J: Yes.
- 489 Man: Whatever lessons or things you are making about AIDS now, it was not there in the  
490 organisation in the church. There was no policy yet.
- 491 J: Mm.
- 492 Man: Some other organisations do have their own policy as to how to approach AIDS and  
493 HIV but with the church there was nothing. And I think I'm making the point that  
494 the ministers now are being equipped with skills to approach this monster.
- 495 J: Alright, thank you, Ntate, very much. Thank you also, Ntate.

- 1 M: (Moshoeshoe) [*Recording begins with Moshoeshoe speaking Sesotho.*]
- 2 J: You see I have this [*indicates digital recording device*], it's recording so our voices  
3 will be on this. I'm asking you if we can have your permission to record your voices  
4 mostly so we can remember what you say and write down. What I'm going to do is  
5 I'm going to write a report about the talk that we have to share it with the L.E.C. and  
6 to share it with people at the University of KwaZulu-Natal where I am also working  
7 on a degree. I have a Doctor of Ministry degree from the United States and now I'm  
8 working on a Doctor of Philosophy degree here in Africa and I'm asking you if you  
9 are willing to share with us some information and if you would like to tell us your  
10 name and how long you have been in this church and what you do in the church – are  
11 you a part of the Mothers' Union or are you a part of the youth or do you share in a  
12 prayer group, etc. And if you're willing to be a part of this interview, then to answer  
13 some questions with us. The interview, as I said, is to find out how Morija  
14 Theological Seminary is training pastors and if we can learn how lay people think  
15 Morija could and should be training its pastors and then sometimes I may ask you if I  
16 have permission, and I would like to ask you now, if I record your voices, do I have  
17 permission to save this recording and let other people hear the answers that you  
18 gave?
- 19 M: [*Translation*]
- 20 J: And if, anytime that you want to stop answering questions or leave, of course, you  
21 feel free and I will not be upset at all.
- 22 M: [*Translation*]
- 23 J: Empa, ke tsepa [*hore*] le tla lula mona le na. [*laughing*] ["But I hope you will sit here  
24 with me."]
- 25 M: [*laughing*]
- 26 J: OK, so can I just ask each of your names? And so, 'M'e, lebitso la hau u mang?
- 27 E: [*Woman gives name*]
- 28 J: And how long have you been in this church?
- 29 E: 38 years.
- 30 J: Whew, 'M'e. [*laughing*] OK, kea leboha, 'M'e. Le 'M'e, lebitso la hau u mang?
- 31 T: [*Woman gives name*] 53 years.
- 32 J: Whew, kea leboha, 'M'e. [*To next woman*] 'M'e?
- 33 Woman: [*Woman gives name*] 35 years.
- 34 J: Kea leboha, 'M'e.
- 35 L: [*Woman gives name*] Four years.
- 36 J: Kea Leboha, 'M'e.
- 37 P: [*Woman gives name*] 36 years here.
- 38 J: Whew. 'M'e.
- 39 M: [*Woman gives name*] Mothers' Union, 49 years.
- 40 J: 'M'e, kea leboha.
- 41 N: [*Woman gives name*] Mothers' Union, since 1965.
- 42 J: Whew.
- 43 Woman: [*Woman gives name*] Mothers' Union; church for 49 years.

- 44 J: Kea leboha, 'M'e. [*To next woman*] 'M'e?
- 45 M: [*Woman gives name*] Mothers' Union, church for 50 years.
- 46 J: Kea leboha, 'M'e.
- 47 Jeanette: [*Woman gives name*] Mothers' Union, 60 years
- 48 J: 'M'e, kea leboha.
- 49 M: [*Woman gives name*] Mothers' Union, 63 years [*some women have indicated the*  
50 *length of time in the church, and others, perhaps, have been indicating their own*  
51 *ages.*]
- 52 J: Whew, kea leboha, 'M'e. Le 'M'e.
- 53 Woman: [*Woman gives name*] Mothers' Union
- 54 J: Kea leboha, 'M'e. Bo-'M'e, kea leboha haholo. Ke na le lipotso tse ngata  
55 [*laughing*] bakeng sa lona. (Thank you, Ma'am. Thank you very much ladies. I  
56 have many questions for all of you.) Do you know what pastors study when they go  
57 to Koapeng, when they go to Morija Theological Seminary to do their training, do  
58 you know the kinds of things that they study?
- 59 M: [*Translation*]
- 60 M: The answer is no.
- 61 J: So, bo-'M'e, can, as you think about the work that it takes to be a pastor, what kinds  
62 of things do you think the pastors should study when they go to Morija Theological  
63 Seminary?
- 64 M: [*Translation*]
- 65 J: Good, thank you.
- 66 Woman: [*In Sesotho*]
- 67 J: OK, good, love, faith, and how to preach well.
- 68 M: Yes, and how--
- 69 J: So that they can take care of the congregation.
- 70 M: Yes.
- 71 J: Yes.
- 72 Different Woman: [*In Sesotho*] "communication skills" [*Sesotho*]
- 73 Another Woman: Courage.
- 74 J: Kea leboha, 'M'e. Anyone else?
- 75 M: [*Repeated question in Sesotho*]
- 76 Woman: O rutuoa tumelo, lerato, mamelano ("He [or she] is taught faith, love, and listening to  
77 one another.")
- 78 J: OK, thank you.
- 79 Other Woman: [*In Sesotho*]
- 80 Another Woman: [*In Sesotho*] Love.
- 81 J: Others? [*Pause*] Well, thank you for those answers. I mean, kea leboha bakeng sa  
82 likarabo tseo. I would also like to ask what jobs does a pastor have to do? In  
83 essence, ke batla ho tseba - le nahana hore baruti ba tšoanela ho etsa'ng ka kerekeng?  
84 Mosebetsi oa moruti ke'ng?

- 85 Woman: [*In Sesotho*]
- 86 J: Ntšoarele, 'M'e. [*To Moshoeshoe*] Moshoeshoe, I think she said 'to hear and listen  
87 to the problems of the people and keeping your secrets for you.
- 88 M: Sure.
- 89 J: Is that what...?
- 90 M: [*laughing*] Yeah.
- 91 J: OK. [*laughing*] Ke utloisisa Sesotho! ("I understand Sesotho!") Ooh!! [*laughing*]
- 92 M: And she even said it's very sad because we don't.
- 93 J: I heard that also, yes.
- 94 M: [*laughing*]
- 95 J: Yes, she said many pastors they don't do that.
- 96 M: Many pastors don't.
- 97 J: Alright. E, 'M'e.
- 98 Woman: Another thing...[*Sesotho*]...
- 99 J: OK. Alright.
- 100 Different Woman: Aah. OK. Alright. So, leadership and visiting with all of the  
101 congregation, preaching the Word of God, praying always, and treating everyone  
102 equally. OK.
- 103 Woman: And visiting the sick and the elderly especially.
- 104 J: Ah. OK.
- 105 Woman: The sick and the elderly.
- 106 J: Right.
- 107 Woman: Because they can't come to church every week. Maybe, like the elderly, they used to  
108 come to church a lot when they were still young but now they are old they can't  
109 come to church. I think the priest must now go to them.
- 110 J: Uh, huh. Yes, thank you. Others? 'M'e.
- 111 Other Woman: [*In Sesotho*] ...sometimes...maybe once a year...
- 112 J: I think she said some people when they don't come often the moruti should go and  
113 find out how they are...
- 114 Several people saying, "E."
- 115 J: ...and why they're not coming to the church.
- 116 Several "Es".
- 117 J: Whew.
- 118 M: You're like a Mosotho.
- 119 [*laughing all around*]
- 120 J: [*in Sesotho*] A white Mosotho!
- 121 M: Yeah, and you make my job easier. [*laughing*]
- 122 J: Right. [*laughing*] Ke tla toloka bakeng sa ka. [*laughing*] ("I'll translate for myself")  
123 [*laughing all around*]

- 124 J: Che. Kea leboha, Ntate Moruti. (“No, not really – thank you, Rev. Moshoeshoe.”)
- 125 M: E, Ntate.
- 126 J: Others? Others?
- 127 Woman: [*Sesotho*]
- 128 [*laughing all around*]
- 129 J: Ho lokile, ’M’e.
- 130 Woman: [*In Sesotho*]
- 131 J: Mmm. [*To previous speaker*] OK, some of what you have also have said.
- 132 Other Woman: And the unemployed too.
- 133 J: Ah.
- 134 Other Woman: Because there’s a high rate of unemployment so the people don’t want to come to
- 135 church because they don’t have the money. Every time at church they talk about
- 136 money so you feel like ‘now they are talking to me because I don’t have the money.’
- 137 So they must encourage the unemployed to come to church no matter if you have the
- 138 money or not. You must just come to church. The church is not about the money,
- 139 you must just come here and pray.
- 140 J: ’M’e, kea leboha.
- 141 Different Woman: [*In Sesotho*]
- 142 J: I think I heard a theme of field education there but I’m not sure.
- 143 M: Yes, yes, there’s a, yeah, I think the main thing, and also the main thing is, first with
- 144 ’M’e is that there are people who are unemployed and there are people who are
- 145 elderly living in the townships who may not be able to pay the likabelo [*required*
- 146 *annual offering, often referred to as ‘dues’.*] and the others. And why isn’t it the
- 147 case that they can be maybe left to pay less than those who are working? And
- 148 another question is, actually I think it’s not a question but a suggestion, it would be
- 149 very helpful for the church if pastors would be taught or instructed in other fields of
- 150 life.
- 151 J: Mm.
- 152 M: So when they come to parishes, they can work other than sit here and then members
- 153 of the congregation just have to pay, give out this money, and because if the money
- 154 is small then it means the pastor begins to be, have a grumpy face.
- 155 J: Mm.
- 156 Woman: [*Sesotho*] ...Pick & Pay or anywhere...
- 157 J: OK, I think I heard here echoing the former concern...
- 158 M: Yeah.
- 159 J: ...and even saying the law of the church could even be changed...
- 160 M: Yes.
- 161 J: ...so that the pastor lives the life that they live.
- 162 M: Yeah.
- 163 J: Is that pretty much what she said.
- 164 M: Yes, yes, yes.
- 165 J: Oh, OK. Kea leboha, ’M’e. Others?

- 166 Different Woman: [Sesotho] ...age limit...
- 167 M: Is there an age limit to entry into the seminary?
- 168 J: So that's her question.
- 169 M: Yes.
- 170 J: I think that the church asks that they be 21 or even 23 years old...
- 171 M: Yes.
- 172 J: ...but we have lately been accepting students who are as young as 18 or 19 years old  
173 because we find that if they find their C.O.S.C., what do they call here, Form 5 or  
174 something?
- 175 M: E, or matric.
- 176 J: Or matric. When they get matric, if the seminary does not receive them, they will go  
177 somewhere else and the church will lose them. So sometimes we've been taking  
178 very young ones. [to Moshoeshoe] Will you tell the others?
- 179 M: [Translation] [Including the fact that there is an upper limit of 35 years...]
- 180 Woman: [Sesotho]
- 181 M: Why don't our youth have some sort of uniform or something like that like other  
182 churches? And I would say...[to woman in Sesotho]
- 183 Woman: [In Sesotho]
- 184 Another Woman: [In Sesotho] ("Our problem is...")
- 185 J: It's distant, the place where the laws are made...
- 186 M: Yeah.
- 187 J: ...and then they come back and tell us to do these things...
- 188 M: Yes.
- 189 J: ...and they don't know from time to time what happens here...
- 190 M: Yes, Ntate, and yet when you go to some congregations in Lesotho you find a  
191 different theme from what you have been told here [in South Africa].
- 192 J: Ah, I see.
- 193 M: And I would...[Sesotho]...kereke in South Africa is not the same as kereke in  
194 Lesotho because Mosotho in South Africa...[Sesotho]...just two kilometres from  
195 Maputsoe to Ficksburg Mosotho is so different...[Sesotho]...So, my encouragement  
196 is, I think it's important to make some inputs to the larger church to say, "Let our  
197 Christianity be, let our church be contextualized..."
- 198 J: Mm.
- 199 M: ...let it follow the cultures that are surrounding it. Not to have something from  
200 Morija or something from Mantsunyane having to be implemented here.
- 201 J: Let's listen to what they say about that...
- 202 M: E, Ntate.
- 203 J: ...and then after, I want to hear from you ladies, and then I want to ask another  
204 question, to move on. 'M'e.
- 205 Woman: [Sesotho]
- 206 J: She's echoing some of the same concerns, isn't she?

- 207 M: Yes.
- 208 J: About the distance and not hearing what we have to say and what we want, is it?
- 209 M: And also that our churches have always been known for being poorer, smaller,  
210 older...
- 211 J: L.E.C. church has?
- 212 M: Yeah.
- 213 J: I see.
- 214 M: So maybe we need to revisit that.
- 215 J: OK. 'M'e.
- 216 Woman: Can I go on?
- 217 J: Can you speak? Yeah, especially if it's in English [*laugh*]
- 218 Woman: [*laugh*] No, I'm speaking Sesotho.
- 219 J: [*waiting for some other talking going on elsewhere*] Ema hanyane. Lula hanyane.  
220 [*laughing*] OK, Moshoeshoe, you ready?
- 221 M: E, Ntate.
- 222 Woman: [*Sesotho*]...ignorance...constitution L.E.C...especially...because...maybe...Sunday  
223 School
- 224 Another Woman: [*Sesotho*]
- 225 J: Mm. So be more aware of the actual law of the church...
- 226 M: Yes.
- 227 J: ...and to teach it to our young people...
- 228 M: Yes.
- 229 J: ...from the beginning...
- 230 M: Yes.
- 231 J: ...and to even make sure that we have up-to-date copies in all of the...
- 232 M: Yes, Ntate.
- 233 J: OK. Alright. I'd like to change the subject a little bit. Back to asking about when  
234 pastors come from seminary, are they prepared and trained well, in your opinion, to  
235 do the things that they need to do. Now I know you've had many pastors over the  
236 many years you have been members of these churches, some of you only one or two  
237 but, as you think about all the different pastors that you've seen, and let me also say I  
238 also know that this congregation has had some interesting difficulties lately.
- 239 [*laughing from some participants*]
- 240 J: So I'm aware of that but I mean in general, when pastors come, do they seem to be  
241 prepared to do all of these things that you've mentioned. To teach faith and to  
242 preach well and to visit the people and to treat them equally and to show love and to  
243 pray – all the things that you've said. Do pastors seem to be well-trained to do those  
244 things when they come to you?
- 245 M: [*Translating question*]
- 246 Woman: [*In Sesotho*]

- 247 J: OK, I think I got that but I want you to make it clear for me because it's important  
248 and she also made a request at the end.
- 249 M: E, Ntate. She said the previous pastors who have been here, have been doing it,  
250 seemed to have come, to have been prepared to do their pastoral ministry. Then she  
251 continued to say the only problem with pastors is that they, with time, they lose that,  
252 especially if they stay too much in one parish.
- 253 J: And I heard they stop visiting the people.
- 254 M: Yes. Yes. And the request is would they please not stay too much.
- 255 J: Five years maximum.
- 256 M: Yeah, so that they don't lose that.
- 257 J: OK.
- 258 M: E, Ntate.
- 259 J: I see. Good, thank you. Others? 'M'e.
- 260 Woman: [*Sesotho*]
- 261 J: Hape, 'M'e.
- 262 Other Woman: She is aligning herself with what I have been saying.
- 263 J: Ah, OK. Alright. Thank you. Others?
- 264 M: [*Sesotho*]
- 265 [*laughing*]
- 266 J: Others? Again the question is do pastors come to you prepared to do the things that  
267 you think are important for pastors to do? [(trying) *Sesotho*] Do you think when  
268 pastors come here, they work well as pastors? And are they taught well at Morija?
- 269 Woman: [*Sesotho*]
- 270 J: Thank you. I want to ask now if you could be a lecturer at Koapeng...Haeba le ka ba  
271 litichere tsa Koapeng, le ka ruta eng?
- 272 [*laughing*]
- 273 J: U batla baruti ho tseba eng? U batla baruti ho etsa eng? So what class would you  
274 teach? What expertise would you bring and what would you want to teach them so  
275 that they know it well before they come to the seminary? Pele ho ba tla... Before  
276 they come to the church. Pele ho ba tla ho sebeletsa puteho ena?
- 277 M: E. [*Translation*]
- 278 J: Eng kapa eng.
- 279 Woman: Communication.
- 280 J: Ah. Good, communication, alright.
- 281 Other Woman: Lerato.
- 282 J: Love, OK, thank you.
- 283 Different Woman: [*Sesotho*] ...lerato...mamello...("love, patience")
- 284 Another Woman: Lerato le 'nete. ("love, truth") ... [*Sesotho*] ("humility")
- 285 J: Ah, 'nete. (truth, truthfulness)
- 286 Many: 'Nete.

- 287 J: Ka NUL - National University of Lesotho, re re, “Nete ke Thebe.” [*The motto of the*  
288 *National University of Lesotho is “Truth is a Shield”*] Ntate.
- 289 Man: [*Sesotho*] (truth, love)
- 290 J: E, kea leboha, Ntate.
- 291 Woman: [*Sesotho*] (“What’s “transparency”?)
- 292 Someone else: [*In Sesotho*]... four pulse measure...three pulse measure...six pulse  
293 measure... (“how are they sung”)
- 294 M: It’s about the church should be lively including the music.
- 295 J: Yes.
- 296 M: Worship should be lively including the music so pastors should be able to teach  
297 people the music of the church and also the parishioners too, should be able to, if  
298 they have been taught, they can be able to learn different hymns in the hymn book.
- 299 J: Uh, huh.
- 300 M: [*Sesotho*]
- 301 J: OK, thank you, Ntate.
- 302 Woman: I think also the pastors must be taught to be sensitive to other people’s problems.  
303 Like now, in today’s life we’ve got the problem of poverty. When I’m poor I don’t  
304 want other people to know that I’m poor. If I told the priest, I want it to be between  
305 me and the priest. The issue of HIV and AIDS it’s my problem if I want to tell the  
306 priest about that, it’s my problem. He doesn’t have to tell other people about that.
- 307 J: Mm. OK.
- 308 Woman: So he has to be sensitive to other people’s problems, confidentiality.
- 309 J: Confidentiality, yes, thank you. As Ntate Moshoeshoe was finishing talking, I was  
310 thinking ‘after this lady talks, I want to ask about poverty and HIV/AIDS’ so you’ve  
311 begun already. [*laugh*] Thank you. So, and I do want to ask – I have three more  
312 kinds of questions. One is: Have you at this church had seminarians to come for  
313 field education? To live here for one year?
- 314 M: [*Translation*]
- 315 J: No, OK you haven’t had that. Would you be willing to have a student come and  
316 learn from your pastor?
- 317 [*yesses all around*]
- 318 J: Yes, OK. Alright. OK, one of the things that I know is true in many churches is that  
319 there are poor people who are experiencing difficulty. Does it seem like the pastors  
320 have been well-trained to help address poverty and would you like them to be able to  
321 help the church to address issues of poverty and to be pastoral with people in the  
322 midst of poverty?
- 323 M: [*Translation*] Did you say, “Do they seem to be prepared?”
- 324 J: Yeah, have the pastors been prepared?
- 325 M: OK.
- 326 J: And would you or how would you like them to be prepared?
- 327 M: OK. [*Translation*]
- 328 Woman: [*Sesotho*]

- 329 M: [Translating her answer] It's impossible to say how but because we had one pastor  
330 for quite a long time and...
- 331 J: How many years?
- 332 M: Thirty-six.
- 333 J: The same pastor?
- 334 M: Yes, 36, my age.
- 335 [laughing all around]
- 336 J: [laughing] Yes, I was wearing nappies when your pastor came to you.  
337 [laughing all around]
- 338 J: OK, but then she said, "We have a new pastor and we will see."
- 339 M: Yeah, we are going to learn...
- 340 J: A new teaching.
- 341 M: Yeah.
- 342 J: OK.
- 343 M: Yes.
- 344 J: Alright. Good. And how about -- 'M'e.
- 345 Woman: [Sesotho]
- 346 M: The question is: Is it OK constitutionally or otherwise that the, you may be, that I am  
347 an active member of the church - paying, doing everything in the church but in one  
348 year I may not be able to pay my tithes and other things and then I die after that. Is it  
349 OK that my funeral will not be held at the church but at my home? So, I would say  
350 'no.' It's not OK. Capital NO. [more Sesotho] The church is about serving other  
351 people than serving itself and if we see [more Sesotho] when you cannot afford to  
352 pay likabelo and other things, that's when we need to be in your service.
- 353 Other Woman: [Sesotho]
- 354 J: Again, I think I got that but you better tell me for sure.
- 355 M: Yeah, 'M'e says though it is true that the constitution doesn't say that but, it is  
356 possible that the consistories, as I said, the consistories in different places may resort  
357 to such a practice only because people will just, many of us will just say, "Because  
358 the constitution doesn't say we should not be buried properly, we are not going to  
359 give anything." And the next thing the pastor doesn't get anything because nothing  
360 can be sent to the central fund.
- 361 J: Mm.
- 362 Woman: [Sesotho]
- 363 M: Yeah, the pastor gets his salary or her salary from what the parishioners have given,  
364 so if people don't give, the pastor starves and the consistory says, "OK, instead of  
365 our pastor starving, let's make sure that everybody can give. And one way to do it is  
366 this."
- 367 J: Mm.
- 368 Woman: [Sesotho]
- 369 J: I hear two sides of the same coin here. In my country we say, "You can catch more  
370 flies with honey than with vinegar."

- 371 M: OK.
- 372 J: In essence, it means someone will come to sweetness. They don't want to come to  
373 bitterness. And so I hear somebody saying, "The church should be sweet to me all  
374 the time because I'm a member of the church and if I can't pay one time, the church  
375 should not stop being sweet to me." But I hear others saying, "If you get too much  
376 sweetness, you will not fulfil your responsibilities."
- 377 Woman: Yes.
- 378 J: So I just want to acknowledge that I'm hearing both sides of that and that we know  
379 it's important. Many pastors are also talking about this because they wonder what to  
380 do. The church wants to be loving always and should be loving always. At the same  
381 time we wonder what do we do about this money issue? And so I hear you and I  
382 hear that there's some division about what to do and some, even some real concern.
- 383 M: *[Translating]*
- 384 Other Woman: *[Sesotho]*
- 385 J: E.
- 386 Other Woman: *[Continuing in Sesotho]*
- 387 *[Several people going back and forth in brief Sesotho statements]*
- 388 Another Woman: *[Sesotho]*
- 389 Still Another Woman: *[Sesotho]*
- 390 J: I got lost so can you...?
- 391 M: We take vows. We have some commitments to the church that we make.  
392 Commitments to the church and to God and sometimes we just let them go and at the  
393 end of the day, somebody will be accused for that. It's either the pastor or anybody.
- 394 J: Yeah, I see. Ho na le HIV/AIDS. Ke batla ho tšeba: Le nahana eng ka baruti le  
395 HIV/AIDS? What can pastors do and how can they be taught to help you as you deal  
396 with the fact that there is HIV and AIDS in our communities?
- 397 M: *[Translation]*
- 398 Woman: *[Sesotho]*
- 399 J: OK. I think I got that but...
- 400 M: E, Ntate. I think they should be helped to better disseminate the information about  
401 HIV and AIDS because they don't, many don't. It is dealt with in schools and other  
402 places but at the church. So, skills to better disseminate the information about HIV  
403 and AIDS.
- 404 J: OK. 'M'e...
- 405 Woman: I think it's enough. We must close.
- 406 *[much laughing all around]*
- 407 J: OK, 'M'e.
- 408 Other Woman: I think on her point, most of the people we believe in our priests. We trust  
409 them. Like when they preach to us we, if they can make maybe HIV and AIDS  
410 information part of the sermon, we can understand it better and then we'll know that  
411 no, it's not a bad thing because now we think that HIV and AIDS is a bad thing so  
412 we talk about it behind closed doors. But if the priest is open about it, then all the  
413 parishioners will be open about it also.

- 414 J: Now, did you hear what she said? She looks like she's young like I am and some of  
415 you are older. Do you want your pastor to talk straight to you about HIV and AIDS  
416 inside the church?
- 417 Woman: [*Sesotho*]
- 418 J: OK, so even though you can include it in the sermon,...
- 419 Woman: Yes.
- 420 J: ...to really talk deeply, maybe you should speak with the youth, and then the women,  
421 and then the men and work with them separately so they can feel free to share and  
422 learn. Did I understand?
- 423 M: Yes, Ntate.
- 424 J: OK. Thank you, 'M'e. Anyone else? Ntate, u nahana eng?
- 425 Man: [*Sesotho*]
- 426 J: Ah, OK. Alright, so speaking to a child is different than speaking to an old person.
- 427 M: Yeah.
- 428 J: Alright. And that's true. I see that it's time to be done. I want to thank you very,  
429 very much for sharing with me. As I've said, the things that you have said are so  
430 very important and I will be writing a paper as long as a book, hundreds of pages,  
431 including the things that you have said and if you ever want to listen to what was  
432 said, if you want to write to me, we can find a tape for you or if you want to hear it,  
433 or if you have questions I will leave my numbers because this is not secret research.  
434 So, thank you for being willing to share that and I hope you will learn more about  
435 what we find out from all of the different people that we talk to.
- 436 M: [*Translation*]
- 437 J: [*laughing*] Bo-'M'e, ke lebohile haholo-holo bakeng sa mantsoe a lona - hape  
438 bakeng sa kamohelo ea lona.
- 439 M: E, Ntate.
- 440 J: Salang hantle, Bo-'M'e.
- 441 [*applause*]

- 1 J: [recording not working at beginning]...As part of that research at the University of  
2 KwaZulu-Natal, I'm asking lay people in the L.E.C. how they think education is  
3 happening for the pastors at Morija Theological Seminary and what things are  
4 important to lay people for pastors to know and to learn. So really I want to find out  
5 for you what are important things for pastors to learn. And I'm asking if I can have  
6 your permission to interview you and to record the words that you say on this  
7 machine. [laugh] If you're willing to talk to me, I would like to then take the words  
8 that you say and make a report from them. I'm going to write them down and I'm  
9 interviewing many, many lay people in the L.E.C. and many have decided that they  
10 would share with me. And any time you want to stop answering questions, you may  
11 just leave, of course, and I thank you very much. And if you would like to share your  
12 name, that's wonderful, I would love to hear your name. If you do not want to share  
13 your name, you may refuse, of course. I don't intend to make any money from doing  
14 this. This is to help the L.E.C. and it's to help me with my studies for the PhD and so  
15 I'm also not giving any money, I'm just asking you to share with me your answers.  
16 But, again, I will make a report including some of the answers that you will give.  
17 And I may also sometimes write articles, and give them to journals or newspapers  
18 saying, "Oh, some people in the L.E.C. are saying these things." If you agree, then  
19 we can begin the conversation and I will even record it. If you don't agree or if you  
20 have any questions, please tell me. (to Moshoeshoe) So, can you...?
- 21 M: [Translation] ...even if it's not just for this parish.
- 22 J: Mm.
- 23 M: Even if it's something that you think you see lacking in any place, you are free to say,  
24 "I think we need this and we need more of that." [More Sesotho]
- 25 J: And good things.
- 26 M: E, Ntate. [More Sesotho]
- 27 Man: [In Sesotho]
- 28 M: [In Sesotho]
- 29 J: You need to translate what's happening for me.
- 30 M: Oh, OK, Ntate was saying he will need to go in a, he was actually saying he wants to  
31 leave now because...
- 32 J: Work.
- 33 M: Yes, because he has some work, but I was saying maybe we will appreciate even if he  
34 says just two words about what he thinks a pastors should like. We would like to  
35 have his input even in two words.
- 36 J: Yeah.
- 37 M: E, Ntate.
- 38 J: OK.
- 39 M: E, Ntate. [In Sesotho]
- 40 J: But if he needs to go, that's fine.
- 41 M: E, Ntate.
- 42 J: Just ask them if they agree to have the conversation and if they allow me to tape it.
- 43 M: OK.

- 44 J: And if they'll tell me their name and how long they've been at the church. And if  
45 they don't want to give their name, that's fine, of course.
- 46 M: OK. [*Translation*]
- 47 Man: [*In Sesotho*]
- 48 J: Kea leboha, Ntate. Ke tšoabile, Ntate.
- 49 M: Kea leboha. [*man leaves*] [*Sesotho to remaining people*]
- 50 Woman: [*In Sesotho*]
- 51 M: She says they have accepted.
- 52 J: She has accepted.
- 53 M: She has accepted.
- 54 J: Le uena, 'M'e.
- 55 Other Woman: [*laughing*] E, Ntate.
- 56 J: [*laughing*] Kea leboha, 'M'e. Le uena, 'M'e.
- 57 Another Woman: [*In Sesotho*]
- 58 J: Kea leboha haholo-holo. My first question is: well, first I must remind you that Ntate  
59 Basson he did not go to Morija Theological Seminary so I'm not really here to ask  
60 questions just about Ntate Basson. I'm here to ask questions about what you know  
61 about Morija Theological Seminary and what kinds of things you think are important  
62 for pastors to know and to do.
- 63 M: [*Translation*]
- 64 J: So, my first question is: do you know what pastors study when they go to Morija  
65 Theological Seminary?
- 66 M: [*Translation*]
- 67 Woman: [*In Sesotho*]
- 68 J: OK, a little bit how to preach the Word of God. [*Same in Sesotho.*]
- 69 Woman: E.
- 70 J: OK. 'M'e.
- 71 Other Woman: [*In Sesotho*]
- 72 J: OK.
- 73 Other Woman: E, Ntate.
- 74 J: I didn't get the last part. Moshoeshoe, can you help?
- 75 M: And where they are taught about the Word of God and how to disseminate it.
- 76 J: How to disseminate it, OK. 'M'e.
- 77 Another Woman: [*In Sesotho*]
- 78 J: OK. Alright. I'd like to ask you what do you think – are there other things you think  
79 pastors should learn when they are at Morija Theological Seminary?
- 80 M: [*Translation*] Did you say 'should'?
- 81 J: Yes, I did.
- 82 M: [*Sesotho*]

- 83 Woman: [*In Sesotho*]
- 84 J: I'm not sure but it sounded like she said she doesn't have a pastor from Morija...
- 85 M: Yeah, so...
- 86 J: ...she doesn't know well what...
- 87 M: Yes.
- 88 J: ...what they should teach.
- 89 M: Yes.
- 90 J: OK.
- 91 [*some laughing*]
- 92 J: 'M'e.
- 93 Other Woman:[*In Sesotho*]
- 94 J: Thank you. And, 'M'e.
- 95 Another Woman: [*In Sesotho*]
- 96 J: OK, alright, well that's important but I guess let's ask: what are the things you think  
97 a pastor should know? What are the things that make a good pastor? [*Translated to*  
98 *Sesotho himself.*] Yes?
- 99 M: [*Added a bit in Sesotho*]
- 100 J: No, what do good pastors know and what do good pastors do?
- 101 M: OK, OK. [*Translation*]
- 102 [*long pause*]
- 103 M: [*Sesotho*]
- 104 J: E.
- 105 M: [*Sesotho*]
- 106 Man: Sorry, quick question: how long do you think you still need?
- 107 J: Thirty minutes.
- 108 Man: OK.
- 109 J: Thank you.
- 110 Woman: [*Sesotho*]
- 111 M: It's when he or she knows his or her parishioners and when he or she can go and visit  
112 them even when they are no more coming to church and when they seem to be  
113 downhearted or things like that.
- 114 J: OK.
- 115 M: E, Ntate.
- 116 J: Bo-'M'e.
- 117 Other Woman:[*In Sesotho*]
- 118 M: [*Sesotho to her*]
- 119 Other Woman:[*In Sesotho*]
- 120 M: Oooh [*laugh*] She, a pastor, especially because she or he will have been trained, not  
121 only that he or she must know his or her people, but also be able to adapt himself or

- 122 herself to the situa— to the of the people here. If the person is coming from outside  
 123 the country or from the lowlands, or any other place than this. The person should be  
 124 able to communicate well with the people here.
- 125 J: OK.
- 126 M: Not to come as a person from the lowlands, I mean to behave like I'm in Maseru  
 127 while I'm staying here.
- 128 J: Mm, hm.
- 129 M: E, Ntate.
- 130 J: 'M'e.
- 131 Woman: [*In Sesotho*]
- 132 J: OK. When the pastors are here working with you, do they seem to understand the  
 133 issues involved with the people, especially, there may be some poor people in this  
 134 community, there may be poverty, and how do you think pastors should work to help  
 135 address the needs of people when they are poor?
- 136 M: [*Translation*]
- 137 Woman: [*In Sesotho*]
- 138 M: It would be good if a pastor would be able to use the projects from the fields or  
 139 something like that to care for, to help care for the orphans and the sick.
- 140 J: OK. Alright. Bo-'M'e.
- 141 Other Woman:[*In Sesotho*]
- 142 J: OK. [*laughing*] Now how about HIV and AIDS? What kinds of things can a pastor  
 143 do with people to help around issues of HIV and AIDS?
- 144 M: [*Translation*]
- 145 [*pause*]
- 146 Woman: [*Sesotho*]
- 147 M: [*Sesotho to her*]
- 148 Woman: [*More Sesotho*]
- 149 M: 'M'e says they would expect a pastor to be able to teach about HIV and AIDS but  
 150 also to help in the care of the orphans because the number of orphans is just  
 151 increasing, great numbers.
- 152 J: 'M'e.
- 153 Other Woman:[*Sesotho*]
- 154 J: [*laughing*] Thank you, 'M'e.  
 155 [*laughing all around*]
- 156 Another Woman: [*Sesotho*]
- 157 J: OK. What she said also, but also to then help the parishioners.
- 158 M: Yes.
- 159 J: OK. I just want to ask one more question because I know your time is very  
 160 important. So, my one more question is this: if you could be a lecturer at Morija  
 161 Theological Seminary, what would you want to make sure that your students learned  
 162 before they came to be pastors? What would you want to teach a pastor to make him  
 163 or her be a really good pastor?

- 164 M: [Translation]
- 165 Woman: [Sesotho]
- 166 J: I think I got that but please...
- 167 M: Yeah. [laughing]
- 168 J: I think I heard something about the love of God for people in the midst of their pain,  
169 but I don't know.
- 170 M: Yes, Ntate, yes. She's saying she would like pastors to come knowing that and how  
171 can that be applicable to the people.
- 172 J: OK.
- 173 M: E, Ntate.
- 174 J: Alright. Le Bo-'M'e.
- 175 Other Woman:[Sesotho]
- 176 M: To have love, but also to have hope that God provides if we pray, if we trust all our  
177 needs to God.
- 178 J: Alright.
- 179 M: E, Ntate.
- 180 J: Le 'M'e.
- 181 Another Woman: [Sesotho]
- 182 J: [laughing] Kea leboha, 'M'e.
- 183 M: That they would have patience... [Sesotho to woman]
- 184 Another Woman: [Sesotho]
- 185 M: Patience and I think to, I don't know, sympathy or empathy.
- 186 J: Is that what she said?
- 187 M: Yeah.
- 188 J: OK.
- 189 M: Yeah. To feel for other people.
- 190 J: OK.
- 191 M: To try to get into people's situation to feel like they are feel—to try to understand  
192 how they are feeling.
- 193 J: Mmm.
- 194 M: E, Ntate.
- 195 J: OK.
- 196 M: So as to be part of, to try to be part of their suffering.
- 197 J: Ah, OK. So thank you, Bo-'M'e, very much. I said I only had one more question but  
198 I just thought of one more.
- 199 [some comments and laughing]
- 200 J: And that is this: Ntate Moshoeshoe and I teach at the seminary. Is there something  
201 you want to remind us of? Do you want to tell us something about how we should do  
202 our job because we're training people to come and serve you? So before we go, is

- 203 there something you would like to tell us that we should be doing? Can you translate  
204 that so it's very clear?
- 205 M: [Translation]  
206 [pause]
- 207 Woman: [Sesotho]
- 208 M: Maybe they will need to be led into understanding that the riches that should come  
209 first is a heavenly thing or spiritual riches than to seek, to first and foremost seek  
210 material riches.
- 211 J: Mm.
- 212 M: Maybe to be spiritually enriched, than, yeah.
- 213 J: OK. Kea leboha, 'M'e. L e Bo-'M'e.
- 214 Other Woman:[Sesotho]
- 215 M: If they would have patience and be able to be patient with different kinds of people  
216 within the congregation. To be able to relate to each individual as individuals. And  
217 to make, I think to make them feel like they are all welcome and accepted.
- 218 J: And loved, she said, patience and love.
- 219 M: Yes.
- 220 J: OK, alright. 'M'e?  
221 [laughing all around]
- 222 J: Alright. Kea leboha. [laughing] [Sesotho about gratitude to them] So thank you  
223 very, very much for speaking to us. Is there anything else you want to say?
- 224 M: [Translation]
- 225 Woman: [Sesotho]
- 226 M: 'M'e says she wants to thank you for having this conversation because most of the  
227 time parishioners don't really have time to talk to pastors and to express their  
228 feelings.
- 229 J: Mmm.
- 230 M: So to really want to sit down and listen to what they say, it's a great thing to do.
- 231 J: Kea leboha, 'M'e. Le Bo-'M'e.
- 232 Other Woman:Kea leboha, Ntate.
- 233 J: 'M'e.
- 234 Another Woman: Kea leboha, Ntate.
- 235 J: Kea leboha, Bo-'M'e. So thank you. I'm going to switch this off and we will be  
236 writing down the answers that you gave. Can I ask you each to tell me how long have  
237 you been a member of the church?
- 238 M: [Translation]  
239 [comment and laughing]
- 240 Woman: [Sesotho]
- 241 J: Since you were a little child.
- 242 Woman: E.

- 243 J: OK. Alright. Le 'M'e?
- 244 Other Woman:[*Sesotho*]
- 245 M: Since she knew the world. Since they knew the world.
- 246 J: Yes.
- 247 Another Woman: [*Sesotho*]...1998.
- 248 J: Aah, OK. Through marriage.
- 249 Another Woman: E.
- 250 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.

- 1 M: [Sesotho]
- 2 J: As I said, my name is Jeff Moore and I would like to ask you if you're willing to  
3 have a conversation with us about theological education, how we train pastors in  
4 the L.E.C. and the work that pastors do. I asked your pastor, 'M'e 'M'alikopo, if  
5 she would ask some of you if you would be willing to talk and I want to let you  
6 know that the reason that I'm doing this interview is because I would like to find  
7 out more about how we train pastors so that we can do the best job we can at  
8 Morija Theological Seminary. Also, I am currently studying for a second doctoral  
9 degree, for a PhD degree at KwaZulu-Natal University and this will actually help  
10 me in my studies as well. So I've been collecting information from conversations  
11 from many lay people all around the L.E.C. and have been studying the  
12 information and I will be writing a paper and I may write other articles about what  
13 I'm learning about how lay people feel about pastors and how pastors should be  
14 educated in the L.E.C.. I would like to ask you permission to talk to you and if  
15 you don't want to talk to me then I understand and please feel free to leave  
16 anytime that you feel that you don't want to talk anymore. I am also holding this  
17 and it's recording the things that we're saying and I ask you permission to allow  
18 me to record our voices so that later Ntate Moshoeshe le na can listen and we can  
19 write down the things the things that are said and we can remember the things that  
20 you said to us. So Ntate Moshoeshe.
- 21 M: [Translation] Would you like me to, or would you like to ask the question  
22 yourself? I had already asked...
- 23 J: Let's go back one step.
- 24 M: OK.
- 25 J: And that is I may at one time say, "The group in Masitise did say these things."
- 26 M: Yes.
- 27 J: But the goal is find out what everyone in the L.E.C....
- 28 M: Yes.
- 29 J: So I'm not sure if that's what you just said.
- 30 M: E, Ntate. [Sesotho]
- 31 J: OK.
- 32 M: [Sesotho]
- 33 J: So, yeah, please, if any of you would like to later listen to this sometime, I can  
34 return to Masitise and you can listen to the words that we said. If you ever want  
35 to see the report that I write, you can contact me and I will let you have it, copies  
36 of it, and look at it. It will be at the seminary. And so I'm asking your permission  
37 to record this conversation, to talk to you and if you would be willing to give me  
38 your name and how long you've been in the L.E.C.. So, yeah, I'm asking for  
39 permission now.
- 40 M: [Translation]
- 41 J: Joale - Na, lea lumela?  
42 [individuals saying "yes"]
- 43 J: So I'm going to ask names now.
- 44 M: E, Ntate.
- 45 J: Yeah. Kea leboha haholo-holo. 'M'e...?

- 46 Woman: Ntate.
- 47 J: Lebitso la hau u mang?
- 48 Same woman: [*Gives name*]
- 49 J: And how long in the L.E.C.?
- 50 Same woman: Seven years.
- 51 J: Seven years. OK. Thank you, 'M'e.
- 52 Next woman: [*Sesotho*]
- 53 J: Kea leboha.
- 54 Third woman: [*Sesotho*]
- 55 M: [*Sesotho*]
- 56 Third woman: [*Sesotho*]
- 57 M: Since birth.
- 58 J: Uh, huh, yeah.
- 59 Fourth woman: [*Sesotho*]
- 60 J: Kea leboha, 'M'e.
- 61 [*laughing*]
- 62 Fifth woman: [*Sesotho*]
- 63 Sixth woman: [*Sesotho*]
- 64 J: 'M'e, kea leboha. So since marriage, right?
- 65 M: [*correcting Jeff*] I think since birth.
- 66 J: Oh, birth. OK, but she was married in the church.
- 67 M: E, Ntate.
- 68 J: Yeah, OK.
- 69 Seventh woman: [*Sesotho*]
- 70 J: 'M'e, kea leboha.
- 71 Eighth woman: [*Sesotho*]
- 72 J: Kea leboha, 'M'e. Twenty years?
- 73 M: E, Ntate.
- 74 J: OK.
- 75 Man: [*Sesotho*]
- 76 Second man: [*Sesotho*] Four years.
- 77 J: Four years.
- 78 Second man: Yes.
- 79 J: Thank you, Ntate.
- 80 Ninth woman: I've been in the L.E.C. since birth.
- 81 J: Since birth, and your name 'M'e? Same question in [*Sesotho*]
- 82 Ninth woman: I'm not going to tell you.

- 83 J: OK. Thank you, 'M'e.
- 84 [many comments going on]
- 85 M: What do you mean when you say, "How long have you been a member of the  
86 church?" Do we mean the time of...
- 87 J: Time of confirmation or...
- 88 M: Oooh, or if you were born in this church and you can know it from early on.
- 89 J: E, [Sesotho]
- 90 M: [Sesotho]
- 91 J: But just let them know I wanted to know if they were brand new or if they've been  
92 in the church for many years, so their answers were good answers to help us.
- 93 M: E. [Sesotho] OK. 'M'e's raising a, that saying sometimes I may have had a  
94 couple of years in this church but some of them may have lapsed without me  
95 being involved in church life.
- 96 J: [laughing]
- 97 M: [laughing]
- 98 J: 'M'e, le na.  
99 [everybody laughing]
- 100 J: I'd like us to ... Can we sit in a circle?
- 101 M: [Sesotho]
- 102 J: So that I can be inside and people can see each other.
- 103 M: E. [Sesotho]  
104 [some chatting while moving]
- 105 J: [In Sesotho] – So, I have many questions. Back to English – I would like to ask  
106 you first do you know what pastors do when they're in the training at Morija  
107 Theological Seminary?
- 108 M: [Translation]  
109 [several people commenting]
- 110 J: Ha re tsebe... So, well, I will tell you that the pastors go for five years and that  
111 during their fourth year they're sent to a local parish like Masitise to be here as a  
112 student to learn what it means to be in a parish just like abuti Tankiso [*the current*  
113 *field education student attached to the Masitise parish*] is doing right now. And  
114 then they go back for their fifth year to study. They study things like, well, I'm  
115 not going to tell you, I'm going to ask you what you think they should study  
116 [laugh] And I'm going to ask you some other questions about what you think  
117 might happen at seminary just to see what you think could happen at seminary.
- 118 M: [Translation]
- 119 J: 'M'e.
- 120 Woman: [Sesotho]
- 121 J: What are they taught?
- 122 M: Church...
- 123 J: Leadership.

- 124 M: Church leadership.
- 125 J: OK. Yes, yes, we do do that. Teach church leadership.
- 126 M: [*Sesotho*]
- 127 J: 'M'e.
- 128 Different woman: How to interpret the Bible.
- 129 J: Yes. [*Sesotho*] We also teach that biblical interpretation. [*Sesotho*]
- 130 M: E, Ntate.
- 131 J: What else?
- 132 Man: The approach to the members of the church.
- 133 J: Ah, OK, Yes. So, can you translate that? I was going to say how to live with  
134 believers but I...
- 135 M: [*Sesotho*]
- 136 J: Ah, 'M'e.
- 137 Woman: How to counsel people with different problems.
- 138 J: Yes, we also study that – how to counsel people with different problems. Can you  
139 translate that?
- 140 M: [*Translation*]
- 141 J: What else?
- 142 Another woman: Marriages.
- 143 J: Marriages, OK.
- 144 M: [*Sesotho*]
- 145 J: OK. Alright. What else?
- 146 Man: Youth.
- 147 J: Youth, OK, how to work with – [*Sesotho*]
- 148 M: OK, [*Sesotho*]
- 149 J: Other things?
- 150 Woman: [*Sesotho*]
- 151 J: 'M'e, hape.
- 152 Woman: [*Sesotho*]
- 153 J: Ke'ng?
- 154 M: To, evangelism, how to bring people into the church.
- 155 J: OK.
- 156 M: But 'M'e also says...
- 157 Woman: [*Sesotho*]
- 158 M: ...nursing, to sort of comforting, to become literally a nurse of people's souls.
- 159 J: Ah, OK. Thank you, 'M'e.
- 160 Woman: [*Sesotho*]

- 161 J: OK. When students go to the seminary to prepare to be pastors, how do you think  
162 they live at the seminary?
- 163 M: [Translation]
- 164 Man: [Sesotho]  
165 [some laughing]
- 166 J: The holy life.
- 167 M: The holy life.
- 168 J: [laughing] [Sesotho]
- 169 Man: By the rules of the Bible.
- 170 J: OK.
- 171 M: [Sesotho]
- 172 J: How else? Do you all agree?
- 173 Woman: We think so.
- 174 J: You think so.
- 175 Woman: [Sesotho] It's such a life whereby they look after the sick, they are very  
176 sympathetic. That is how we think and that there is always a peaceful life among  
177 themselves and their teachers.
- 178 J: Mm. OK. Can you translate that, please, Moshoeshoe?
- 179 M: [Translation]
- 180 J: Ka sekolong sa boruti, yes, at the school.
- 181 J: Did I say that right?
- 182 M: E, Ntate.
- 183 Man: [Sesotho]
- 184 J: OK. Moshoeshoe, did you hear what Ntate said?
- 185 M: [Sesotho]
- 186 Man: [Sesotho]
- 187 M: There is, they also have to live just to be themselves, to be themselves so that the  
188 church or the school may be able to know them better and to help them with their  
189 weaknesses I think.
- 190 J: Kea leboha, Ntate.
- 191 Man: [Sesotho]  
192 [some laughing]
- 193 J: [To Moshoeshoe] Don't show your joy, just translate?
- 194 M: [Sesotho]
- 195 J: Ka sekhoaa.
- 196 M: I'm sorry, so I should translate into English.  
197 [laughing]
- 198 M: An example of what he's saying it's not only a holy life but it's also, people are  
199 people. An example is that he once attended a graduation ceremony and there

- 200 was one who had failed and he was told to go out into the caves to live in the  
 201 caves because he had been given time to study so that was very rough on the  
 202 person.
- 203 J: Mm.
- 204 M: And that's when he felt, "OK, here still life can be life as life is anywhere."
- 205 J: I see.
- 206 M: E, Ntate.
- 207 J: OK. Would anyone else like to add anything about life at the seminary? Will you  
 208 translate that?
- 209 M: [*Sesotho*]
- 210 Woman: [*Sesotho*]
- 211 M: The way they preach is somehow different from how other churches do.
- 212 J: Ah.
- 213 M: Pastors from other churches.
- 214 J: So they learn a special kind of preaching she's saying.
- 215 M: E, Ntate.
- 216 J: OK. Alright. Anyone else? Yes, 'M'e.
- 217 Woman: I think that it happens that sometimes a fellow here can be so emotional when he  
 218 teaches the Bible, when he preaches. Maybe he's a member of – [*Sesotho*  
 219 *unclear*] – but once he gets into the training there, when he comes back he's very  
 220 quiet and very gentle when he preaches. We always wonder what makes that  
 221 difference. What is done to them so that when they come back that spiritual  
 222 emotions is dealt with, it's not there.
- 223 J: Mmm.
- 224 M: [*Sesotho*]
- 225 [*some comments in Sesotho*]
- 226 Woman: When you come back, what has happened?
- 227 [*some comments and laughing*]
- 228 J: OK. Can you ask do others want to say something about that also?
- 229 M: [*Translation*]
- 230 [*some comments*]
- 231 Woman: [*Sesotho*]
- 232 M: She's making an example, an evangelist who left their parish and went to seminary  
 233 and came back.
- 234 J: [*Jeff translates*] OK, he went away hot and he came back cold.
- 235 M: Yes.
- 236 J: Is that what she's saying?
- 237 M: Yeah. [*laughing*]
- 238 J: OK. [*laughing*] OK. Alright. Ntate, you had something to say.
- 239 Man: [*Sesotho*]

- 240 J: OK.
- 241 Man: [*Sesotho*]
- 242 M: Though they may be called but there's also this idea that they can, they know how  
243 to interpret the Bible for a wider context, for a mixed group. They just don't call  
244 a spade a spade like maybe it is done in other churches like Pentecostals. So, he's  
245 saying that's one of the good things that he thinks this church is teaching.
- 246 J: OK.
- 247 M: E, Ntate.
- 248 J: OK. Anything else before we move to a new question?
- 249 Woman: The last thing is that it's as if the L.E.C. pastors there at the theological college  
250 they learn that to talk with God is not to go about shouting outside. You just  
251 speak gently and then God is there to listen to you.
- 252 J: Mmm.
- 253 M: Translating her answer into [*Sesotho*]
- 254 J: One of the things that happens, as I mentioned, is that students come for internship  
255 and you are a church who has intern students. And so I would like to ask you do  
256 you think that the intern year is a good idea and what do you hope the students  
257 can learn when they're with you for an intern year?
- 258 M: [*Translation*] What was the last part?
- 259 J: Do you think it's a good idea and what do you think the students should learn  
260 while they're here?
- 261 M: OK. [*Translation*]
- 262 Woman: [*Sesotho*]
- 263 M: It's that they should learn that the congregation consists of different people and  
264 that when they, a method of approaching different people in different contexts.  
265 That's one thing that they need to know.
- 266 J: OK.
- 267 Man: [*Sesotho*] ...practically rather than using the theory only, yes, implementing them  
268 practically, uh, huh.
- 269 J: Implementing the services of the church practically.
- 270 Man: E, Ntate.
- 271 M: [*Translation to Sesotho*]
- 272 Woman: [*Sesotho*]
- 273 M: He was telling me, so I thought – [*Sesotho*] [*laughing*]
- 274 J: Now we have a circle.  
275 [*more comments and laughing*]
- 276 J: Yes.
- 277 M: [*Sesotho*]
- 278 J: Right. I lied earlier, I understand very much Sesotho but I don't speak well.  
279 [*comments*]
- 280 J: No, and I didn't lie, you know, but I can understand many words.

- 281 Woman: Yes, another thing, Ntate, [*Sesotho*] Here this internship is very good for that – to  
282 make his last choice.
- 283 J: Yeah.
- 284 Woman: The four years are done...
- 285 J: So to decide if he's going to go ahead, I heard.
- 286 Woman: E.
- 287 J: OK. Alright. So, I think I got that, she gave it in both languages so everybody got  
288 it.
- 289 M: [*Sesotho*]
- 290 J: OK, that's...
- 291 M: [*Sesotho*] I was just saying if it is, if someone can be able to say in both languages  
292 like 'M'e did, it would be very, very helpful I think.
- 293 J: Yeah.
- 294 M: If they can.
- 295 J: If they can.
- 296 M: If they can.
- 297 J: If they can.
- 298 M: E, Ntate.
- 299 J: Bo-'M'e, le nahana eng?
- 300 Woman: [*Sesotho*]
- 301 J: [*laughing*] OK, kea leboha, 'M'e.  
302 [*couple of people speaking over each other*]
- 303 M: 'M'e says that it's OK what they had said about field education is OK and, that's  
304 all.
- 305 J: OK.
- 306 Woman: And there's another idea the pastors, I mean the training ones who are on intern,  
307 should not get into... [*Sesotho*]
- 308 M: [*Sesotho*] ...the fourth year interns.
- 309 Woman: [*Sesotho*]
- 310 J: So they shouldn't get involved in interpersonal kinds of things with people.
- 311 Woman: E.
- 312 J: No.
- 313 Woman: Is it in the pastor what is it that the students – [*Sesotho*]
- 314 J: What's she saying?
- 315 M: She's saying when interns come the congregations are told they can't do anything  
316 but place – there should be some--
- 317 Woman: [*Sesotho*]
- 318 [*comments*]

- 319 M: OK, they are told that they should not involve the interns on matters like if a  
320 consistory or lekhotlana has a hot issue, students should not respond to all those  
321 even if he or she is there, she can just listen and not give any idea.
- 322 J: Mm.
- 323 M: Or show any emotional feelings.
- 324 J: OK.
- 325 M: And 'M'e says that is good because the student will leave the parish without  
326 having been in conflict with anybody.
- 327 J: 'M'e, thank you, thank you, 'M'e. Well, let's move on and talk about some other  
328 things. I don't want to take too much of your time. When pastors come to you  
329 from the seminary, do they seem to have good skills to be able to do the things  
330 that pastors should do? And I'm not just asking about 'M'e 'M'alikopo, I'm  
331 asking about all of the many pastors that you've had.
- 332 M: [*Translation*]
- 333 Woman: [*Sesotho*]
- 334 M: 'M'e says yes, some of them. Some would come and you would think 'this one  
335 should have been in the army,' rather than being here as a pastor.
- 336 J: [*laugh*] OK.
- 337 Man: [*Sesotho*] Some are good, some are not. [*Sesotho*] How do you measure that, he  
338 is called, you see. [*Sesotho*] These people – [*Sesotho*] – are socially – [*Sesotho*]  
339 [*some laughing*]
- 340 M: He is saying when he was going to ask that question which he asked but he has a  
341 feeling that pastors are only trained about the Bible and spiritually and what does  
342 it mean to be holy, but they are not taught about social relation issues because it  
343 seems to be very difficult to relate to people sometimes.
- 344 J: What do others of you think about what Ntate has said?
- 345 M: [*Translation*]
- 346 Woman: [*Sesotho*] It's like that - some of them. They are just pastors when they are there  
347 preaching the Word of God. Outside, no, they are just like everybody. You can't  
348 see this is a pastor when he's out socially but in the church when he is there you  
349 will say, "This is a pastor."
- 350 J: And is that a good thing or a bad thing or neither?
- 351 Woman: Ah, Ntate, it's not good because we think that if you are a pastor you should, your  
352 being a pastor should be shown even outside so that even people just relaxing  
353 doing nothing should follow you. [*Sesotho*] This is a pastor.  
354 [*some comments over each other in Sesotho*]
- 355 M: A pastor, instead of what 'M'e said,
- 356 J: Mm, hm.
- 357 M: ...should be welcoming to people and exemplary and he or she must be able to  
358 attract people to himself or to herself. That is being humble.
- 359 Woman: And to the Word of God.
- 360 M: And to the Word of God. [*Sesotho*]
- 361 [*some comments in Sesotho*]

- 362 M: He or she should not make parishioners to fear him or her. People should be  
363 free...
- 364 Woman: Some of them are bullies with the Word of God.
- 365 J: They're what with the Word?
- 366 Woman: They are bullies.
- 367 J: Oh, bullies, ah, I see.
- 368 Woman: Yes, with the Word of God.
- 369 J: OK.
- 370 Man: Some are saying, "Do what I'm telling you, don't do what I'm doing."  
371 *[some people even completed his sentence and some laughing]*
- 372 J: Na, moruti ke motho ("Is a pastor a person?")  
373 *[affirmation, comments, and some laughing]*
- 374 J: What did they add to that?
- 375 M: They say of flesh and blood.
- 376 J: Ah. Uh, huh. OK, right. *[Sesotho]*
- 377 M: E.
- 378 J: Well, so--
- 379 Woman: One thing that I was glad about the pastor, oh I'm talking about the person.
- 380 J: Yeah, mostly--
- 381 Woman: He taught me even baruti still need comfort...
- 382 J: Mmm.
- 383 Woman: ...when there's something bad. In the first time, we are afraid to say any word of  
384 comfort to moruti. We thought that he knows everything about comforting so if  
385 he's sad, maybe this is the most thing that cannot be comforted. We used to keep  
386 off but she showed us that moruti can be very, very, very, very sorry and you can  
387 come and comfort and pray for that.
- 388 J: OK.
- 389 Woman: Mm. Thank you, 'M'e.
- 390 J: So, can you tell them in Sesotho what you just said?
- 391 Woman: *[Sesotho]*
- 392 M: It is true, very true.
- 393 J: Yes, yes. Ke 'nete.
- 394 M: And maybe one could take a chance there and say it will be important for them as  
395 parishioners to disseminate that information because the pastor will just be one in  
396 the parish but there will be many so they can become her pastor, her pastors.
- 397 J: Yeah.
- 398 M: *[Sesotho]*
- 399 J: *[Sesotho]*
- 400 M: *[laughing because he started to translate but it was already in Sesotho]*

- 401 J: [laughing]
- 402 M: [laughing] Should I translate it for you?
- 403 J: Yes, please.
- 404 M: What is the duties, what do you think are the duties or the work of the pastor?
- 405 Woman: [Sesotho]
- 406 J: OK. So, to know--
- 407 M: To know--
- 408 J: --the Christians.
- 409 M: Yes.
- 410 J: OK, to know his or her Christians. Bo-'M'e, [Sesotho]
- 411 Different Woman: [Sesotho]
- 412 M: To comfort, to care.
- 413 Another Woman: [Sesotho]
- 414 J: To comfort the sick.
- 415 M: To care and...
- 416 J: To care for the sick.
- 417 M: ...comfort the sick.
- 418 J: To care, OK. Uh, huh. What else?
- 419 Different Woman: To evangelize those people who say nothing about the Word of God.
- 420 J: OK, evangelize those people who say nothing about the Word of God. Ka  
421 Sesotho, 'M'e.
- 422 M: [Sesotho]
- 423 Same Woman:[Sesotho]
- 424 J: OK. [Sesotho] OK.
- 425 Another Woman: [Sesotho]
- 426 J: OK, to perform baptisms. OK.
- 427 Same Woman:[Sesotho]
- 428 J: OK, so all the communion, bury the dead, all of the rites and liturgical things, OK,  
429 sacraments. OK, what else?
- 430 Next Woman:Counsel.
- 431 J: Counsel.
- 432 Same Woman:Mm, as a marriage counsellor.
- 433 J: OK.
- 434 Same Woman:Yeah, because people with different problems you go to her and she should be  
435 able to serve us.
- 436 J: OK, what else?
- 437 M: [Sesotho]
- 438 Man: In one word, it's to set a good example.

- 439 J: OK, good example.
- 440 Same Man: To his followers.
- 441 Woman: [*Sesotho*]
- 442 J: OK, to create peace and love among the parishioners, OK.
- 443 Same Woman: And even among the village.
- 444 J: In the village.
- 445 Same Woman: Mm.
- 446 J: Now--
- 447 Same Woman: It's a very good thing...
- 448 J: Yes.
- 449 Same Woman: ...when a pastor has got good social relationships with the whole community  
450 whether they are members of L.E.C. or not. As this one, 'M'e Malikopo is doing.
- 451 J: I want to ask, Is it possible that we have very high expectations for our pastors?
- 452 M: Ntate? Is it...?
- 453 J: It sounds like we have very high expectations for our pastors, do we?
- 454 M: [*Translation*]
- 455 Man: [*Sesotho*]
- 456 J: OK.
- 457 Same Man: E.
- 458 J: So all of these things, but at the same time you know that it's a person of flesh and  
459 blood.
- 460 [*couple of people saying, "Mm."*]
- 461 J: OK. Alright. Good, thank you. Now there are many cultural things about being a  
462 Mosotho that the church sometimes talks about and the pastor must be a part of.  
463 When pastors come here to serve churches, do they seem to understand how to  
464 deal well with Basotho in the midst of Sesotho cultural things?
- 465 Woman: Not all.
- 466 J: Not all. What do you mean when you say that?
- 467 Same Woman: I mean that the first thing that they hate is lebollo. They don't want it and then  
468 if...
- 469 M: Circumcision school.
- 470 Same Woman: ...our children...
- 471 J: Thank you, Ntate.
- 472 Same Woman: ...get there we are even suspended...
- 473 J: Yeah.
- 474 Same Woman: ...from the church. Again there are some pastors who do not like this singing  
475 whereby we apply our cultural way of singing. They say that we are wild, we are  
476 being wild when we do that.
- 477 J: Can you translate my question and her answer?
- 478 M: [*Translation*]

- 479 Woman: [Sesotho]
- 480 M: [Sesotho] Oh, I'm sorry.
- 481 J: Well, yeah, also traditional marriage...
- 482 M: Marriage...
- 483 J: ...bohali...yeah.
- 484 M: ...bohali and other things, e, Ntate.
- 485 J: OK.
- 486 M: E, Ntate, and also...
- 487 Woman: Mekete ea balimo.
- 488 J: Ah, mekete...
- 489 M: Mekete ea balimo.
- 490 J: Yes. [laughing]
- 491 Woman: There are these people who – [Sesotho] – those who come traditional doctors.
- 492 J: Mm, hm.
- 493 Woman: Our pastors do not get on with those. Even here at school since this is the school  
494 of the church, if one of the teachers can get that, I don't know what kind of spirit  
495 is that, the one that you go and put on the beads and the white thing, no she will  
496 be suspended, she will never be accepted to teach in the schools. I don't know  
497 what kind of education they find there about cultural issues.
- 498 J: So, do you think that pastors should have education about cultural issues and how  
499 to deal well with cultural issues? Moshoeshoe, can you translate?
- 500 M: [Translation]
- 501 Woman: [Sesotho]
- 502 M: They should get, they should get some training.
- 503 J: OK.
- 504 M: I just want to say that there are these church regulations...
- 505 J: Yes.
- 506 M: ...about these things. I don't know if you are going to ask about that but I'm just  
507 saying this because Bo-'M'e say and Bo-Ntate say pastors need to get training  
508 about this because, the way they said it it's like these people is sort of a, it's like  
509 this is what we are. Ntate, I just wanted to get that. [Sesotho]
- 510 Woman: [Sesotho]
- 511 M: That's the question I wanted. The question is they want our pastors to come clear  
512 with the answer what does the church say about our culture, my culture as a  
513 parishioner? Does the church expect me to abandon my cultural values just, in the  
514 name of Christianity? Kea leboha, Ntate.
- 515 J: And what, others of you, what do you think about this?
- 516 M: [Translation]
- 517 Woman: [Sesotho] It's our culture.
- 518 Next Woman: [Sesotho]
- 519 J: Yes.

- 520 Same Woman:[*Sesotho*]
- 521 J: So it's a big problem because you go back and forth between two different  
522 expectations. On Sunday when you're here, you act a certain way and then when  
523 you go home, you act another way. Is that what was said here?
- 524 [*several confirmations*]
- 525 Same Woman:It's that we are just...
- 526 J: Uh, huh.
- 527 Same Woman:...we are not sure what to do. We don't want to abandon our culture; we also  
528 want to follow Christ. We are just in the middle. We are not sure.
- 529 Man: [*Sesotho*] For instance, Bo-'M'e here...[*Sesotho*]... and that is a part of our  
530 culture...[*Sesotho*]
- 531 Next Woman:[*Sesotho*]
- 532 M: Our cultural story, our cultural values are not against the Bible, the biblical story.  
533 For example, Bo-'M'e are wearing head scarves which is part of our culture but  
534 it's also said, it's also in the Bible. And the other thing is whenever we have any  
535 cultural ceremony we begin with prayer. We don't forget that. So there's nothing  
536 wrong between cultural and the Bible. I think that's what...
- 537 [*several confirmations*]
- 538 J: I want to ask one question, I guess. Are there some cultural things that might go  
539 against the Bible?
- 540 M: [*Translation*]
- 541 Woman: [*Sesotho*] You know in the Bible...
- 542 [*laughing*]
- 543 Same Woman:[*Sesotho*]
- 544 [*more laughing*]
- 545 M: Ntate, though we don't really believe that.
- 546 Same Woman:E, in the Bible, Ntate, it is said that – [*Sesotho*] – the Bible is against those things  
547 but really they are part of our culture and we find life in those things.
- 548 [*some comments*]
- 549 Same Woman:Sesotho – otherwise we are not going to cultivate anything from that. But the  
550 Bible says, “No.” Also there are those people who can foretell and then that is the  
551 truth. Again, our ancestors do speak with us at night when we are sleeping, they  
552 do speak with us. And then when we come to church the Bible says, “No, that is  
553 not – [*Sesotho*] – but really, Ntate,...
- 554 [*some laughing*]
- 555 J: [*Sesotho*]
- 556 [*many people jumping in*]
- 557 J: Can you translate that for me?
- 558 [*laughing*]
- 559 Man: For instance, [*Sesotho*]
- 560 Woman: Take that soil and mix it with some herb and your feet are going to swell until you  
561 die.

- 562 Somebody: Ach.  
 563 [laughing]  
 564 Same Woman: It does happen. So the doctors, the witch doctors are able to take that thing out  
 565 and I may live again. But the Bible says we must not go to the witch doctors.  
 566 Why? That's what I say.  
 567 J: Help me, we're going to move on so [laughing] two things. One is it sounds like  
 568 you really think pastors must learn clearly how to bring Christianity and culture  
 569 together.  
 570 [many comments]  
 571 J: Can you translate? [*Sesotho -did own translation*]  
 572 Several: E, Ntate.  
 573 J: [*Sesotho*]  
 574 Woman: Bo-Casalis did so, didn't they? They did.  
 575 J: In many ways they did, you're right.  
 576 Same Woman: They did.  
 577 J: You're right, the early missionaries--  
 578 Same Woman: For the fact that they got the followers clearly they did, they tried.  
 579 J: Yeah.  
 580 Same Woman: Mm.  
 581 J: I have a second question, and that is – what is 'second' ha beli? -  
 582 M: [*Sesotho*]  
 583 J: [*Sesotho*] 'M'e, it's with [*Translation*] 'M'e said 'witch doctor.' Now I want to  
 584 ask do you mean – Sesotho -  
 585 [*confirmation from several*]  
 586 J: So I want to just suggest that when I, as a lekhooa, hear 'witch doctor,' I think  
 587 dark, evil things like boloi.  
 588 [*several negative responses*]  
 589 J: What you mean really is your traditional doctors? – [*Sesotho*]  
 590 [*several confirmations*]  
 591 J: OK, OK, just I wanted to make sure that we were talking about the same thing. So  
 592 we may be talking about – Sesotho – when you say 'witch doctors' – eseng baloi.  
 593 [*several comments*]  
 594 J: OK, can you translate all this what-what I've been saying?  
 595 M: Translation to [*Sesotho*] A cultural or a traditional doctor.  
 596 J: Mm. Mm, hm.  
 597 M: Sesotho – witch doctor – Sesotho – western medical doctor – [*Sesotho*]  
 598 [*Throughout Moshoeshoe's translation there were many people saying 'oh' and so*  
 599 *on showing understanding.*]  
 600 J: OK.  
 601 Man: [*Sesotho*] I once read a book entitled "The River Between." - Sesotho -

- 602 [laughing]
- 603 M: He says pastors should learn what, in order to win people into the church, pastors  
604 should learn the manners and customs of the people. For an example, from a  
605 story that he read, “The River Between,” there was this man who had a son and  
606 the Christians were coming in and he wanted to prevent them from crossing the  
607 river to his side and he sent his son to school so that the son can learn the manners  
608 and customs of these people so he can use them against or for himself, for his  
609 good, to prevent them from coming to here. So pastors should learn how to win  
610 Christians but the Basotho, by knowing their manners and customs.
- 611 J: Yes [laughs] You know, it sounds like we’re saying pastors are not Basotho.
- 612 M: [Translation]
- 613 [comments from several]
- 614 Woman: What do you do to them when they reach the theological school? What do you do  
615 to them? How do you change them?
- 616 [several voices at once]
- 617 Woman: ...singing the same song but when they come back the song is now different.  
618 What has happened to them?
- 619 J: Good question.
- 620 Woman: Mm, what do you do to them?
- 621 J: Yeah, that’s an important question to ask.
- 622 Man: Let me make another example. When I was training as a teacher, - [Sesotho]
- 623 M: When he was starting at L.C.E. (Lesotho College of Education)
- 624 J: Mm, hm.
- 625 M: ...as a teacher, they were asked to say their clan, their clan praise song or, and the  
626 question had worth twenty marks and a certain lady said, “I’m not going to do it  
627 because I praise only God. I’m not going to praise my clan or anything.” And  
628 she failed.
- 629 Man: And she was expelled.
- 630 M: And she was expelled because she did not do that which she was requested. And  
631 the question is still ‘what happened to her?’ That’s, I think, that’s the same  
632 question ’M’e was asking.
- 633 Woman: I was saying that that is the result of the Christian education she had, that she can’t  
634 say anything rather than God. – [Sesotho] – She had abandoned her culture  
635 because that’s culture. So there should be some education, a lot of it between  
636 Christianity and culture.
- 637 J: Good. Thank you. Thank you. I want to ask about two more things and then I  
638 have one final question after that. One is: what should pastors know and how well  
639 do they do about dealing with poverty? Are there, there probably are some poor  
640 people who are living in this parish. Do pastors when they come from the  
641 seminary know well how to deal with the issues around poverty?
- 642 M: [Translation]
- 643 Woman: They know a lot about it really. The encourage giving and there’s some time here  
644 at our church when it’s the day for giving the orphans, the sick, the aged some  
645 presents. Even the old, they do come and there are some parcels which are given.  
646 Sometimes on Christmas Day, our pastor tells us bring all kinds of food that you

- 647 can and then she asks people who have vehicles to collect old people from the  
648 villages regardless of the church. They bring them there and they are given, they  
649 are served with good food and then some presents. Oh, the college there is doing  
650 its best. The priests really we have seen it for these five years.
- 651 M: [Translation]
- 652 [several people interjecting]
- 653 M: More [Sesotho]
- 654 [laughing]
- 655 Woman: 'M'e is saying they are requesting that the school should be, should do more of  
656 that because increasingly we are having poverty. We are having illness and other  
657 things.
- 658 J: OK. And what do you all think about what she has said?
- 659 M: [Translation]
- 660 Man: [Sesotho] – Subjects like agriculture must be taught. – Sesotho – the skills, the  
661 techniques of how to produce and helping others so to say.
- 662 J: Thank you, Ntate. Bo-'M'e, le nahana eng?
- 663 Woman: [Sesotho] [sigh]
- 664 J: OK. Ntate. U nahana eng?
- 665 Man: [Sesotho]
- 666 M: It's just that he wants them, he says 'M'e is right.
- 667 J: Mm, hm.
- 668 M: When pastors come here they should know something...
- 669 Woman: To generate money.
- 670 J: OK.
- 671 Woman: E, Ntate, to support.
- 672 J: So the pastors should learn those skills so they can teach them to the parish.
- 673 Woman: Mm.
- 674 J: OK. I want to ask now about HIV le AIDS. When pastors are trained at the  
675 seminary, what should they learn about HIV le AIDS and how would you like  
676 pastors, what kinds of skills would you like them to have and how would you like  
677 them to be able to help the parish as you deal with HIV and AIDS?
- 678 M: [Translation]
- 679 Woman: [Sesotho] Like support groups. [Sesotho]
- 680 M: Since they have knowledge and then disseminated the information and they have  
681 encouraged us to have support groups here at the church and teach us how to care  
682 and support the sick and the families of the sick. [Sesotho]
- 683 J: What did you just say?
- 684 M: I was just asking whether she really says even to support the families of the sick.
- 685 J: [Sesotho] ('M'e, Ntate Moshoeshoe translated you as having said "they." Do you  
686 mean all pastors?')
- 687 Woman: [Sesotho]

- 688 M: That was good. That was good.
- 689 [laughing]
- 690 Woman: [Sesotho]
- 691 M: That is particularly my pastor. I don't know about others.
- 692 J: So I'm wondering, in the past you've had many other pastors. Some of you have  
693 been in the church for many years. Have the other pastors also been attentive to  
694 HIV and AIDS?
- 695 M: [Translation]  
696 [several people talking at once]
- 697 Another Woman: ...in the last five years when it is now spreading. In the early years, from  
698 the nineties as far back from 1995 backwards, there wasn't such a thing. It only  
699 happened, it is only existing now with 'M'e 'M'alikopo.
- 700 J: OK.
- 701 Same Woman: And I wonder whether the knowledge from the theological school, is it so, or she  
702 got it from some other workshops. I don't think it come from there. Ntate, these  
703 priests--
- 704 J: [Sesotho]  
705 [much laughing]
- 706 J: [Sesotho]
- 707 Same Woman: We are dealing with youth. If there they can be thoroughly taught about this  
708 HIV/AIDS, to provide them with good knowledge about the life skills so that they  
709 should disseminate them, teach this youth. E, self-esteem, things like that.  
710 [Sesotho] They should be provided with good education about that.
- 711 M: [Sesotho]
- 712 Same Woman: With the youth. [Sesotho] But the reason I should be empowered. [Sesotho]
- 713 M: Girls, it's about a gender issue.
- 714 Same Woman: E, gender issue.
- 715 M: That boys intimidate girls so they can take advantage of their intimidation and do  
716 whatever they want with the girls. So girls should be empowered but at the same  
717 time the boys should also be taught that it's not power, it's not authority to bully  
718 the girls. It's not a good thing. So they should relate to them in a better manner.
- 719 Woman: [Sesotho] Of course, they have inherited that from their fathers, Ntate.
- 720 M: OK.
- 721 Woman: They have inherited that from their other...
- 722 M: Their fathers.
- 723 Same Woman: E, their fathers. They bully their wives at home and then the boys think that this  
724 is good so it's going up to bully the girls. So if you can just train this youth,  
725 maybe they'll be better fathers. Starting from the small age, they'll be better  
726 fathers. And really this AIDS, ka 'nete, it can be eliminated.
- 727 J: It sounds like the church should also work with the fathers so they stop teaching  
728 their youth these things.

- 729 Same Woman:[*Sesotho*] Bo-Ntate are not good followers. [*Sesotho*] And then if they can do  
 730 that they will take their wives and say, “You must not go to church.” [*Sesotho*]  
 731 But fathers, they need some approach, Ntate, really.
- 732 J: [*Sesotho*]  
 733 [*laughing*]
- 734 M: Hi, I’m a Christian.  
 735 [*laughing*]
- 736 J: [*Sesotho*]
- 737 Man: Yeah, [*Sesotho*]  
 738 [*laughing*]
- 739 J: He just made a shrugging, a strong cultural stance when he said ‘Bo-Ntate.’ OK.
- 740 Man: [*Sesotho*] If the church can strongly preach the message of abstinence and what? –  
 741 and faithfulness, [*Sesotho*]
- 742 M: He said that men don’t change.
- 743 J: Yeah. [*Sesotho*].
- 744 Next Man: [*laughing*] [*Sesotho*].
- 745 J: Thank you, Ntate. I think that he said that they train their sons and their children  
 746 how to be Basotho at home and when they arrive here at the church, it’s  
 747 something different. Is that the kind of thing he said?  
 748 [*affirmation*]
- 749 J: OK, thank you. Thank you. I need my translator back.  
 750 [*laughing*]
- 751 J: I did fine but now... [*Sesotho*]
- 752 Man: [*Sesotho*]
- 753 M: [*Sesotho*]
- 754 J: What’s the most important thing that you think a pastor should learn before he or  
 755 she comes to the parish?
- 756 M: [*Translation*]  
 757 [*several ladies at once with answers in Sesotho*]
- 758 M: OK, ’M’e says...
- 759 Woman: [*Sesotho*]
- 760 M: What is a person? Who is a person?
- 761 J: And then where are we from? It sounds like...
- 762 M: Where are we from? E, Ntate.
- 763 J: OK. I want to go and I want to ask every single person.
- 764 M: [*Translation*]
- 765 Woman: [*Sesotho*]
- 766 M: She would teach them not to be, should not be a ‘koko.’ You know what a ‘koko’  
 767 is? It’s a monster. It’s a monster. So that the pastor is not a monster. So the  
 768 pastor, when the pastor gets to the parish,...

- 769 J: Monster?
- 770 M: A monster. Something that nobody wants to come close to or,...
- 771 J: [laughing] OK.
- 772 M: ...yes come close to or to see or you don't even want the monsters to see you.
- 773 J: OK.
- 774 M: So, she would like to teach her students to relate well to the people they find in the  
775 parishes.
- 776 J: Kea leboha, 'M'e. Le 'M'e?
- 777 Next Woman:[*Sesotho*]
- 778 M: Humility. They should be humble so that we can also be humble and respect them  
779 too.
- 780 J: OK. 'M'e?
- 781 Next Woman in line: Lerato, khotso, mamello.
- 782 J: OK, love and peace and listening or patience, OK, yes.
- 783 M: And patience.
- 784 J: Yes.
- 785 Man: [*Sesotho*] What is a human being? Their approach...[*Sesotho*]...to fully  
786 psychologically...[*Sesotho*]
- 787 J: OK, so not just the Bible but who are people and how do we approach them and  
788 what does it mean to live together a life. OK. 'M'e.
- 789 Another Woman: [*Sesotho*]
- 790 [laughing]
- 791 M: 'M'e says, "We will keep repeating one thing."
- 792 [laughing]
- 793 Same Woman:[*Sesotho*]
- 794 M: The pastors should not tell us not to get to his or her house and to talk to us  
795 outside. They will say, "Wait there. I am coming. I will talk to you." Because  
796 we are, 'M'e says, we are sick and we need our pastor's attention.
- 797 J: OK. And 'M'e.
- 798 Next Woman:[*Sesotho*]
- 799 M: Should be welcoming and be able to relate well with parishioners. Should not be  
800 selfish. [*Sesotho*]
- 801 J: OK. Kea leboha, 'M'e.
- 802 Other Woman:[*Sesotho*]
- 803 M: They should learn, they should know that, about our cultural values. They must  
804 come well-knowing that I will send my child to the initiation school and my child  
805 will get married the Sesotho way. So a pastor should come ready not to discipline  
806 or excommunicate me in any way. They should learn to live within this culture.  
807 [laughter]
- 808 J: 'M'e, kea leboha. [*Sesotho*]
- 809 Woman: Ausi.

- 810 J: [Sesotho]  
 811 [laughing]  
 812 J: 'M'e.  
 813 Next Woman: [Sesotho]  
 814 J: And she said...  
 815 M: I support all that is said.  
 816 J: OK.  
 817 M: Yeah.  
 818 J: Alright.  
 819 Woman: [Sesotho]  
 820 M: A pastor should not be discriminative of the people.  
 821 J: Bo-'M'e le Bo-Ntate, ke lebohile haholo-holo-holo. That's all the questions I have  
 822 and I'm very thankful that you've shared. Is there anything else you'd like to tell  
 823 me before we end that will help me to understand what you think about how  
 824 pastors should be trained and the work they do?  
 825 M: [Translation]  
 826 Man: [Sesotho]  
 827 M: [Sesotho]  
 828 Woman: [Sesotho]  
 829 J: [Sesotho]  
 830 M: OK.  
 831 J: For my study.  
 832 M: [Sesotho]  
 833 J: Please tell them and it's not because baboleli are not very important.  
 834 M: E.  
 835 J: It's because I'm only one man and I am trying to study first baruti.  
 836 [affirmation and some laughing]  
 837 M: [Sesotho]  
 838 Man: [Sesotho] We are getting sick and tired. [Sesotho] It is good sometimes to  
 839 compromise. [Sesotho]  
 840 M: The fighting that is within the church is just too much. Maybe our pastors need to  
 841 learn to compromise and to be humble and to come together and discuss things.  
 842 They are just too much, our church is always in courts, as Ntate said. Our church  
 843 is always in courts and this is bad. 'M'e says this degrades us and it makes us –  
 844 [Sesotho]  
 845 Woman: [Sesotho]  
 846 M: It makes us – [Sesotho] We – it...  
 847 Man: Small.  
 848 M: It makes us feel small and we get discouraged, I want to say. Yeah, it discourages  
 849 us. We don't really – we are not proud of what we are. E, Ntate.

- 850 J: Alright. Anything else?
- 851 M: [Translation]
- 852 J: Again, thank you very much. Ntate Moshoeshoe and I will be using this recording  
853 and his notes to remember what was said here and when I write my report for the  
854 University of KwaZulu-Natal, my thesis, and when I write a report for the L.E.C.,  
855 if ever you want to read what I've written or listen to this or talk to me about the  
856 study, I'm more than willing. 'M'e Malikopo has my numbers or if you want me  
857 to give you my numbers, I will be glad to talk to you more. If you have any  
858 questions at any time, you can talk to me so thank you very much. What you have  
859 said is very important and I'm grateful for the words and the time that you've  
860 given us.
- 861 M: [Translation] I just want to say what they have taught us really makes it, makes  
862 one feel like we really have to do something about culture and the Bible.
- 863 J: Ka 'nete.
- 864 M: [Sesotho] Ntate Jeff teaches Ethics, [Sesotho]
- 865 J: Alright.
- 866 M: E, Ntate.
- 867 J: Bo-'M'e le Bo-Ntate, kea leboha.

- 1 J: Bo-'M'e le bo-ntate, lumelang.
- 2 Many: [greetings]
- 3 J: [greetings in Sesotho] I would like to tell you that I'm going research about Morija  
4 Theological Seminary and about how we train pastors. I've asked if you would be  
5 willing to talk to me about the work of a pastor - not just your pastor but all pastors  
6 who come to serve the churches and I want to tell you that my research is part of the  
7 PhD programme at the University of KwaZulu-Natal and if you would like to speak  
8 with me, I would appreciate it greatly. If you don't want to speak, you can leave any  
9 time you like. And I would like to ask your permission to ask you questions about  
10 pastors and I would like to ask your permission to record what's being said on this  
11 machine so that I can save it to the computer and later listen to it so that I can listen  
12 closely to the answers that you give. Moshoeshoe can you...?
- 13 M: [Translation]
- 14 J: And I will be writing a paper about the conversations that I have with you and many  
15 other lay people in churches in L.E.C.. When I'm finished, if any of you would like  
16 to see the paper that I write, or even if you would like to listen to this, I could come  
17 back to your congregation and share those things with you.
- 18 M: [Translation]
- 19 J: ...that they would be available if they wanted to listen, to see, did you say that  
20 already?
- 21 M: E, Ntate.
- 22 J: That's it?
- 23 M: Yeah, I think that's it.
- 24 J: OK, thank you, Ntate. So, now, if you're willing to talk with us, I would also like to  
25 ask you to state your name and how long you've been in the church and then just let  
26 me know, "I agree to be a part of this conversation."
- 27 M: [Translation]
- 28 J: Ho lokile?  
29 [general affirmation all around]
- 30 M: [Sesotho]...you may have omitted is that...[Sesotho about Jeff being a pastor and a  
31 lecturer at MTS]
- 32 J: Kea leboha, Ntate.
- 33 Man: [Sesotho]
- 34 M: [Sesotho to him]
- 35 Man: [More Sesotho]
- 36 M: Ntate wants to know is there an easier way of connecting issues between, if he  
37 maybe let's say someone who lives in Mafeteng and they want to make some  
38 connection between this church and that other church and... [Sesotho to man]
- 39 Man: [Sesotho]
- 40 M: [More Sesotho]
- 41 J: What did you say exactly? I didn't hear it all.

- 42 M: That in connection with what you are doing here, if anybody wants to hear or to have  
43 some more information when maybe you are done with your paper, you can always  
44 be invited to come to the people, the information will be available.
- 45 J: E.
- 46 M: As much as anybody can want to have it.
- 47 J: E. [*Sesotho*] What I was going to say, we hope that can happen and now that you've  
48 mentioned it, we can talk to other pastors and even the executive committee and say,  
49 "There's a man we met who would like to be in contact with other churches." And  
50 so we can do that. Part of what we want to do today is to talk about sekolo sa boruti  
51 but we can be a part of telling pastors, "Yes, you should talk with each other and lay  
52 people should get to see and know each other." I think that's important also.
- 53 M: [*Translation*]
- 54 Man: [*Sesotho*]
- 55 M: Ke Ntate Jeff Moore.
- 56 J: Ke tsoa America empa ke lula Maseru.
- 57 Woman: [*Sesotho*]
- 58 M: [*Sesotho*] 'M'e was asking if are we talking about our pastor here or the pastors in  
59 this presbytery but I'm saying, "Yes, partly but we are also talking about L.E.C.  
60 pastors in general."
- 61 J: E. [*Sesotho*]
- 62 M: It doesn't have to be specifically within the presbytery.
- 63 J: Mm, hm.
- 64 M: [*Sesotho*]
- 65 J: Joale...
- 66 Woman: [*Sesotho*]
- 67 M: [*Sesotho*] 'M'e wants to know we are going to talk about our pastors  
68 and...[*Sesotho*]...it's about the seminary training. 'M'e was asking if they can ask  
69 for the ordained ministers. I said, "Probably not, it's about seminary teaching and  
70 how it can be..."
- 71 J: But mostly about how, what do the ordained ministers need to know and what do  
72 they know...
- 73 M: Yes.
- 74 J: ...when they come to the parish.
- 75 M: [*Sesotho*]
- 76 J: So, can you ask if they're willing to talk?
- 77 M: [*Sesotho*]
- 78 [*general comments by all*]
- 79 J: What do they say?
- 80 M: They say, "Yes."
- 81 J: OK.
- 82 M: E, Ntate.

- 83 J: Can they give their names?
- 84 M: [*Sesotho*] E, Ntate. Ho lokile, Ntate.
- 85 J: Alright. Le bitso la hau u mang?
- 86 Man: [*Sesotho*]
- 87 J: Ntate. And how long they've been in the church.
- 88 M: [*Sesotho*]
- 89 Man: [*Sesotho*]
- 90 J: Ntate. Kea leboha, Ntate. Le Ntate?
- 91 Other man: [*Sesotho*] Tšeliso.
- 92 J: Kea leboha. What did he say?
- 93 M: [*Sesotho*]
- 94 J: E.
- 95 M: E, Ntate.
- 96 J: Ntate?
- 97 Another man: [*Sesotho*]
- 98 J: E, Ntate.
- 99 M: [*Sesotho*]
- 100 Another man: [*Sesotho*] ...from 1955.
- 101 J: 1955?
- 102 Another man: Up to now.
- 103 J: Ntate...Ntate e moholo-holo-holo-holo.
- 104 [*laughing all around*]
- 105 J: Kea leboha, Ntate.
- 106 [*more laughing all around*]
- 107 Still Another Man: [*Sesotho*] ...'84.
- 108 J: '84.
- 109 Same man: Six years, '84.
- 110 M: [*Sesotho*]
- 111 Same man: [*Sesotho*] I meant to say '94.
- 112 J: OK.
- 113 Same man: '94.
- 114 J: In the church?
- 115 Same man: Mm.
- 116 J: Alright. Yes.
- 117 Next man: [*Sesotho*]
- 118 J: Tšeliso, Mafeteng.
- 119 Same man: [*correction, I think, of town where he comes from – not Mafeteng but sounds similar*
- 120 [*to that*]

- 121 J: [repeated name of town] OK. Thank you, Ntate. How long here?
- 122 Same man: I'm here about eight months.
- 123 J: Alright, thank you. Yes.
- 124 New man: [Sesotho] From '83.
- 125 J: '83.
- 126 Same man: To this year.
- 127 J: Mona kerekeng?
- 128 Same man: E.
- 129 J: OK. Ntate?
- 130 Another new man: [Sesotho]
- 131 M: [Sesotho]
- 132 J: Ntate.
- 133 Same man: [Sesotho]
- 134 J: How long in the church?
- 135 Same man: [Sesotho]
- 136 [Many people jumping in with Sesotho]
- 137 J: Ah, OK, since his baptism when he was born?
- 138 [More Sesotho from several people]
- 139 M: I think we just move on Ntate.
- 140 J: OK, kea leboha, Ntate. Le 'M'e.
- 141 Woman: [Sesotho]
- 142 [much laughing all around]
- 143 Same Woman: [Sesotho]
- 144 J: E, 'M'e. [Sesotho]
- 145 Same Woman: [Sesotho]
- 146 [comments all around]
- 147 J: Alright.
- 148 [lots of discussion all around]
- 149 J: Let's make this quicker than it is.
- 150 [discourse between Moshoeshoe and at least one woman and one man]
- 151 J: I got him.
- 152 M: OK, you got him.
- 153 J: Yes, yes. Le 'M'e.
- 154 New Woman: [Sesotho]
- 155 J: Lebitso la hau u mang?
- 156 Same woman: [Sesotho]
- 157 J: Kea leboha.

- 158 Same woman: [*Sesotho*]
- 159 J: E, 'M'e. Ntate?
- 160 Man: [*Sesotho*]
- 161 J: OK. Moshoeshoe, is that 'from ever till now' pretty much.
- 162 M: E, Ntate.
- 163 J: Alright. 'M'e.
- 164 Woman: [*Sesotho*] 35.
- 165 J: 35, ka kerekeng, 35?
- 166 Woman: E.
- 167 J: E, kea leboha, 'M'e.
- 168 Next Woman: Florence... [*Sesotho*]
- 169 J: OK, since you were a child until now. Alright.
- 170 Next woman after that: [*Sesotho*]
- 171 J: E, 'M'e. Kea leboha. 'M'e.
- 172 Another woman: [*Sesotho*]
- 173 J: 'M'e, kea leboha.
- 174 Yet another woman: [*Sesotho*]
- 175 J: [*Sesotho*]
- 176 [*much laughing*]
- 177 J: 'M'e.
- 178 Next woman: [*Sesotho*] 1979.
- 179 J: 1979.
- 180 Same woman: E, Ntate.
- 181 J: Kea leboha, 'M'e.
- 182 New woman: [*Sesotho*]
- 183 J: E, kea leboha.
- 184 Man: [*Sesotho*]
- 185 J: E.
- 186 Another man: [*Sesotho*]
- 187 J: Kea leboha. [*Sesotho*] First I want to ask if you know what happens at sekolo sa  
188 boruti? Do you know what things are taught at the school and what the pastors learn  
189 when they go there to study?
- 190 M: [*Translation*]
- 191 Man: [*Sesotho*]
- 192 J: Ha u tsebe, Ntate. Uh, huh.
- 193 Man: E.
- 194 Woman: *Sesotho*... Molimo.
- 195 J: E.

- 196 Same woman: E.
- 197 M: They learn the Bible and the Word of God.
- 198 J: Yes.
- 199 Woman: [*Sesotho*]
- 200 J: Oh, OK. And what else? Anyone else? What happens at the... Oh, 'M'e.
- 201 Another woman: [*Sesotho*]
- 202 M: Counselling.
- 203 J: Counselling, e, kea leboha, 'M'e. Others?
- 204 Man: [*Sesotho*]
- 205 J: Ntate. That is what, Moshoeshoe?
- 206 M: Um, manners.
- 207 J: Ah! Oh, Ntate. Kea leboha, Ntate. Yes, those are some things that the pastors are  
208 taught. I'd also like to ask you: how do you think the pastors live when they're at the  
209 seminary? They're there for four years. How do you think they live while they're at  
210 the seminary? What do you think they do in a day?
- 211 M: [*Translation*]
- 212 J: Yes, in what manner.
- 213 M: [*More translation*]
- 214 [*several people making comments*]
- 215 J: What did he say? Is it a question or an answer? What did he say?
- 216 [*more comments by many people*]
- 217 J: Like anyone, is that what he said?
- 218 M: E, Ntate.
- 219 J: OK, alright. Ntate.
- 220 Man: [*Sesotho*]
- 221 J: Alright, like anyone here on earth.
- 222 M: Yes.
- 223 Man: Like this one.
- 224 J: Yes, Ntate.
- 225 M: Ntate wants to proceed.
- 226 J: Oh, Ntate.
- 227 Other man: [*Sesotho*]
- 228 J: Ntate.
- 229 Same man: [*Sesotho*]
- 230 J: OK.
- 231 M: So we furthermore have to support each other with love and care.
- 232 J: OK.
- 233 M: E, Ntate.

- 234 J: OK, good. Anyone else? How do you think that the seminarians live while they're  
235 at school? What do you think their life is like while they're learning? Moshoeshoe.
- 236 M: [*Translation*]
- 237 Man: [*Sesotho*]
- 238 M: E, Ntate.
- 239 Same man: [*Sesotho*]
- 240 M: [*Sesotho*]
- 241 Same man: [*Sesotho*]
- 242 M: E, Ntate.
- 243 J: OK.
- 244 Same man: [*Sesotho*]
- 245 J: Moshoeshoe.
- 246 M: The expectation is that pastors should be learning to respect each other and their  
247 instructors... [*Sesotho*]
- 248 Same man: [*Sesotho*]
- 249 J: And other people.
- 250 M: And other people.
- 251 J: Alright. Kea leboha, Ntate. Now I want to ask some questions about the kinds of  
252 things that pastors should learn while they're at seminary to be good pastors to you  
253 when they come to the parishes. So I'd really like to just ask you what do you think  
254 is an important thing for a pastor to learn in order to be a good pastor when he or she  
255 comes to a parish?
- 256 M: [*Translation*] Is that the question?
- 257 J: OK.
- 258 M: I think so.
- 259 J: Yeah.
- 260 M: [*Sesotho*]
- 261 J: 'M'e, u nahana eng?  
262 [*laughing and comments by several*]
- 263 Woman: [*Sesotho*]
- 264 J: Oh, 'M'e. Kea leboha.  
265 [*laughing and comments by several*]
- 266 J: 'M'e, [*Sesotho*] E, Ntate.
- 267 Man: [*Sesotho*]
- 268 M: They should know that, they should be taught to approach different people at  
269 different levels so as to better teach them about God.
- 270 J: Alright.
- 271 M: Because people are not the same.
- 272 J: Oh, kea leboha. Ntate.

- 273 Another man: [*Sesotho*]
- 274 J: Ntate, kea leboha.
- 275 M: He or she must be able to do the duties of an ordained pastor like solemnising  
276 marriages, but also this person must be able to bring back those people who have  
277 gone out of the church. We used to say they are tired.
- 278 J: Mm.
- 279 M: Yes.
- 280 J: OK.
- 281 M: This pastor should be able to bring them back, to invite them back to the church.
- 282 J: [*Sesotho*], tired, is it the same?
- 283 M: Yes.
- 284 J: Thank you, Ntate.
- 285 Different man: [*Sesotho*]
- 286 [*some comments and laughter from a few people*]
- 287 J: Moshoeshoe.
- 288 M: The pastor should, it's more that we need to, believers to, parishioners to...
- 289 J: Yeah.
- 290 M: ...realize that it is also their responsibility to be faithful believers.
- 291 J: OK.
- 292 M: E. Not necessarily to, though the pastor has to set some standards, ethical standards.
- 293 J: OK.
- 294 M: E, Ntate.
- 295 J: 'M'e.
- 296 Woman: [*Sesotho*]
- 297 M: They should also be taught not only the Word of God but also to do some  
298 [handicrafts?].
- 299 J: I thought I heard, OK.
- 300 M: Yes.
- 301 J: Yes, good. 'M'e, u nahana eng?
- 302 Different Woman: [*Sesotho*]
- 303 J: Sunday School and to lead the work here at the church.
- 304 M: Yes.
- 305 J: Alright. Ntate, ema hanyane. Any other thoughts? [*Sesotho*] Alright. Now I want  
306 to ask: when pastors come to your church, do they seem well-prepared to do the  
307 kinds of things that you need pastors to do? Not just this pastor that you have now,  
308 but the pastors that you've seen over the many years that you've been a part of the  
309 church.
- 310 M: [*Translation*]
- 311 J: 'M'e.

- 312 [laughing]
- 313 J: [Sesotho]
- 314 Woman: [Sesotho]
- 315 [much laughing]
- 316 J: E, 'M'e.
- 317 Same Woman: [Sesotho]
- 318 M: [Sesotho]
- 319 J: OK, kea leboha, 'M'e. Others? Oh, yes.
- 320 Different Woman: [Sesotho]
- 321 J: 'M'e. Moshoeshoe.
- 322 M: They seem to be, to come well-trained but they need to be really helped in as far as  
323 morals are concerned.
- 324 J: Ah, oh. Kea leboha, Ntate.
- 325 [some comments and laughing]
- 326 J: That's a good answer.
- 327 Man: [Sesotho]
- 328 J: Kea leboha, Ntate. E, I'm listening to you. Does anyone else have something to say  
329 about...
- 330 Same man: [Continuing to speak Sesotho]
- 331 J: Ntate Moshoeshoe, listen.
- 332 Same man: [More Sesotho]
- 333 [more comments and laughing from group]
- 334 J: Ke lebohile, Ntate.
- 335 Same man: [Sesotho]
- 336 J: Moshoeshoe, did you?
- 337 M: Yes, he wants his pastor ordained.
- 338 J: Oh, Ntate.
- 339 M: E, Ntate.
- 340 J: Is he now, this current one ordained?
- 341 M: No.
- 342 J: No, not yet, OK.
- 343 Woman: [Sesotho]
- 344 M: They seem to know that they're doing but they lead services in very different ways  
345 so we end up not knowing which one is right or wrong.
- 346 J: Oh, I see.
- 347 M: E, Ntate.
- 348 J: Ok. Others? Ntate.
- 349 Man: [Sesotho]

- 350 M: They should know that reconciliation is a good thing to do and also to ask for  
351 forgiveness does not mean that you fear the person to whom you are saying,  
352 “Forgive me.”
- 353 J: Oh, Ntate. Kea leboha, Ntate.
- 354 Woman: [*Sesotho*]
- 355 J: Now, Moshoeshoe, I want to ask about culture.
- 356 M: OK.
- 357 J: How do the pastors, how do they work within all of the different cultural things here?  
358 And I mean things like lebollo and etc. - Moshoeshoe, you put that in a culturally  
359 helpful...
- 360 Man: [*Sesotho*]
- 361 J: Ntate, kea leboha haholo.  
362 [*some back and forth in Sesotho by several people – One man had to leave so they*  
363 *were acknowledging his departure*]
- 364 J: OK.
- 365 M: [*Sesotho*]  
366 [*more comments and laughing*]
- 367 J: Ask them if they’re willing to give twenty more minutes.
- 368 J: OK, go to the cultures.
- 369 M: [*Translation of the culture question*]
- 370 Man: [*Sesotho*]
- 371 M: The church is generally against or in contradiction with the culture.
- 372 J: And ask: what does that mean for them? Do others agree that that’s true? If so, what  
373 does it mean for them?
- 374 M: [*Translation*]
- 375 Woman: [*Sesotho*]
- 376 M: This is a problem because pastors don’t approach it the same way. Some will allow  
377 some things but others will refuse such things so it would be better if they stick on  
378 one thing so we may realized that they learned this concerning that.
- 379 J: Mm.
- 380 Another Woman: [*Sesotho*]
- 381 M: Another problem is once your son or your daughter goes to the initiation school, you  
382 get excommunicated or disciplined in some way that makes you feel that you are an  
383 outcast.
- 384 J: Mm. OK. Others want to speak to that? Moshoeshoe?
- 385 M: [*Translation*]
- 386 Man: [*Sesotho*]
- 387 M: Kids go to this initiation school sometimes not with the agreement or with the  
388 parents’ consent yet the parents will be excommunicated for that which has been  
389 done by the child. And sometimes the parent would not even be interested in that.

- 390 J: And do you believe that the pastor is the one who does that or is it also the consistory  
391 and what? [*Sesotho*]
- 392 M: E, [*translation*]
- 393 J: And is it both the pastor and the consistory?
- 394 M: [*More translation*]
- 395 Woman: [*Sesotho*]
- 396 M: In earlier days, only the father would be--
- 397 Woman: [*Sesotho*]
- 398 M: It's both the councils and the pastor.
- 399 J: OK.
- 400 Woman: [*Sesotho*]
- 401 M: It is true that we are all in this thing but, the pastor is still in the lead.
- 402 J: Mm.
- 403 M: So the lekhotlana and the consistory – in fact, the consistory is still looking to the  
404 pastor to say something, to lead.
- 405 J: OK.
- 406 Other Woman:[*Sesotho*]
- 407 [*laughing*]
- 408 M: In fact our children go to the initiation school and we are excommunicated and we  
409 may be comfortable with that but the problem is the words that are read from the  
410 liturgy when we are being reinstated are really harsh to us because you will be told,  
411 “You who loved the world [*laugh*] who used to love the world,” sure we have such  
412 words.
- 413 J: Oh.
- 414 M: Yeah, we have them.
- 415 J: OK.
- 416 M: “You who loved the world and have abandoned the Lord,” it's really harsh.
- 417 Woman: [*Sesotho*]
- 418 M: 'M'e says and that really discourages people.
- 419 J: So how could pastors help in this situation?
- 420 M: [*Translation*]
- 421 Woman: [*Sesotho*]
- 422 M: The seminary needs to look at the idea of initiation schools and if there's anything  
423 wrong with it people should be told.
- 424 J: Ah.
- 425 M: Because people don't see anything wrong in it.
- 426 J: So one thing a pastor could do is communicate better to you why there might be a  
427 problem with the mephato.
- 428 M: [*Translation*]
- 429 Man: [*Sesotho*]

- 430 M: I think we've already touched that.
- 431 J: OK.
- 432 Woman: [*Sesotho*]
- 433 M: Then is there some kind of transparencies to the regulations governing the discipline  
434 of someone whose child has gone to the initiation school. It will be much, much  
435 better if the pastor would read and I have something to read.
- 436 J: I see. Alright.
- 437 Man: [*Sesotho*]
- 438 M: Ntate would like us to tell, to relate to them what is really wrong about these cultural  
439 practices because sometimes our pastors, even though they may have been told or  
440 taught, but when they come to the parishes, sometimes they don't want to say them.
- 441 J: I see.
- 442 M: So, now since you are here, it's good that you can tell us. [*laughing*]
- 443 J: So, Ntate Moshoeshoe, you might want to let him know that we would be glad to talk  
444 about that but now we're unable to but maybe if we come back another time we can  
445 help pastors to talk about that.
- 446 M: [*Translation*]  
447 [*several comments*]
- 448 Woman: [*Sesotho*]  
449 [*laughing*]
- 450 J: Moshoeshoe, is there a question?
- 451 M: No, but lebollo, they should know that lebollo is our cultural thing and there's no  
452 way which we can depart from it.
- 453 J: Oh, 'M'e. Kea leboha, 'M'e.
- 454 Woman: [*Sesotho*]
- 455 M: And to add on the fact that lebollo is our thing, we do not even command our kids to  
456 go so it would be much, much better if, when my child goes, the pastor would have  
457 the regulation slip and just hand it to me so I can go and read it at my house and  
458 know my status.
- 459 J: Mm. OK. Thank you. 'M'e. And then I'm going to want to move the conversation  
460 along. This is important but...
- 461 Woman: [*Sesotho*]
- 462 M: This lebollo thing is a real problem to the church because parishioners would say, "I  
463 will not go to church until I'm done with my kids at the initiation school."
- 464 J: Oh.
- 465 M: And that doesn't mean the kids who are liable to go, that means if I can still have  
466 babies, I will wait until I'm old enough so I can no longer make babies, kids that I'll  
467 send. Because if he grows and I send him and he comes back, next year someone is  
468 gone then you see he is coming in and going out just like that so...
- 469 J: Ka 'nete, 'M'e?
- 470 Woman: Ke 'nete.
- 471 J: Kea leboha.

- 472 M: ...likes to be outside the church.  
 473 [some comments and laughing]
- 474 J: I want to ask now, here at Noka Ntso you are living in the mountains and people are  
 475 farming and the winters are cold and many things are happening. When pastors  
 476 come here to be your pastor, are they prepared to live in this village where you live?
- 477 M: [Translation]
- 478 Man: [Sesotho]
- 479 Woman: [Sesotho]
- 480 M: They seem to be ready to live with us.
- 481 J: OK. Let them know I just have a few more questions for them.
- 482 M: OK. [Translation]
- 483 J: Kea leboha haholo. There, I think, there are some people in this community who are  
 484 very poor and who have a hard time finding money and making sure that they have  
 485 enough food. Does the pastor, do your pastors, when they come from the seminary,  
 486 know how to live with people who are struggling with poverty and is the pastor able  
 487 to understand how to deal with the issues of poverty?
- 488 M: [Translation]
- 489 Woman: [Sesotho]
- 490 M: They seem to be ready and they are able to live with us and especially if we can  
 491 come to them and ...
- 492 Other Woman:[Sesotho]
- 493 M: It is hard to tell whether they can live, whether they can help the poor people because  
 494 they are poor themselves.
- 495 J: Ah.
- 496 M: As far as I've realized so it is hard to know what would their attitude be if they had  
 497 more than what they do because now they are just like anybody, any one of us.
- 498 J: Uh, huh. And how do you feel about that?
- 499 M: [Translation]
- 500 Woman: [Sesotho]
- 501 M: She doesn't feel well about it.
- 502 J: OK.
- 503 M: E, Ntate.
- 504 J: Alright. Others? Yes.
- 505 Other Man:[Sesotho]
- 506 M: It is OK because for a poor person it will be difficult to relate to a rich person.
- 507 J: Others?
- 508 Woman: [Sesotho]
- 509 M: It would be fine. We are not satisfied. We would like to see them getting some more  
 510 so they can also be able to provide for their children.
- 511 J: OK. Anyone else?

- 512 Other Woman: [*Sesotho*]
- 513 M: It's just to add on the idea that this is not good also because they sometimes, we are  
514 told, they are not going to get, they are not going to be paid because we have not paid  
515 but the truth is most of us don't have jobs and it's hard for us to get something. It's  
516 not that we don't want to pay but the situation is difficult for us.
- 517 J: Kea leboha, 'M'e. When pastors come to you, one of the issues that we face in this  
518 village and other villages, I think, is HIV and AIDS. Are pastors able to talk about  
519 HIV and AIDS with you and are they able to help families who are facing HIV and  
520 AIDS and what do you hope pastors can be able to do and say and share with you  
521 about HIV and AIDS?
- 522 M: [*Translation*]
- 523 Woman: [*Sesotho*]  
524 [*many comments and laughing*]
- 525 M: HIV and AIDS, it's just a new disease.
- 526 J: New disease.
- 527 M: Yeah.
- 528 J: Uh, huh.
- 529 Woman: [*Sesotho*]
- 530 M: Since this secrecy, there's just a lot of secrecy around HIV and AIDS. We don't  
531 know if pastors ever know, even ever get to know that somebody's suffering from  
532 this disease and if they know, what would they do.
- 533 J: Anyone else? How could pastors help the congregation to work better in response to  
534 HIV and AIDS?
- 535 M: [*Translation*]  
536 [*comments by several*]
- 537 Woman: [*Sesotho*]
- 538 M: The pastors who are in these HIV/AIDS issues to give some counselling and to  
539 encourage people to realize and to accept that here is this disease, HIV and AIDS is  
540 real among us and we should respond to it.
- 541 J: OK. Anyone else about HIV and AIDS?
- 542 M: [*Translation*]
- 543 J: OK, Ntate over here and then I'm going to ask another couple questions. Ntate.
- 544 Man: [*Sesotho*]
- 545 J: Kea leboha, Ntate. I really have only two more questions, I guess – [*Sesotho*] – and I  
546 want to ask them together. One is: what, for you, is the most important task of a  
547 pastor and, if you could be a lecturer at Koapeng, at Morija, what would you want to  
548 teach students before they become pastors. And I'd like each person to try to answer  
549 both of those together if possible, Moshoeshoe.
- 550 M: Alright. [*Translation*]  
551 [*comments and a bit of laughing*]
- 552 J: 'M'e, u nahana eng?
- 553 Woman: [*Sesotho*]

- 554 [laughing]
- 555 Other Woman: [Sesotho]
- 556 M: The Bible. They should know the Bible and how to interpret it and how to teach it  
557 and be able to let their people, to teach their people so that the congregation too can  
558 know the Bible.
- 559 J: Would you enjoy being part of Bible studies with pastors?
- 560 M: [Translation]
- 561 [some comments]
- 562 J: Some, OK.
- 563 Woman: [Sesotho]
- 564 J: We would be happy to talk about God's Word, right?
- 565 M: E, Ntate. Can I ask if that happens?
- 566 J: Yes.
- 567 M: [Asking in Sesotho]
- 568 Woman: [Sesotho]
- 569 M: We have the Bible study. We had it when we were in the confirmation classes, even  
570 after that we still have it.
- 571 J: Good.
- 572 M: E, Ntate.
- 573 Woman: [Sesotho]
- 574 M: Can you allow us, as we said, our pastors don't do services in the same, similarly.  
575 Can you allow us to ask even just one thing, to ask you what is the proper way to do  
576 it? I don't know if I'm being too strong on that, but it's about how do we do things,  
577 maybe even just one example. Can you allow us to make some questions?
- 578 J: E, 'M'e. [Sesotho]
- 579 M: Yes.
- 580 J: [Sesotho]
- 581 [back and forth a couple of times between Moshoeshoe and the woman]
- 582 M: What are we talking about, what are we really talking about – marriage in the church.
- 583 J: Oh.
- 584 Woman: [Sesotho]
- 585 M: If, when I say, "This is my husband," how should it be, what makes someone  
586 someone's husband?
- 587 J: Mmm.
- 588 M: So...
- 589 J: [laughing]
- 590 [some comments by several]
- 591 Other woman: [Sesotho]
- 592 J: Which one, marriage by the court and marriage by the church.

- 593 M: Yes. Marriage not by the church, someone is married according to Basotho  
594 custom...
- 595 J: Yeah.
- 596 M: ...and then someone gets married either in the church or at the GS office.
- 597 J: Yeah.
- 598 M: And which one would be considered a wife by the church?
- 599 J: And do you know the constitutional answer to that, Ntate Moshoeshoe?
- 600 M: [*Sesotho*]  
601 [*people responding back to him as well*]
- 602 J: Tell me what you told them.
- 603 M: I said according to our marriage law, the first one who was married is always  
604 considered the rightful wife, I think. If she makes, if she states her case, she can still  
605 win the case even if the second one has the marriage certificate. [*Sesotho*]  
606 [*laughing*]
- 607 J: After her I want to add something theological to that.
- 608 M: Yes.
- 609 Woman: [*Sesotho*]
- 610 M: I marry 'M'asenate. I chase her away. I marry Susan. We come to church and we  
611 ask the church to solemnize the marriage. Does the church allow that? So...
- 612 J: I want to say, 'M'e, I can't speak about the law of the church as well as Ntate  
613 Moshoeshoe but I would say this: that for us in the Christian tradition, marriage is an  
614 important promise that we make between two people, a man and a woman, and that  
615 we know it will be full of some troubles and some joys but that the church, when  
616 people come to be married, ask God to bless the promises that they make to each  
617 other and to keep those promises. And we hope that when people make promises to  
618 each other, that they remember that God blesses those promises and will strengthen  
619 them. And, as I say, I can't interpret the law of this church but I can just remind you  
620 that the church does think marriage is very important because when we're married  
621 then we can have children, we can work together, we can love and share joy and  
622 sorrow together and God blesses that.
- 623 M: [*Translation*]
- 624 J: And, OK. And then I want to ask one more question and thank them for their time.  
625 OK.
- 626 Woman: [*Sesotho*]
- 627 M: 'M'e says she has a husband, he is a man who has that incidence of, somebody  
628 married in the Basotho custom and someone married according to Roman Dutch.  
629 Should the church simply excommunicate us or me or a woman or anybody else  
630 being involved in a polygamous marriage? And I would say we, I want to refrain  
631 from really directly answering that --[*Sesotho*]
- 632 J: I was going to suggest with you that that's something that they should talk about in  
633 their congregation in the future.
- 634 M: Yes.
- 635 J: With their pastor and their consistory.

- 636 M: Yes.
- 637 J: To help interpret the law of the church.
- 638 M: [*Sesotho*]
- 639 J: Empa, kea leboha haholo, 'M'e.
- 640 M: E, 'M'e.
- 641 J: And just one last question and I've already asked it but now we are making you  
642 teachers at sekolo sa boruti. What do you want to teach baruti before they go to the  
643 churches? You are now a teacher. If you could be a teacher, what would you want  
644 to teach? What's the most important thing you would want to teach a moruti before  
645 he or she comes into the parish?
- 646 M: [*Translation*]
- 647 [*some laughing*]
- 648 Man: [*Sesotho*]
- 649 J: [*Sesotho*]
- 650 Woman: [*Sesotho*]
- 651 J: OK, kea leboha, 'M'e.
- 652 M: Prayer.
- 653 J: Uh, huh. 'M'e. [*Question again in Sesotho*]
- 654 Other woman: [*Sesotho*]
- 655 J: [*Sesotho*]
- 656 Same woman: [*Sesotho*] - Bibebe.
- 657 J: Bibebe.
- 658 Same woman: E.
- 659 J: Kea leboha, 'M'e.
- 660 Different woman: [*Sesotho*]
- 661 M: Patience, humility, kindness and, I think, sympathy.
- 662 J: OK. 'M'e.
- 663 Another woman: [*laughing*]
- 664 J: [*Asked question again in Sesotho*] Alright. Bo-'M'e?
- 665 Woman: Ntate?
- 666 J: 'M'e.
- 667 Same woman: [*Sesotho*]
- 668 [*laughing all around*]
- 669 J: [*laughing*] OK, 'M'e. Kea leboha, 'M'e. Le 'M'e.
- 670 Different woman: [*Sesotho*]
- 671 J: 'M'e.
- 672 M: Humility and love.
- 673 J: Yes, kea leboha, 'M'e.
- 674 Next Woman: [*Sesotho*]

- 675 M: Morals so that parishioners don't fall on the steps.
- 676 J: [*sigh*] OK. Alright. Bo-'M'e. Re lebohile haholo-holo-holo-holo. Thank you so  
677 much for spending your time with us and for sharing all of your thoughts and  
678 questions. The things that you have shared we're going to type up into a paper and  
679 we're going to begin to look at them and compare them with all the things we're  
680 hearing around the L.E.C.. I want you to know your voices are very important and  
681 we're listening closely to the things that you say because you are the church. You  
682 are important to the Body of Christ and thank you very much and thank you for  
683 allowing me to meet you and to ask these questions.
- 684 M: [*Translation*]  
685 [*general chatting upon dismissal*]
- 686 M: [*laughing*]
- 687 J: What did she say?
- 688 M: They have some requests.
- 689 J: Oh.
- 690 M: E, Ntate. [*Sesotho*]
- 691 Woman: [*Sesotho*]
- 692 M: The pastor's house, they would like to have some support to finish it up – plastering  
693 and finishing the ceiling.
- 694 J: So let's just confirm with her, she would like the church itself, the wider church...
- 695 M: Yes.
- 696 J: ...to know that they could use help.
- 697 M: Yes.
- 698 J: OK. Can you just confirm it?
- 699 M: [*Translation to woman*]
- 700 Woman: E.
- 701 J: Kea leboha, 'M'e.
- 702 Other Woman: [*Sesotho*]
- 703 M: 'M'e says the idea of paying pastors only when the subscription is up to date in  
704 Morija discourages them and she would encourage that they be given their salaries or  
705 stipend any time it is possible not based on what parishes bring in.
- 706 J: 'M'e, kea leboha. Can you thank them again and tell that we're going to go back to  
707 Maseru and that we really appreciate their help.
- 708 M: [*Translation*]  
709 [*much laughing*]
- 710 Woman: [*Sesotho*]
- 711 M: Are you not encouraged by the fact that we, even as few as we may be, that we are  
712 doing something. We are now from the *letsema* [*Many of these participants had just*  
713 *returned from cutting grass for the roof of the pastor's horse enclosure.*].
- 714 J: Yes. [*Some comments and laughing from group members*] Yes, thank you again.

- 1 J: Bo-'M'e le Bo-Ntate, lumelang. [*Sesotho*]
- 2 Woman: [*Sesotho*]
- 3 J: [*Sesotho*] If he's willing to be, thank you, Ntate. OK. So, I am asking you if I  
4 can please interview you about the seminary and its work and the work of  
5 pastors and I'm asking your permission to record it on this machine so that  
6 later when I want to remember what you said, I can listen for myself. The  
7 reason I'm doing this...
- 8 Woman: Ntate Jeff?
- 9 J: Yes.
- 10 Woman: Are you expecting him to translate.
- 11 J: Well, I wanted...OK, go ahead, Ntate. Thank you.
- 12 Translator: [*Translation to Sesotho*]
- 13 J: The reason I'm doing this is because I'm working at the University of  
14 KwaZulu-Natal for a Doctor of Philosophy degree, a second doctoral degree, to  
15 find out how the seminary works here in the Lesotho Evangelical Church.
- 16 Translator: [*Translation to Sesotho*]
- 17 J: And so after we have our conversation, I will use the things that you tell me to  
18 write a report about how people in the L.E.C. feel about the way pastors work  
19 and how they're trained. I have already interviewed about sixty men and  
20 women from other L.E.C. parishes and I will interview even more in the  
21 coming weeks.
- 22 Translator: [*Translation to Sesotho*]
- 23 J: So I may use the words that you say and write them down for a report or an  
24 article or something and I'm asking your permission to use those words and  
25 I'm asking your permission to talk to me and for me to record this. And so I  
26 would like to know if you're willing to allow me to do this. At any time you  
27 want to leave, you can just leave. There's no way I can prevent you. But I'm  
28 asking you to do me the favour of speaking with me because what you think is  
29 very, very important.
- 30 Translator: [*Translation to Sesotho*]
- 31 J: So, do you agree?
- 32 Translator: [*Translation to Sesotho*]
- 33 [*affirmation all around*]
- 34 Translator: Yes, they agree.
- 35 J: Kea leboha. I would like to come to each person and ask you for your name  
36 and how long you've been a part of the L.E.C..
- 37 Translator: [*Translation to Sesotho*]
- 38 J: Thank you, Ntate. 'M'e, [*Sesotho*]
- 39 Woman: [*Sesotho*]
- 40 J: And how long have you been in the L.E.C.?
- 41 Same Woman: Since I was born.
- 42 J: OK [*laughing*], her whole life. Alright.

- 43 Next Woman: [*Sesotho*]
- 44 J: Kea leboha, 'M'e.
- 45 Third Woman: [*Sesotho*]
- 46 J: Kea leboha, 'M'e.
- 47 Fourth Woman: [*Sesotho*]
- 48 J: Kea leboha, 'M'e.
- 49 Fifth Woman: Ke M. Mapetla. I was born in this church.
- 50 J: Kea leboha, 'M'e.
- 51 Sixth Woman: [*Sesotho*]
- 52 J: You don't know how many years.
- 53 Same Woman: [*Sesotho*]
- 54 J: OK.
- 55 Same Woman: [*Sesotho*] Eighty-six.
- 56 J: Oh, kea leboha, 'M'e.
- 57 Seventh Woman: 'M'amohale Mohale. [*Sesotho*]
- 58 J: Kea leboha, 'M'e.
- 59 Eighth Woman: [*Sesotho*]
- 60 J: Kea leboha. Mojabeng?
- 61 Ninth Woman: Mojabeng. Since I was born.
- 62 J: Ah, Ntate?
- 63 Man: Mapula. Since birth.
- 64 J: Since birth, alright. 'M'e.
- 65 Tenth Woman: [*Sesotho*] 1992.
- 66 J: Oh, 'M'e. Kea leboha, 'M'e.
- 67 Eleventh Woman: [*Sesotho*]
- 68 J: 'M'e.
- 69 Twelfth Woman: 'M'asechaba. [*Sesotho*] Twelve.
- 70 J: 'M'e 'M'asechaba, kea leboha.
- 71 Thirteenth Woman: [*Sesotho*]
- 72 J: Kea leboha, 'M'e.
- 73 J: So the first thing – Oh, Ntate, yes please tell me.
- 74 Second Man: [*Sesotho*]
- 75 J: Also born into this parish itself?
- 76 Same Man: Yes.
- 77 J: OK. Alright. Thank you, Ntate. The very first thing I want to ask is do any of  
78 you have an idea of what the students study and how they live at Koapeng?
- 79 Translator: [*Translation to Sesotho*]
- 80 J: Anyone? [*Sesotho*]

- 81 Woman: [Sesotho]
- 82 J: Kea leboha, 'M'e. And, Ntate, if you can help me to translate. I think she said  
83 that she knows some of the things that they do, for instance, she knows they  
84 study some languages like Hebrew and they study the Bible but there are other  
85 things she knows that they teach but she doesn't know what all of them are. Is  
86 that what she said?
- 87 Translator: Yes.
- 88 J: OK. Yes, thank you, Ntate. Thank you, 'M'e. Alright. [Sesotho] Yes, Ntate.
- 89 Man: [Sesotho] The counselling therapy.
- 90 J: Yes, Ntate.
- 91 Same Man: Thank you.
- 92 J: Yes, thank you, Ntate. OK. Well, I want to ask you now, some of you have  
93 said you're not sure what they study and I'd like to ask what do you think is the  
94 job of a pastor. So moruti ke eng? [More Sesotho] 'M'e.
- 95 Woman: [Sesotho]
- 96 J: Ntate, can you translate just to be sure I have, I think I understood that.
- 97 Translator: The job of the pastor is to lead the congregation so that they will go along the  
98 right paths or the pillar stones of the gospel.
- 99 J: Ah.
- 100 Translator: Yes.
- 101 J: OK. Bo-'M'e le Bo-Ntate, Ntate Moshoeshoe has arrived and I want to ask  
102 Ntate Koma would you allow him to take your job?
- 103 Translator: E.
- 104 J: Ntate Koma, thank you so much for your help. I appreciate it greatly. Ntate  
105 Moruti, can you introduce yourself to them please and we'll continue.
- 106 M: [Sesotho]
- 107 J: OK. Thank you, Ntate.
- 108 M: [Sesotho]
- 109 J: So, can you reiterate my question what is the work of a pastor? What should a  
110 pastor be doing?
- 111 M: [Translation to Sesotho]
- 112 Woman: [Sesotho]
- 113 J: OK, kea leboha, 'M'e. Ntate Moshoeshoe, can you repeat what she said just so  
114 I'm clear?
- 115 M: The work of the pastor is to teach people the Word of God. [Sesotho]
- 116 Same Woman: [Sesotho]
- 117 M: OK, and how to live properly as a Christian.
- 118 J: Uh, huh.
- 119 M: E, Ntate.
- 120 J: OK. Ntate?
- 121 Man: [Sesotho]

- 122 M: To help people convert to Christianity from other beliefs to Christianity.
- 123 J: OK, yeah, to welcome the teachings of ....
- 124 M: Yes.
- 125 J: OK.
- 126 M: E, Ntate.
- 127 J: Alright. Thank you, Ntate.
- 128 Woman: [*Sesotho*] 'M'e.
- 129 M: And also to be an example.
- 130 J: Kea leboha, 'M'e. What else? What other things are important about what a  
131 pastor does? Yes, 'M'e.
- 132 Woman: [*Sesotho*] To educate them. [*Sesotho*]
- 133 J: Kea leboha, 'M'e.
- 134 M: In earlier times in this country, they were not only preaching but they were also  
135 teaching even in schools. So their job is not only, was not only to teach the  
136 Word, but also to teach other things like ordinary teachers.
- 137 J: OK.
- 138 M: E, Ntate.
- 139 J: Alright.
- 140 Man: [*Sesotho*]
- 141 M: To care for and visit the mature adults, the sick and all the weak of our people.
- 142 J: Alright. Yes. Others? Anyone else? Oh, also Ntate Koma.
- 143 Ntate Koma: [*Sesotho*]
- 144 M: To conduct communion services.
- 145 J: Right.
- 146 M: E, Ntate.
- 147 J: To give them bread and the blood of Christ to eat and drink.
- 148 M: Yes.
- 149 J: OK. Thank you, Ntate. Well, if you think of other things, please share them  
150 with me but I'm going to ask some other questions now if it's OK.
- 151 M: [*Translation to Sesotho*]
- 152 J: OK. Oh, Ntate Koma.
- 153 Ntate Koma: [*Sesotho*] Empathize. Thank you.
- 154 J: OK.
- 155 M: And that empathy will be a sign of brotherhood or sisterhood or kinship to the  
156 congregations that the pastor serves.
- 157 J: OK.
- 158 M: E, Ntate.
- 159 J: Thank you. 'M'e.
- 160 Woman: [*Sesotho*]

- 161 M: The pastor is an overseer of all church government or governance in the parish  
162 in which he or she works. And to make sure that that church keeps the  
163 connection with the larger church.
- 164 J: OK.
- 165 M: E, Ntate.
- 166 J: Alright. It sounds like the pastor has a very big job. Would you agree? Can  
167 you translate?
- 168 M: [*Sesotho*]
- 169 J: Now, what? – [*Sesotho*] – Right? So we have two baruti here and we even have  
170 your pastor here with us, which we don't always when we have these  
171 conversations. But I want to ask you now not about these pastors only, but  
172 about the pastors you've seen in your lives. Do you feel that they've been  
173 trained to do all of these things when they arrive at your church?
- 174 M: [*Translation to Sesotho*] Are they trained well, well-trained enough?
- 175 J: Well, yeah, are they trained to do the kinds of things that they need --
- 176 M: [*Sesotho*]
- 177 J: 'M'e.
- 178 Woman: [*Sesotho*]
- 179 M: [*Sesotho*]
- 180 Same Woman: [*Sesotho*]
- 181 M: They are well-trained because when they come from seminary, they really  
182 would teach and preach and behave the way that would be expected of them.  
183 But, as time goes on, they begin to be uncontrollable or they begin to rebel  
184 against the authorities of the church.
- 185 J: Ah, OK. Who are the authorities of the church?
- 186 M: [*Translation to Sesotho*]
- 187 Woman: Ke seboka. Ke seboka.
- 188 J: Oh, OK. OK, the seboka.
- 189 M: E, Ntate.
- 190 J: Alright. Kea leboha, 'M'e. Others, the same question.
- 191 M: [*Translation to Sesotho*]
- 192 J: 'M'e Mapetla.
- 193 'M'e Mapetla: [*Sesotho*] Information. [*Sesotho*]
- 194 Woman: [*Sesotho*]
- 195 J: Kea leboha, 'M'e. Ntate?
- 196 M: E, Ntate. It seems they are well-trained but some of them fail to impart the  
197 knowledge, to properly impart the knowledge they have to parishioners so that  
198 if members of the congregation fail to receive the proper information, they are  
199 likely to leave as many do.
- 200 J: Mm.
- 201 M: E, Ntate.

- 202 J: And, 'M'e Mapetla, do you mean information about the workings of the wider  
203 church and also information about faith and church life or what kind of  
204 information do you mean?
- 205 'M'e Mapetla: [*Sesotho*]
- 206 J: Kea leboha, 'M'e. Ntate?
- 207 M: E, Ntate. Sometimes pastors fail to inform the parishioners even about the  
208 things that are within the Bible like tithing and other kinds of giving so much  
209 that if people don't get proper information about things like giving and that  
210 they should be responsible or they should participate in the church growth,  
211 people feel like it is a burden whenever they are asked to do anything for the  
212 church they feel like it's a burden and a reason to leave the church. So if they  
213 would be instructed, well-instructed that all these things are proper and  
214 appropriate in the church.
- 215 J: 'M'e.
- 216 Woman: [*Sesotho*]
- 217 M: Though we believe that pastors are provided with all necessary skills to do their  
218 job, but they all have different personalities. And when they leave the  
219 seminary, when they get to their parishes, those personalities they easily come  
220 out and, for an example, some of them would love money more than anything  
221 and then that would be a hindrance to their dealing with their job.
- 222 J: Oh, Ntate.
- 223 Man: [*Sesotho*]
- 224 M: Pastors are given the same training but some of them quickly diverge from the  
225 teachings they were given at the seminary when they come across the, when  
226 they begin to be unsatisfied with the way the seboka runs things.
- 227 J: Are there other—oh, Ntate.
- 228 Man: [*Sesotho*] They are power-hungry. [*Sesotho*]
- 229 M: We believe that our pastors are properly instructed but some would be power-  
230 hungry and then if they don't get that power, they will fight, they will begin to  
231 fight those who are already in power and then cause some power wars.
- 232 J: I want to ask, many of you have spoken about this issue of power and how it  
233 works. Is it possible that this understanding of power they bring with them  
234 from seminary? You're assuming that they've been instructed a certain way  
235 but then you see there's some behaviour that's a different way. Is it possible,  
236 maybe this comes from the way they're instructed?
- 237 M: [*Translation to Sesotho*]
- 238 J: OK. [*Sesotho*]
- 239 Woman: [*Sesotho*]
- 240 M: We don't believe that they, this power-hunger has anything to do with how  
241 they're instructed at the seminary. But because a pastor is already a  
242 respectable person, some of them abuse that respect paid to them by the  
243 parishioners.
- 244 J: OK. Alright. Well, let me ask this, since there are some issues about pastors,  
245 what do you think is the most important thing for a pastor to know and to do in  
246 the parish?

- 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  
250 prejudice towards anybody.
- 251 J: OK. Others? Oh, Ntate.
- 252 Man: [Sesotho]
- 253 M: A pastor should know his or her parishioners well enough to be able to arrange  
254 his timetable well so that it can, he or she can serve different people at different  
255 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  
260 should be as transparent and accountable in their running or governing of the  
261 church as possible.
- 262 J: Others? Well, I'm going to move to some other areas and the first one that I  
263 want to move to is field education. When pastors arrive at their fourth year of  
264 study at Koapeng, they are sent to parishes to be a part of the work and life of a  
265 parish and to learn. And I know that you have had these students in the past.  
266 In fact, we just saw 'M'e Moruti Paballo Noto today and I know that you had  
267 Nthabeleng last year. And so I want to ask you how has it been for you to have  
268 field education students here and do you think it's important for pastors to  
269 come for field education?
- 270 M: [Translation to Sesotho]
- 271 J: Ntate.
- 272 Man: [Sesotho] Ke industrial experience.
- 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  
277 want to be pastors or not. Because they will see, they would experience that  
278 which they are going to face for the rest of their lives. Even in other sectors  
279 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  
282 the congregation.
- 283 J: OK. Others? Others about this 'industrial experience'? [laughing] [pause]  
284 Have you gotten to know the students who have been here? Have they  
285 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]

- 290 M: We get to know them but because our, we have a large parish, sometimes they  
291 spend some time in the outstations and it becomes a long time.
- 292 J: Ntate?
- 293 Man: [*Sesotho*]
- 294 M: Those who have been here for their fourth year tend to take Masian--, to  
295 consider Masianokeng as their home.
- 296 J: Mm, hm.
- 297 M: E, Ntate.
- 298 J: OK. Bo-'M'e? No? OK. You know, there are many kinds of things that a  
299 pastor has to know and do in a parish. Are there any things that a pastor needs  
300 to do in a parish that you feel they should be better trained to do? Are there  
301 some things where the pastors just need more training and more help and  
302 support?
- 303 M: [*Translation to Sesotho*]
- 304 Woman: [*Sesotho*] Administration. [*Sesotho*]
- 305 J: Thank you, 'M'e.
- 306 M: Administration. Maybe they need to be instructed more on administration so as  
307 to better run the parishes.
- 308 J: OK. 'M'e.
- 309 Different Woman: [*Sesotho*]
- 310 M: They should be instructed more against the love of money. Because when they,  
311 they come out of seminary and they get to the parishes and they mingle with  
312 pastors of other churches and they begin to have that feeling that they need  
313 more money then. So they should be taught not to love money, I think, more  
314 than it's enough.
- 315 J: Do pastors need money?
- 316 M: [*Translation to Sesotho*]
- 317 J: 'M'e Mapetla, I'll be with you in a moment.
- 318 Man: [*Sesotho*]
- 319 M: They should not love – Yes, they need money because money is food but they  
320 should not love, they should not be, they should not [*laughing*] They should  
321 love money enough as you love food enough, because in Sesotho if you eat too  
322 much, you love food, if you are, you love food more than is expected, you are  
323 called a glutton. So, and they should be taught to have some, to help with the  
324 means to have their congregations to raise funds because the church will only  
325 survive if it has some funds.
- 326 J: 'M'e Fotho.
- 327 'M'e Fotho: I wasn't clear whether Ntate was saying to raise funds for them or to raise funds  
328 for the church. Can he elaborate?
- 329 J: Funds for pastors or funds for churches?
- 330 Man: I would like to say we are indeed one as the people, the pastor and the  
331 congregation and then when you are one, the methods and the skills and the  
332 techniques of fund raising that might be manipulated by the pastor will be of  
333 the benefit to the congregation and to the pastor as well. I take them both.

- 334 J: Should congregation members and pastors have the same love of money? Or  
335 are pastors supposed to love money less than congregations? Than balumeli ?
- 336 Man: OK. They should equally love money but the money-loving should not  
337 supersede the responsibility that we must follow the right tracks of raising  
338 funds.
- 339 J: OK.
- 340 Man: Mm.
- 341 J: Thank you, Ntate. 'M'e Mapetla.
- 342 M: [*Translation of the man's comments to Sesotho*]
- 343 J: OK. 'M'e Mapetla.
- 344 'M'e Mapetla: [*Sesotho*]
- 345 M: The pastors need to be trained to follow the constitution of the church and  
346 regulations because sometimes when they get to the parishes they will find  
347 some people who are strong financially and who can almost respond to any  
348 problem that the church has and then sometimes other pastors begin to focus  
349 their attention to those people's needs and forgetting about the rest of the  
350 people so much that service to the parishioners now begins to be based on how  
351 much do you bring to the church and then it begins to be uneven.
- 352 J: Mm.
- 353 M: And there are always biases between the people.
- 354 J: I see.
- 355 M: So, for the sake of having fairness between members of the congregation,  
356 pastors should be instructed to follow the constitution and regulations of the  
357 church rather than how people behave or act in church.
- 358 J: OK, and--
- 359 M: How they support the church.
- 360 J: I want to find out what you think or know about the pastors and the  
361 constitution. Does every L.E.C. pastor receive money from the central fund  
362 every month?
- 363 M: [*Translation to Sesotho*]
- 364 Man: [*Sesotho*]
- 365 Woman: [*Sesotho*]
- 366 M: [*Sesotho*] Was the question does our constitution provide that every pastor  
367 should receive salary from the central fund every month?
- 368 J: Well, and I'm asking do they really receive it?
- 369 M: [*Sesotho*]
- 370 J: I'd like to hear what she said.
- 371 M: [*Sesotho*] 'M'e says they are actually not receiving every month.
- 372 J: Mm.
- 373 M: They receive their stipend according to how, each pastor receives according to  
374 how their parishes perform.
- 375 J: Mm.

- 376 M: And she continued to say this is not good because it demoralizes our pastors.  
377 That's when they could begin to look for other means of making money.
- 378 J: Uh, huh, like the biases.
- 379 M: And like the biases that 'M'e was talking about.
- 380 J: So, would others agree with what 'M'e has said?
- 381 M: [*Translation to Sesotho*]  
382 [*many affirmations*]
- 383 J: I see many people who are agreeing. OK. Ntate.
- 384 Man: [*Sesotho*] Transparent. [*Sesotho*] Transparency. [*Sesotho*] Salary. [*Sesotho*]  
385 Incentive. [*Sesotho*]
- 386 J: I think I hear what's being proposed but you say it in English for me.
- 387 M: [*laughing*] E, Ntate. Ntate is proposing that our church administration in  
388 Morija should be transparent to, not only to the parishes, but also to the pastors  
389 so as to let pastors know what is being done by the money. And also to  
390 encourage their people because they would know the end, the destination of  
391 their money. So the other thing is pastors who perform well in their parishes,  
392 and 'performing well' being focusing on fund raising, those who collect more  
393 money in their parishes should be given some percentage from that money as  
394 an incentive to say, maybe, "If you collect one thousand maloti, we will give  
395 you something like ten percent or five percent or just something to say 'we  
396 thank you for working hard.'"
- 397 J: OK. I have a question about, we've been talking a lot about money and power.  
398 I have a question for you. Which would be the better pastor – the one who  
399 shows very much love but doesn't raise very much money, or the one who's  
400 able to raise money very well but doesn't show very much love?
- 401 M: [*Translation*]
- 402 Man: [*Sesotho*]
- 403 J: They go together.
- 404 Same Man: They go together. [*Sesotho*]
- 405 J: OK.
- 406 Same Man: They can't be separated.
- 407 J: So if a pastor loves the congregation well, the congregation will trust the pastor  
408 and they will contribute to the work of the church financially. Is that so?
- 409 M: E, Ntate.
- 410 J: OK, because they always go together. Would you all agree with this? [*Asked*  
411 *question again in Sesotho*]  
412 [*many affirmations*]
- 413 J: Alright.
- 414 Man: [*Sesotho*] They concur. This concurrence – [*Sesotho*] – as in institution –  
415 [*Sesotho*]
- 416 J: Ntate Moshoeshoe.
- 417 M: I think Ntate wants to propose that even though the love and money, and fund  
418 raising concur, but, and we also know that there are some pastors whose

- 419 parishes don't work well but yet the church, the administration in Morija,  
 420 sometimes receives some money from other donor organizations. There is  
 421 some money that is not from the parishes. And the question is why would a  
 422 pastor suffer because his or her parish has not given some, contributed some  
 423 money to Morija, if there is that type of money in the office?
- 424 J: I see.
- 425 M: Even those whose parishes perform well, why can't they be encouraged in some  
 426 way?
- 427 J: OK. I want to talk about other things besides money now. I want to talk about,  
 428 well, besides money in the church, about poverty in our communities, HIV and  
 429 AIDS, and traditional culture and the church's teachings. But before we go to  
 430 those three things, I want to just ask do many of you think that if a pastor is  
 431 working, a pastor should be paid even if the congregation perhaps for one  
 432 month or two months can't bring that amount? Similar to what Ntate has said.
- 433 M: [*Translation to Sesotho*]  
 434 [*many affirmations*]
- 435 J: So many say, "E." OK. 'M'e?
- 436 Woman: [*Sesotho*]
- 437 M: They need to be paid because they've got to live.
- 438 J: Mm, hm.
- 439 M: Even if their parishes are not performing well they have to live.
- 440 J: OK. And do you agree with 'M'e?  
 441 [*many affirmations*]
- 442 J: OK. And then after 'M'e I want to talk about HIV le AIDS and poverty and  
 443 traditional culture.
- 444 Another Woman: [*Sesotho*]
- 445 M: They must be paid. They have families, nuclear families and extended families  
 446 and they need to take care of those. They have needs, family needs. They  
 447 should be paid because there's no way in which they can take care of their  
 448 families.
- 449 J: Thank you. At the seminary, do you think it would be important for us to teach  
 450 pastors skills to help with poverty in communities? Because I see that there's  
 451 poverty in Lesotho in many places. Do you think pastors should be people  
 452 who understand poverty and know how to address it and to help build the  
 453 community?
- 454 M: [*Translation to Sesotho*]
- 455 J: OK, I'll be with you in a minute, Ntate.
- 456 Woman: [*Sesotho*]
- 457 J: 'M'e, thank you.
- 458 M: It's important to teach the, that education is important to the pastors because if  
 459 they can help the congregations combat this poverty, then people will be able  
 460 to give something to the church or be able to participate fully in the life of the  
 461 church, both financially and otherwise.
- 462 J: Bo-Ntate.

- 463 Man: [Sesotho]
- 464 M: Such instruction is even more important because people can only be able to  
465 listen to the gospel when their stomachs have something in. They cannot,  
466 people don't, cannot listen to their empty stomachs and to the gospel at the  
467 same time. So pastors really need to be helped to deal with poverty.
- 468 J: Now I just read recently, I think that there's an old Sesotho proverb that says  
469 'An empty stomach has no ears.'
- 470 M: That's what he said.
- 471 J: OK, that's the one. Good.
- 472 [laughing by many]
- 473 J: OK, I just read that recently. Thank you, Ntate.
- 474 [laughing and comments by many]
- 475 Man: [Sesotho] Participate in food production. [Sesotho] Intensively and  
476 extensively. [Sesotho]
- 477 M: The seminary should have a farm where it trains pastors or students to,  
478 agricultural skills so that when they come, when they get to their stations, they  
479 can be, they can teach their people that [Sesotho], that begging leads to  
480 starvation.
- 481 J: Uh, huh.
- 482 M: E, Ntate.
- 483 J: OK. So maybe a program like this temo ea likoti...
- 484 M: Yes.
- 485 J: ...that they're doing in Tebellong, a way to make the crops grow well and  
486 pastors can help with the agriculture. OK. Other things about poverty?
- 487 M: [Translation to Sesotho]
- 488 J: 'M'e.
- 489 Woman: [Sesotho]
- 490 M: 'M'e has a question: how – as to whether pastors or students at the seminary are  
491 equipped well enough to be, to contextualize the message of the Bible to their  
492 places. Like poverty and hunger is something that is said in the Bible that if  
493 people fail to abide by God's commandments, God will punish them through  
494 starvation and other disasters. Are they trained to contextualize the message of  
495 the Bible?
- 496 J: Mmm. Well, that's an important question and I think some work is being done  
497 about contextualizing that. But there's always a question about that business of  
498 judgement because, of course, we learn in the gospels that God causes the rain  
499 to fall on the good and the bad alike and so oftentimes we experience poverty  
500 but we follow God's commandments. But there are also very many very  
501 wealthy people who wouldn't recognize God if God came to their house. So,  
502 yeah, I think it's an important question. Pastors need to learn how does the  
503 Bible connect with the lives that are being lived and the struggles of the people  
504 in their place?
- 505 M: [Translation to Sesotho]
- 506 J: Yes, Ntate. And then I want to move on to a different topic.

- 507 Man: [Sesotho]
- 508 M: The parable of the rich, Lazarus and the rich man...
- 509 J: Uh, huh.
- 510 M: ...need to be reinterpreted in a way that will be helpful to Basotho because  
511 many would like to be Lazarus [*laugh*] many would like to be, to be the  
512 Lazarus and not the rich person because the parable says, in that parable it  
513 looks like to be rich is a sin.
- 514 J: Aah.
- 515 M: What is good is to be poor so many would like, many who would want to  
516 adhere to the Bible would say, "It's OK if I am poor, I'm going to heaven  
517 anyway." But if you are rich, all these rich people will not reach heaven. I  
518 think, [Sesotho] The camel that goes...
- 519 J: Yeah. [Sesotho] A rich person who doesn't share, can I say that?
- 520 M: E, Ntate.
- 521 J: [Sesotho] OK. I want to talk about Basotho cultural traditions. And I want to  
522 ask you if pastors, when they come, and not just 'M'e Fotho but all of the  
523 pastors that you have known in the many years, when they come to church, do  
524 they understand the importance of cultural traditions and do they understand  
525 the teachings of the church and are they able to interpret those to you in a good  
526 way?
- 527 M: [Translation to Sesotho]
- 528 J: And I'm not suggesting that the culture and the church should be against each  
529 other or that they are but many believers in many congregations have said to  
530 me, "This is an issue." Things like bohali and lebollo and balimo, etc., etc.,  
531 etc..
- 532 M: [Translation to Sesotho]
- 533 J: That's it, yeah.
- 534 M: [Sesotho]
- 535 J: Ntate.
- 536 Man: [Sesotho] Indeed the body of knowledge is one.
- 537 M: [*laughing*]
- 538 J: Give it to me.
- 539 M: E, Ntate. Ntate says it doesn't seem like pastors have been taught to bring the  
540 two together because some of our pastors are not - just easily condemn some  
541 cultural practices. And, for an example, not long ago this church was very  
542 much against unveiling of tombstones but now we are doing it strongly. We  
543 even have a liturgy for that, approved by the seboka, for that matter. So our  
544 pastors and the church need to come to a point where we can evaluate, yes  
545 evaluate, and study each and every situation and understand it better and see  
546 how that situation can be applicable into the church or that which comes from  
547 the church can be applicable into the congregations.
- 548 J: Mm. Mm, hm. I wonder if I can say this in Sesotho. [Sesotho] Is it an  
549 important issue or no? Did I ask that?
- 550 M: Yes, Ntate, it's an issue.

- 551 J: Yes, but I'm asking others is this important?
- 552 M: [*Translation to Sesotho*]
- 553 Man: [*Sesotho*] Indoctrinate. [*Sesotho*] Some form of assimilation. [*Sesotho*]
- 554 J: [*Sesotho*] Tell me exactly what he said. I think I have a question because of  
555 what he said but...
- 556 M: OK. Because the, when the three pastors came, missionaries came into this  
557 country, they did not know some of the things, for example, lebollo. They  
558 could not be allowed to enter the mophato because somebody who has not been  
559 initiated cannot enter there. They wrote--
- 560 J: Because it's koma? [*laughing*]
- 561 M: Yes, and they, and then the church formulated regulations or laws that say, and  
562 people even indoctrinated that lebollo was a sin. So, only because people who  
563 were in leadership in the church could not have access to that.
- 564 J: Mm.
- 565 M: So, I think what Ntate's saying is that it was a sin only because somebody  
566 failed to research it – to do a good research about it. Which means it's not  
567 necessarily sinful to do that.
- 568 J: So my question, that's what I thought you said – I have two questions. One is:  
569 would you say it's time for the church to do some research about this? And  
570 second: sometimes pastors who speak about the law of the church also  
571 participate in these traditions but they don't speak about them when they're  
572 here. So, I just want to ask you can a moruti be a Mosotho at the same time?  
573 Can you be a Mosotho and a moruti at the same time? Indeed, maybe it's  
574 important.
- 575 M: [*Translation to Sesotho with general additions...*]
- 576 J: You're elaborating a great deal, Ntate. 'M'e and then 'M'e.
- 577 Woman: [*Sesotho*]
- 578 M: The two things go together. They do not – they should not be divorced. Boruti  
579 is a calling from God to someone who is a Mosotho so they can go very well  
580 together.
- 581 J: [*Sesotho*] [*laughing*]
- 582 Another Woman: [*Sesotho*]
- 583 J: Oh, 'M'e. [*Sesotho*]
- 584 M: They are, even though they don't go against each other but we are in a new  
585 covenant so it doesn't matter circumcision or no circumcision.
- 586 J: Mm, hm.
- 587 M: It does not matter in Jesus Christ. So we may as well do away with such things.  
588 Or not take, I mean, not deal with them as an issue.
- 589 J: That's what I think she said...
- 590 M: Yeah.
- 591 J: She didn't say 'do away with.'
- 592 M: No, not do away but just not consider it as an issue...
- 593 J: Uh, huh.

- 594 M: ...to be discussed.
- 595 J: Can you add to that for them, like Paul wrote to the churches in Galatia?
- 596 M: OK. [*Sesotho*] Then the question will still be why disciplined or  
597 excommunicated if you go to the initiation school if circumcision or no  
598 circumcision is no problem in this new covenant?
- 599 J: It's a good question.
- 600 M: E, Ntate.
- 601 Man: [*Sesotho*]
- 602 J: OK. It's high time that we...[*laughing*]
- 603 M: E, Ntate. It's high time that we do a research involving those who deal with  
604 lebollo and those who are within the church. We need to come together and  
605 talk about this.
- 606 J: Uh, huh.
- 607 M: So as to say, "Maybe this is wrong," like insults and other things like that.
- 608 J: Mm.
- 609 M: And we could say, "This is good and we can keep it and have some sort of  
610 understanding, common understanding about our culture."
- 611 J: OK. I want to say, "Thank you," to all of you and ask can I have ten more  
612 minutes of your time, please?
- 613 M: [*Translation to Sesotho*]
- 614 [*affirmation*]
- 615 J: Kea leboha. Because I want to ask this question, maybe this is my final  
616 question, it's about HIV le AIDS. So first, - [*Sesotho*] – Is it?
- 617 [*affirmations*]
- 618 J: OK. Then, what do you think that pastors should know when they come from  
619 seminary? What should they know about HIV and AIDS and how can pastors  
620 and churches be involved in responding to HIV and AIDS in our communities?  
621 So ask that and then I'm going to...
- 622 M: [*Translation to Sesotho*]
- 623 J: Ntate.
- 624 Man: [*Sesotho*]
- 625 J: OK.
- 626 M: The pastors should know about HIV and AIDS, how it is transmitted and they  
627 should be able to teach their people on all this and teach people how to avoid  
628 having it and having its infection and also teach people, the parishioners, that it  
629 is not good to discriminate against those who have this disease, or stigmatize  
630 them because some, to have HIV does not necessarily, or HIV or AIDS, does  
631 not necessarily mean that somebody has a bad behaviour.
- 632 J: Alright. Ntate Koma and then 'M'e.
- 633 Ntate Koma: [*Sesotho*] Work is worship. [*Sesotho*]

- 634 M: Pastors should know, further from what Ntate had said, that there are orphans  
635 due to HIV and AIDS and that those people, those should be taken care of and  
636 also [*laugh*] [*Sesotho*]
- 637 Ntate Koma: OK, first of all, the student pastors should be given awareness that they should  
638 inject the congregations with a high knowledge of studies from adultery and  
639 fornication. Mm? Yes.
- 640 J: Thank you, Ntate. Alright. 'M'e.
- 641 Woman: [*Sesotho*]
- 642 M: There must be some stress - in teaching our students - there must be some stress  
643 on counselling so that pastors are able to guide the parishioners or the families  
644 affected by HIV so that they, people are, people will be free even to say, "I  
645 have HIV," or the family to say, "A member of our family has HIV," rather  
646 than people telling a lot of lies around the infection.
- 647 J: My last question for you is one I would love if each of you could answer. And  
648 that is: I want to know what's the most important thing that a pastor should  
649 know, so I'm going to ask you if you were a lecturer at Koapeng, what's the  
650 one thing you would want to teach the students before they come to the  
651 churches?
- 652 M: [*Translation to Sesotho*]
- 653 J: And just a short answer is all I need.
- 654 M: [*Translation to Sesotho*]
- 655 J: E.
- 656 Man: [*Sesotho*]
- 657 M: I will teach them to know that when you get to your parish as a new pastor, the  
658 congregation will tell you, some people in the congregation will tell you about  
659 the bad things your predecessor was doing and you should know that when you  
660 leave the parish, they are going to do the same with you. So don't gossip about  
661 one pastor, another pastor, with the parishioners.
- 662 J: OK. Others? Anyone else? What would you teach? 'M'e.
- 663 Woman: [*Sesotho*] Self-control.
- 664 J: [*laughing*] OK.
- 665 Same Woman: [*Sesotho*]
- 666 J: So, self-control?
- 667 Same Woman: E, [*Sesotho*]
- 668 J: OK.
- 669 M: That self-control could be helpful for a pastor to better relate to different people  
670 within the congregation.
- 671 J: OK. What else?
- 672 Man: [*Sesotho*]
- 673 J: [*Sesotho*] OK. Ntate? No? What did you say?
- 674 Man: I suggest we close. We have done it.
- 675 J: OK.

- 676 Same Man: Yes.
- 677 J: Alright. Bo-'M'e le Bo-Ntate, thank you very, very much. Ke lebohile haholo-  
678 holo-holo. You have shared very important things and I want to remind you  
679 that, you know, you are the church and God's spirit lives in you and so the  
680 work that you do and the love that you share and the power that you give to  
681 your community is how you teach the gospel to the world and I am very  
682 thankful for the wisdom that you have shared today and the time you have  
683 shared today.
- 684 M: [*Translation to Sesotho*]
- 685 J: Thank you very much

1 J: So, as I told you earlier, my name is Jeff Moore and when the first two people  
 2 arrived I think I was sharing with them that I don't speak Sesotho very well,  
 3 but I can. Mostly I don't understand Sesotho very well when Basotho speak  
 4 very quickly. [*Sesotho*] But I would like to ask if we could please speak in  
 5 English. I see that all of you speak English fluently and I'm grateful. My  
 6 colleague, Ntate Moshoeshe, usually comes with me to help translate but  
 7 today he was unable to make it. And I thought, "Well, this is the Maseru  
 8 Sefika church. These people are going to speak English, many of them," so  
 9 I'm grateful. The reason that I've asked to speak to you lay people of the  
 10 L.E.C. is that I'm doing a study about theological education in the Lesotho  
 11 Evangelical Church. I teach, I'm a lecturer at Morija Theological Seminary so  
 12 I help to train future pastors. I also lecture in theology and ethics at the  
 13 National University of Lesotho. And I'm working right now on a second  
 14 doctoral degree. My first doctoral degree focused on liberation theology in the  
 15 Americas. But now that I've arrived in Africa, I realize there's much for me to  
 16 learn. And so I've enrolled in a PhD programme at the University of  
 17 KwaZulu-Natal and my thesis concerns how we educate our pastors, eseng  
 18 baboleli - baruti feela, not because baboleli are not important, but because if I  
 19 studied all of that it would take me two thousand pages to complete the thesis.  
 20 [*laugh*] So, what I would like to do is to ask you some questions about your  
 21 opinions about how pastors are trained and the work of the pastor in the  
 22 church, ask you about the ways that you've seen pastors over the years. I know  
 23 you've had many pastors in your life as members of the church and I don't  
 24 want to ask about specific men or women. I'm not here to ask you about Ntate  
 25 Makakane or Ntate Moreke or somebody, you know, specifically, but your  
 26 understandings about pastors. And if you're willing, I would like to record our  
 27 conversation so that later when I want to take notes, I can listen to the  
 28 conversation and do it again. I've already interviewed six groups like this,  
 29 only usually larger groups, in six different L.E.C. parishes. I've interviewed  
 30 Masianokeng, Klerksdorp, Tebellong, Masitise, and I'm forgetting a couple  
 31 of... Noka Ntsu, I'll be going to Mokhotlong soon, I'll be going to  
 32 Carletonville soon and I'll be going to the National University of Lesotho.  
 33 And I've forgotten one of the places but you see that I've done many – Hlotse  
 34 is the other one. So with your permission, I'd like to speak with you for about  
 35 an hour if we could, and record the things that you say. And I'll then be using  
 36 this as part of my research. I'm also interviewing pastors, students at the  
 37 seminary, administrators of the L.E.C., lecturers at the seminary, and members  
 38 of seminaries from all around southern Africa to get a good idea of how we fit  
 39 into training our pastors. So, does that sound like a conversation that you'd be  
 40 willing to have and may I have your permission to record it?

41 Woman: Yes.

42 Next Woman: No problem.

43 J: Thank you, 'M'e. And 'M'e.

44 Next Woman: OK.

45 J: Thank you. Ntate?

46 Man: It's alright.

47 J: Alright.

48 Another Woman: It's OK.

- 49 J: Alright. Thank you. Thank you. Now, this recorder does a pretty good job but  
50 if you speak quietly I may move it towards you when I ask to help and I'll  
51 move more closely to you myself so that we can hear each other speak. Thank  
52 you for being willing to speak ka Sekhooa. [laughing] It will help me very,  
53 very much. [Sesotho], I guess, right? It will help me.  
54 [several saying, "E."]
- 55 J: [laugh] So, again, you see, I understand the language but when Basotho start to  
56 speak, oh! So my first question is to ask each of you how long have you been a  
57 part of the L.E.C.? So if you'd be willing to just say your name and how long  
58 you've been a member of the L.E.C.. Ntate?
- 59 Ntate M: I think I started being a member, let me say, I'm born within this church. I  
60 grew up in this church. There were some times that I did not participate fully  
61 because of the work that I was doing but immediately after my retirement, that  
62 was around 1991, I've been within the church since that time until now.
- 63 J: Alright. And this is Ntate Muneu
- 64 Ntate Muneu: Ntate Muneu.
- 65 J: OK, (who looks much too young to have retired in 1991!) [laughing] Thank  
66 you, Ntate. And Ntate.
- 67 Ntate Muso: My name is Muso Tebuoa. I was also born from an L.E.C. family, grew up  
68 there.
- 69 J: OK.
- 70 Ntate Muso: Like him, I don't know, I was in the Sunday School. We wrote the  
71 examination in 1958 for the Sunday School people. I did not participate much  
72 when I went to the mines in 1966. We started participating fully, and fully, I  
73 mean, during the 1970's, 1974 to an extent in 1976 I was an elder of the United  
74 Church of the OFS gold fields.
- 75 J: Aah.
- 76 Ntate Muso: I was even elected the secretary of the United Church of the OFS gold fields in  
77 1983, a position which I asked the conference not to elect me to in 1986  
78 realizing the situation at work and things like retrenchment and other splits  
79 becoming. And I came home then in 1987. I still participated very well in  
80 church when I arrived in Maseru here during the early 90s, I also participated  
81 as a member of the church. I forget the year whether it was 1995 when again I  
82 became an elder at Qoaling L.E.C. and there until 1999 when I came here. So,  
83 my participation here is participation of a member of the church, I'm not in any  
84 courts, you know, not in lekhotlana, not in the consistory, just an ordinary  
85 member.
- 86 J: Thank you, Ntate.
- 87 Ntate Muso: Thank you.
- 88 J: And 'M'e can you share your name and how long you've been in the L.E.C.?
- 89 'M'e 'M'akali: My name is 'M'akali Mokitimi.
- 90 J: OK.
- 91 'M'e 'M'akali: Yes, I was an Anglican member before I got married. I became a member of  
92 L.E.C. in 1962.
- 93 J: OK.

- 94 'M'e 'M'akali: And when my husband came to work in Maseru and I was already here, I was  
 95 helping to teach Sunday Schools because I'd been involved in the Girl Guides  
 96 movement, that sort of thing. But when I went to university, my studies, I  
 97 think I didn't participate much in those activities of teaching Sunday Schools  
 98 and the likes because my work there didn't allow me to really be away and  
 99 when I finished my studies, I taught at university and to go to study for my  
 100 Master's there after being in this church because prior to that - around 1968 up  
 101 to 73, I was working at the Lesotho Book Centre here in Maseru where I used  
 102 to meet several pastors and actually I knew so much of what was happening in  
 103 the church [*laugh*] so I participated. In 1980 I joined the Mothers' Union here  
 104 at the L.E.C. but because of my work I wasn't really around much and most of  
 105 the time I was away teaching or was away on conferences, so. But when I was  
 106 here I used to come to church almost every Sunday I could make it. And now  
 107 I've retired and I'd thought I would be participating even more but now  
 108 they've already given me a part-time job at university. So, I don't really know  
 109 much about the L.E.C. because I didn't grow up in it [*laughing*] so I'm just  
 110 learning many other things.
- 111 J: Alright. Thank you very much, 'M'e. And, yes, 'M'e, can you say your name  
 112 and tell me--
- 113 'M'e 'M'athabiso: E, Ntate. I am 'M'athabiso [*surname unclear*]. I found myself in this  
 114 church when I opened my eyes.
- 115 J: [*laughing*]
- 116 'M'e 'M'athabiso: Since then I have been a member. I originally come from Quthing and I  
 117 attended L.E.C. church there and I came to high school here at Lesotho High  
 118 School and most of those three years that I spent here I was attending church  
 119 right here at Sefika. So I've been a member of Sefika since 1948. Though  
 120 after my high school I went home for a year but then I got married and I came  
 121 back to Maseru. My husband worked here so I've been here since time  
 122 immemorial.
- 123 J: [*laugh*]
- 124 'M'e 'M'athabiso: So I've been a member of the church choir of Sefika. When the Sefika  
 125 church was built we were going about, going to Johannesburg holding concerts  
 126 everywhere to find money to build Sefika church.
- 127 J: Mm.
- 128 'M'e 'M'athabiso: So I am really a long time member of this church. Then in the church I  
 129 was for two years the leader of a prayer group and as a result I was a member  
 130 of lekhotlana. And I am a member of the Mothers' Union. I don't know, I  
 131 think I joined the Mothers' Union in 1985. So I am an old lady today. So I  
 132 have been a member for some time.
- 133 J: Thank you, 'M'e. Well, thank you. I can tell that I'm in a room with very  
 134 much experience, very much knowledge, and so I appreciate that. So my first  
 135 question is just a general one about Morija Theological Seminary. Do any of  
 136 you have an idea about what the course of study is like at Morija Theological  
 137 Seminary?
- 138 Woman: I personally would say I don't know. I've heard but I'm not sure what is  
 139 happening there. Because of my involvement, like I said I was a member of  
 140 the South African Alliance of Reformed Churches for some time, for ten years,  
 141 I think, then we used to hold meetings with the pastors - Morija pastors, and  
 142 other pastors from the South Africa so they told me a bit of what was

- 143 happening there. But my reservation was always that, I don't know what is  
 144 taught but I know they're taught in English but I can see that they're very, I  
 145 think it is only one site that has an English service in Lesotho which is  
 146 unfortunate because our grandchildren are attending school in the Republic of  
 147 South Africa. They are taught in English there and they have to have  
 148 somewhere where they can participate fully in the church. So I think what is  
 149 missing at Morija, I don't know whether it is there but what is missing is to tell  
 150 the pastors or encourage them to start English sessions in the churches.
- 151 J: Mm, hm. Thank you, 'M'e. Others?
- 152 Another Woman: I really don't know what is happening [*laugh*] there though I've been with  
 153 some people who were studying there who joined me, I was a student at  
 154 university. But I don't know what they were doing there which I know was  
 155 different from what they were doing because they were doing similar courses  
 156 with us also who were not pastors at university.
- 157 J: I see. Alright. Bo-Ntate.
- 158 Man: I have very little information. I only know that the subject like theology, they  
 159 study subjects like Egyptian history or something of that sort, I don't know, but  
 160 I've really got a very limited information as to what is going on there. But I  
 161 know there is such a school in Morija. What it really deals with in terms of  
 162 subjects I could not really say.
- 163 J: OK. Thank you, Ntate. Ntate Muso.
- 164 Muso: All I know is that I'm very much satisfied with the performance of the  
 165 ministers from there when it comes to delivering the sermons on Sunday, very  
 166 much satisfied with the training they receive there judging from the way they  
 167 deliver their sermons. That is the first thing. I know that there is what is called  
 168 theology, though I don't know the difference between the ordinary Bible study,  
 169 I know that they study the different books. I know that they will study about  
 170 the Palestine history. They will study about Hebrew. I don't know whether  
 171 they study Greek as well.
- 172 J: Yes, they do.
- 173 Muso: I do understand that the old languages, or such languages are helpful as far as  
 174 understanding the Bible better like they said the good King James Version was  
 175 translated directly from Greek, if I'm correct. But all the translations were first  
 176 translated from Hebrew, if I am correct as well. And so if they understand  
 177 those languages they will be able to understand better the translated versions,  
 178 whether it is in English or in Sesotho.
- 179 J: Mm.
- 180 Muso: Because when it is not quite understandable in Sesotho, they will go back to  
 181 the old languages. I know that in the beginning the ministers used to be the  
 182 managers of the schools and I have learned that, I haven't been told, I have  
 183 learned that due to changes. In the beginning in the Qhuting district, when the  
 184 first secondary school emerged I was already about to complete the elementary  
 185 education. The school curriculum was divided into elementary, intermediate  
 186 then emerged the secondary schools. There was only one and then you would  
 187 meet another secondary in Mohale's Hoek, OK. So when things like that  
 188 changed and the high schools in greater numbers came into being, the status of  
 189 the ministers went down because the principals of the dominant schools were  
 190 better educated than our ministers. You see, they were holders of the degrees  
 191 plus the university education diplomas. Others held B.Ed.s, Bachelor of

- 192 Education. And so for the diploma in theology, for them it was a bit lower  
193 because he did not even hold the educational qualification, it was in theology.
- 194 J: Mm, hm.
- 195 Muso: And so the status in the eyes of the principals, status of our ministers went  
196 down and the ministers being managers of the schools, that went down. And  
197 now there is loss. Let me make an example of my home place at  
198 Qomoqomong. The Catholics built a school between Moyeni and  
199 Qomoqomong at Holy [*unclear*]. And it made it difficult for Qomoqomong  
200 now to build a secondary school because there was already a secondary school  
201 between Moyeni and Qomoqomong. And even today now Qomoqomong only  
202 has the primary and when you come into church you don't even see how the  
203 church is going to grow. But if the school was there, the high school was  
204 there, there would be hope that our children would attend school there. And  
205 there would be hope that the children would respect Christianity there.  
206 Something is terribly wrong. I think if the theological school was advanced, no  
207 matter whether it is an expense or not. If the status of our ministers, the status  
208 of the church was lifted up so that whoever gets an education should not look  
209 down upon the Christian teaching, look down upon the church and the leaders  
210 of the church. Of the things that I see that is one that is more worrying.
- 211 J: So, let me follow-up with that. Ntate has mentioned that one of the ways that  
212 we saw that the status of a pastor was lessened was when the school principals  
213 began to be more educated than were the pastors. One of the things that I  
214 asked fifty-nine pastors in a confidential questionnaire was do you wish that  
215 Morija Theological Seminary had offered a Bachelor's degree qualification.  
216 Fifty-eight said, "Yes," that they strongly wish that that had happened. You've  
217 hinted at the increase so I want to ask the rest of you do you think it's  
218 important that pastors in the L.E.C. have good qualifications and are very well-  
219 trained? And if you do think so, what are the reasons? And if you do not think  
220 so, also what are your reasons?
- 221 Woman: I would also say that perhaps it would be good if our pastors were also more  
222 educated because most of the people in the church now are not just ordinary  
223 Basotho who just went to primary school. Most are people who have, who are  
224 educated so seeing a pastor who is also educated would also maybe help them  
225 to understand properly what is happening in the church. I'm not sure about the  
226 problem of the managers being somebody else, not the, I know it's hurting to  
227 the church but it's not the church that made it to be so. It is the government.  
228 Because now the schools are being governed by both.
- 229 J: Yes.
- 230 Woman: And in the boards it's parents and other people who may be nominated into the  
231 committees and the boards. So even if we have some educated baruti that  
232 wouldn't change because now the government has a policy that all schools, I  
233 know especially secondary schools, that they are governed by the boards not by  
234 the managers.
- 235 J: Yes.
- 236 Woman: Yes, the manager may be there but he also has to appoint somebody to go and  
237 send for him. Actually the church is represented, even if it's a church school,  
238 the church only sends the person who represents the church and then maybe the  
239 principal would sometimes be the secretary of the board. All other members,  
240 they'd be anybody who has a child in that school.

- 241 J: Mm, hm.
- 242 Woman: Yes, but I'm not sure of the, how the primary schools are handled in that  
243 situation with that thing, but I also learned that the managers are not the baruti  
244 themselves.
- 245 J: Mm.
- 246 Woman: It's just the lay people.
- 247 J: Yes. Thank you, 'M'e. And 'M'e, your thoughts.
- 248 Next Woman: Well, I think it goes well with what I said earlier, that our children are coming  
249 from the Republic of South Africa, they come from the universities and they  
250 know English, they read English Bibles so they have to hear from somebody  
251 who is qualified. But I would also come back and say we know that boruti is a  
252 calling, it's not everybody who will go to be trained at Morija. I think there's  
253 something that says, "I must go to Morija to be trained as a pastor." But  
254 having said that I also have another problem. Because lately you find that it is  
255 said people should go for training at a certain age which makes a problem to  
256 me whether at that age, that tender age, somebody will have that calling which  
257 was said initially that would be the calling. And there's also a retiring age.  
258 There's also another problem of salaries for the baruti. There's no money in  
259 the L.E.C. church to pay good salaries for baruti at this moment.
- 260 J: How do you feel about that?
- 261 Same Woman: [*laughing*] I feel bad for that. I feel bad but then if we, for instance, we take  
262 somebody who has been to PhD how do we pay? How do we pay? Well, she  
263 can sacrifice and get the peanuts we are paying them but I don't think having  
264 gone so far to study she can stay or he can stay in the church to end up – part of  
265 what? But qualifications, yes I feel they should be qualified and we have to  
266 make some way of remunerating them well.
- 267 J: Thank you, 'M'e. Ntate.
- 268 Man: Ntate, I have a more or less similar opinion that we need to see our pastors  
269 getting a higher education. I think point number one, the world that we are  
270 living in today is rapidly growing. There are so many changes and these  
271 changes come around with different people from the world and if we have our  
272 pastors of a higher level of education, they will be able to represent us in  
273 different levels of international topics. Secondly, education itself it's a very  
274 important aspect in life. If you lack education, you are already disadvantaged.  
275 There are a number of things that you won't be able to do just because you  
276 don't have that higher education. And the society that our pastors are dealing  
277 with it's of an educated, a highly educated people so it makes things difficult in  
278 as far as I'm concerned to see a man who is supposed to be a leader having  
279 such shortcomings. There are certain things that Ntate Moruti cannot  
280 understand and Ntate Moruti's only expected to function and function properly  
281 only when he's in the church. What about outside here? Because as I have  
282 learned of late the work of the pastors is even more calling within the  
283 community than it is in the, the doors are now opened. The pastor has to go  
284 out and live with the people outside and be able to handle problems that are  
285 coming up in the community. And it's only when they have been well-  
286 prepared in terms of education that they can be able to deal with such  
287 problems. I think those are two reasons why I believe they should be given  
288 enough higher education.
- 289 J: Thank you, Ntate.

- 290 Same Man: Thank you, Ntate.
- 291 J: Yes, Ntate.
- 292 Next Man: Things are changing in the world. Things, the techniques that we see applied  
 293 in marketing. I saw them move to politics, being applied in politics. I see  
 294 them now with the charismatic churches being applied. And we are left  
 295 behind. We do not utilize the radio and television properly or adequately.  
 296 We're getting left behind. I don't like it. We are getting left behind. In the  
 297 first place, in the beginning, there emerged many apostolic churches and they  
 298 got their membership from our members. Now  
 299 come the charismatic churches that come. Every year, whether they come  
 300 from north Africa or from anywhere, from Europe, they come here, they take  
 301 their membership from the L.E.C. members. There's something that is lacking.  
 302 There is need for greater understanding of the way people think. Whether it is  
 303 psychology, I don't know what it is, psychological. I wouldn't like to talk  
 304 about philosophy, I don't know what it is. But people must understand how  
 305 people, how the behaviour of people is impacted, is influenced. I'll go back  
 306 briefly to what I said. Yes the status of the minister went down when it comes  
 307 to school. Even if I cannot explain the set-up in the schools properly, but the  
 308 status of the minister went down with the coming up, when the education went  
 309 up, the status of the minister went down.
- 310 J: Mm, hm.
- 311 Same Man: Now, when it comes to sermons, time is passing, technology is advancing,  
 312 understanding is advancing from all quarters, from all the points of views. For  
 313 the minister to deliver an influential – oh, what is it? – a fascinating sermon, he  
 314 must talk about things that people meet in everyday life, what they read in the  
 315 newspapers, what they hear on the radio, what they see on the television and  
 316 hear on the television, what they hear when they converse with other people.  
 317 They must be up-to-date with what is happening in the world. Must be able to  
 318 explain these things better than the ordinary person. If he is not educated  
 319 enough, he will not be able. I said those people are very good. They don't go  
 320 to an ordinary person to a certain level. But these people must even catch the  
 321 minds of the people who think they are more educated. You remember that  
 322 when science came into being people were getting degrees in science. We  
 323 thought they were all going to be communists because people were going to  
 324 say, "The Bible does not tell the truth, this is the way." That's how we  
 325 thought. And there are those people who when they get the degrees think,  
 326 these things go into their minds.
- 327 J: Mm, hm.
- 328 Same Man: Their minds are contaminated. That contamination will be washed out when a  
 329 sermon is very good. When the teaching, when the counselling is very good.  
 330 And the counselling and the sermons that wash away contamination will be  
 331 from people who are well-educated. I say for the law to come into being, law  
 332 changes. It changes because there is behaviour change. Behaviour is caused,  
 333 behaviour is caused, whenever there is any change in behaviour it is caused by  
 334 something. If the law changes, behaviour in the hearts of the people something  
 335 has changed. Something that used to be respectable, is no more respectable,  
 336 something that used to be ignored is no more ignored. Something has changed.  
 337 The status of the minister has deteriorated. But those people from Morija are  
 338 taught well. They present well when compared with the, or relative to the level  
 339 at which they are.

- 340 J: Hm. OK. Thank you, Ntate. You've brought up a couple of things that I  
 341 would like to follow-up on. One, and I'm going to mention them both right  
 342 now so I don't forget [*laughing*], the first one has to do with the remuneration  
 343 of the pastors. How do we, how are we able to pay for an educated pastor?  
 344 'M'e mentioned, you know, by the time you get a certain level of education,  
 345 maybe you won't be satisfied at a certain level of salary. The second one is  
 346 what are the specific tasks that are so important to you for a pastor to be  
 347 capable at achieving? So the first thing is this: you mentioned the issue of  
 348 money, and money is important in our world even if we want to say it's not the  
 349 most important thing.
- 350 Man: It is.
- 351 J: We don't want to worship mammon. We want to worship God but we do buy  
 352 our bread and our papa and our meat with mammon with money anyway, at  
 353 least, not the idol of money. So I want to ask two things because each of you  
 354 has said, "I really value education and I would really believe that pastors if  
 355 they were better educated, could lead better." So there are only three options  
 356 in my small mind for how that could happen. One would be to find pastors  
 357 who are so well-educated but who are so called that they're willing to work for  
 358 a very small amount of money. Two would be to begin to pay our pastors  
 359 competitively so that they wouldn't find greener pastures elsewhere with  
 360 regard to money. Or three would be to say, "You know, we value the  
 361 education that this man or woman has and we understand that he or she works  
 362 at some other tasks and also leads our church," which is to say that they have  
 363 some other employment in addition. Maybe your pastor could be a university  
 364 lecturer. Maybe your pastor would, you know, have a small business. Those  
 365 are the three options that I can think of. Would any of those options be  
 366 acceptable to you and can you think of any other options if you really do want  
 367 pastors who are more educated? 'M'e.
- 368 'M'e 'M'akali I've seen that the Roman Catholic priests, the Anglican priests also do other  
 369 tasks like teaching if they have certificates for that kind of work. So I don't  
 370 know whether it would be better in our church if the pastor maybe has a  
 371 teacher's degree, maybe even to teach. I don't know whether that would be,  
 372 because I think it would also be able to help him, you know, the money that is  
 373 so needed, which the church itself cannot afford. So that would be an option  
 374 for me, for those who would be, I'm sorry but those who would go away there  
 375 are not even schools, so I don't know how they would go.
- 376 J: Thank you, 'M'e 'M'akali. 'M'e Mathabiso.
- 377 'M'e 'M'athabiso: Well, Ntate, this has already hit me in a small way because we have  
 378 pastors who are praying in the National Assembly. I'm sure they are getting  
 379 some stipend there. So that's something outside the church which is helping  
 380 him to do whatever he can do. We talked about counselling. If our pastors are  
 381 educated, they can even be counsellors. That would give them a job outside  
 382 the church. And there are many other thing the pastors can, if they are  
 383 qualified. I don't see that clashing with the church duties because you have to  
 384 share them well so that it doesn't jeopardize his church work for his  
 385 beneficiary. But that will happen only if they are qualified. That is another  
 386 option. The first option, it is happening here now because they are working.  
 387 They are saying, "God will provide." Most of them are saying that. They are  
 388 staying here just because they are called and they don't earn anything. Now  
 389 that also has a problem because we have to support them somehow.
- 390 J: Yes.

- 391 'M'e 'M'athabiso: Which is unfair because somebody who is the pastor in Maseru will have a  
392 good house, he will have a car, his congregation will support him or her. What  
393 about people who are in the mountains? How are they supported?
- 394 J: That's very difficult. I've been visiting with some of them and the lucky ones  
395 have a horse who is still alive [*laughing*], you see, or a roof on the house.
- 396 'M'e 'M'athabiso: You can already see that there's a difference between the pastors, how  
397 they live, what they earn, and so forth and so on. What was the second one,  
398 you had a third option?
- 399 J: Which would be to be able to pay them more, to pay them competitively.
- 400 'M'e 'M'athabiso: That is very difficult because right now the congregation is being told to  
401 pay so much. People are starving. People are ill. Some are old and there's no  
402 money coming in. So it is honestly very impossible to pay them well right  
403 now. Even if we wish to, but things are very difficult. But there has to be  
404 something. This is why I was saying, I was suggesting maybe that they should  
405 do something outside the church where they will have money. Because even in  
406 the rural areas, he can be a teacher, if he's qualified, he can teach. Yeah.
- 407 J: Thank you, 'M'e.
- 408 'M'e 'M'athabiso: But one thing I want to remember or the members should remind me is  
409 whether a minister can have a business because I know that there was a  
410 problem there. They were not allowed to have a business.
- 411 J: I believe that they're prohibited from having a business.
- 412 'M'e 'M'athabiso: Yes, but...
- 413 J: In fact, they're also discouraged to teach or, you know,
- 414 'M'e 'M'athabiso: Yes.
- 415 J: I think currently the rule is...
- 416 'M'e 'M'athabiso: Yes.
- 417 J: ...that the pastor's main and only work should be that of a pastor.
- 418 'M'e 'M'athabiso: So that's another problem which has to be looked into. Where there are  
419 things changing, we should also move with the changing times. We can't be  
420 staying in the olden times. People had food. People didn't care much about  
421 money. But now people need money to earn their living. So the church rules  
422 should also be flexible for somebody to do something.
- 423 J: Thank you, 'M'e. Ntate.
- 424 Man: I think Bo-'M'e have more or less said it in full, Ntate. We live in the  
425 developing, in the progressing world. We cannot just stay at one place in this  
426 profession and say, "Our pastors are OK. They still know how to perform day-  
427 to-day work even when they don't have higher education." They need to have  
428 higher education. Education itself it's a way of getting yourself ready for other  
429 challenging events of the life. So it is important that really they should be  
430 given that type of education that will be in a position to help them. It is true  
431 that we are used to a situation whereby pastors were not allowed to do other  
432 jobs outside the Christian church. But as 'M'e indicated, we are moving  
433 forward. We should accept that there are those things that have to change. We  
434 are living in a changing world. We should be in a position to accept the change  
435 as it comes. And the profession will remain as it is, that is my understanding.  
436 It will remain as it is. It will still be respected so long as other areas that go

- 437 along with the teaching package of Ntate Pastor are taken care of. It will not  
 438 change so that you will find Ntate Moruti having to go in the location here and  
 439 run a restaurant in that location. For now that would be horrible.
- 440 J: Hm.
- 441 Same Man: But as I am saying, there are so many things. Even those who are out in the  
 442 rural areas, there are some other activities that are closer to the main work that  
 443 a pastor is doing. So we have to go on with the time as the time is changing.  
 444 That's my opinion, Ntate.
- 445 J: Thank you, Ntate.
- 446 Woman: Another problem, like Ntate said, we have people who are moving from the  
 447 L.E.C. church forming new churches. The new churches come with funds.  
 448 You see that these people are lively, they earn a lot of money and people are  
 449 being tempted to leave the poor church to go to greener pastures.
- 450 J: Where do these funds come from though?
- 451 Same Woman: Mostly from America, unfortunately.
- 452 J: You think?
- 453 Same Woman: *[laughing]*
- 454 J: You're right. There are some of these charismatic churches and Americans  
 455 and others, yeah, are just pouring money in. But there are some other churches  
 456 that have funds just because their people give more. I mean that is also  
 457 happening. So, but we do need to remember, yeah, it's difficult...
- 458 Same Woman: Like the, I don't know the Anglicans but the Roman church, mostly their  
 459 money come from Canada. The congregation doesn't pay that much. There  
 460 are funds coming in to support the pastor.
- 461 J: Ntate.
- 462 Man: We stress the need for education in that people could, who are well-  
 463 capacitated, educationally in training will be able to deliver presentations that  
 464 will influence people to an extent that they will feel like giving, OK?
- 465 J: Mm.
- 466 Same Man: When they are well-educated and they know their jobs well. Now I come to  
 467 this one, every big organization in this country today has what is new in the  
 468 organizations called strategic planning. Every big organization in this country,  
 469 its officers are busy preparing project proposals. And the project proposals are  
 470 those write-ups that are well-written when research was first done. Now a  
 471 person who does not have higher education is not so good in making a good  
 472 research, a convincing research, OK? Higher education – better research work.  
 473 Better research work – better project proposals, acceptable to the donor, OK?  
 474 Now every non-governmental organization is advised to engage in economic  
 475 development, in income generating projects. Those can be well-designed,  
 476 developed, formulated by well-educated people. I am stressing the need for  
 477 education. When the Canadians, the French-Canadians and the people from  
 478 France came here, they were able to send the good letters home to the donors at  
 479 home so that the Roman Catholic Church would be as powerful as it is here.  
 480 Now the Presbyterian, all the Protestant churches, denominations, can do the  
 481 same, can ask for support from the world at-large. Whatever is that something.  
 482 But bearing in mind that whatever they ask for, whatever assistance they get,

- 483 they must ensure that it is going to be, it's going to make the church  
484 sustainable, not depend on it for ever and ever.
- 485 J: Indeed.
- 486 Same Man: Now, that sustainable development will be built on knowledge, the knowledge  
487 built on education, education to a higher level meaning a higher degree. Thank  
488 you.
- 489 J: Thank you, Ntate. Bo-'M'e le Bo-Ntate, I wonder if we might break and have  
490 some tea since the water is hot, I'm assuming, and it's already eleven o'clock.  
491 You're sharing such wonderful things. Would you mind if we could have tea  
492 and continue talking? If you're willing, I would love if we could do that. Is  
493 that possible?
- 494 [affirmations]
- 495 J: Thank you so much for your time and all of your energy and input.
- 496 [Tea break.]
- 497 Man: ...our church, it definitely has to go a big change...
- 498 Woman: They even carry their English Bibles when they come to church because they,  
499 some of them, my grandchildren who live in Pretoria don't understand what is  
500 being said in the church.
- 501 Someone Else: In the church?
- 502 Woman: Yes. So when you say they should go to church, uh, we will go to Sunday  
503 School though Sunday School's too low for us. But in the church you don't  
504 understand what is being said there, it's boring. Then my children who have  
505 been abroad doing their degree, post-graduate, say that now they are told what  
506 to wear when they come to church and in winter it is very cold, they cannot  
507 come wearing dresses. They want to wear their normal, jeans and the likes.
- 508 J: Mm.
- 509 Woman: So they don't come to church in winter; they will only come when it's summer.  
510 They complain, of course, that the church is telling them to do so many things  
511 that they don't want to do.
- 512 J: So one of the things that I wanted to ask was about the tasks of the pastor and  
513 I'm hearing one thing that might be a task of a pastor is to better reach the  
514 young people and to understand their needs. So as we sit down I'd love to ask  
515 you what are some other things that you think a pastor just must do? What  
516 should a pastor be able to do to be a good pastor?
- 517 Woman: They should target the young people, actually. They're the ones who have the  
518 responsible people. Because our youngsters, really have come to church and  
519 they say that they didn't hear anything that was interesting so they have to find  
520 means and ways of training this group of young, you know, Christians.
- 521 J: Is it possible to address the young ones and still be faithful to the gospel?
- 522 Woman: Of course... Why not?
- 523 J: Why not? Alright. Thank you, 'M'e.
- 524 Other Woman: What did you ask?
- 525 J: Well, I've asked, maybe I asked...
- 526 Woman: They can even have, you know, separate services for the old and the young.

- 527 J: Uh, huh.
- 528 Woman: Like here in Maseru we have how many churches?
- 529 Other Woman: Three.
- 530 Woman: Three. We can have one in English maybe even have for the young people, for  
531 the youth and then have the two for the older people.
- 532 Other Woman: Why don't we have one for the youth? Some people, you know we have  
533 foreigners here, we have people who can understand English. Why not have a  
534 service for them? Because I complain my children are not coming. They come  
535 to church sometimes they don't have any...
- 536 J: Yes, but...
- 537 Other Woman: Because they don't understand anything in Sesotho.
- 538 J: No. But you're a Mosotho; aren't your children Basotho?
- 539 Other Woman: They are Basotho but, I told you they are attending school in the Republic of  
540 South Africa.
- 541 J: And so when they come to visit you in your home, do you speak Sesotho or  
542 English?
- 543 Other Woman: We speak in Sesotho that bit - you know they spend ten months at school...
- 544 J: I see.
- 545 Other Woman: ...and two months at home. They meet Zulus, they meet Afrikaans people,  
546 they meet English people so mostly they speak English.
- 547 J: OK, so, both of you have said that you think English might be important in this  
548 congregation anyway.
- 549 Other Woman: Yeah.
- 550 J: For the young ones.
- 551 Other Woman: For the youth.
- 552 J: Bo-Ntate, what do you say to that? Or, and expatiates, it's true, as an  
553 expatriate, it'd be very difficult, I think, to come and listen. I mean, I've been  
554 here two years and, you know, I can understand about one half of a Sesotho  
555 sermon, just because my Sesotho is not that good but Sesotho's still the  
556 language of the Basotho and we, I mean, I'm curious.
- 557 Man: Everything that the children are taught has been taught, was in the English  
558 language. If it is a teaching, they receive it better when it is - I took my license  
559 using the English because my Sesotho was, my own language was too difficult  
560 for me. I think I would take longer to understand.
- 561 J: Mm.
- 562 Same Man: But I think the other thing being, if you take a driver's license in the English, it  
563 means you will be able to understand even when you cross the border you go  
564 into the Republic, you go across everything is done in English. When you go  
565 to other countries. Now people, even when people write in this country, when  
566 we have good writers, nobody or very few people buy Sesotho books. Any  
567 child has to learn more about Christianity, not only from the Bible, from other  
568 writings. He should learn to read in other languages, English.
- 569 J: Mm.

- 570 Same Man: Material in English is galore, much. It's much. Though I say that, though I say  
571 that, I'm still very sceptical because I have, my personality has the old-  
572 fashioned side of it. The fact that we are Basotho at Sesotho is not spoken  
573 well, is not written well, and we are drifting away from Sesotho. And when I  
574 look at that, I feel a bit ashamed. Of all the newspapers that can write Sesotho  
575 badly, I totally do not like it when I see Sesotho written badly in *Leselinyana la*  
576 *Lesotho*.
- 577 J: Mm.
- 578 Same Man: I would like to see that well-written in *Leselinyana la Lesotho*.
- 579 Woman: But then the Sesotho which is written in the examinations is not the Sesotho we  
580 are speaking at home. This is why we will never find Basotho children getting  
581 an A in Sesotho.
- 582 J: Mm. [*laughing*] Yeah.
- 583 Same Woman: They don't write what we speak.
- 584 J: It's very true, in fact, I've been learning Sesotho by the grammar and many  
585 Basotho when they hear me speak they say, "No, that's Sepeli or something,  
586 we don't do that."  
587 [*much laughter*]
- 588 J: You know, and if I will use a demonstrative pronoun, they, "No, we don't do  
589 that, that's not Sesotho." So there is a difference, I think.  
590 [*several comments of agreement from different people at once*]
- 591 Same Woman: You will find a child so embarrassed that he will have to come to you and ask,  
592 "What's this word?" Now if you tell her that word, you are telling her the  
593 answer.
- 594 J: Mm.
- 595 Same Woman: Mm. Have you ever heard of a child getting an A in Sesotho?
- 596 Man: No, they do badly, they do, but I forget the word that the minister yesterday in  
597 the evening used when I said, "No, my minister here does not speak good  
598 Sesotho."
- 599 J: Hm.
- 600 Same Man: And I remember somebody who said in France, if you don't speak grammatical  
601 French, people don't like to elect such kind of person.
- 602 J: Mm.
- 603 Same Man: You must be correct. You must use the correct language, very grammatical  
604 language.
- 605 J: So, I hear a real tension, though. At one time, you see that it's beneficial to do  
606 things and speak in English, but at the same time, you're grieving that your  
607 own mother tongue is not being treated as well either. So it makes it difficult  
608 so that--
- 609 Woman: It is even difficult because, you see, it's really ironical. We say Sesotho is the  
610 national language, official language but in actual fact the government  
611 documents are written in English.
- 612 J: Yeah, so the--

- 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

- 655 prepared his people well, if people under the minister work well, the church  
656 will thrive.
- 657 J: Mm.
- 658 Same Man: He must be observant, seeing the strengths in people, the weaknesses, and  
659 strengthen the weak, strengthen the whole leadership of the church. Then the  
660 church will grow. I think I've hit on the very most important. I see about him  
661 presenting the sermons, but if he can prepare people under him, then the church  
662 will thrive. When he goes sick, when he has other things to do, things will still  
663 run smoothly, perfectly well.
- 664 J: So, *matlafatso* is important.
- 665 Same Man: Very, very important.
- 666 J: OK.
- 667 Same Man: Very, very important.
- 668 J: Alright. I hope that doesn't mean 'chicken.' It means empowerment, doesn't  
669 it?
- 670 [laughing]
- 671 Woman: I hope that during special services in the church like mekete, I would really  
672 want to see the moruti himself giving the sermon.
- 673 J: Yes. (others also say "yes" in response)
- 674 Same Woman: She says this one, for the calling, pitso, I would really want to see the moruti  
675 standing there, yes, for the calling, not anybody else.
- 676 J: Mm, hm.
- 677 Same Woman. Yes.
- 678 Man: Indeed I said to Ntate, with respect to what we have been saying that it's really  
679 difficult; it's not impossible if we want to be sincere. To expect somebody  
680 with that slow and low standard of education to run a church of such a dynamic  
681 people in terms of all standards required in life. I have a feeling myself that  
682 most, if not all, pastors are really in a difficult position because they really  
683 have to work with these people, yet not that much has been done for them.
- 684 J: Mm.
- 685 Same Man: To equip them with the really necessary and appropriate information just as  
686 Ntate Tebuoa has just mentioned. He indicated that a moruti, a pastor, is an  
687 overseer. He should be able to lead. He should have all the qualities and  
688 appropriate qualities for leadership. If he misses or he doesn't have any, as it  
689 happens sometimes, you'll find that he really has a problem, a lot of problems.  
690 So I think, as we indicated Ntate Moore, before, we should accept that our  
691 church need to develop and develop towards a direction whereby each and  
692 every member within the church, especially pastors, would feel comfortable,  
693 because they are the one who are really leading us in that area. They should  
694 feel comfortable.
- 695 J: Mm.
- 696 Same Man: I'm doubtful if they really feel comfortable with the type of work that they are  
697 doing now.
- 698 J: Mm.
- 699 Same Man: Because they know that they don't have one, two, and three.

- 700 J: I see.
- 701 Same Man: If we can make them comfortable, I think it, we would be heading towards the  
702 right direction.
- 703 J: Thank you, Ntate.
- 704 Same Man: Yeah.
- 705 Woman: Another thing that was mentioned but in passing, another task I think the  
706 pastors should know, at least they should be taught how to be... because like  
707 he said proposal writing, an art - you have to be told how to do it so that you  
708 can write good proposals that can bring money. We have just said they should  
709 be qualified and then they should earn good salaries. They should have an  
710 ability to fundraise. So I think added to what they're trained on, that should be  
711 added to their training. Because they, I know I have been to, I told you that I  
712 was in a committee of Southern African Alliance of Reformed Churches, I  
713 know that there's money somewhere. But people have to compete for it. So if  
714 the pastors are qualified, then they can compete for that money.
- 715 J: Yes, I just want to share one of my own beliefs with you and that is: oh, yes.
- 716 Man: Ntate has just joined us.
- 717 J: Yes, Ntate.
- 718 Same Man: He would also like...
- 719 J: How are you, Ntate?
- 720 New Man: Fine, u phela joang?
- 721 J: I'm fine. I'm Jeff Moore.
- 722 New Man: I'm Ntate [*name unclear*].
- 723 J: It's good to meet you, Ntate. Ke kopa ho bua le uena ka Sekhoa...ho lokile?
- 724 New Man: In English?
- 725 J: Mm, hm. Is it possible? My Sesotho is terrible.
- 726 New Man: I've just arrived.
- 727 J: Yes, so when you want to join us, to speak, please do and we welcome you.  
728 Kea u amohela, ntate. Ke Ntate Kamohelo.
- 729 Man: He is not aware of what we are talking about.
- 730 J: Yes. We are talking about the work of the pastor, of all pastors in the L.E.C.,  
731 and so mosebetsi oa baruti ba L.E.C., and how the pastors are trained and how  
732 we can help them to be better trained and what they must do to be good  
733 pastors. Ntate.
- 734 Next Man: The other important element that we must not forget, our ministers we might  
735 we seeing them as if they are walking proudly with their foreheads up and their  
736 chests out. But deeply, subconsciously, there is the inferiority complex lying  
737 down there.
- 738 J: Mm.
- 739 Same Man: To release the talents that this person has, he should have a status equivalent or  
740 even more to his congregation.
- 741 J: Hm.

- 742 Same Man: He should be able to express everything proudly, knowledgably, so well that he  
 743 will be quite gratified within himself, quite pleased with his work. There is  
 744 nothing as pleasing as a good presentation that one makes. Doesn't matter  
 745 whether it is in the office when you have made a very good report, it satisfies  
 746 you. It is even more than a stipend. It's more than a salary. Good work is  
 747 paying inside. It's paying the inner man. It is not paying the external man, it is  
 748 paying the inner man. Yes, our ministers must be paid whether it is in-kind or  
 749 otherwise but they must be paid somehow. I know practically that it is not  
 750 possible to get any good payment from the, from what people get. Realizing  
 751 the economic level of this country, which depends entirely, not in half, on  
 752 South Africa. It does not depend upon its own economic development within  
 753 the country. It is one of the poorest countries in the world. So even if the  
 754 people give, but they will never come to a level where we can even talk about  
 755 ministers being paid competitive salaries. Which is why we never talk about  
 756 salaries when we talk about ministers, we just talk about stipends because what  
 757 they get is not anywhere near a salary.
- 758 J: Mm.
- 759 Same Man: It is just a stipend.
- 760 J: Yes.
- 761 Same Man: It is, unless, unless, unless, we get educated people, educated enough not only  
 762 to think about the proposals, even to think about what research might give  
 763 them...
- 764 J: Mm, hm.
- 765 Same Man: ...and engage in such researches whereby funding will be possible in the end.  
 766 I have said I have seen marketing techniques work in politics. I have seen  
 767 especially in America, where fundraising is made before the general elections  
 768 or the presidential elections. I know the charismatic church just across the  
 769 border where they don't hide it that they engaged in project work. Why can't it  
 770 be done here? And I have already said and I want to reiterate that the people  
 771 who get into economic development projects are the people who have studied  
 772 their environment within the country, who have done situational analysis  
 773 properly. Those are the people who are going to see where there are gaps and  
 774 they take the opportunity from the gaps.
- 775 J: I'd like to widen the conversation. I've got three more topics I'd like to just  
 776 mention. I'll mention them at once so that if one interests each of you. Ntate, I  
 777 would like to welcome you.
- 778 Man: E, Ntate, thank you.
- 779 J: My name is Jeff Moore and I apologize that I'm speaking in English but my  
 780 Sesotho is bad.
- 781 Same Man: Is that so?
- 782 J: Oh, yes, Ntate. I can speak fairly well but I won't understand you very well.
- 783 Same Man: OK.
- 784 J: And so we're talking about the education of pastors and the various skills and  
 785 equipment that they need when they're educated to do their jobs well. And so  
 786 that's the conversation.
- 787 Same Man: ...when it started? What is the...

- 788 J: Yes, Ntate, I explained for those of us who met earlier, that I'm doing research  
789 to help the L.E.C. understand what are the, what's the nature of the ordained  
790 ministry in the church, how are we providing theological education, and what  
791 are some things that we should pay more attention to or issues to which we  
792 should be aware.
- 793 Same Man: Mm.
- 794 J: I have done conversations like this in six other L.E.C. parishes and will go on  
795 to do three more after this.
- 796 Same Man: I see.
- 797 J: I've interviewed fifty-nine L.E.C. pastors with questionnaires and will be going  
798 back and following-up and so I'm doing a denominational-wide study  
799 including the parishes in the presbytery of Gauteng. I've been working with  
800 the parishes in the Soweto area and Joburg and Klerksdorp as well.
- 801 Same Man: Mm.
- 802 J: And I am recording as you can see.
- 803 Same Man: Yes.
- 804 J: So if you would like to be a part of this, we welcome you.
- 805 Same Man: I thought you were probably getting your Master's in teaching.
- 806 J: Well, I am a Doctor of Ministry already.
- 807 Same Man: OK.
- 808 J: And I, this is part of a PhD project so this is a second doctoral degree for me.
- 809 Same Man: I see.
- 810 J: Yes.
- 811 Same Man: Who is your supervisor?
- 812 J: Gerald West at the University of KwaZulu-Natal.
- 813 Same Man: Mm, hm.
- 814 J: My first doctorate comes from Eden Theological Seminary in the United States  
815 of America. My supervisor there was Professor Clinton McCann.
- 816 Same Man: I see.
- 817 J: Who's an Old Testament professor. I lecture at the National University of  
818 Lesotho.
- 819 Same Man: Uh, huh.
- 820 J: And I lecture at Morija Theological Seminary.
- 821 Same Man: Oh, that is the reason...
- 822 J: Yes. And I've been sent here by Common Global Ministries, a partner of the  
823 L.E.C. from the United States of America. I'm also an ordained minister. Can  
824 you share your name with us, Ntate?
- 825 Same Man: My name is Mapasa.
- 826 J: Thank you.
- 827 Same Man: Mapasa.
- 828 J: Thank you, Ntate.

- 829 Same Man: Yes.
- 830 J: Thank you. So I mentioned that I have three areas that I wanted to mention.  
831 My study is divided into six succinct areas and three of them really haven't  
832 been discussed much and I'm going to mention them. One is poverty. We've  
833 talked about development and the issue. What should pastors know and do  
834 with regard to poverty, if anything? The next is HIV and AIDS. How do you  
835 perceive the church's role in dealing with all of the issues surrounding HIV and  
836 AIDS and what should pastors know and do and how could they be better  
837 educated to deal with this issue? And finally is the issue of Basotho cultural  
838 traditions. There are many places where it seems that Basotho cultural  
839 traditions and traditions that have come in from the west or from outside are  
840 cause for discussion or concern. How do pastors handle those issues, do they  
841 handle them well? How could we educate them to handle those issues better?  
842 So with those three issues, poverty, HIV and AIDS, and Basotho cultural  
843 traditions, if there are any things that you'd like to share around the work and  
844 ministry of the church and the training and preparation of pastors.
- 845 Man: I wish you could have also included management.
- 846 J: Management, alright.
- 847 Same Man: Yes, that's very, very, very important anyhow.
- 848 J: We've been talking about that before you came, in fact. Leadership,  
849 management, empowerment.
- 850 Same Man: OK, that's fine.
- 851 J: And so that's good.
- 852 Same Man: That's a very, very important area and that is where I think in most cases we  
853 fail.
- 854 J: Mm.
- 855 Same Man: As a matter of fact, we always say 'the greater the ratio of output to input,  
856 effective the manager is.'
- 857 J: Mm, hm.
- 858 Same Man: In other words, the pastor becomes the manager. He becomes the manager in  
859 the sense that when he is here, he is actually involved in the management. And  
860 what is management? Management is a process of achieving objectives  
861 through people.
- 862 J: Mm, hm.
- 863 Same Man: He works with people. According to the Bible, he has elders and the elders are  
864 merely there to assist him. Assist him in what? In doing a job. And surely in  
865 doing that job he expects that managers should in fact be efficient. They  
866 should be efficient in order that they should actually be efficient, he should be  
867 able to apply the managerial principles.
- 868 J: Thank you, Ntate. Yes.
- 869 Same Man: And one of the things you have got to know the functions of management.  
870 What are the functions of management? The main functions of management  
871 are four. Even though there are quite a number of them. And these four are  
872 plan, you see, he has to plan his work in any case, even if he has to preach, he  
873 has to plan. He cannot just go and preach without having planned what he's  
874 actually going to talk about. He has to plan. He had to organize. He has to

- 875 direct. He has to control. We have the constitution of the church. We have  
 876 the regulations of the church. And those regulations have to be applied within  
 877 the principles of management. In other words, whatever decision he has to  
 878 make, he has to make those decisions within the correct principles. We work  
 879 under a structure, for an example. In the L.E.C. here we have a structure, we  
 880 have the synod, the executive committee, we have the presbyteries, we have  
 881 the consistories, and we have lekhotlana, you know the church council.
- 882 J: Yes.
- 883 Same Man: You see? Then those structures should actually be knowing exactly what they  
 884 are supposed to do. And it's management, you know, the ultimate, the  
 885 delegation, delegation is the ultimate really of professional management. If  
 886 komiti ea seboka , the executive committee, is not able to delegate, you will  
 887 never see any effort and you will never see any results. And the ultimate  
 888 measure of management is results.
- 889 J: Hm.
- 890 Same Man: Yes.
- 891 J: And does – I want to move on to my other three questions but I want to ask you  
 892 a question as a 'yes' or 'no' question. Does delegation include the delegation  
 893 of both responsibility and authority?
- 894 Same Man: And now I want to explain exactly what happens when we talk of delegation,  
 895 we are talking about authority. You delegate authority, you don't even  
 896 delegate power, you delegate authority. And if you give somebody  
 897 responsibility, you can't give somebody responsibility without authority  
 898 because that is a contradiction. If you give me the responsibility, you will just  
 899 have to give me the authority to make decisions. And that is not happening.
- 900 J: Would others agree with that, that when you delegate responsibility, you  
 901 automatically must delegate authority? Would others agree?
- 902 Man: A proportion of authority because the higher person still has to retain  
 903 ultimate...
- 904 J: Indeed. So a proportion of authority must come with responsibility.
- 905 Back to Man who brought up delegation: The higher authority has power. He does not  
 906 delegate power but authority actually authorizes you to make a decision  
 907 because otherwise it is a contradiction. It's just another principle. If you give  
 908 me a responsibility, you can't give me a responsibility without authority. If  
 909 you give me that responsibility and that is the area in which I'm capable of  
 910 making a decision.
- 911 J: So now I've heard a couple of--
- 912 Same Man: But this one of saying, "Of course," that one is very clear.
- 913 J: Mm.
- 914 Same Man: As a matter of fact, it doesn't mean because you have delegated you still don't  
 915 have the authority because the ultimate authority still remains with you. But in  
 916 order for you to be able to be efficient and be able to function properly, I'm  
 917 sure you can, otherwise it's a monkey management concept. You know a  
 918 monkey management concept?
- 919 J: Yes, thank you, Ntate. So I've heard from many of you that delegation's  
 920 important. I've even heard some overtones here about even the church

- 921 administration, that if our current executive committee wants to be efficient  
922 and to succeed, they will delegate authority.
- 923 Same Man: I have to be fair to you.
- 924 J: Yes.
- 925 Same Man: The fact that there are no results, good results, and the fact that we've got prob-  
926 ... a number of problems in this church it's because there's no delegation.  
927 Everything – I happen to be in one of the commissions. And instead of making  
928 decisions over there on things that we are capable of doing, we have to refer  
929 them to the executive committee.
- 930 J: As do all, and it all goes through one--
- 931 Same Man: And in the final analysis, you'll find no results and if you ask 'what is wrong?'  
932 "E, we have been very busy." You see? That's the monkey concept  
933 management.
- 934 J: I want to move on to something else because...
- 935 [laughing]
- 936 J: ...what you've begun to hit upon would be another year's work for another  
937 scholar. [laughing] But it's there, it's ripe for that. Maybe that will be what  
938 my scholarship will bring next year. But this year my area of interest is how  
939 we're preparing pastors for the work of the church so that they're well-  
940 equipped and I want to ask again about these three areas – of poverty, HIV and  
941 AIDS, and Basotho cultural traditions. Even if perhaps you think my  
942 categories aren't necessarily important, you can share that with me. Bo-'M'e,  
943 I'd like to start with you and then move our way across.
- 944 Woman: I think that all the three go together and, in my opinion, Lesotho is not poor,  
945 but it's said to be. The only thing is poor management like Ntate has said.  
946 There's money coming in every day in this country but we remain poorer than  
947 before.
- 948 J: And should pastors be well-trained to help to deal with either the poverty or the  
949 poor management of resources that you have suggested?
- 950 Same Woman: I think they have to because they, for instance, if I can give you an example, I  
951 think we have more than ten ministers in this church. If the main minister can  
952 talk to those people, I can be changed.
- 953 J: Hm.
- 954 Same Woman: If he has the ability and the ideas to talk to them. They have to change if they  
955 are members of this church and the church is there for poor people.
- 956 J: Thank you, 'M'e.
- 957 Next Woman: We are poor. We are ill because there's mismanagement of funds. They are  
958 talking about HIV and AIDS now. I don't know how much money has come  
959 into this country about HIV/AIDS but people are using money for their own  
960 benefit. It does not go to the poor person it is intended for. People are  
961 starving. People have nowhere to stay. But there's money somewhere, lying  
962 somewhere, floating somewhere. You will hear that there's corruption, people  
963 have taken so much money, where does it go to if it doesn't go to the poor  
964 people down there?
- 965 J: Should the church be involved in HIV and AIDS?
- 966 Other Woman: It should be.

- 967 Back to Previous Woman: It should. We are members of the church. If we are dying, there  
968 will be no church.
- 969 J: Mm.
- 970 Previous Woman Again: And as it is, it is killing the young, it's killing the youth, only us  
971 old people are remaining. We are too old to perform church duties. So the  
972 church has to see to it that it's involved in this way.
- 973 J: Thank you, 'M'e.
- 974 Same Woman: What was the third thing?
- 975 J: I mentioned poverty, HIV/AIDS and Basotho cultural traditions.
- 976 Same Woman: I don't know in what sense you are talking about Basotho cultural...
- 977 J: I'll give you some examples.
- 978 Same Woman: Mm, hm.
- 979 J: There are many traditions that are being practiced by many Basotho including  
980 traditions around balimo, lebollo, bohali, for instance...
- 981 Same Woman: Hmmm.
- 982 J: ...that traditionally the Lesotho Evangelical Church has fought against in many  
983 ways, constitutionally. But we still know that people are Basotho. Wherever  
984 you go in Lesotho, you encounter Basotho and sometimes I've found that  
985 pastors are or are not well-equipped to deal with some of the discussions and  
986 contradictions around the church constitution and these three cultural  
987 institutions. And I would add to that the older understanding of polygamy, etc.  
988 I just want to know, do you think it's an issue that pastors have to deal with or  
989 is it not an issue?
- 990 Same Woman: They have to deal with it because it was, I am going back to mismanagement  
991 and bad influence, of people advising us to lose our culture.
- 992 J: Mm, hm.
- 993 Same Woman: Right now we are going back to traditional healers which were said to be very  
994 bad. They were witches. They were wizards. They were all sorts of things.  
995 But now the health service wants to combine the traditional healers and the  
996 English trained doctors to cure some diseases like HIV and AIDS.
- 997 J: So--
- 998 Same Woman: Balimo are nothing but our ancestors. Why should we hate our ancestors?  
999 Why should we?
- 1000 J: And so do you think it's important for pastors to understand well all of these  
1001 issues?
- 1002 Same Woman: Yes, they should explain all these things to people and people should  
1003 understand why these things were there initially.
- 1004 J: Mm, hm.
- 1005 Same Woman: Bohali.
- 1006 J: Mm, hm.
- 1007 Same Woman: We are not buying the wife. We are simply giving a token to somebody who  
1008 nurtured that girl to be a good wife. You can't even – if I said to Ntate Mapasa  
1009 I want ten thousand right now for my daughter, it will go back to him because I  
1010 will buy him furniture, I will buy him garments, I will buy him everything that

- 1011 goes back to Ntate Mapasa. So there's nothing wrong with that. But the way it  
 1012 was presented to us made us hate it. But now we are going back to our roots.  
 1013 It is good, I think.
- 1014 J: Thank you, 'M'e. Yes, 'M'e.
- 1015 Next Woman: Well, I wish to add on what 'M'e has said though I think I'm sceptical myself  
 1016 of going back. Unfortunately for me, I was brought up in a Christian home in a  
 1017 Basotho village which was doing all customs and cultural things and I know  
 1018 them all but my family never participated in those traditional things. I don't  
 1019 even know why but that never happened. And fortunately I was also married  
 1020 to the people who are not doing any traditional things but they cannot say,  
 1021 "Don't do that if you want to do." I always say it's an option for anybody.  
 1022 You can choose what you want to do. I always say you choose what best suits  
 1023 you and makes you to really live a better life because you can go to culture, in  
 1024 some cases it may not help you. You may do what is happening now and then  
 1025 that also may do either good or bad. It's only how, you know, interpret all of  
 1026 this as what was done in cultural activities and know why they were done and  
 1027 what was the outcome of those things that were done in culture. I'm teaching  
 1028 Sesotho language, I am very fond of Sesotho language and I don't even want to  
 1029 hear anybody speaking in a, you know, a funny manner, yes. But I also teach  
 1030 what those cultures were but I never say, "You go back to culture," because  
 1031 they are better than what is happening now because I don't practice those  
 1032 things. I have never practiced them and I don't even think I have to be forced  
 1033 to go back.
- 1034 J: Mm, hm.
- 1035 Same Woman: Yes, because I always say where I am now I choose whatever suits me and  
 1036 whatever helps me to achieve a certain goal that I'm looking at in life. So I  
 1037 wouldn't say, "Oh, let all boys go to circumcision school." I wouldn't do that.  
 1038 If they want to do it and they know it's better for them, let them go. But I  
 1039 won't say, "Don't do it." Yes.
- 1040 J: So your answer has given two questions for me. One question is: so would you  
 1041 say that it's important for a pastor to know how to interpret cultural traditions  
 1042 in light of the gospel and the gospel in light of cultural traditions?
- 1043 Same Woman: I think those have to go hand-in-hand so that he knows that this is really bad  
 1044 and this is good. He has to know all those things, the gospel teaching as well  
 1045 as the traditional - whether it's a healing or it's a sin to do such things. He  
 1046 should be able to, you know, know what is happening there.
- 1047 J: Mm, hm.
- 1048 Same Woman: It's like, you know, because now even me, you know, when you come to things  
 1049 like poverty and HIV may say that I have heard there is lots and lots of money  
 1050 coming to help people who are poor, who are – and then nothing has been  
 1051 done. So she was saying that at least we have so many ministers here and  
 1052 many people in government. If the minister really is able to talk to those  
 1053 people, maybe they can listen to what he is saying, they know that he is their  
 1054 minister whom they respect as in sometimes understand what he is saying.  
 1055 Because, like I said, if there are poor people here, there won't be any, you  
 1056 know, money coming to church because it will only be a few people who will  
 1057 have some cents and the malotis and the likes and most people we see now are  
 1058 small – what do you call them? – lithapelo.
- 1059 J: The prayer groups.

- 1060 Same Woman: Prayer groups that, there are some people who cannot even afford, you know,  
1061 to even pay rent for, of course they don't have that.
- 1062 J: Mm, hm.
- 1063 Same Woman: Yes, so what we will do in those kinds of things so that if now you end up with  
1064 so many of those people, it's only those who are able who will be able to help  
1065 the church so we have to find ways. I think the pastors also have to, you know,  
1066 be able even to make those research proposals that we talked about, to bring  
1067 people who can help to do them so that at least we help the poor and those who  
1068 are affected by HIV.
- 1069 J: Thank you, 'M'e.
- 1070 Same Woman: But for culture, I say I know it all.
- 1071 J: Mm.
- 1072 Same Woman: I've lived in my village for the rest of my life but I was still going to school.
- 1073 J: Mm, hm.
- 1074 Same Woman: Yes, and then after going to school, I lived within the village and there was  
1075 still, you know, last Saturday we went to some place where there was a  
1076 thanksgiving mokete. It was a Roman Catholic member there. The minister  
1077 himself was there. Yes actually he was doing most of the traditional and the  
1078 church things at the same time.
- 1079 J: And so this was mokete oa teboho.
- 1080 Same Woman: Mokete oa teboho oa balimo.
- 1081 J: Oh.
- 1082 Same Woman: In Sesotho we say mokete oa teboho, Ntate,...
- 1083 J: Ah.
- 1084 Same Woman: ...you know we are saying mokete oa balimo....because this is what has been  
1085 done...
- 1086 Same Woman: ...I have nothing against that.
- 1087 J: Mm, hm.
- 1088 Same Woman: We still have to treat the dead even to...
- 1089 J: Yes, yes.
- 1090 Same Woman: ...you know, love, that kind of thing.
- 1091 J: Yes.
- 1092 Same Woman: Yes, when they say they are giving thanksgiving, if you know...
- 1093 J: We really mean mokete oa balimo.
- 1094 Same Woman: Mokete oa balimo.
- 1095 J: Teboho is just the new language that we use to make it sound like it's...
- 1096 Same Woman: I don't even know...
- 1097 J: I know this.
- 1098 Same Woman: ... whether bohali you pay or you don't pay that with me, that stands for my  
1099 child being married to somebody...
- 1100 J: Mm, hm.

- 1101 Same Woman: ...can bring anything or can bring nothing, yes. So I don't really mind what's  
1102 done as long as there's marriage that both families consent to.
- 1103 J: So thank you, 'M'e.
- 1104 Same Woman: Yes.
- 1105 J: And I said I had two questions. My second one is very simple. Since I know  
1106 you're a Sesotho teacher, I want to ask when I talk about customs, can I say  
1107 mekhoa? Can I use that word?
- 1108 Same Woman: Yes mekhoa le meetlo.
- 1109 J: OK. Alright. Culture and customs, OK, alright. Thank you, 'M'e. Ntate,  
1110 what are your thoughts or whomever would like to go next.
- 1111 Man: Let me go next.
- 1112 J: Alright. And then before you go, I just want to say I know that the time is  
1113 getting on and any time you want to be done, please just, I thank you very  
1114 much. These are my last questions because I honour your time.
- 1115 Same Man: I think I am not going to be long, Ntate Moore.
- 1116 J: Thank you.
- 1117 Same Man: All I want to say, Ntate, is that we indicated very strongly that it is important  
1118 that our pastors get higher education. The understand that I have myself is that  
1119 when they have higher education, it will be the kind of education that will  
1120 provide them with techniques, with knowledge of dealing with people, with  
1121 almost all skills. Even some changes that have to be, to happen within the  
1122 church, they will know how to approach those changes. If the leaders are well-  
1123 trained and well-educated, they will provide a proper leadership within their  
1124 institutions. That is the understanding I have. For instance, now if I am right,  
1125 I'm aware that the L.E.C. church has got a very little changes that have taken  
1126 place within itself. Some came in as some kind of piece-meals here-and-there.  
1127 We haven't had the system, an overall system, that brings in changes within  
1128 our church. In which case, if that had been done, my feeling is that we would  
1129 not be in this position where we are now. Because it could have been started  
1130 with Basotho, Basotho themselves taking part in all those changes happening  
1131 within their church. Some of the practices that we have now within our own  
1132 churches now are some of those which are, Basotho have not been so much,  
1133 when I'm saying 'Basotho' I'm talking about those people that we said they are  
1134 living in the rural areas and they don't know who we want to believe... Those  
1135 are the people who are receiving services from the pastor. And I think it is  
1136 important that they should be taken into consideration whenever we make any  
1137 change within the church. They should, I'm aware that there are groups who  
1138 usually say they're representatives. They're representatives of people who  
1139 have not been even given a slight information on what is taking place. I think  
1140 it is important that we should really accept them. Accept them as part and  
1141 parcel of our church services and our church so that any type of development  
1142 that goes on within the church, they see it and understand it as a part of their  
1143 own services. I think that's all I want to say, Ntate.
- 1144 J: Thank you, Ntate.
- 1145 Same Man: Ntate.
- 1146 J: Ntate.

1147 Next Man: I think we will not be expected to be narrow-minded and let's talk about the  
 1148 church particularly alone because the church is made up of people who grow  
 1149 within the same vicinity or in the whole country who would like to follow a  
 1150 particular way of life and preaching and also, you know, singing and as well as  
 1151 praying God. I must emphasize this point that before Europeans set foot in this  
 1152 country, the Basotho people had their own way of praying to God through the  
 1153 balimo and during that time some of us grew during that time and find that our  
 1154 parents and as well as the families were united and they were helping one  
 1155 another and no one would be starved or be short of food or have no – even if  
 1156 anybody had no animals, was able to plough and then also get [unclear] as  
 1157 doing whatever work is being done by a man who owns some animals. And  
 1158 the life of all the people within one particular village was very well and  
 1159 everybody, no person was short of clothing. They were well-equipped even if  
 1160 a particular person had no animals, he could not fail to get food in his home  
 1161 because those who have some cattle to plough were able to do it willingly  
 1162 without being told by the chief or any other person. And so that even old  
 1163 people or old woman who had no, who was destitute and also those who were  
 1164 not having any husbands, so to speak. They're happy all the time because all  
 1165 the other people always willingly, without being instructed by anybody, they  
 1166 were willing and knowing that it is their duty to look after the orphans of the  
 1167 particular family, before the baruti set foot in this country. And so the nation  
 1168 was united. This is why Moshoeshoe was capable of preserving this country.  
 1169 And he had to go and get some, you know, get some guns from there because  
 1170 the fighting was not very fair on their part from the soldiers, the Europeans.  
 1171 And so they were, he went out of his country and met Adam Kok [*editor's note*  
 1172 *– This is likely a reference to Adam Krotz – a Griqua hunter and trader*  
 1173 *(referred to by Casalis as "...a half-caste Hotentott") to whom Moshoeshoe*  
 1174 *entrusted cattle and the commission to find and bring missionaries. Adam*  
 1175 *Kok, a Griqua chief, was involved in the story of the Basotho in the mid to late*  
 1176 *1800's.] who influenced him to get the barutis and the barutis came. And that  
 1177 piece which he had retained continued but the fighting normally steadily just  
 1178 fell away. As a result of Casalis, Thomas Arbousset, and Gossellin. And from  
 1179 that time there was never any cannibalism or any fighting. Now the country  
 1180 was very fragile because population was not there, dense as it is today. So that,  
 1181 the very fact that now we are overpopulated has created a lot of misfortune  
 1182 among ourselves and some people are getting short, animals are going away.  
 1183 In any case, let's come to the point. I won't go away a long time from that. A  
 1184 moruti must be a properly, well brought up person or individual from home  
 1185 who has been respecting the church, his parents from the very beginning,  
 1186 childhood until he's old. And from that time and onward must not only respect  
 1187 his parents alone but all the other people who are old or companions of his  
 1188 parents. They are his fathers. That is the slogan of the Basotho people; they  
 1189 were told to do so. That is why there was a lot of respect and we're able to get  
 1190 people of outstanding ability and capability in doing the job. Now in the  
 1191 church, as we have them now, we can't avoid it, we have the church now and  
 1192 the church must be properly run by capable, well-organized barutis and well  
 1193 brought up and who have a lot of love for their work. And ability must be their  
 1194 food from time to time. They must not be, you know, annoyed by unnecessary  
 1195 things that are coming along; they must concentrate preaching the Bible just  
 1196 like Jesus Christ. They must not deviate the way of Jesus Christ. They must  
 1197 look at the work of Jesus Christ, then they will be capable of bringing up this  
 1198 new - Christianity to flourish in this country. They must not, you should not  
 1199 have too many churches. But, of course, it is not my intention to say they must*

1200 be destroyed. But, you know, we have a word that in Sesotho ‘too much, it’s  
 1201 no good.’ That is, if you have far too many things, you cannot success at all.  
 1202 And men must be doing his work particularly quoting or following the  
 1203 examples of Jesus Christ. Difficult to do that but must endeavour to achieve  
 1204 that purpose. If they can achieve that purpose, then the churches in this  
 1205 country can prosper. They must not teach according to different ideas and call  
 1206 other people like all other churches who are here now, who are having such a  
 1207 difficulty. Now there’s a lot of hatred because there’s a competition. But we  
 1208 would like to have this church not doing that in such a capacity of other  
 1209 churches that are here now. They must concentrate on the Word of God as it is  
 1210 established in the Bible. And then remember that their duty is to make people  
 1211 of Christ. They can’t make exactly people of Christ but people of dignity, well  
 1212 respecting people who cannot have any – bring down the church and then make  
 1213 it a disappointing institution. Then, in a selection, I have not gone ... because I  
 1214 have just gone into this without knowing anything. Then the school, as you  
 1215 have the students there, you’ll act like a teacher and our best teacher is Jesus  
 1216 Christ. You must teach them from the known to the unknown. But,  
 1217 unfortunately that has been destroyed. I can only refer you to some books  
 1218 which we have there in the archives. Commission into the work, commission  
 1219 into the laws and customs of the Basotho. As you read it, we Basotho do not  
 1220 know those things are being said there; we have never heard that. We are  
 1221 created of the people who, in fact, who had their own special ideas or special  
 1222 need why they should do that. This country, this church is church of us. It was  
 1223 an outstanding church in our times when our fathers were still evangelists and  
 1224 also reverends. But it has deteriorated because of the influence of the inflow of  
 1225 too many churches. I don’t despise them but that is a fact of destruction [or  
 1226 restructuring?] of Christianity. Because there are some people who have not  
 1227 been having, you know, a well-established discipline from the home. And  
 1228 they’re easily swayed, taken away, swayed and taken away. So that is a  
 1229 practice that we have now and that, I think, it must be gradually stopped,  
 1230 gradually stopped by proper teaching and proper approach to different  
 1231 problems that stop Christianity to flourish now because it’s at a standstill now,  
 1232 yeah. If we are trying to, some of us here in this church, I don’t say because it  
 1233 is my church, but we are trying our best, all of us, to try and see if we can  
 1234 create or bring it back to what we used to know it in the days of our father  
 1235 when things, many churches were not there, there were only three, yeah. So  
 1236 the three were still going on and, you know, they were still [*unclear*] although  
 1237 there were some, you know, different ideas which were not quite present as  
 1238 [*unclear*]. So as you teach them there, I think you will have to study where  
 1239 they come from, how they were brought up, and then how they act, they do  
 1240 their job. Then you can now sit down and settle down how you are going to  
 1241 teach them. So that they should be fruitful to the churches to which they will  
 1242 be taken to. That is one from the known to the unknown. Teach them from the  
 1243 known to the unknown. And then they will get their way through. I don’t  
 1244 think they will easily change but they must be capable of managing as my  
 1245 brother has just said there. They must be men of dignity. They must be men of  
 1246 ‘no’, if they say ‘no’, they should say ‘no’. If they say ‘yes’, they should say  
 1247 ‘yes’. But having grounds for saying ‘yes’ and having grounds also for saying  
 1248 ‘no’. I think that should be the attitude or the stand of our church. As it is  
 1249 because it has deteriorated as a result of internal troubles that was in the church  
 1250 here and which are created unnecessarily, yeah.

1251 J: Thank you, Ntate.

- 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,  
1255 you know, to sit down and then discuss and then visualize what ideas you have  
1256 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  
1258 year is just people's thoughts on these specific areas and thank you so much for  
1259 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  
1265 us. Knowledge it must continue to flow like the spring. And Christianity too  
1266 must also flow like spring.
- 1267 J: Yes, well, and that reminds me that that's what Morija was once called –  
1268 selibeng sa thuto, right? the spring of knowledge, the wellspring of knowledge.  
1269 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  
1281 'M'e there has said a lot that they've given you in order that that school should  
1282 live.
- 1283 J: Mm, hm.
- 1284 Same Man: We say it should live. It should live because if it lives then the country will  
1285 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  
1290 the morals, ethics of the past.
- 1291 J: Mm, hm.

1292 Same Man: I'm baffled by the topic of marriage. When we do it right, things still go  
1293 wrong. People learn from other countries, from other nations. There's one  
1294 man to one woman, one husband to one wife now. But also there's the new  
1295 law which brings in something that was not here, of divorce. The two people  
1296 who get married belong to one another. They don't want anyone else. And  
1297 when they clash, it's finished with the marriage. It was not so in the beginning.  
1298 The wife was not yours alone. When you go wrong the family is there to  
1299 support the marriage to go on. So if you talk about the culture, the customs,  
1300 and come to marriage then, I'm baffled. We do it right. We leave the past, the  
1301 old-fashioned ways. You come to think maybe the old-fashioned ways was  
1302 better. There were no divorces; I don't like divorce. I totally do not like  
1303 divorces. There is no marriage that will be as smooth as a well-made table.  
1304 There are bound to be still some small conflicts and disputes which have to be  
1305 resolved from time to time. Let me finish, and move on to poverty. We should  
1306 not burden the curriculum of our ministers in the seminary with too many  
1307 topics. But a minister has to be able to talk like a motivational speaker and  
1308 must know that the right people, must know that the right people for a  
1309 particular job must be influenced to do their job. Poverty – speaking so well  
1310 that the people get moving in the villages, instead of when you come to the  
1311 villages you find that people are just resting. Women are sitting on the grass.  
1312 Men are there, men are there. Men go about, some of them go from one house  
1313 to the other drinking. Blaming one another. Not busy about anything, no  
1314 plans, nothing. So if we have the motivational speakers that will move the  
1315 people to work, move the people to work, do something. There is much apathy  
1316 in the country. Remove apathy in the country. Give people hope that there's  
1317 still hope in this country. If there's no one that can give people hope, then the  
1318 people will remain apathetic as they are today. And we are going to talk about  
1319 the country being poor. If there are no educated people, educated enough to do  
1320 good situational analysis, to be able to determine the gaps that we do not see, to  
1321 point out to the people the opportunities that exist which people must take. If  
1322 there are no people to indicate this, if people don't have such good leaders,  
1323 they will sit out there, bask in the sun, and complain that they are poor. We  
1324 need to remove the apathy in the country and give people hope. And people  
1325 who are not educated never remain hopeful. If you don't have hope, you fall  
1326 out of the hands of God into fire. It is true. Poverty – motivational speaking.  
1327 Enough to move the mountains, enough to move the whole, all the villages  
1328 moving. Everybody wanted to use his own talents because everybody is  
1329 endowed with talents. And if everybody could be aware that I have some  
1330 talents which I should utilize, then everybody would move. That's poverty.  
1331 HIV/AIDS. We hear that the church is involved. That's a very difficult  
1332 subject because even the government is moving, it even has a special desk for  
1333 it in the ministry. You have LAPCA [*Lesotho AIDS Programme Coordinating  
1334 Authority*] there. We don't know how it works. I remember being involved in  
1335 the Global Fund thing. What happened? There was brainstorming, there was  
1336 workshopping, what happened afterwards we don't know. I am involved.  
1337 When it goes higher I just see them holding the other higher seminars  
1338 somewhere and workshops somewhere. I'm no more involved and the  
1339 organization I represent is not mentioned anywhere anymore. Invited at some  
1340 stage, not invited when time goes on. The money that is poured from the  
1341 countries, much of it is utilized in the administration line. When it comes out,  
1342 little of it comes out. The other point, the internationals bring money here  
1343 through their own international NGOs, let me say, and those international  
1344 NGOs target other people and leave other people behind. Let me tell you for

1345 many years now there has been HIV talk in this country. People have been  
 1346 made aware. But these international organizations, following the monies from  
 1347 their own home countries. The workplaces have been left out. It is only this  
 1348 year now that they are busy. The international labour organization realized that  
 1349 the workplace has always been left out. And a great proportion of the citizens  
 1350 of this country are workers but they've been left out all along. It is only now, it  
 1351 is only now that they remember the church. But in the church we only hear  
 1352 that is has. We don't know exactly how to follow these things out. Anyway I  
 1353 am just saying it because we in the men's guild which has recently been  
 1354 formed are contemplating. We are at an advanced stage of talking about it.  
 1355 We have it on paper. It is only to sell our intentions to the office that will find  
 1356 funding for us. We realize that we have to be engaged in this but we should  
 1357 realize that poverty is here and may not be here tomorrow. AIDS, HIV/AIDS  
 1358 is here and may not be here tomorrow. And the minister will still be there. So  
 1359 he should only be able to talk and influence us to take part in these things not  
 1360 utilize all his time himself on these things. He must utilize most of his strength  
 1361 in the things that are here to stay. I don't want to remove what Ntate has said  
 1362 and he has said it well where the minister has to concentrate. So I've said  
 1363 something about poverty. I've said something about culture and custom, I've  
 1364 said something about HIV/AIDS. That is much work and there are funds and  
 1365 you become very hopeful when you hear about the funds. It is very difficult.  
 1366 Planning for those funds is very difficult. I tell you making those log frames,  
 1367 the logical framework analysis, logical framework what-what, what-what takes  
 1368 time. As for the Global Fund, all the health ministry people together with the  
 1369 computers – do not have these things - are not even able to finish it. They only  
 1370 end up in the development stage. They have to call someone who is a  
 1371 specialist on the formulation. After finishing now someone else who is a  
 1372 specialist in something else has to come to finish it. These are the monies that  
 1373 are used. How much is left for the country to use? The workshops, the  
 1374 seminars, the special meetings of the CCM, no, no, no. We need someone who  
 1375 can remove the apathy that is within this country. I don't have much to say.  
 1376 That is all. Thank you.

1377 J: Thank you very much, Ntate.

1378 Next Man: Ntate.

1379 J: Yes.

1380 Same Man: The subjects we are discussing are not very easy. They are not very easy  
 1381 problems. Especially the one, not all of them, the one relating to, you know,  
 1382 customary practices. It's not quite an easy issue. Now you are saying to us  
 1383 you want to get from us our views as to what pastors, how you should, you  
 1384 know, prepare the pastors towards this kind of situation. Now the thing is you  
 1385 have got to define what is culture? Where does it come from? Now the  
 1386 pastors are leaders that are promoting the church and the church, the head of  
 1387 the church is Jesus Christ according to the constitution that we follow in our  
 1388 church. You see? So we have to be very, very, very, very careful in that now  
 1389 we have to look at, you know, the concepts that Jesus Christ has introduced in  
 1390 the Bible. Do they reconcile with what we call, you know, culture? You see,  
 1391 because that is, this is where the whole point is, because one other thing which  
 1392 I just want to draw your attention to is that the pastors are operating within the  
 1393 policy framework of the church, you see? Even though we would like to see  
 1394 the church working in partnership with what we call government. You see?  
 1395 With what we call government. And what is government actually saying,  
 1396 maybe the church has said something in *Vision 2020*, I don't know whether

1397 you have read that document – *Vision 2020*, which the government has  
 1398 actually initiated and where I think the church has also expressed its views as  
 1399 regards, you know, the culture and so on in the constitution you are aware what  
 1400 our church is actually saying.

1401 J: Mm, hm.

1402 Same Man: About the culture.

1403 J: Yes.

1404 Same Man: Now basically what we say, because these are the leaders of tomorrow, but in  
 1405 the institution called the church and not in the institution called maybe any  
 1406 other institution like maybe the government or something like that. But now  
 1407 here we are talking about the church. Are we saying, are we approving that the  
 1408 culture that we have, as a matter of fact, is in accordance with what the church  
 1409 is there for, stands for. And what is the church standing for as regards the  
 1410 culture? Is it correct to say balimo and all that, and what is balimo from the  
 1411 point of view of the church? You see, these are the things which must actually  
 1412 be very clear and you see the government this side has got its own policy, you  
 1413 see? And what is our policy ourselves from the point of view of the church?  
 1414 Are we going to say, “OK, now because the government is saying this, and so  
 1415 we should follow suit?” Or are we going to say, “Uh, uh, wait, biblically I  
 1416 think this is wrong”? Because we are promoting, what are we promoting as a  
 1417 church? Are we there to promote culture? Are we there to say, “OK, the  
 1418 culture is reconciling with the principles of the church”? You see? These are  
 1419 the main things which we have to address so that the pastors should not get  
 1420 lost. The pastors should not be people of principles when they come forward  
 1421 to make certain decisions and say, “Oh, by the way, now here is a policy which  
 1422 has been passed in parliament. It says this and so we must follow suit.” The  
 1423 church has to have its own principles, it has got its own policy because it is  
 1424 promoting Christianity and in the Bible, if you read the epistle of St. James, he  
 1425 said Christianity without action it’s hopeless and this is where we’ve got to, in  
 1426 fact, address some of these questions. Now as regards the questions of AIDS,  
 1427 my brother spoke about LAPCA. The government has got its policy now.  
 1428 That which he has just mentioned, it’s just part of the sections that the  
 1429 government has adopted in the structures. We have now got what we call the  
 1430 National AIDS Commission Act. Now the question arises, was the church  
 1431 actually involved in formulating this policy? You see? Because the church has  
 1432 to know this policy. The church has to know every policy that the government  
 1433 actually passes or approves, as a matter of fact. Now was the church actually  
 1434 involved in this policy? This is the policy that is actually going to affect us, all  
 1435 the members of the church. And as members of the church, we would believe,  
 1436 we have reason to believe, I personally have reason to believe that the church  
 1437 must have participated here. The government could not, in fact, initiate this  
 1438 policy without consulting non-governmental organizations. And therefore,  
 1439 regarding the church as a non-governmental organization or a charitable  
 1440 organization within the system. Therefore, the policy’s there and this policy  
 1441 here actually should involve the church. In other words, what I’m now saying is  
 1442 that as you teach the pastors there, you have got to make them aware that  
 1443 policies are passed, policies are approved and they’ve got to be involved in  
 1444 those policies. But they should be people of principle. They should stand by  
 1445 the principle of the church. It doesn’t mean to be involved in the policy-  
 1446 making process you have to now follow the politicians. You have to say to  
 1447 them, “Look, this is what I stand for as the church,” because they are there to  
 1448 promote the church. They are not there just to promote, you know, what the

1449 politicians are promoting. Now regarding the poverty, you have got to define  
1450 what is poverty? First of all you have to define what is poverty? You can't  
1451 just address the question of poverty without defining it, understanding what it  
1452 means. What does it really mean? Why should we be poor? Why should you  
1453 be poor while I am rich? Why can't we share? And what does this church say  
1454 in that regard? You will be talking about the economy of the country and  
1455 things like that. You know we are using the economic principles that we study  
1456 as a discipline at school or something like that. But now what does the church  
1457 say about poverty? And what does Jesus say because what is the church  
1458 promoting? That's the theme of the whole matter which should not just be  
1459 taken away by the politicians when it comes to policies and, you know, things  
1460 like that. Pastors are leaders of tomorrow but where, in which area, in the  
1461 church. And what does the church say, what is the principle? You see right  
1462 now you are developing those pastors and I would remind you that you are  
1463 developing them within the constitution of the church. And what it means,  
1464 therefore, it means those in power within the church have to periodically  
1465 review, from time to time review from the time to time the administrative and  
1466 operational policies, regulations, rules and all the other things incidental  
1467 thereto. They have got to periodically review from time to time the  
1468 constitution. You can't just be there and not review the policy from time to  
1469 time. That's a fundamental thing because we develop and technology demands  
1470 change. We have got to change. But as we change, we have got to change  
1471 within a certain framework. So this is why I am saying we have got to be very  
1472 careful. What is the policy of the church regarding – but are we here to  
1473 formulate the policy of the church? – no. I would imagine the policy of the  
1474 church is already there as regards, you know, the AIDS pandemic and I know  
1475 the church has already produced a policy on that and it extends, it means  
1476 pastors should actually be brought up, they should understand that policy  
1477 because they are the machines, they constitute the machinery. They have to  
1478 monitor the adequacy and the effectiveness of the same policy which the  
1479 church has actually produced. And looking at that policy which has now been  
1480 produced, does it reconcile with this one? You see, does it reconcile with this  
1481 policy that the government has now produced? That is another area and who  
1482 has to do that? – that is the pastor who has to do that. In other words, the  
1483 church, the organization. When you are talking about the church as the  
1484 organization, I'm actually addressing the organization as including the pastor  
1485 himself. As a matter of fact, the pastor should not just sit there and say, "The  
1486 government is going to prepare policies for us," but he has got to be involved  
1487 in the policies that are being formulated. Because that policy he has to  
1488 implement. You see that? This policy is going to be implemented right now  
1489 and it is going to affect everybody. Now I want to believe as a Christian of  
1490 L.E.C. that my church has actually contributed here and if my church has not  
1491 contributed in this committee, then there's something wrong. There's no what  
1492 we call smart – that's the concept of smart partnership. That is another concept  
1493 which is very, very, very important. In fact that concept has always been there.  
1494 Lentsoe la Sesotho – we used to have what we call – letsema. So this is what I  
1495 can only say to you, that it is really important that the pastors, as you bring  
1496 them up at school, you are actually changing there within the policy framework  
1497 of this church, or for the church and what does the policy of the church, of our  
1498 church, say towards the AIDS pandemic? And does it reconcile with this one?  
1499 And if it doesn't reconcile, it means something wrong somewhere. Something  
1500 wrong somewhere because those pastors will be, will be actually, be exposed  
1501 in the operations of this. What was another area?

- 1502 J: You've covered them, Ntate.
- 1503 Same Man: Yes. So, I think I have covered them.
- 1504 J: Thank you very much.
- 1505 Same Man: Yes.
- 1506 J: Thank you all for all of your time. Yes, Ntate.
- 1507 Next Man: All that Ntate has said goes back to level of education that we have.
- 1508 J: It sounds like it's foundational for each of you.
- 1509 Same Man: Exactly. I just wanted to comment on that, that all he's saying, he said our  
1510 pastors should receive a higher education so they could be in a position to  
1511 understand all these things Ntate's talking about. Because without education, it  
1512 will difficult for them to have that clear focus of what their job involves.
- 1513 J: Yes, thank you.
- 1514 Next Man: I thought as far as education is concerned, because education to me has always  
1515 meant development of character and mental ability. I would imagine that you  
1516 will accept people with – what is your minimum ...
- 1517 J: For those who will become baruti, the minimum is a C.O.S.C. qualification.
- 1518 Same Man: It's only C.O.S.C..
- 1519 J: And they receive a five year course of training.
- 1520 Same Man: OK.
- 1521 J: One of those years is an internship in a local church.
- 1522 Same Man: Yes.
- 1523 J: At the end of that what they will receive is a diploma of the seminary; they will  
1524 not receive a Bachelor's degree or a Master's degree or what what.
- 1525 Same Man: Whatever the case may be.
- 1526 J: Yes.
- 1527 Same Man: Now the very important thing is that what is the syllabus? And what does the  
1528 syllabus address because what you are actually talking to us about is a question  
1529 of the syllabus. What is their syllabus?
- 1530 J: Right, the syllabus is what I'm talking to you about, the needs of the church,  
1531 etc.
- 1532 Same Man: The syllabus should actually be covered in this area that you are actually  
1533 referring to, you see?
- 1534 J: Yes.
- 1535 Same Man: And I would say it is very, very, very important but then, as he rightly puts it,  
1536 indeed they should receive, you know, a higher exposure, a higher exposure.
- 1537 J: In order to do that-----
- 1538 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  
1539 do receive, I mean, whatever higher degree through the matric. and so on and I  
1540 would imagine, I mean, C.O.S.C. is nothing but the equivalent of matric., I  
1541 would imagine so.
- 1542 J: Yes.

- 1543 Same Man: Yeah, that's right. Which, therefore, if you are saying they, therefore spend  
1544 about how long? – five years, four years?
- 1545 J: Four years of classroom time.
- 1546 Same Man: Yeah, that's right, yes. And during that period, in fact, what are they being,  
1547 what are you teaching them? And what is the content of the syllabus? That is  
1548 what is important.
- 1549 J: Mm.
- 1550 Same Man: Yes.
- 1551 Next Man: If the church does not have money beyond the diploma, all over the world there  
1552 is on-line learning today. There is utilizing the computer. If there is a  
1553 complaint that many parishes do not have the ministers, then on-line learning  
1554 could solve the problem. After a diploma one goes to the parish, works for the  
1555 church. But at the same time improving his education on-line, that is on the  
1556 computer, internet.
- 1557 Next Man: What Ntate's talking about is if the management of our church is not effective,  
1558 then we've got a big problem. If any management anywhere, anywhere, you  
1559 can say anywhere, if the management is not effective, the management will not  
1560 even be aware that it needs people who are educated, you see? So the  
1561 education we are referring to here is a vital, it plays a vital role, as a matter of  
1562 fact. And because, but then we have to make sure that the management of the  
1563 church is effective. You see? Because the whole thing really centres on  
1564 management. When those pastors come out, they fall into the management.  
1565 And the thing is what are the results? What results do we get from the  
1566 management that we have within our church? Is the management not aware  
1567 that we need educated people? And if that management is not aware that we  
1568 really need people who are educated, then we have got a problem. Are we able  
1569 to achieve certain goals? Are we able to prepare strategic plans and things like  
1570 that? Are we able to think in terms of future instead of, instead of yesterday?  
1571 Because we have got to move forward and not go backwards.
- 1572 Next Man: Though we have said all these things, I think you will be aware that there is a  
1573 problem because of the style we are utilizing. It is democratic and democracy  
1574 has its own shortcomings. When we place people in an office like this one, the  
1575 highest one...
- 1576 J: He pointed to the Casalis House.
- 1577 Same Man: Yes, like, people are not placed there according to qualifications and  
1578 specializations and that is where democracy is a problem everywhere.  
1579 Democracy is the best form but it has this greatest shortcoming. If an  
1580 organization is rich enough to employ technocrats, then things become better.  
1581 Now, the higher knowledge of leadership, leadership knowledge, or  
1582 management qualification or administrative qualification, well, if that were to  
1583 be the case, then technocrats would be useful, but in the case of democracy it  
1584 becomes very, very difficult. It will take long. But even if leadership is  
1585 chosen like that it must be aware. It is better when it is aware that we  
1586 leadership have the shortcoming that we do not have this specialization, this  
1587 kind of skill. We need people with this skill whether they outsource it  
1588 somehow even if people are not paid like the ordinarily employed people. But  
1589 they must utilize the skills somehow. Somehow.
- 1590 J: Thank you.

- 1591 Next Man: Some of us are very much experienced, you know, in management in all areas.  
 1592 I have been a public servant and I've also worked in the private sector in a  
 1593 managerial, you know, position in the same service. Perhaps let me start  
 1594 saying to you I was a director of customs firstly and then in the final analysis I  
 1595 was Permanent Secretary for Trade for Transport very, very, very big, you  
 1596 know, ministry, transport post, transport post and then communications and  
 1597 from there, manager for a firm which was outside in the private sector. And I  
 1598 really have a problem in that sometimes we get the educated people, bright,  
 1599 now these educated people some of them depend on the, that paper without  
 1600 actually ensuring, without actually applying the principles that they have  
 1601 studied.
- 1602 J: Mm.
- 1603 Same Man: You see? I have actually seen that and I don't know how we can [*laughing*] we  
 1604 can ... We can always say, "Look." You see I'm actually referring to what  
 1605 Ntate said. Hey, I think we have got to put somebody here who is – that is a  
 1606 fundamental principle. That is correct. I agree with him. But sometimes you  
 1607 find, here is a man, he is there but he is not able to apply the principles. So the  
 1608 application of principles of management, Ntate, is not a simple thing. And that  
 1609 we have got to stress upon the pastors. They have to apply, they've got to be  
 1610 people of principle. They've got to be people of integrity, reliability and  
 1611 initiative. And unless they have that qualification, which you do not get from  
 1612 the school, you see?
- 1613 J: Mm.
- 1614 Same Man: Which you cannot get but you can get it from, you know, the experience that  
 1615 you get at work. Integrity, reliability and initiative. We must have people who  
 1616 are proactive. We have got to have people who are creative. We have got to  
 1617 have people who have the capacity to innovate. Innovation is – what is  
 1618 innovation? Changes. You can't have somebody there who is not able to  
 1619 innovate his organization. Who is not able to see that I think we have got to  
 1620 introduce certain technology and try and see how we can go about it. These  
 1621 are some of the things that must be impressed upon our pastors so that when  
 1622 they come out, they have got to be creative.
- 1623 Next Man: May I have a different view on that point, only that point?
- 1624 J: Yes, Ntate.
- 1625 Same Man: That not only pastors but the public in general, taking into account what Ntate  
 1626 Moseme said last year when you were here. He said we as parents we select  
 1627 within our families those who are supposed to go to Sekolo sa Boruti le Bibe  
 1628 Morija. If my son fails to get a good passing matric., say, "Oh, rather than  
 1629 going to such and such, let him go to Sekolo sa Boruti le Bibe Morija." So  
 1630 the choice of people going to Sekolo sa Boruti le Bibe Morija is yet another  
 1631 problem.
- 1632 J: Mm, hm.
- 1633 Same Man: Because the public itself hasn't gone to that position where it looks and focus  
 1634 at the services of pastors in the right direction, so it means a lot of public  
 1635 education also towards that school. I just wanted to comment on that.
- 1636 J: Thank you, Ntate.
- 1637 Next Man: And because, you know in churches when all those, some of those people who  
 1638 may be enacted the presbytery, from the presbytery to the seboka, those people

- 1639 were picked up, some of them were elected by the congregation and so at the  
 1640 times when the time for election of new members to form the committees has  
 1641 come and this is one of the most difficult factor that can give us to select the  
 1642 best people who are devoted to Christianity and to the Word of God who  
 1643 follow the principles of Jesus Christ. Because we haven't got sufficient  
 1644 schools to which people can be, that is Bible schools and also, it's only  
 1645 Koapeng. Koapeng, of course, it's just a preparation for, you know, for the  
 1646 church, and how the church should live there but there is no institution and an  
 1647 independent institution in teaching Christianity generally who could be capable  
 1648 and who have gone to that school because they want to really serve God and  
 1649 follow Jesus Christ's principles. We have such people, some people who  
 1650 would like to go to the Bible School in order to get some little money and  
 1651 educate my children, that is not a sufficient aim.
- 1652 J: Mm.
- 1653 Same Man: The aim should be, "I want to be educated so that if I have a chance in the  
 1654 Christian school or in the church and be elected, I should be capable of helping  
 1655 the church to progress." Because helping the church to progress, it means  
 1656 helping yourself because the church is all the people in the whole congregation.  
 1657 But we haven't such people. That is one of the chief difficulties which my  
 1658 brother here has just mentioned. Yes, and if you with your capable mind, and  
 1659 also help by God, try to give us and teach us, try to give us and change the  
 1660 whole environment there gradually, you won't change it in a day, change it  
 1661 gradually so that we should, those people there who are in authority should  
 1662 also have interest in what you impart them. And then try to implement that  
 1663 with all their minds so that the church should thrive. What do we mean the  
 1664 church should thrive? We mean the church is the congregation and the church  
 1665 contribute the nation and so the nation can live peacefully. Yes, but I mean,  
 1666 it's not only the church, you are helping us within this church, I mean, you may  
 1667 not be these other churches but if you can help in this country, this church  
 1668 made the nation. The Christians who were firm in the past who did not know  
 1669 how to read and write some of them, some were partially educated to write,  
 1670 yes, yes. And then if you can be assisted by God, to make your words  
 1671 permeate into the minds of our authorities and then they rise up to the occasion,  
 1672 if you leave now you know that you have sown a seed that will never die. Yes.
- 1673 J: Thank you, Ntate. Thank you very much.
- 1674 Next Man: Lastly, I think, what we could really recommend is that the pastors must really  
 1675 expose themselves to documents like this.
- 1676 J: Ntate, in fact, I wanted to ask you can I make a photocopy of this?
- 1677 Same Man: Of documents like this.
- 1678 J: I've not yet received this.
- 1679 Same Man: If they don't then this is one way of widening their scope.
- 1680 J: Mm, hm.
- 1681 Same Man: They've got to widen their scope. Right now let me tell you my pastor here, I  
 1682 am a subscriber of government Gazettes that come in printing, and normally  
 1683 when I get my Gazettes, I usually just give him so that he knows what is  
 1684 actually happening in government because it is the government that is ruling  
 1685 the country and we have got to reconcile with the government. The church has  
 1686 to be there to advise the government where it has to do so, you see? And if the  
 1687 pastor does not know anything, he's in the office there, he doesn't know

- 1688 anything about what is actually happening then these are some of the things  
1689 that will just go unchecked.
- 1690 J: Yes.
- 1691 Same Man: You see? Therefore it is necessary that he exposes himself to documents like  
1692 this. He can read newspapers, yes, but the documents which are produced by  
1693 government, he must know what the government is doing. The government is  
1694 acceding to certain conventions, international conventions, on human rights, on  
1695 all that, you see? And, you know, the pastor, the poor pastor is in the office, he  
1696 doesn't know anything about that. All he, now the next thing, the policy comes  
1697 forward, he is not even aware that there is a policy. Now he goes to the church  
1698 and he teaches about something which perhaps the government has actually  
1699 passed where the church has not contributed. And he starts saying, "No, no,  
1700 no, no, people should not do that," and people are saying, "No, but, you know,  
1701 the law says this." You see? I means now the church was not in partnership  
1702 with the government so the church has to be exposed, the church has to work  
1703 hand-in-hand with the government because the government is the government  
1704 of the people and the church is also the church of the people. The church is not  
1705 just these walls. There are people who talk to people and they have got to be  
1706 exposed to any institution that is, you know, connected with the people.  
1707 Because, for an example, the government has got a policy on culture, you see?  
1708 And if he doesn't know that there is a policy on culture, then the church is  
1709 saying something different then, you see? Then there are these two things  
1710 which are at loggerheads. But if he knows that, by the way, there is a policy  
1711 concerning this, then he goes to the government and says, "Look, I think this  
1712 policy doesn't seem to reconcile with this and that and that. You see, they you  
1713 see they work in partnership. But now, if the church does not do that, we don't  
1714 initiate doing that, you see, then the church doesn't work in partnership with  
1715 the government. And therefore there is a lot of confusion.
- 1716 J: Mm, hm.
- 1717 Same Man: There. Because the government has access to the people; the church has access  
1718 to the people. So if that is the case, then these two institutions must work  
1719 together so that the church is not embarrassed if I say, "But the government of  
1720 Lesotho is saying this and that about culture." And you say, "But my church, I  
1721 don't know, according to the church rules, this is not." And he is going to say,  
1722 "Now, but, Ntate, how could the government pass this thing? Where were  
1723 you? Did you contribute towards that?" So it is very, very, very important that  
1724 they expose themselves to government and all institutions.
- 1725 J: Yes.
- 1726 Same Man: Even non-governmental organizations.
- 1727 J: Uh, huh.
- 1728 Same Man: Because when you are talking about AIDS, you are talking about a pandemic  
1729 which is affecting the whole nation. And it is a concern of the government and  
1730 it should also be a concern of all these other organizations, the non-  
1731 governmental organizations and also the church. So, you see, the pastor should  
1732 not just be sitting in the office and saying, "Uh-uh, no, mine is the Bible."  
1733 What is the Bible saying towards the culture? What does it say towards this  
1734 and that? Then there is that partnership. Then we are able to say, "OK, fine,  
1735 we are not going to – we are aware that these institutions are together every  
1736 time." Otherwise you are teaching them anything there at school and then

- 1737 when they come forward, and they are not exposed to some of these things  
 1738 [*laugh*] there is trouble.
- 1739 J: Yes, yes.
- 1740 Same Man: Do you see that?
- 1741 J: Clearly, Ntate.
- 1742 Same Man: Do you see that?
- 1743 J: That's --
- 1744 Same Man: I don't know what you can do but if they are not exposed, you can teach them,  
 1745 you can make, you know, the research as much as you can. That will not  
 1746 succeed completely. [*laughing*]
- 1747 J: That's part of the theological method that I teach and that is that first we must  
 1748 do social analysis...
- 1749 Same Man: Exactly.
- 1750 J: ...we must understand our context...
- 1751 Same Man: Exactly.
- 1752 J: ...then when we bring this into the process of hermeneutics,...
- 1753 Same Man: Exactly.
- 1754 J: ...we can understand what our practice will be.
- 1755 Same Man: There you are.
- 1756 J: So that's the method that I teach my students.
- 1757 Same Man: There you are.
- 1758 J: So, Bo-Ntate, I see the time has really gone. I want to just thank you all.  
 1759 Thanks so much for your time, your wisdom, the information. As I begin to  
 1760 make reports, I will be making a report to the church. Of course, I'll be  
 1761 publishing hopefully some articles. Of course, I'll be finishing a thesis. If ever  
 1762 you want to talk more or want to see the work that I've done, I will share that  
 1763 with you. So, thank you.
- 1764 Man: Now I would like to see the thesis.
- 1765 J: Yes, I will make sure that you do.
- 1766 Same Man: Because that is the most important paper.

- 1 J: Bo-'M'e le Bo-Ntate, lumelang.  
 2 [greetings]  
 3 J: [Sesotho] Kea leboha.  
 4 Man: [Sesotho]  
 5 [laughing]  
 6 J: No, Ntate. [laughing] I am a teacher and a pastor and I work at Morija  
 7 Theological Seminary training pastors and I've asked you to be willing to  
 8 spend some time with me today because I would like to ask you some  
 9 questions about the training of pastors.  
 10 M: [Translation to Sesotho]  
 11 J: As you see, I have this recording device and I want to tell you why I'm asking  
 12 these questions and then I want to ask you permission to record your voices.  
 13 M: [Translation to Sesotho]  
 14 J: I'm doing a study of theological education in the L.E.C. because we hope that  
 15 we can learn some things that will help us to train pastors even better so that  
 16 our pastors will be well-equipped and I'm doing this as a part of a research  
 17 project for the PhD programme at the University of KwaZulu-Natal. So I have  
 18 already interviewed groups like this from eight other congregations and I have  
 19 spoken and had questionnaires from sixty baruti throughout the L.E.C. and if  
 20 you will give me your permission, I would like to ask you questions. If there's  
 21 any time that you have questions of me, I would love to answer them. If  
 22 there's any time you don't want to answer questions, then please, do not  
 23 answer them. If there's any time you want to leave, please leave. But I hope  
 24 that you will stay and talk to me and I will tell you that when I have finished  
 25 this project, I will be writing a paper and reports and so some of the things that  
 26 you help me to learn might be included in the papers and reports and I'm  
 27 asking your permission to let me record you and then to use the information  
 28 that you share with me.  
 29 M: [Translation to Sesotho]  
 30 J: Joale, na, lea lumela?  
 31 [affirmation]  
 32 J: Kea leboha, Bo-'M'e le Bo-Ntate.  
 33 Man: [Sesotho]  
 34 M: [Sesotho] No, I was just, it was just a question as to whether all of us can  
 35 speak English well.  
 36 J: Yeah.  
 37 M: But...  
 38 J: Can they?  
 39 M: There's only one person.  
 40 J: Who speaks well?  
 41 M: No.  
 42 J: Who cannot.  
 43 M: Who cannot speak well.

- 44 J: OK.
- 45 M: The rest of the people can understand well.
- 46 J: OK. Alright.
- 47 M: E, Ntate.
- 48 J: So I would like to then go around and ask each of you to give me your name  
49 and how long have you been a member of the L.E.C.. So maybe from birth,  
50 maybe two years, maybe since you got married, so I would like to ask you.  
51 And when you speak today, I'm going to put this close to you so that we can  
52 record you voice if it's OK.
- 53 M: [*Translation to Sesotho*]
- 54 J: Kea leboha, Ntate.
- 55 Refiloe: I am Refiloe [*surname unclear*]. Being the member of this church since I was  
56 born.
- 57 J: Thank you, Ntate.
- 58 Woman: [*name unclear*] I have been the member of this church since I was born.
- 59 J: Thank you. 'M'e.
- 60 Second Woman: [*name unclear*] I have been a member of this church since I was born.
- 61 J: Thank you, 'M'e.
- 62 Third Woman: [*name unclear*] I am the member of this church since I was born.
- 63 Second Man: [*name unclear*] I am a member of L.E.C., a bona fide member.
- 64 J: [*laughing*] For your whole life, Ntate?
- 65 Same Man: E.
- 66 J: Uh, huh. OK.
- 67 Third Man: [*name unclear*] I have been a member of L.E.C. church since birth.
- 68 J: Thank you, Ntate.
- 69 Fourth Man: [*name unclear*] I've been the member of L.E.C. since I was born.
- 70 Fifth Man: [*name unclear*] I am the member of L.E.C. since birth.
- 71 J: OK. Thank you. So you are all really L.E.C., right? L.E.C. ka 'nete.  
72 [*laughing*] OK. Good. Good because I want to ask questions that really have  
73 to do with how the L.E.C. pastors are trained and the work they do. Now,  
74 something strange is happening today. I'm here with the pastor who used to be  
75 your pastor. And I want to let you know I'm not here just to find out did Ntate  
76 Moshoeshoe do a good job as a pastor. And I'm not here just to ask about  
77 Ntate Molalle or Ntate Mokhahlane, I think he used to be the pastor here, but  
78 all of the pastors that you have known in general.
- 79 M: [*Translation to Sesotho*]
- 80 J: Thank you, Ntate. So my first question is about the seminary itself at  
81 Koapeng, at Morija. I want to know what do you know about what pastors are  
82 taught and how they live when they're at Morija Theological Seminary? Do  
83 you know anything about the seminary?
- 84 M: [*Translation to Sesotho*]
- 85 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 Moriija. 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,  
117 now 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.

- 130 Same Woman: [Sesotho]
- 131 J: OK, so faithfulness and living the life of faith. Is that, or no?
- 132 M: Yes.
- 133 J: And? But there was more than that, wasn't there?
- 134 M: Yes, they need to be equipped, I think, - [Sesotho] – also means how does a  
135 believer, how does an individual believer live or how do they think, the  
136 characteristics of a good Christian, I think.
- 137 J: OK.
- 138 M: E, I think that is what it means.
- 139 J: Thank you. Ntate?
- 140 Man: [Sesotho]
- 141 J: Ntate, OK. I think I got that but please...
- 142 M: E, Ntate. Good manners so that they behave well wherever they are.
- 143 J: Alright. OK.
- 144 Woman: [Sesotho]
- 145 J: E, 'M'e. OK.
- 146 M: They should learn, they should also learn about how people think, how the  
147 society behaves because they go to different societies, and within these  
148 different societies, there will be people of different ideas and opinions, yet a  
149 pastor has to make sure that all these different opinions can be brought together  
150 to form sort of one thing.
- 151 J: OK. Ntate?
- 152 Man: [Sesotho]
- 153 M: They should be taught to be able to approach, to disseminate the message they  
154 carry effectively.
- 155 J: OK. 'M'e?
- 156 Woman: [Sesotho] Guidance and counselling. [Sesotho]
- 157 J: And, before you translate, I think I understood everything you said but, so  
158 would you say that the moruti is one of the main people that people go to when  
159 they have troubles?
- 160 Same Woman: Yes.
- 161 J: Yes, would others agree with that?
- 162 [affirmations]
- 163 J: Yes? OK. Many in the room are agreeing with that. OK. So, Ntate  
164 Moshoeshoe, or 'M'e, I heard that really they need to know about this pastoral  
165 care and counselling because they're living with people who may have many  
166 problems and the people may want to come to them for the problems. OK.  
167 Were there other things that she said that I didn't...?
- 168 M: No.
- 169 J: My Sesotho's terrible, so I always have to...
- 170 M: No!

- 171 J: ...see if I know anything. [*laughing*] Alright, thank you. Alright, others, what  
 172 should pastors be taught so that they can be effective pastors and faithful  
 173 pastors? While you're thinking about that, I'd also like to ask you to give me  
 174 an idea of what is – why do we need pastors? What's the importance or work  
 175 of these baruti?
- 176 Woman: [*Sesotho*]
- 177 J: OK.
- 178 M: The, the...
- 179 J: Evangelism then, huh, that's part of it.
- 180 M: Yes, yes. [*laughing*] So good.
- 181 J: So they are entering into the Christian faith and that's important. She must  
 182 have said more than that.
- 183 M: Yeah, no, no, the only thing that is more than that is that they should start them,  
 184 they should be able to start them...
- 185 J: As very small children.
- 186 M: Yes.
- 187 J: Even in schools.
- 188 M: You got it. You got it.
- 189 J: Alright. Thank you, 'M'e. Thank you, Ntate Moshoeshoe. Others? OK.  
 190 Well, I want to move on and I'm going to ask you questions about several  
 191 different areas. This was just to get an idea of who pastors are and what they  
 192 might be doing. Now I want to ask you have there ever been pastors sent here  
 193 for their internship year? Ntate Moshoeshoe, have you...?
- 194 M: No, Ntate.
- 195 J: OK. So have you all lived here and has this been your parish for your whole  
 196 lives? Or have you been in other parishes?
- 197 [*some comments*]
- 198 J: Mokhotlong feela.
- 199 Man: Yeah.
- 200 J: OK. Kaofela?
- 201 Man: Yes.
- 202 J: OK. Alright. Thank you. So you have not been in a church where a student  
 203 pastor has come for a year. OK. So what I'm going to be asking you is not  
 204 from your experience of student pastors but about your thoughts. Do you think  
 205 it's a good idea that the seminary sends students out to stay in a church for one  
 206 year.
- 207 Woman: Yes.
- 208 J: Moshoeshoe, can you make sure they understand?
- 209 M: [*Translation to Sesotho*]
- 210 Woman: I think it's correct because it's then that they are going to learn how to deal  
 211 with people practically, not just as they have been taught there. Then they will,  
 212 then understand how people are. So I think it's correct to do that.

- 213 J: So many of you have said it's important for pastors to know people, to know  
214 how to behave well, to deal well with people. Would you say that that's one of  
215 the very important things for pastoral training?
- 216 Woman: Yeah.
- 217 J: OK. 'M'e, what do you think?
- 218 Different Woman: I think just as 'M'e said, it's a practical part of their training.
- 219 J: OK. And so would you say it's necessary? They need that?
- 220 Same Woman: Yes.
- 221 J: OK. Others? Bo-Ntate.
- 222 Man: I think it is very important because it gives that student time to make the people  
223 at the parish – people tend to misinterpret the Word of God as many as we are.  
224 So, for a student, it's a good chance to find how people can misinterpret the  
225 Word of God so that when he gets back to the school, it's a challenge to  
226 consolidate all the different ideas to leading to a goal of transmitting the Word  
227 of God in one way.
- 228 J: Mm, hm.
- 229 Man: Thank you, sir.
- 230 J: Thank you. Others?
- 231 Man: I think that is all.
- 232 J: Alright. Thank you, Ntate. Well, so, what I want to ask now is, this is my  
233 third area, and that is when pastors have come to your church, does it seem like  
234 they have skills that fit your community? Do they know how to do the things  
235 that this community and this congregation needs them to know how to do? If  
236 yes, what are some of the things they seem to know very well? If no, what are  
237 some things maybe we should work harder on training them to do and to  
238 know?
- 239 M: [*Translation to Sesotho*]
- 240 J: And remember, I'm not just asking how Ntate Moshoeshoe was [*laugh*] I'm  
241 asking about all the pastors. It's weird, it's strange because he's here today.
- 242 M: OK. [*laughing*]
- 243 J: He always goes with me but never to his old parishes.
- 244 M: Yeah. [*laughing*]
- 245 J: 'M'e?
- 246 Woman: [*Sesotho*]
- 247 J: Alright, we'll let her think a little and who? Ntate?
- 248 Man: I think as many as we have had they differ because they are individuals.
- 249 J: Yeah.
- 250 Same Man: Yes, but for most of their time being with us, they seem to have a good skill of  
251 giving us the same message.
- 252 J: Mm, hm.
- 253 Same Man: So this gives us a clue that at the seminary there is only one language spoken.
- 254 J: Mmm.

- 255 Same Man: They have that common issue of translating the message in one way. One  
256 would expect that Ntate Moshoeshoe can interpret the message this way, Ntate  
257 Jeff this way, and the like but it seems they talk one language.
- 258 J: Mm.
- 259 Same Man: And this is very good on our side.
- 260 J: Now, Ntate, earlier you also said ‘one message.’
- 261 Same Man: Yes.
- 262 J: What is that message? Could you help me to – just in a few sentences – what  
263 is the message that they seem to bring?
- 264 Same Man: The bring the message that we should only know that Jesus is the son of God.
- 265 J: Mm.
- 266 Same Man: We don’t say anything parallel to that.
- 267 J: Mm, hm.
- 268 Same Man: You see. And the one concern, or the intention of God, it was man and the  
269 love of God. They have one common issue of passing the message to us.
- 270 J: Mm, hm.
- 271 Same Man: You see, there is no other different message from one or against the other.  
272 This is what I envoy.
- 273 J: OK. Thank you. Do others agree with Ntate about this and also about what he  
274 hears as the message? Is that the message you hear from your pastors?  
275 [affirmations]
- 276 J: Yes, OK. Most people are nodding their heads. Alright, anything else? ‘M’e,  
277 I think you’ve had time to think now. Do you have anything to add about –  
278 are there things the pastors have done well when they come and are there  
279 things that they really could do better, that we could help them with at the  
280 seminary?
- 281 Woman: No, they have all done well.
- 282 J: They have done well.
- 283 Same Woman: Yes.
- 284 J: Good. They’ve sent all the perfect pastors to Mokhotlong. [laughing] Alright.  
285 The very good ones, baruti ba batle, right?
- 286 M: E, Ntate.
- 287 J: Or even attractive.
- 288 M: [laughing]
- 289 J: Ba batle can go both ways. Ntate?
- 290 Man: One interesting issue with our pastors is the common assistance they have to  
291 insist on our children that they must abide by the advices of their parents. This  
292 is unlike in other churches. This is a task with the L.E.C. that the youth be  
293 advised.
- 294 J: Mm.
- 295 Same Man: And to comply with the orders of the parents.
- 296 J: OK. Alright.

- 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.

- 335 J: And how it shows forth in the work that they do and what training you think is  
 336 important and what pastors need to do. So, let's move on. There are three big  
 337 issues that I want to ask about and I'll tell you now what they are. One is  
 338 Basotho culture. Sometimes the church and the culture speak to each other and  
 339 sometimes they speak an interesting language. Also, poverty. I think that  
 340 there are some people who live around Mokhotlong who maybe experience  
 341 poverty, who are poor. And the third one is HIV and AIDS. I think that that's  
 342 an issue as well. So I want to ask you when pastors come to Mokhotlong, and  
 343 when they have been trained at the seminary, are there important issues about  
 344 Basotho culture that you think are important for pastors to know?
- 345 M: [*Translation to Sesotho*]
- 346 J: OK. Ntate.
- 347 Man: E, Ntate. [*Sesotho*]
- 348 M: They should know and understand our culture so that when they teach and  
 349 when they preach and when they do all their ministerial activities, they do all  
 350 those considering our culture.
- 351 J: OK. And other? What do you think? Do you agree with Ntate?  
 352 [*affirmations*]
- 353 J: OK. Now let me ask this: Ntate said that they should know these things. Do  
 354 they? Do your pastors seem to understand the culture well and are they able to  
 355 relate well the things that happen in church with the cultural surroundings?
- 356 M: [*Translation to Sesotho*]
- 357 Woman: [*Sesotho*]
- 358 M: It seems like pastors still don't understand the culture very well is as much as  
 359 even some church elders and some parishioners don't seem to understand the  
 360 culture very well. Some people think doing culture is somehow pagan or  
 361 outside the Christian teaching.
- 362 J: OK. And would you agree with what 'M'e has said, that that seems true that in  
 363 some ways, pastors and church elders don't see culture favourably? Would  
 364 you say that is true?  
 365 [*affirmations*]
- 366 J: OK, it is so, alright. Ntate.
- 367 Man: I agree but what I have observed is pastors, most of them understand about our  
 368 culture and custom. But, really, it is difficult for them to address certain issues  
 369 relating to our culture and custom in church because the constitution of the  
 370 church itself has already addressed some of the cultural issues as being  
 371 negative to the principles of the church.
- 372 J: I see.
- 373 Same Man: So the pastor cannot address that to Basotho knowing exactly that he will get  
 374 criticism because Basotho stick to their culture. So the pastor has a task of  
 375 addressing such issues. Thank you, sir.
- 376 J: So, Basotho stick to their culture.
- 377 Same Man: Yes.
- 378 J: And at the same time, L.E.C. members stick to their constitution.
- 379 Same Man: Yes. [*small laugh*]

- 380 J: But, Ntate, if you are an L.E.C. member and a Mosotho at the same time, what  
381 do you do? Some things that you mentioned, let's – bohali...
- 382 Same Man: Yes.
- 383 J: ...lebollo...
- 384 Same Man: Yes.
- 385 J: ...polygamy...
- 386 Same Man: Yes.
- 387 J: ...Those are the three main ones that we see often and that I think are even in  
388 the constitution.
- 389 Same Man: Constitution, yes.
- 390 J: Now, maybe you don't want to tell this lekhooa,...
- 391 [some comments]
- 392 J: ...but, don't you and your families participate in these elements of cul – and  
393 well, there's another thing. Balimo?
- 394 Same Man: They do.
- 395 J: **They** do.
- 396 Same Man: Yes.
- 397 J: [laughing] [Sesotho] “They do...but you?” – you asked him if he is included  
398 in this ‘they’ and I think he agreed that he was so I thought you might want to  
399 get the Sesotho in here since it's pretty key.
- 400 Same Man: [Sesotho]
- 401 J: [laughing] OK.
- 402 [laughing all around]
- 403 J: Kea leboha, Ntate.
- 404 Same Man: Thank you.
- 405 J: [Sesotho] So what do you do? It sounds like culture is very important. You  
406 know, I'm an American and my culture's very important to me and my church  
407 is very important to me. So I think that it must be as Ntate says, as a Mosotho  
408 culture is very important to you and church must be so what happens when you  
409 consider the constitution and these various things? For instance, balimo and  
410 lebollo and bohali and polygamy? What can we say about that and how can  
411 the pastors, how can we help the pastors to work with you so that we can find  
412 something that feels right?
- 413 Man: [Sesotho]
- 414 J: OK.
- 415 M: We need to help our pastors deal with, to formulate, to formulate the church  
416 constitution or regulations in such a way that they do not collide with, they  
417 don't conflict with the culture. We need to help our pastors, maybe to teach  
418 them to a level where it will be possible for them to think that way.
- 419 J: So, to bring some change in the constitution even?
- 420 M: Yes.

- 421 J: Do you think it's important that the constitution and the culture are closer to  
422 each other? Yeah?
- 423 M: E, Ntate.
- 424 J: OK. 'M'e and then 'M'e and then Ntate.
- 425 Woman: [*Sesotho*]
- 426 J: Thank you, 'M'e. Ntate Moshoeshoe.
- 427 M: E, Ntate. 'M'e says we do have culture and culture is very important in every  
428 nation. But in Sesotho culture we may have to, according to our  
429 understanding, we may have to select some of the things, for example,  
430 polygamy. She doesn't see polygamy as marriage but just an encouragement  
431 of adultery.
- 432 J: Mm. OK. Thank you, 'M'e.
- 433 Next Woman: [*Sesotho*] They turn to confuse us. [*Sesotho*] which side to take.
- 434 J: OK.
- 435 M: [*laughing to Jeff*] - We take culture more than that [*laughing*]. She says we,  
436 culture is important, the church is important. But when the two conflict, it  
437 brings a confusion in the person who has to participate in both. And then, in  
438 the long run, the person doesn't know whether to choose church or to act  
439 according to church or according to culture. And as far as I know, most of the  
440 time those will be acting towards culture than church because church comes  
441 only once a week most of the time. [*Sesotho*]
- 442 J: Now you're into commentary but I was going to suggest the same thing  
443 anyway, but... Ntate.
- 444 Man: Thank you, sir. I really believe that it is necessary that the constitution of the  
445 church be revised with regard to the three principles we have quoted. Because  
446 I am saying Basotho are very, very clever people. We believe in the  
447 constitution of the church. We believe in our customs. We also abide by the  
448 constitution of the country. Up until the constitution of the country has  
449 repealed some of our customary issues, it will take us time to take account of  
450 the sub-regulations. So I think the constitution of the church must be moderate  
451 until it can be nationally recognized.
- 452 J: Mm, hm.
- 453 Same Man: So, that is why I was saying it will still take pastors a task of bringing us,  
454 motivating us towards observation of these issues. So I think this is how far I  
455 could go with the issue. Thank you, sir.
- 456 J: So, if a change like that came and it were moderated,...
- 457 Same Man: Mm, hm.
- 458 J: ...could it be moderated in a way that still honours the gospel that you read  
459 about in the Bible? Do you see a way that culture and the gospel can live  
460 together well?
- 461 Same Man: Oh, Yes.
- 462 J: Yes.
- 463 Same Man: Yes.
- 464 J: OK. Others? Do you see a way that...? Alright. Now, although 'M'e has said  
465 with regard to polygamy, she thinks that that's not necessarily the best way and

- 466 it may be one of those things that has changed over time. But the main things  
 467 that I was mentioning, bohali and lebollo and even balimo might be interpreted  
 468 – could they be interpreted in ways that honour the gospel and honour the  
 469 culture at the same time? Ntate Moshoeshoe?
- 470 M: [Translation to Sesotho]
- 471 J: Ntate.
- 472 Same Man: Yes, sir. I think, like I said, Basotho are clever enough. Had it not been  
 473 because when the missionaries arrived here, they blamed these celebrations,  
 474 the Basotho celebrations, you see, like balimo and the like, the situation should  
 475 have, would not be like this.
- 476 J: Mm.
- 477 Same Man: If the Basotho were left to do what they do at their homes, and only influenced  
 478 to attend the church, Basotho wouldn't be a problem, and religion. If they  
 479 know they are left to play their ball, and this side they play tennis, they play  
 480 both balls, you see. This is how our culture and religion go together. Still  
 481 maintaining that as Christians like we are now, we are here to assist our pastors  
 482 so that we talk to our people at home, to bring them, we mobilize them until we  
 483 talk one language. They can abdicate from most of the unnecessary issues in  
 484 their custom through our assistance. Thank you, sir.
- 485 J: Alright. Others? What do you think, Ntate?
- 486 Different Man: [Sesotho]
- 487 J: Ntate. Ntate Moshoeshoe.
- 488 M: E, Ntate. Ntate agrees with Ntate but makes an example of lebollo. That what  
 489 needs to be done is to let both church and lebollo practitioners to understand  
 490 that each of them, each has, each section has its own field or role to play within  
 491 the culture but also a place to do, to play that role. It may not be appreciable to  
 492 have the babolli [*those who are going through the initiation process*] here in  
 493 front of the church while the church is in session or even to have babolli at the  
 494 church invades the babolli practices wherever they are. So he's saying the two  
 495 should be let to, to be made to understand that they can co-exist. E, Ntate.
- 496 J: OK.
- 497 M: And that is what the constitution, I think at the end he said, that's what our  
 498 constitution should be able to do.
- 499 J: OK. Alright. Ntate and then 'M'e.
- 500 Man: [Sesotho]
- 501 J: Ntate, kea leboha.
- 502 M: Some, like 'M'e said, some cultural practices should be eliminated such as  
 503 sethepu, polygamy, which is, which Ntate said, also considers as just a  
 504 promotion of adultery. E, Ntate.
- 505 J: And not only eliminated but I heard him saying we should move forward  
 506 really.
- 507 M: Yeah.
- 508 J: Right?
- 509 M: We should move forward.
- 510 J: OK. Alright. Thank you, Ntate.

- 511 Woman: [Sesotho] Kea leboha, Ntate.
- 512 J: Kea leboha, 'M'e.
- 513 M: 'M'e is encouraged by the fact that the babolli are no longer just confining  
514 themselves to the most remote areas with their privacy but they also work  
515 together with the health ministry or department to get some medical expertise  
516 wherever it's important. But there's one thing that she doesn't like about them  
517 is that sometimes they will just capture people. You go by the mophato  
518 sometimes they will just grab you and say, "You have seen what you should  
519 have not seen and so now because you have seen, now you should be part of  
520 it," which is, of course, not good – which may even drive other people to  
521 believe in that. The government should just abolish the practice if it is going to  
522 force people into it rather than having individuals volunteer to join.
- 523 J: OK. Alright. Thank you, 'M'e. [Sesotho] [laughing] 'M'e.
- 524 Another Woman: [Sesotho]
- 525 J: Thank you, 'M'e. So, I heard some about polygamy...
- 526 M: Yes.
- 527 J: ...and HIV/AIDS don't live well together because...
- 528 M: Yes.
- 529 J: ...it's difficult and also at lebollo sometimes we're using this one blade...
- 530 M: Yes.
- 531 J: ...for many people...
- 532 M: Yes.
- 533 J: ...and that can be a problem.
- 534 M: E, Ntate.
- 535 J: Although, I heard 'M'e mention earlier that medicines and things can be  
536 provided by the health service, that might help. But the end of what she said I  
537 didn't get.
- 538 M: I think the end is that – [Sesotho to woman]
- 539 Woman: [Sesotho]
- 540 J: OK.
- 541 M: The pastors should be, not only to us who are in the church, but also to talk  
542 with people who are actually practicing these things. I think what she's trying  
543 to say is the church may have some dialogue with the babolli.
- 544 J: Ah, OK.
- 545 M: ...to say, "'M'e, what, don't you think it's important to do your practices but in  
546 a little different way?"
- 547 J: Yeah.
- 548 M: "That will be helpful for the society."
- 549 J: I want to move on but there are two things I want to say first. One: about two  
550 months ago the government of Lesotho held a stakeholders' meeting on  
551 lebollo. And they invited babolli and baruti and lots of different people to  
552 come together. I haven't yet seen the paper they came up with but at least the  
553 government sees the need for that and they're beginning to do the work. I was

- 554 encouraged and I know that the L.E.C. was asked to send representatives to be  
555 a part of that stakeholders' meeting.
- 556 M: [Translation to Sesotho]
- 557 J: The other thing – I want to go back, Ntate reminded us a couple of times that  
558 Basotho are clever. And one thing he was suggesting is that Basotho can  
559 figure out a way to solve problems. And so, in the future, we know good  
560 things can come. But there's another part of that that I also heard. Sometimes  
561 I say a Mosotho is like 'mutlanyana.' You know, I love to read litšomo,...
- 562 [couple of "e"s]
- 563 J: ...and a Mosotho knows how to eat Tau's meat and also escape. And to trick  
564 Hlolo and to take the children from Nkoe and to nail Tau's tail to the roof.
- 565 Man: E.
- 566 J: [laugh] So what I wanted to ask is this: because Basotho are very clever and  
567 know how to deal with hard times, is it possible that one of the things that  
568 many people do in order to make this hard time of culture and church easy is to  
569 live two lives? Do you find that you come to church and you live one life and  
570 then you go to your home and you live a different life? Because you need, you  
571 want both lives. But they don't seem to want to share with each other. Do you  
572 see what I'm asking? Moshoeshe, can you...?
- 573 M: [Translation to Sesotho]
- 574 J: OK, Ntate.
- 575 Man: E, Ntate. Kea leboha. [Sesotho]
- 576 M: Ntate says the Israelites had their customs and they were still able to worship  
577 God and we can – he doesn't see a problem in that.
- 578 Other Man: Yes, that can happen. I tell you that most of Basotho do not attend the church.  
579 They are dealing with their customary issues. At your surprise, when they  
580 have one member dead in the family, they will tell Ntate to consult the pastor  
581 to go and bury the deceased.
- 582 J: Mm, hm.
- 583 Same Man: That they know that they cannot do it on their own like in the past century.  
584 This time they say, "Ntate, go and ask the pastor 'I have the deceased here, he  
585 must come and bury.'" You see, so they know they can [unclear] all this too.  
586 Thank you, sir.
- 587 Woman: [Sesotho]
- 588 J: 'M'e, kea leboha. Can an English speaker help me with some of what she  
589 said? [Moshoeshe had temporarily left the room]  
590 I didn't get, I know she talked a lot about polygamy and how we find it in the  
591 Bible...
- 592 Man: 'M'e says polygamy is revealed in the Bible as an example from Abraham,  
593 Jacob, King David and to her observation, Christianity it start to, I mean to say,  
594 from such roots. So if, as Basotho, we are expected to follow what is in the  
595 Bible, then it means it's a challenge unto us whether we insist keeping on the  
596 same example in the Bible with regard to polygamy. Then, therefore it means  
597 it is going to take us time. But, really, of late polygamy would be part of, I  
598 mean to say, propagating what you call adultery. You see?
- 599 J: Mm.

- 600 Same Man: This she doesn't consider very important. We have to take it up as a challenge  
 601 though it might take time. Like of late, some of those people had reasons to  
 602 have so many wives. But of late, in our time there are no valid grounds for  
 603 polygamy since we are enjoying the principles of adultery which doesn't  
 604 benefit us so this thing calls for our attention too. And I was also going to  
 605 assist on the same, or stress on it that originally with the Basotho tribe  
 606 polygamy was a pride in regard to the royal families, you see. It was a pride  
 607 for a chief to have as many wives as he wanted. And the subjects understood  
 608 that they had no part to imitate the chief. That was the issue confined to such  
 609 families. But now, it's only done even by the unwealthy people and this is why  
 610 we have, like 'M'e here was saying, now this is going to take us into the track  
 611 of the HIV and AIDS, you see. And I also say I'm sure polygamy should not  
 612 be encouraged by our church. Then our constitution should be revised so that  
 613 our pastors and we as Christians we should keep on counselling each other  
 614 with regard to the importance of polygamy. Because it can only be repealed by  
 615 law, you see. But as Christians we should keep on counselling and our pastors  
 616 should take it up as a challenge to counsel Basotho with regard to the  
 617 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  
 619 minutes to talk about poverty and HIV/AIDS. I'm so appreciative of all the  
 620 time you're sharing with me. Is it OK if we spend about twenty more minutes?  
 621 OK, thank you so much. So, when pastors come to serve churches, do you  
 622 think that they are well-equipped to help deal with poverty in communities and  
 623 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  
 627 will care for us but also work hard to provide for ourselves and we try to do  
 628 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  
 632 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  
 634 similar issues but – HIV. What do pastors or should pastors know and be able  
 635 to do with the churches around HIV? Is HIV and AIDS an important issue  
 636 here in Mokhotlong? And have pastors been well-equipped to help the  
 637 congregation and lead the congregation with regard to HIV and AIDS? Just  
 638 tell me, what do you think about the importance of the ministry of pastors and  
 639 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  
 645 and encourage us not to stigmatize but to support those who are infected and  
 646 affected. And this is very important because counselling is very important to  
 647 the person who's deep in this disease. And also it would be important for the

- 648 Boramephato (leaders of the initiation schools) to be encouraged to take their  
649 people, for the part of circumcision, to take their people to the hospitals or to  
650 invite the hospitals to do that. Medical expertise to do that because then those  
651 people would do that in a medically, hygienically acceptable manner.
- 652 J: OK.
- 653 M: But she said she knows that that is just tantamount to attempting to stop Senqu  
654 using a spade, to building a wall...
- 655 J: Yes.
- 656 M: ...up on the Senqu and using your – you don't make it. [*laughing*]
- 657 J: It's an uphill battle, I see.
- 658 M: Yeah.
- 659 J: OK. Alright. Others on HIV and AIDS? Yes, 'M'e.
- 660 Woman: [*Sesotho*]
- 661 M: We have HIV and AIDS; we have poverty in this district and some of our  
662 people contract HIV due to poverty. Some find themselves exposed to acts  
663 that would lend them to the infection of the disease. And maybe our pastors  
664 need to teach us and to help us realize that it's not, that we should not be trying  
665 to find or to live out of our means, out of the bounds of our means. So that we  
666 can be satisfied with what we have because otherwise wanting more than that  
667 sometimes leads us into catching this virus.
- 668 J: OK. I guess I, is that through transactional sex as one way maybe?
- 669 M: Yeah, [*Sesotho to the woman for confirmation*]
- 670 Woman: E.
- 671 M: Yeah, it's through transactional sex.
- 672 J: OK.
- 673 M: E, Ntate.
- 674 J: Alright. Thank you. Others on this? Let me just ask do you think pastors  
675 should be teaching and leading and working with the congregations about HIV  
676 and AIDS? Is that something a pastor should do?
- 677 M: [*Translation to Sesotho*]  
678 [*affirmations*]
- 679 J: Why? Why is it the job of a pastor?
- 680 Man: [*Sesotho*]
- 681 J: OK.
- 682 M: Because pastors lead.
- 683 J: Yeah, and they become a centre of a community in many ways.
- 684 M: Yes.
- 685 J: OK, yeah. Would you agree with Ntate?  
686 [*several "E, Ntate"*]
- 687 J: OK. Alright. Other things on this? If not, I have only one more question.  
688 Ntate?

- 689 Man: I think poverty and HIV and AIDS are threats to life so that is why a pastor has  
690 to work with congregations.
- 691 J: Hm.
- 692 Same Man: With regard to these. But I'm saying Lesotho has been so unfortunate since  
693 1966 because of this political science. The politics of Lesotho has divided the  
694 nation into so many groups and, as a result, the Basotho have lost their original  
695 behaviour of working in cooperatives so that poverty took chance and at the  
696 time. Coupled with the unemployment then the graph of poverty goes higher.  
697 At the same time, since 1966, all the governments in Lesotho have been so  
698 stressing, over-stressing I'm saying, over-stressing on the rights of the youth.  
699 And because of that, up till today, because of that, the youth are going outside  
700 the controls. Because they consider the government to be recognizing their  
701 rights beyond the concept of the responsibility of the parents so they are  
702 overriding the commands in the family. This is a task and that's where HIV  
703 and AIDS has a chance. And the pastor has a job. Thank you, sir.
- 704 J: Thank you. This is my last question – and that is I want to ask each one of you  
705 if you could be a lecturer at Morija Theological Seminary and you could train  
706 the pastors, what's the most important thing you would want to make sure a  
707 pastor knows or knows how to do before she or he comes to the parish? So I'm  
708 asking you personally, what's the most important thing a pastor must know or  
709 know how to do or learn how to be that you would teach? And I'm not asking  
710 if you're an expert, I'm asking from your heart what's the most important thing  
711 pastors should learn?
- 712 M: [*Translation to Sesotho*]
- 713 J: Ntate.
- 714 Man: [*Sesotho*]
- 715 J: Kea leboha, Ntate. So just to make – not only to teach but to live by love.
- 716 M: E, Ntate.
- 717 J: OK, alright. 'M'e.
- 718 Woman: [*Sesotho*]
- 719 J: OK.
- 720 Same Woman: [*Sesotho*]
- 721 J: OK, so love and truth and all the other things that are taught really fall under  
722 that, and, of course, peace but that comes with love and truth. Is  
723 that...something...
- 724 M: E, Ntate.
- 725 J: ..like what she said?
- 726 M: Yeah.
- 727 J: Alright. Ntate.
- 728 Man: In addition to what 'M'e and Ntate have said, I can say the pastor must be the  
729 good example.
- 730 J: OK. Do you want to say more about that, Ntate?
- 731 Same Man: Uuhh...

- 732 J: I mean, I understand, good example, if you have more to say, I'd love to hear  
733 it, OK?
- 734 Same Man: [*laugh*] OK, thanks.
- 735 J: OK. Ntate.
- 736 Other Man: [*Sesotho*]
- 737 J: OK, so working with people and even servanthood I think I heard, is it?
- 738 M: Mm, hm.
- 739 J: Is there more than that that you'd like to say for the record, that he said, or did  
740 I...?
- 741 M: I think you have said it.
- 742 J: OK. Alright. Others?
- 743 Next Man: In supplement, the pastor has to know about Basotho, their interests and  
744 dislikes and how to address them.
- 745 J: Mm, hm.
- 746 Same Man: With the objective of bringing them under one roof of Christianity. Thank you,  
747 sir.
- 748 J: Thank you. 'M'e.
- 749 Woman: [*Sesotho*]
- 750 J: OK, so really to know about the person...
- 751 Same Woman: E.
- 752 J: ...and the problems and the good things that people encounter and be able to  
753 listen well...
- 754 Same Woman: E.
- 755 J: ...to hear what those things are with people...
- 756 Same Woman: E.
- 757 J: ...all of their lives, not just little parts.
- 758 Same Woman: E.
- 759 J: Is that fair? What else did she say?
- 760 M: Yes, yes, Ntate.
- 761 J: There's no more to add to that?
- 762 M: No.
- 763 J: No. I'm going to sack Ntate Moshoeshoe because I'm doing all the translating.  
764 [*laughing*]
- 765 M: [*laughing*]
- 766 J: No, thank you, Ntate. I sometimes don't hear anything. 'M'e, I asked, I think  
767 maybe you were out – I asked everyone if you could be a teacher at Morija,  
768 what one thing would you want to make sure the pastors learn before they  
769 come to serve churches? What would you want to teach? What should pastors  
770 really know, and I think I've heard from each person and I'd like to hear from  
771 you.
- 772 Woman: [*Sesotho*] - Born Christians - [*Sesotho*]

- 773 J: Kea leboha, 'M'e. Ntate, I know I didn't get all of that.
- 774 M: They should know that the people, in addition to the fact that they know that  
775 when they come to parishes they will find people of different faith levels, but  
776 they must be ready to say where someone is, where do you find someone who  
777 thinks they believe but don't really get it? The goal of a pastor should be to  
778 build up on what they find, to reform, to transform and to say, "Yeah, what you  
779 have got is OK but this is a better way to do it." E, Ntate.
- 780 J: OK.
- 781 M: E, Ntate.
- 782 J: Bo-'M'e le Bo-Ntate, I want to thank you very much for taking this time and  
783 for sharing your wisdom. The reason that I've been asking lay people these  
784 questions is because you are the church and there is no church if we just send  
785 pastors out and there aren't all of you and you have wisdom of many years.  
786 All of you said to me you've been in this church, in the L.E.C. your whole  
787 lives. And I want to thank you for sharing this wisdom and I've heard many  
788 things and I appreciate what I've heard and I'll be writing those things down.  
789 If, when I'm finished – I should have my report and my dissertation and  
790 everything done in the next seven or eight months – when I'm done I'll make it  
791 available to the church and if you ever want to see it or if you want to contact  
792 me at the seminary to find out what other people were saying, I would be glad  
793 to do that. But most of all, thank you so much for sharing with me today.
- 794 M: [*Translation to Sesotho*]
- 795 J: Are there any final comments that they want to make?
- 796 M: [*Translation to Sesotho*]
- 797 J: Nothing. Alright. Then, thank you very much, very much. And I'm turning  
798 off the recorder now. [*laughing*]

- 1 J: Now we're recording. This is at the National University of Lesotho and I'm  
2 with about ten students of the National University of Lesotho who are  
3 members of L.E.C. congregations. As I said before, my name is Jeff Moore  
4 and I teach at Morija Theological Seminary and I also teach part-time here at  
5 NUL and I'm working on the PhD degree at the University of KwaZulu-Natal.  
6 I'm doing research on theological education in the Lesotho Evangelical  
7 Church. As I spoke to you before when I gave you the information sheet, I'm  
8 asking if you would be willing to be interviewed by me as a group tonight and  
9 I'm inviting you to have a discussion with me about theological education. I'm  
10 also asking your permission to record the words that we say tonight on this  
11 digital device. I've asked you each to give me a name that you'd like use for  
12 yourselves and let you know that if you choose not to use your actual name,  
13 that's fine, I'm only interested in whatever name you would like to give me  
14 and I'm hoping that you'll be very honest in the things that you share with me  
15 tonight. Does everyone understand what this interview is about?
- 16 [affirmations]
- 17 J: OK. I'm seeing everyone is nodding 'yes' or saying, "Yes." Thank you. Are  
18 you willing to be recorded on this digital device?
- 19 [affirmations]
- 20 J: Alright, again I'm seeing that everyone is agreeing. Let me let you know that  
21 if at any time you don't want to participate in this interview or you want me to  
22 stop the recording, please let me know. You can either just walk out, of  
23 course, or ask if I can turn off the recording. I'm hoping that we can have a  
24 good, honest conversation and, as I said before, the things that we say will be  
25 typed into a transcript and will be used in my thesis at the University of  
26 KwaZulu-Natal, may be used in other reports to help the L.E.C. as it plans  
27 future theological education, and my also be used in journal articles and things  
28 of that sort, academic presentations. Is that OK with you?
- 29 [affirmations]
- 30 J: Alright, I see consent from everyone. Is it not OK with anyone? No, OK,  
31 laughs. Alright. OK, so, I'm also not offering you any money for this  
32 interview or anything like that. Do you understand?
- 33 [affirmations]
- 34 J: OK. Alright, would you still like to proceed?
- 35 [affirmations]
- 36 J: OK. Thank you very much. I'm going to go around and ask you please to say  
37 into the microphone the name that you've given. Yeah, [laughing] you want to  
38 remember it. [laughing] And if you're willing to give a congregation that  
39 you're from, that's fine. If you're not willing to say the congregation you're  
40 from, let me know how long have you been a member of the L.E.C.. And,  
41 finally, thank you for being willing to speak in English for this interview. I  
42 really appreciate that. Alright, Ntate.
- 43 Makana: My name is Makana.
- 44 J: Alright, and how long have you been a member of the L.E.C.?
- 45 Makana: I don't quite remember but it's for a long time.
- 46 J: A long time, OK. Thank you.

- 47 Ramakhula: Ramakhula.
- 48 J: Ramakhula, and how long have you been a member of the L.E.C.?
- 49 Ramakhula: Couple of years.
- 50 J: Couple of years. OK. Thank you.
- 51 Ntsasa: Ntsasa.
- 52 J: Ntsasa, how long have you been a member of the L.E.C.?
- 53 Ntsasa: Since I was born, I think.
- 54 J: Alright. Thank you.
- 55 Ramashamole: Ramashamole. Maybe ten years right now.
- 56 J: Ten years right now. OK. Thank you.
- 57 Lisemelo: Lisemelo. I've been a member for about say sixteen years, I think.
- 58 J: Sixteen years, alright, thank you very much. Can I ask if people can speak  
59 more loudly?
- 60 Rethabile: Rethabile, since I was born.
- 61 J: Alright, thank you.
- 62 Libuseng: Libuseng. I've been a member of this church since I was born.
- 63 J: Thank you.
- 64 Elliott: Elliott K.M. I think I am also, yeah, from when I am born.
- 65 J: OK.
- 66 Pitso: Pitso, until quite recently, I've been a member of this church.
- 67 J: Alright.
- 68 Mokitimi: Mokitimi, Elliott, since I was born.
- 69 J: Alright, thank you very much. Now I'm going to ask you to put your names  
70 out so that I can read them as we talk and I'm going to just ask you some  
71 questions and at any time if you want to be one to answer the question, just  
72 speak up and I'll come over to you with the microphone. What I want to ask is  
73 this: when you think about what baruti do in the L.E.C., what pastoral ministry  
74 is, what does that mean to you? What does it mean for someone to be an  
75 ordained pastor or a pastor in the L.E.C.? And, as we said earlier, I'm mostly  
76 thinking about baruti and not about baboleli. So what does it mean to be a  
77 pastor in the L.E.C.? Alright, Elliott.
- 78 Elliott: I think it is the inspiration. Most of them used to say that they have been  
79 inspired to be the pastors then I think that is what make them to be pastors.
- 80 J: OK. Anyone else? Yes, alright, Makana.
- 81 Makana: One thing that one would think of is when we look at the pastors, we look at  
82 them as the role models to our lives. They play important role to show us, to  
83 guide us on what things to do.
- 84 J: OK. Alright. And are you saying, Makana, that pastors are role models or  
85 they should be role models or both or neither? [*laughing*]
- 86 Makana: In actual fact, they should be...
- 87 J: They should be.

- 88 Makana: ...the role models.
- 89 J: OK.
- 90 Makana: Yes.
- 91 J: Alright. What else do you think about when you think about pastoral ministry,  
92 anyone else? Yes, Mokitimi.
- 93 Mokitimi: Yes, those are the people who teach us about God, who is God, where is God,  
94 and how can we follow Him? And then the result that we can get from their  
95 words, from the God's words and everything that can lead us to God. Thanks.
- 96 J: Alright. Thank you. Pitso.
- 97 Pitso: Yes, I do think, according to my own point of view the most dominant factor  
98 concerning the pastoral ministry is to see to it, that they facilitate what we can  
99 refer to it as ecumenism. That is seeing to it that we, as Christians, via the  
100 entire country, or worldwide, we become one thing, try to unfold that which  
101 United Nations [*unclear*] to us regarding religion or spiritual-wise.
- 102 J: Alright. Pitso has mentioned ecumenism and I think that that's an important  
103 point that you're making. I want to ask have you seen the L.E.C. pastors that  
104 you've had a chance to know encouraging ecumenism?
- 105 Pitso: Exactly, sir.
- 106 J: OK. Alright. Thank you. Someone else wanted to speak. Others? OK. Yes,  
107 Ntsasa.
- 108 Ntsasa: OK, when I think of a pastor, especially the pastors of our church, yes, I think  
109 of people who have decided to take a very hectic role and I think they should,  
110 OK, I realize and I really believe they should be well-devoted in what they are  
111 doing and I'm very grateful I found, OK, almost all of them to be so.
- 112 J: OK. You mentioned a hectic role. What makes the role of the pastor hectic?
- 113 Ntsasa: Because if you are a pastor, all eyes are on you. Everything you do people are  
114 looking at what you do and most of the people are always looking at what, to  
115 pick out of you which is wrong. And the minute you do something wrong,  
116 because you are a pastor, you will be accused more than anyone else would be.  
117 And I think it's very hectic because no one can be perfect and people always  
118 do mistakes but they should be very careful not to.
- 119 J: OK. Alright. Thank you, Ntsasa. Alright, Ramashamole.
- 120 Ramashamole: Most of the times during bad times, especially I have seen this happen in my  
121 village, some people go to pastors when they have something bad that has  
122 happened to them and they, pastors may come on the rescue, console them and  
123 see to it that they are alright.
- 124 J: OK. Thank you. Rethabile.
- 125 Rethabile: What I think is pastors should be like Jesus or should do the work, they should  
126 represent Him on this earth. They should follow His steps and do what He was  
127 doing, try to resemble Him, I think.
- 128 J: OK. Are pastors the only ones who should represent Jesus?
- 129 Rethabile: Not the only ones but they should, just because they are the one who are the  
130 leaders of the churches. They have to be real leaders, show us the way to reach  
131 or to be God's people.
- 132 J: OK. Yes, Libuseng.

- 133 Libuseng: Normally the work pastors do it's very, I don't know what to say, but it's very  
134 important to the community at large. It's a fact that normally people do not  
135 show up in churches but when a person has a problem, the first person to come  
136 to mind is a priest. We normally go to priests when we have problems. And  
137 when everything goes well, nothing, we do, we don't go to churches and they  
138 are normally willing to help.
- 139 J: And do you think that's the best way, to just go to a pastor or priest when you  
140 have a problem?
- 141 Libuseng: No, it isn't. People should always be, I mean, they should always go to  
142 churches or try to visit a priest sometime, talk about religion and some things.
- 143 J: OK, Pitso.
- 144 Pitso: Yes, in addition, I do think the move which is taken by the pastors is not only  
145 the move but it's the Christian movement in the sense that, I saw most of them  
146 they are not, as it so happens that they facilitate and see to it that they reconcile  
147 or they try to intertwine both Christianity or religion with our custom. They  
148 don't try to demarcate between our custom and religion as such but they tried  
149 to bring the religion or the scriptural religion into our custom, trying to give us  
150 the understanding of what is it that is expected of us.
- 151 J: Alright. Thank you. And I'm going to be asking about custom a little more in  
152 a little bit so we can talk more about that as well. Lisemelo.
- 153 Lisemelo: Yes, I think that for one to be a pastor they have to be spiritually inspired by,  
154 say, the Holy Spirit. And in as much as they are inspired I think they're human  
155 as well. But they have to follow certain things, I think, they have to, they  
156 preach the Bible so they have to go through what the Bible orders, I think.  
157 And I think that kind of puts pastors in a tight spot. But I really would applaud  
158 most of them because putting aside that they're human and spiritually inspired  
159 they do really lead the congregation well, I think. That's what I think.
- 160 J: Alright. Thank you. Ramakhula.
- 161 Ramakhula: Yeah. Yes, I think pastors are people whom we need in our community,  
162 people who have sacrificed their life to follow God, and not just follow God as  
163 a human being, but gather some people who can't see the light, who know  
164 nothing about God and show them and lead them to the best, I mean, where  
165 God, actually where everyone would like to be at the end of time. Yeah.
- 166 J: Thank you. I going to – OK. One more here from Elliott and then I'm going  
167 to move on to a new question.
- 168 Elliott: Yes, I was saying they have to be somehow very patient and, because their  
169 school, actually the seminary there does not, there's nothing that special that  
170 they can give their pastors as a motivation. They are always told that it is very  
171 hard work to be a pastor and they are always told that. Therefore we learn that  
172 those people need to be somehow very, very patient and those people who can  
173 stand criticism and hardships in life. So that is what I think pastors should be  
174 like and especially according to our, as you said that we should base ourself on  
175 our, the Morija Theological Seminary.
- 176 J: Yeah, and I'll ask some more specific questions about that as well. OK.  
177 Sesotho. OK. Alright. You've already begun to answer this next question in  
178 some ways. But it's a little bit different and so if you have anything else to  
179 add, please add it and then we'll move on. But what is the job of a pastor?  
180 What's a pastor supposed to do, and as I say, many of you have already been  
181 answering that. Is there anything that you would add? Alright, Lisemelo.

- 182 Lisemelo: I think a pastor is, first of all, supposed to understand what he is preaching and  
183 then the pastor should be able to live what he is preaching because my theory is  
184 that actions speak louder than words. So pastors are supposed to live what they  
185 preach so that the congregation can peacefully follow. That's what I think is  
186 the role of pastors and churches.
- 187 J: Alright, thank you. And Rethabile.
- 188 Rethabile: O.K. – More on that. I think they don't have to discriminate, they don't have  
189 to think for themselves but they should do for the community. They should not  
190 think for themselves or their family or, they should know that what they are doing  
191 is for God and not for someone else on earth. And that's what I think.
- 192 J: Is it important for a pastor also to think of her or his family?
- 193 Rethabile: No, he doesn't have to think about his family when he is following God  
194 because possible God will take care of his family.
- 195 J: OK.
- 196 Rethabile: Yeah.
- 197 J: He should be thinking about your family?
- 198 Rethabile: No, not my family but thinking about God, how to serve God, how to do  
199 everything, go, how to take people to come to God.
- 200 J: OK.
- 201 Rethabile: Yeah.
- 202 J: Alright. Thank you. Oh, Lisemelo.
- 203 Lisemelo: Is it permitted that maybe I give a different view from what he's saying?
- 204 J: In fact, please just be honest and this should be like a conversation. It feels  
205 weird because I'm dragging this recorder around but, yeah, let's just have a  
206 conversation.
- 207 Lisemelo: I think that pastors should take care of their families a whole lot because, again,  
208 one of my many theories is that in order for me to be able to love somebody, I  
209 should love myself so that I can outwardly show what I feel inside. So I think  
210 pastors should take care of their families, take care of themselves as well, but  
211 do it in a very non-selfish way. That's what I think. Yeah.
- 212 J: OK. Thank you. Ramashamole.
- 213 Ramashamole: As most of us copy from the pastors, I think if they take maximum care of their  
214 families, we will also copy from them and try to take care of our families.
- 215 J: OK. Thank you. Ntsasa.
- 216 Ntsasa: OK, I used to think that the job of a priest is to teach people the gospel and to  
217 make sure that they live accordingly. But I have learned recently that the  
218 priest's duty is to preach the truth and then it's up to people what they decide  
219 to do when they know the truth. I mean, I'm not expecting that a priest comes  
220 to, I want to say that I no longer expect a priest to make sure that the  
221 community's moving at the right directions. What I believe now is that the  
222 priest only has to do is to preach the truth and then people decide on their own  
223 which way to go when they know the right way and the wrong way. That's  
224 what I think and one other thing is for a point whereby we are expecting that  
225 the priests are our role models, yes they are role models, but it's not like when  
226 a priest has told me the truth, for instance, if the priest tells me that I shouldn't  
227 lie, and I see the priest lying, then I should do what he does because I want to

- 228 believe that he is good so I will do what he does. The best thing we should do  
 229 as the congregation to do what priests say, to do as they say rather than to do as  
 230 they do. So I think it's very best to learn from what they say because their duty  
 231 is to say much more than to do. So I think it's very best for the congregation to  
 232 do as the priests do more than to do as, I mean, it's very good for the  
 233 congregation to do as the priests say, more than to do as they do.
- 234 J: OK.
- 235 Ntsasa: Yes, but it's still very important for them to be very well-behaved. They  
 236 should be people of dignity.
- 237 J: Alright. OK. Anybody else? OK, Mokitimi.
- 238 Mokitimi: Yes, nowadays it seems that our leaders, our priests, it seems that they became  
 239 pastors because they want to satisfy their needs, not God's needs or people's  
 240 needs or community needs because nowadays we see our pastors when they get  
 241 difficulties they decide to resign from pastors so it seems that our pastors  
 242 should try to go there not because they want to socialize or they want to satisfy  
 243 their social needs or financial needs. Nowadays it seems our pastors or our  
 244 church is going very bad because we see our pastors trying to satisfy their  
 245 needs, trying to satisfy their families' needs, they do nothing about the  
 246 congregation. They do nothing about us. They want, they only focus on their  
 247 needs and on their social needs, financial needs and others.
- 248 J: Alright. What do you think about what Ntate Mokitimi has just said? Do you  
 249 also see this happening or do you agree with him or disagree with him? Ah,  
 250 many hands are going up. [*laugh*] Let me just work down the line here. Pitso.
- 251 Pitso: Yes, the most prominent factor now or the reigning factor now is what we call  
 252 altruism [N.B. – see below that Jeff clarifies *altruism* is being used here to  
 253 represent its antonym (line 259)]. That is each and every individual in this  
 254 world or in this particular institution, so to speak, seems to be very altruistic,  
 255 that is self-interested. Whereby people chose to be pastors and if they see to it  
 256 that that message which they intended fails or it so happened that it fails, they  
 257 tend to do otherwise, that is to think otherwise, not going according to what, in  
 258 accord to what their profession, so to speak.
- 259 J: So you're suggesting their interested in themselves.
- 260 Pitso: Exactly.
- 261 J: OK. Alright. Elliott.
- 262 Elliott: Yes, I think this is what we see nowadays, that our pastors are no longer  
 263 serving what they intended to serve before. I think it's because most of them  
 264 nowadays, the church in general is not responsible for our pastors. As we can  
 265 see our country is very mountainous and some of them are living at those place  
 266 where there are no enough services for themselves and at the end of the day  
 267 you may find those people have been living in lowlands and they have been  
 268 experiencing the life in the lowlands therefore that transition that sometimes  
 269 they will be taken to highlands and nobody is taking care of themselves and their  
 270 life, they decided to not to truly follow what they wanted to follow before  
 271 because they will try to find their lives in otherwise some of them ended up not  
 272 going on with their service. So that is why I think that, that is why most of  
 273 them are not doing their work as they intended to do before.
- 274 J: OK. Thank you. Alright, Rethabile.

- 275 Rethabile: As you can see, at the moment what is happening is our church is, they are  
 276 having problems, they are loggerheads I can say so, yeah, with now the seboka  
 277 and this mophato and they are at loggerheads because of, you know, what is  
 278 happening is, as I can see, there is someone who is looking for his beneficial,  
 279 not for the people to benefit, for all the people to benefit, it is just looking for,  
 280 "OK, fine, if you can just take this and we use it for ourself, I think it will be  
 281 better and we'll get something out of this." Nowadays they don't have, they  
 282 don't serve as pastors. But they serve, they are in the shell of being pastors but  
 283 they are not pastors. They are looking for their benefits from being a pastor.  
 284 They are just pastors by the name but by actions they are not.
- 285 J: And do you think this is true for many of our L.E.C. pastors?
- 286 Rethabile: So, I can say most of them or maybe some.
- 287 J: Most, well... [laugh]
- 288 Rethabile: Most of them are like that. Most of them are like that.
- 289 J: Most of them. So you mean more than half?
- 290 Rethabile: I think so.
- 291 J: OK.
- 292 Rethabile: Yeah, I think so, from what I have realized.
- 293 J: OK.
- 294 Rethabile: Yeah.
- 295 J: Alright. Lisemelo and then we'll come back.
- 296 Lisemelo: I would think that it's true that most of our pastors do not take care of their  
 297 duties properly but I actually think that it's, a pastor does certain things and the  
 298 reaction of the congregation may lead to the pastor's next act. What my point  
 299 is is that in as much as we see people's lives being saved on Christian networks  
 300 and whatever, it has been statistically proven that Christianity is fading. The  
 301 like major religions that are taking over and, you know, Christianity is fading  
 302 and I think if people are moving from Christian churches, maybe let's say the  
 303 L.E.C. church for example, maybe the pastors do not feel that, you know, their  
 304 work serving these congregations, maybe that's why they end up saying,  
 305 "Maybe I should consider my own needs before the needs of the  
 306 congregation." I do not entirely blame it on maybe the greed of the pastors, I  
 307 blame it on everything that is changing around churches, around, you know,  
 308 life changes in general. Yeah.
- 309 J: Do you think the pastors are losing hope?
- 310 Lisemelo: I think the pastors are losing hope and I think the churches are also losing hope  
 311 on the pastors. That's what I think.
- 312 J: OK. Thank you. And let's have Libuseng share and then I really need to move  
 313 on to some other things, otherwise we'll be here at midnight and it won't be  
 314 good. [laugh]
- 315 Libuseng: Basically life has changed economically and at the point it's those, our leaders  
 316 in the church, like one has said - ausi. The incomes that they get serve their  
 317 purposes, they forget that pastors out there need to live like they do. That's  
 318 what contributes in the migration of pastors.
- 319 J: OK. Alright. Thank you. [laugh] I really want to move on. There are many  
 320 of you who want to say... Let me just ask the next question. And maybe we

- 321 can still come back to these issues because I know they're important but I  
 322 honour your time and I don't want to take too much of it. Unless you're  
 323 willing to be here for many hours. I am but I think you're not. *[laughing]*  
 324 What do you know about how pastors are trained in the L.E.C.? Does anybody  
 325 know anything about how our pastors are trained in the L.E.C.? And what can  
 326 you tell me about that? Do pastors go to school somewhere or, I mean, do they  
 327 go to mophato or sekolong or where are pastors trained and how? OK,  
 328 Libuseng.
- 329 Libuseng: Like we are, they have lecturers at the seminary. They are given houses, very  
 330 comfortable houses with everything one needs and they study just like we do at  
 331 the university, yes.
- 332 J: Alright. Do their houses have swimming pools?
- 333 Libuseng: No, they don't. *[laughing]*
- 334 J: *[laughing]* But very comfortable, OK. Alright, what else? Does anyone else  
 335 have an idea about how pastors might be trained? Ramashamole.
- 336 Ramashamole: During my high school time, they used to visit us at high school. The students  
 337 from the theological school they used to visit us and we studied the Bible  
 338 together. And I do think they're mostly taught about the Bible, I do think so.  
 339 That's what I know, yeah.
- 340 J: Alright. Elliott.
- 341 Elliott: Yes, one of the things that I realized when they are trained is that they are  
 342 always, they are trained even to live a spiritual life. Like for instance, every  
 343 day, every day they go to the chapels in the morning and in the afternoon,  
 344 everyday. Therefore I have realized that they are not only attending the  
 345 lectures, but even their spiritual life as individuals is always being increased,  
 346 like, yeah.
- 347 J: OK. Alright, Pitso.
- 348 Pitso: Yes, in other simple words, the point I'm trying to drive home is they are living  
 349 what we call social indoctrination and spiritual indoctrination, so to say. That  
 350 is inculcating them concerning the religious perspective as to how to relate the  
 351 religion into our own lives, how to conduct ourselves on daily basis and how to  
 352 behave ourselves for the entirety of our lives and how to conduct the entire  
 353 families and how even to preach the Bible to those whom we can say, who we  
 354 can refer to them as ignorant people, so to speak.
- 355 J: Alright. Thank you. Anyone else on – OK. Makana.
- 356 Makana: One other thing that we recognize is that they are given a chance to go out to  
 357 the societies during their training for a year or two just to practice what they've  
 358 been taught in the seminary practically, live with the people there, have the feel  
 359 of how people are living out there, yes.
- 360 J: OK. Ramakhula.
- 361 Ramakhula: Yeah, they are trained because listening to how the priest preaches in the  
 362 church shows that there's a logic, it shows that he took some time studying  
 363 how to preach on these things so that they can really reach the point where they  
 364 have to. Yeah.
- 365 J: OK. Thank you. Others on this point? Alright, Pitso.
- 366 Pitso: Yes, but I do have a feeling that there are times when education doesn't  
 367 educate and we see that most often than not whereby that which, in fact, the

- 368 skills, the techniques and the practices which are enhanced and inculcated in  
 369 our pastors seems to be failing when it comes to practicality, that is when it  
 370 comes to delivery, seems to have been failing.
- 371 J: Alright. On that note I'm going to move because one of the things I want to  
 372 ask you now is what do you think pastors should study at the seminary?  
 373 You've said what you think they might study at the seminary. What should the  
 374 pastors be studying at the seminary in order to be good pastors in the churches?  
 375 Alright, Ntsasa.
- 376 Ntsasa: OK, I think they should study what they study.
- 377 J: You think that, judging by how the pastors are doing now, the course of study  
 378 they already have seems to be good. Is that what you're saying?
- 379 Ntsasa: That's what I'm saying.
- 380 J: OK, they should study what they study. Alright, Lisemelo.
- 381 Lisemelo: I would think that, I don't know how possible this is, but I think they should be  
 382 taught how to get to that level of worship where they feel and truly believe that  
 383 whatever challenges they face they can overcome through the strengths they  
 384 are given by God. And I think that is not instilled into them enough because,  
 385 as I said, as we said, that they're losing touch of their jobs, they're losing touch  
 386 of their focus, yeah. So that's what I think they should be taught and I also  
 387 truly believe that they should, I don't know, some sort of strict measure [*laugh*]  
 388 should be used on them, I don't know which one but lately we see pastors  
 389 doing unbearably immoral things. They should just be taught to focus on their  
 390 job. That's what I think.
- 391 J: OK. Do you have any suggestions on how that could be done?
- 392 Lisemelo: I truly do not but it needs to be done because we are just going down the drain  
 393 together, pastors and the churches.
- 394 J: OK. Alright. Ramakhula.
- 395 Ramakhula: I think they should be taught life in general, not just religious activities because  
 396 some of the problems we have are social so they should be able to tackle them  
 397 and convince us and when we leave them we should be at the position whereby  
 398 we feel they'll be strong.
- 399 J: Alright.
- 400 Ramakhula: Religious and social.
- 401 J: OK. Does it seem like the pastors are being taught life in general, as you say,  
 402 or does it seem like there should be more of that kind of training?
- 403 Ramakhula: Yeah, there should be more of that kind of training.
- 404 J: OK.
- 405 Ramashamole: Also, to add on that I think they should be taught how to settle disputes through  
 406 prayer because basing ourself on the problem that we are having on mophato  
 407 and this seboka thing, truly that shows how can pastors have such a problem in  
 408 the church and why can't we just kneel down and pray and forget about all  
 409 those mistakes then? That shows they don't believe much in prayer.
- 410 J: OK. Alright. I'll move over here. Elliott.
- 411 Elliott: Yes, I want to add on Ntate's point when he said they should get into a social  
 412 life and now, myself, I will, my interest is on they should learn some studies  
 413 like how to, the behaviour of our youth nowadays because we see in our

- 414 congregation that young people are not interested and therefore there is nothing  
 415 that they have as pastors to inspire or to approach young people to be the  
 416 members or to be inspired to go to the churches because I think we are the  
 417 church of tomorrow and if they are not given such studies, then there's no way  
 418 that can be good because in our churches we found that they are able to address  
 419 the issues of old people, especially our grandmothers and fathers and they are  
 420 always happy when the pastors from Morija are preaching rather than when  
 421 youth members in the church are preaching because we are not able to get into  
 422 the life of older people. Therefore, I think they need to be given some skills on  
 423 how to approach young people. Especially nowadays we are living in the  
 424 HIV/AIDS world and therefore to address some of the issues about HIV/AIDS  
 425 and be able to interact with young people.
- 426 J: OK. Alright. Thank you. Rethabile.
- 427 Rethabile: To add more on that, I think they should be taught how to approach youth,  
 428 what the needs of the youth so that they can love, they can have the love of this  
 429 L.E.C. because some youth depart from the church because they say maybe  
 430 because of this and this and this so they should be taught how to make them to  
 431 be comfortable in the church and to, like at school they should be willing, you  
 432 know, there are some people who would be willing, who likes to go there but  
 433 when they get there, like my brothers just said, when you get there you heard a  
 434 priest preaching but the kind of preaching that's done for the old people not for  
 435 us as youth. So I think they should try to make things work in balance.
- 436 J: OK. Rethabile, you said that the youth are departing from the church because  
 437 of 'this and this and this.' [laugh] Can you give me an example of what 'this  
 438 and this and this' might be?
- 439 Rethabile: Another thing I think is there are no choruses. Some churches they don't allow  
 440 choruses to be sung. There should be some players being made, some groups  
 441 should be formed in the church, groups for youth should be formed in the  
 442 church that will teach them more about the Bible, how to live the holy life.  
 443 They should be inspired by the priest or maybe, yeah, the priest should know  
 444 how to inspire youth about the life of being a Christian, how to be a Christian,  
 445 a true Christian.
- 446 J: OK. Thank you. Pitso.
- 447 Pitso: Yes, I have a negative view pertaining the theological education being offered  
 448 in the sense that it doesn't seem to be very down to earth. It seems to be very  
 449 abstract so to speak. And so hence why most of the people seems, there is  
 450 what we call, that's why in this particular church, there is what we call  
 451 ostracism. Most of the people try to leave away out of the church and most of  
 452 the people are ostracized due to regulations and principles which governs this  
 453 particular church. That is someone maybe who has been illegally impregnated  
 454 seems to be somehow ostracized from her church and the youth guild seems to  
 455 be estranged, to stay aloof from the churches due to the fact that there are more  
 456 [unclear] facilities and the fact that the education there doesn't seem to, it  
 457 seems to be somehow abstract - not to the real lives of we as youth, seems to  
 458 be particularized to a particular - to a certain particular group of people.
- 459 J: Alright. Thank you. Mokitimi.
- 460 Mokitimi: Yes, what I'm trying to say is that we are living in different places, in different  
 461 districts, and the way we live in difference. So it seems that the pastors should  
 462 be taught on this in general society, how people live and how to treat each and  
 463 every one because we are different. Me and my neighbour here we are not the

- 464 same and the way the pastors come to us should be different and they should be  
465 taught how to treat each and every situation. They should not be taught how to  
466 treat every situation in the same manner. They should be taught how to treat  
467 each and every situation in a different manner.
- 468 J: OK. Thank you. Alright. Ntsasa.
- 469 Ntsasa: Thank you. If I'm allowed, may I crush his point? Yes. It is very real that  
470 really our pastors should try to come to our level as youth because we do go to  
471 churches. But then, I don't think, at all, pastors should come to our level in  
472 such a way that they make us, they make the churches to be a place of  
473 entertainment. First and foremost, this L.E.C. church has been there even  
474 before we were born. And people have gone to churches, youth have gone to  
475 churches. There were no choruses sung in the church and some of the things of  
476 which I know that most of youth like when they're done in the churches were  
477 not done. But then lately, I've realized that, as the L.E.C. youth, we like taking  
478 things that are done in other churches and we want to bring them to our own  
479 church. We don't see that every church has its own way of praying. It's true  
480 we pray the only God, the one God, but then every church has its own way of  
481 praying and that brings us to the point of if you think you're not comfortable  
482 with the way a certain church prays, then you are allowed to go to any church  
483 as much as you are comfortable with the way they pray. So we have our own  
484 way of praying in this church, L.E.C., which I don't think at all should be  
485 changed because youth go to churches. For that point of choruses and other  
486 things, I realize that most of us youth want to bring to this church, it's really  
487 not very good because, at the end of the day, what will happen is that the ethnic  
488 things will be taken out of the church and brought to the church just because  
489 the pastors will be looking after bringing the youth to the church. If the youth  
490 don't want to come to churches because they are not being satisfied, then they  
491 better not go to churches rather than taking the ethnic things out of the church  
492 and bringing them to the church so that, I mean, everybody's satisfied that  
493 they're coming to church, even when we can see that really this time around  
494 our way of praying in the L.E.C. is fading.
- 495 J: OK. Ramashamole.
- 496 Ramashamole: I want to prove the little chemistry that lays between our L.E.C. youth and the  
497 priests. To prove that we can see the main conflict in the L.E.C. church right  
498 now is on the youth, if I can say. Because we can see that the youth, some of  
499 our youths, go to Mophato, some go to TY and that's, what's that? Why can't  
500 they join us together as one thing as we used to be? So that means, so that  
501 shows that youths are not regarded in our church.
- 502 J: Now when you say 'some go to Mophato, some go to TY', you're mentioning  
503 the singing competitions that the youth have?
- 504 Ramashamole: Yes.
- 505 J: OK. Thank you. Yes, Ramakhula.
- 506 Ramakhula: I think coming down to youth does not necessarily mean entertainment as such.  
507 It means the kind of preaching should suit everyone inside the church, not be  
508 too adult or down, down, down whereby everyone, some people will be  
509 complaining. Yeah.
- 510 J: OK. Let's move on and talk about some other things. You've mentioned a  
511 little bit about what you think it's like on the campus at the seminary. And so  
512 I'm just going to kind of move on from then. You've also mentioned that you

- 513 know that some pastors, I think Makana said, some pastors go into the field for  
 514 a year or two, you mentioned. I'll just share with you that the seminary  
 515 programme is five years long. After you complete your C.O.S.C. then you  
 516 enter the theological seminary. And the fourth year of those five years is spent  
 517 at a parish. So you'll be working with the people of the parish and the pastor  
 518 of that parish. So you understand. Also I want to ask while we're on that,  
 519 have any of you been at a parish when there's been a student from Morija  
 520 Seminary there for his or her intern year? Have you been? What were your  
 521 impressions? What did it seem like for your parish and how did you observe  
 522 the student working? Alright, Ramashamole.
- 523 Ramashamole: Actually my parish, I come from those rural areas, you see, and my parish,  
 524 youth normally don't go to church and people normally don't go to church  
 525 there. But during that student's presence in my village, many people were  
 526 attending churches, truly speaking. And he was able to go from village to  
 527 village visiting old people and sick people and the church was full of people  
 528 when he was in my village and we were very great about him.
- 529 J: And when the student was there did you also have a moruti at the time?
- 530 Ramashamole: No, we didn't have any moruti in our church, we have only the moleli, the  
 531 moruti was not there.
- 532 J: I see, so the student was there but there was no moruti to train him.
- 533 Ramashamole: Yeah, there was no moruti, actually.
- 534 J: I see.
- 535 Ramashamole: In the whole parish there was no moruti.
- 536 J: I see. Alright. Thank you. Others about the – alright, Elliott.
- 537 Elliott: Yes, I've been living with such students from the Morija Theological Seminary  
 538 and they are working very, very, their work is very, very, very, very good  
 539 because since most of them that I have experienced were still youths and, like  
 540 he said, most of youths, I don't know why what is that happening, most of  
 541 youths attend churches when such people are at church and many people, I  
 542 don't think, I don't know why is it that inspired them to go to the churches or  
 543 they just wanted to, maybe they want to hear a different voice, I don't know.  
 544 But their work, again, is very good and people always appreciate what they do  
 545 and their behaviour also is very wonderful because, since they take the whole  
 546 year, one would wonder how can such people sustain to live the holy life up  
 547 until the end and that is what we have seen and I think I've seen them doing  
 548 very good work and setting a good example when they were in our church.
- 549 J: OK. If I ever see those students that you may have seen, I will tell them  
 550 they're doing a good job. It sounds like you think they are. *[laughing]* Alright,  
 551 Mokitimi.
- 552 Mokitimi: Yes, I have seen them but they, it is true that they work very hard when they  
 553 are staying in school but as soon as that when they get out of school and they  
 554 are, after graduation, they are given their parish, they are settled, and they  
 555 relaxed, they are not working harder as they worked before when they are still  
 556 in school. They seem to own the parish and they settle in the parish, they don't  
 557 want to go to the – what I can call them? – the substations of the church, no the  
 558 parish, they just settle in the parish, they don't want to go anywhere. So when  
 559 they are still in the school, they work very, very hard. So, I don't know  
 560 whether it's because they want to pass or they want something but they way

- 561 they work when they are in school and the way they work after graduation is  
562 different.
- 563 J: Thank you. Others of you, have you noticed the same thing that Mokitimi is  
564 mentioning? Some are saying, “Yes.” Why do you think that happens? What  
565 makes it happen that when a pastor gets into a parish, he or she then stays there  
566 and doesn’t seem to work as hard? We’ll go to Pitso and then we’ll come  
567 back.
- 568 Pitso: Power corrupts but absolute power corrupts absolutely. Those people seems to  
569 be given, seems to be given absolute power of the whole conductivity of the  
570 church. That is, there is no what we call delegation.
- 571 J: OK. Alright. Thank you. Mokitimi.
- 572 Mokitimi: Yes, it’s because they have the power and no one should follow them on what  
573 they do. So that is why they try to relax and trying to send other people to go  
574 to other denominations. They don’t want to go themselves as they went when  
575 they are still in school.
- 576 J: When you say ‘other denominations’, do you maybe mean the outstations of  
577 the parish?
- 578 Mokitimi: Outstations of the parish.
- 579 J: OK.
- 580 Mokitimi: Uh, huh.
- 581 J: Alright.
- 582 Mokitimi: Uh, huh.
- 583 J: OK. Others? OK. Makana.
- 584 Makana: One other thing that I think is discouraging them to do the good work is the  
585 kind of administration that we have, especially regarding to the way they are  
586 being paid. Because they, what they are saying is that as a pastor you will be  
587 given according to how your people are contributing financially to the church.  
588 And that demotivates them.
- 589 J: Demotivates them?
- 590 Makana: Yes.
- 591 J: OK.
- 592 Makana: Yes.
- 593 J: Do you all – how are pastors paid in the L.E.C.? Do you know how pastors are  
594 paid? Again, Makana.
- 595 Makana: Actually, it’s not said to be a payment or a salary. It’s like they are just  
596 thanking them for what they have done. It’s not a salary. Because what is still  
597 looked for is how much you bring into the, into the seboka, to the treasurer.  
598 And then there’s a certain proportion that is being given according to how  
599 much you bring in.
- 600 J: When you say ‘how much’, you mean how much money, we’re talking about  
601 chelete here, aren’t we?
- 602 Makana: Yes, the money, the money, yes.
- 603 J: OK. Alright. Others about how pastors are paid? Ntsasa.

- 604 Ntsasa: OK, basically there's no payment for priests at that church. But then they are  
605 given some allowance for their expenses of which, honestly, it's true that some  
606 priests are being discouraged by the amount that they get compared to the  
607 amount that other priests get. More especially when we are looking at the fact  
608 that they don't choose where they want to go. They are just being told, "You  
609 go there," and this one is taken there. So sometimes they, in my, OK, let me  
610 make an example. Imagine a priest moving from a church that used to pay a  
611 lot and the commission used to be quite a bigger sum and then moving to that  
612 congregation whereby sometimes the total, yes, would be about R50. Almost  
613 every Sunday R50 and stuff from that town where they used to receive about  
614 500 every Sunday and then you get to receive R50 every Sunday. That is very  
615 discouraging because obviously the commission is going to be very low and  
616 people don't come to churches and sometimes you are even bored when you  
617 have to preach to about twenty people in the church. I think that is very  
618 discouraging for priests.
- 619 J: OK. Thank you. Other on this topic, or I think we've covered that? I want to  
620 ask when pastors come to the parishes, do they seem well-prepared to deal with  
621 the context of the parish? Does it seem like they understand parish life and are  
622 prepared well to deal with parish life? Rethabile.
- 623 Rethabile: I can say some seem to be, to acclimatize maybe to, when they get to, you are  
624 saying people, new pastors, when they come to a new church, some seem to  
625 know what is happening and what is taking place in that church. But some  
626 seem to take, to use what they have inside to inspire the church and, you know,  
627 it makes some of the people to, not to get the pastor well and to take time  
628 before they can acclimatize with everything. Yeah.
- 629 J: OK. Thank you. Lisemelo. When pastors come to the parish do they seem  
630 well-prepared to deal with the context of the parish, the kinds of issues that  
631 they face in the actual context of the parish life?
- 632 Lisemelo: I think the majority of pastors that come to the parishes are deluded, if I may  
633 say. They have very high expectations. They think that when they serve the  
634 nation, everything is going to go well. And even if there are problems, they are  
635 very minimal problems. And at the end of the day that is not what is truly  
636 happening. That's what I think. So I think that's basically what makes them  
637 lose balance of what's going on, I think. That's what I think.
- 638 J: OK. Anything else? Alright, Pitso.
- 639 Pitso: Yes, this seems to be very controversial in the sense that most pastors seems to  
640 acclimatize or to come to the level of the, of a certain social group if, and only  
641 if, the particular community situation at that particular place at that particular  
642 moment on time seems to be the one which we can say it's well-off. So, if not,  
643 they tend to be very negative towards that particular society.
- 644 J: So, are you suggesting pastors work well and are kind to rich people but they  
645 don't work as well and are not as kind to poor people?
- 646 Pitso: That is, their work is just being determined by economic situation.
- 647 J: OK, so you are saying something like I, OK, I just want to make sure that I'm  
648 understanding. Somebody over here also said, "Yes," when I asked that.  
649 Alright, Makana, and then I want to move on. I want to talk about Basotho  
650 culture in a minute, so we need to get to moetlo, so...
- 651 Makana: Actually what I was saying is that you find them being misled by the well-off  
652 citizens of those parishes that they go to. If they find a particular citizen there

- 653 is well-off, you will find that that particular someone is misleading the pastor  
654 just to focus on that somebody's interests, not the whole parish situation.
- 655 J: OK. Some of you have been mentioning how pastors are paid. Do you think  
656 that pastors would be less likely to be misled if they knew they could count on  
657 a salary every month?
- 658 [affirmations]
- 659 J: Yes, many people are nodding their heads and saying, "Yes." Would anybody  
660 say that that's not the case? No, and I see one smile. I want to hear what you  
661 have to say. This is Lisemelo.
- 662 Lisemelo: No, I actually think that a constant salary would, would, as you said. Like  
663 what is happening now is probably, it's true that it's probably happening  
664 because of the fact that the wages are determined by how much they get per  
665 service. So I think if they are given a constant salary, that would encourage  
666 them more to do their work.
- 667 J: OK. Alright. And I mentioned I'd like to talk about Basotho cultural  
668 traditions. When pastors serve in the churches, in your churches, and when  
669 they come from the seminary, do they seem to understand well how Basotho  
670 cultural traditions and the Christian traditions come together and live together?  
671 What can you tell me about this? Rethabile.
- 672 Rethabile: So far I've met only one pastor who is just like that. Others, no.
- 673 J: OK, and when you say 'no' about the others, what kinds of things do they do  
674 that make you believe that it is not that way?
- 675 Rethabile: No, they criticize our culture. They tell us that, no, we should not do this and  
676 this and this and this. What was used in the past is not used now and we have  
677 to follow, we should, I can say we should, we should not follow the culture of  
678 our forefathers.
- 679 J: OK.
- 680 Rethabile: Yeah, they say we should abide by what is happening now and that is not the  
681 case. We have to be Basotho and be proud about our culture.
- 682 J: Are these pastors Basotho?
- 683 Rethabile: Yeah, yeah, all of them, they are.
- 684 J: Do they give reasons why you shouldn't abide by the ways of your forefathers?
- 685 Rethabile: Actually I have never heard a conversation or maybe talked to about something  
686 like that.
- 687 J: OK.
- 688 Rethabile: Yeah.
- 689 J: Alright. Lisemelo.
- 690 Lisemelo: I would think that pastors are put in a crossroads situation where they are  
691 taught certain things, certain Christian cultures, and where they consider our  
692 Basotho culture. Like, for instance, in Sesotho we believe in balimo. And it's  
693 basically something like science. In science we, scientists believe in evolution  
694 while we believe that God created everything, you know. I think pastors are  
695 put in a situation where they have to choose. The cultures are too different and  
696 they have to choose and most of the time they choose the Christian culture over  
697 our own culture. I don't know how right or wrong that is but it's what I  
698 believe happens to most pastors.

- 699 J: OK. You've mentioned choosing and you've mentioned Christian culture and  
700 Basotho culture. In fact, I may have even phrased the question that way. It  
701 sounds so separate. Is it possible to be a Mosotho, a real Mosotho, and be a  
702 Christian, a real Christian, at the same time? Makana.
- 703 Makana: Yes, it is, it's possible but actually a lot has happened with our church. It has  
704 this, the constitution that actually has been made by us Basotho. That seems to  
705 be ignoring or sidelining some of our traditions. Has said to be, if you are  
706 doing such things, it's like we are not, we are no more Christians. And, I think,  
707 the church should try to strive to go and look deep into the constitution of the  
708 church regarding the culture of Basotho and the Christian culture. So I think  
709 we have to do something about that.
- 710 J: OK. As we're talking about culture, I just want to let you know I'm thinking  
711 of a certain set of things. Balimo have been mentioned.
- 712 Makana: Yes.
- 713 J: I'm also thinking of lebollo.
- 714 Makana: Yes.
- 715 J: Sethepu.
- 716 Makana: Yes.
- 717 J: I'm thinking of bohali, things like that. Are these the kinds of things that  
718 you're thinking about when you think about... Many are nodding their heads.  
719 Alright. Ramashamole.
- 720 Ramashamole: Also, for instance, supposing I'm a member of the Mothers' Union in the  
721 church and it happens that my son goes to a tradition school. I'm cut from  
722 church by our church. That's a rule set by church not from the Bible. So I can  
723 say that there is some discrimination between the church and our culture.
- 724 J: You say it's not from the Bible. So if the Bible's not against mophato and  
725 lebollo, why is the church against it?
- 726 Ramashamole: Truly I don't know. I don't think the Bible's against lebollo but I don't think  
727 so.
- 728 J: OK.
- 729 Ramashamole: Yeah, I don't think so, so I don't know why the pastor decided to make such a  
730 rule, I don't know. And why should the mother be cut when the son has gone  
731 to that school? So I don't know why.
- 732 J: OK. Alright, Ntsasa.
- 733 Ntsasa: OK, the point of those two cultures it's very difficult. This is a very difficult  
734 question because the two go in contrast most of the time but then, as much as  
735 we are Basotho, we can't just leave our tradition because we are Christians.  
736 This I say because our fathers and our forefathers had been Christians and  
737 they've been following the tradition. It's just that at one point we find  
738 ourselves in a dilemma, we don't know which to choose, whether we worship  
739 our ancestors or we don't because Christianity won't allow us to worship our  
740 ancestors but our tradition wants us to worship our ancestors. But then for the  
741 point of the church making rules about if you follow tradition to a certain  
742 extent then you will be cut from the church or things. I think that one it's a  
743 matter of, like every government has laws. If a government ain't got laws then  
744 it's not a government. So our churches likewise will have laws and we won't  
745 fight against that, then it will not be a church if it ain't got laws. Because, what

- 746 I think is important is for us to know why those laws have been set. Otherwise  
 747 then that point will come up if you're not comfortable with these laws, then go  
 748 where those laws are not being abided, yes. But otherwise everything, I think,  
 749 it will be OK if we would know why they decided to put that law. Yes.
- 750 J: Do pastors seem to do a good job of sharing with congregations why there are  
 751 these laws or of interpreting the issues that have to do with culture?
- 752 Ntsasa: Yes.
- 753 Man: What they are actually --
- 754 J: Ntsasa, you said, "Yes."
- 755 Ntsasa: Yes.
- 756 J: You think pastors are doing a good job of interpreting the laws to the people.
- 757 Ntsasa: Yes, I think it's a good job for some laws because if,...
- 758 *[At this point there is a brief interruption.]*
- 759 J: Alright, yes, Ntsasa.
- 760 Ntsasa: OK, I was saying that for some laws such as that of if you go for tradition to a  
 761 certain extent then you will be cut from church, it will be a very good idea if  
 762 they tell us why so that we don't say, "Now that they have cut me from church,  
 763 I better get up from this church and find a church whereby I'll not be cut for  
 764 somebody's guilt." Yes, I think for such rules they really need to explain to us  
 765 why they had to bring that rule into practice.
- 766 J: OK. Alright. Others on this idea of culture? Alright, Lisemelo.
- 767 Lisemelo: I don't think that pastors communicate properly with the congregation in terms  
 768 of why certain rules are put to serve the congregation. I think what happens is  
 769 they make decisions sort of like in a board meeting where you have, say, one  
 770 member of the congregation and a whole lot of pastors. I think that's what  
 771 happens. And at the end of the day the congregation does not know what is  
 772 going on. That's what I think is happening. I think there's a huge  
 773 communication gap between the pastors and the congregation.
- 774 J: OK. I see that there are others who want to talk but I want to ask a very, very  
 775 pointed question. Many of you are saying that there are some elements of  
 776 Basotho culture that the church is against or that the church prohibits. Now,  
 777 you're members of the L.E.C., your families are members of the L.E.C., your  
 778 neighbours are members of the L.E.C.. Do the people just give up culture or  
 779 do they still practice culture but they just don't talk about it at church?
- 780 Elliott: They practice culture but they don't want to talk about it in church.
- 781 J: OK, and others, do you agree with what Elliott has said?
- 782 *[affirmations]*
- 783 J: Alright, almost everyone is nodding in agreement. Lisemelo.
- 784 Lisemelo: They practice culture but to a very limited extent. Because they, in as much as  
 785 they would love to follow their culture, they also would love to truly be what  
 786 we call Christians and I would think if you claim you're a Christian, you have  
 787 to follow certain rules. So they limit themselves. They limit themselves in  
 788 Christian culture and in our culture. That's what I think happens.
- 789 J: OK, so maybe they don't get the fullest they could get out of either...
- 790 Lisemelo: Yes.

- 791 J: ...culture then.
- 792 Lisemelo: That's what I think, precisely that.
- 793 J: What do you think about what Lisemelo has said? Do you think that's possible  
794 that because they limit themselves on both sides, they don't get the fullness of  
795 what it means to be a Mosotho and the fullness of what it means to be a  
796 Mosotho Christian?
- 797 [couple of affirmations]
- 798 J: Yeah? Alright. Let me go over here to Mokitimi.
- 799 Mokitimi: Yes, they limit themselves because I have heard one of the pastors says that it's  
800 advantage to go to that school if you come from circumcision school. I have  
801 heard one of them saying that. Yes.
- 802 J: OK. If this weekend there is mokete oa balimo in your home village, will you  
803 go if you're home?
- 804 [laughing and affirmations]
- 805 J: Yes. Yes. And on Sunday, if there is Tšebeletso ea Kereke, will you also go to  
806 that?
- 807 [affirmations]
- 808 J: [laughing] Yes. If Ntate Jeff wants to go to mokete oa balimo with you, would  
809 you take him?
- 810 [affirmations]
- 811 J: Yes? OK. If moruti wants to go with you or asks you, "Are you going to  
812 mokete?" what will you say?
- 813 [some comments]
- 814 J: [laughing] Lisemelo?
- 815 Lisemelo: I definitely would, I would weigh the answer to what I am going to say to the  
816 pastor because if it's a 'straightforward, don't do your cultural stuff, listen to  
817 Christianity' kind of priest, I would probably give a misleading answer, not a  
818 false answer but a misleading. I'd probably say something like, "It's my  
819 parents insist I go," yet I know that I want to go. [laughing]
- 820 J: I see. Other of you, would you also, do you sometimes give misleading  
821 answers at the church?
- 822 Makana: Yes, actually because...
- 823 J: Makana.
- 824 Makana: ...sometimes you may not say, "I'm making mokete oa balimo," you say, "I'm  
825 just making the thanksgiving to my God."
- 826 J: Ah.
- 827 Makana: The way you know that there I'm actually making mokete oa balimo.  
828 [laughter all around]
- 829 J: Ah, ha, OK.
- 830 Makana: Yes, to the church, yes.
- 831 J: "Ntate Moruti, ke teboho feela." ["Pastor, it's just a thanksgiving."]
- 832 Makana: Yes.

- 833 [laughter all around]
- 834 J: Uh, huh. OK. Alright. One more, Mokitimi, and then I want to move on  
835 because we've already spent an hour together and I want to finish so that--
- 836 Mokitimi: What I can say according to balimo it's not just that we say that we believe in  
837 balimo, but we believe that balimo exist. We believe in God and we believe in  
838 God and believe that God is the one that can do everything. But we also  
839 believe that balimo are existing, not that we believe in them. We are not  
840 believing *in* balimo, be believe in God but we believe that balimo are there, are  
841 existing.
- 842 J: OK. One member said 'worship balimo' earlier. I think it was Ntsasa. The  
843 Roman Catholics tend to say 'venerate.' And what they mean is, in essence, to  
844 give honour to the balimo. Would you say that what you do with regard to  
845 balimo is worship them or give honour to them?
- 846 Man: Give honour to them.
- 847 J: Give honour to them?
- 848 Same Man: Yes.
- 849 J: And Ntsasa, you said 'worship' earlier. Would you still say 'worship' for  
850 balimo?
- 851 Ntsasa: In fact, Basotho really worship Balimo. Because most of time if you listen to a  
852 Mosotho praying, more especially the elders, I've heard a few of them, they  
853 will say, sometimes even when they don't pray, when they kind of like  
854 motivate you they will tell you, "Your ancestors are with you."
- 855 J: Hm.
- 856 Ntsasa: And they will say, "No, just go, your ancestors will keep you safe." You see.  
857 That is worshipping the ancestors because they believe that ancestors can do  
858 everything, to an extent that they will even keep you secure.
- 859 J: Uh, huh.
- 860 Ntsasa: Yes.
- 861 J: OK.
- 862 Ntsasa: That is what they believe in. They do honour them, yes, but actually they do  
863 worship ancestors.
- 864 J: Worship.
- 865 Ntsasa: Yes.
- 866 J: OK. "Molimo o mocha rea u rapela..." ["New God, we pray to you..." (*from  
867 a traditional Sesotho prayer*)]
- 868 Ntsasa: Yes, exactly. [laughing]
- 869 Lisemelo: I would think that 'worship' is too strong a word. I would think that Basotho  
870 do not worship balimo, they just entrust them with certain supernatural powers.  
871 Like I, not me per se, but I would say in a certain situation maybe if everything  
872 goes wrong I would say, "[Sesotho]" meaning they are upset with me for  
873 something and that would be thinking they have the power to manipulate my  
874 life yet they are not part of my life. They're dead; they're gone. But they have  
875 the power so I think it's a question of entrusting certain supernatural powers to  
876 balimo.
- 877 J: OK.

- 878 Lisemelo: It's not worship.
- 879 J: Alright. I want to move on and I've just got a couple more things and one is  
880 about HIV and AIDS and the other's about poverty. And I'd like to just deal  
881 with them together. When pastors come to the churches, do they seem well-  
882 equipped to deal with the issues of HIV and AIDS and poverty? And also, I  
883 guess I should add to this, do you think it matters? Are HIV and AIDS and  
884 poverty important issues for pastors to deal with? Elliott.
- 885 Elliott: Yes, definitely they are not able to deal with issues of HIV/AIDS completely.  
886 They are not able because we have seen that there are so many members of the  
887 congregation that are HIV positive and there's nothing done here or parishes  
888 about such people. Even if the pastor can hear that a certain person is HIV  
889 positive, there's nothing, or they don't have a special approach or, I don't  
890 know why, and those people who are HIV positive in our churches are even  
891 ostracized, it's like they are sinners. In fact, they deserve to be HIV/AIDS  
892 positive. That is what we see, the label that they are given when they are HIV  
893 positive. That is what, it is my concern and I'm very happy to answer this  
894 question because I was always wondering what is it that can be done in our  
895 churches that our pastors are able to approach people who are HIV/AIDS  
896 because they are not, completely not addressed, their issues are not addressed  
897 in a way that they can motivate them and feel, and have hope in life.
- 898 J: OK, alright. And Pitso.
- 899 Pitso: In short and emotionally speaking, they fail and fail and fail and fail.
- 900 J: That's short and it's emotional. Thank you, Pitso. They fail and fail and fail  
901 and fail. Libuseng.
- 902 Libuseng: A little percentage that contributes in talking about AIDS and poverty.  
903 Basically, young aged pastors do discuss issues about HIV/AIDS whereas  
904 those old aged pastors do not. Basically because our culture maybe doesn't  
905 allow, there are things that are taken as a taboo in our culture of which older  
906 people cannot discuss with the younger people. That's why normally they  
907 don't discuss such issues in churches.
- 908 J: OK. What could pastors do about that because they can't change the culture?  
909 How could pastors help to deal with that?
- 910 Libuseng: Basically they have to adjust. They have to, I mean, they have to come to the  
911 situation. They have to discuss those issues because churches are places where  
912 people gather in large numbers and they can, I mean, there some people listen  
913 or take what pastors say, maybe the advice, they can give a piece of advice  
914 they can give them would make a difference.
- 915 J: OK. Alright. Thank you. Elliott, you have something else.
- 916 Elliott: Yeah, to add more on that. This is quite, very, a very hurting thing because I'm  
917 speaking from experience. I once attended in a workshop where we were  
918 talking with a different culture from Christian Council of Lesotho. Definitely  
919 they don't want, they stigmatize even the word HIV in the church. They don't  
920 want to even say anything that concerns HIV/AIDS and sexuality and this  
921 stuff. They don't want completely. But when we wonder what is the point  
922 whereby the church is not able to respond to the situation that is existing within  
923 the very same churches. So definitely it is not only in L.E.C., in L.E.C. only  
924 because we have that kind of ecumenical meeting with those different  
925 churches, that workshop, and most of those pastors were not able to deal with

- 926 issues of HIV/AIDS completely and one would wonder what is the response of  
927 the church in that kind of situation.
- 928 J: Alright. Thank you. Anybody else on this? Alright, Ntsasa.
- 929 Ntsasa: OK, I think at my parish, it's a different case. But I don't know whether I  
930 should give credit to the priest or to the congregation. Like every year and, I  
931 think it's more than once, there are some presents being given to poor people,  
932 and very poor people, and sick people. The presents that are given most of  
933 time it's food, clothing, and sometimes even, is it?, are they given money? But  
934 I know that they have been given a lot of things and more especially food and  
935 clothing. And for sick people, whether they are of HIV or any other disease,  
936 but they will be given things like hand cloths and the nappies, the disposables,  
937 things that will help people who care for them to care for them better. And  
938 things that would help themselves to care for themselves better. And among  
939 the presents that they give to them are those words of encouragement and  
940 motivational words that make them hope, that give them hope for the better. I  
941 think, for that point, I really give credit to my parish. It's doing very good at  
942 that point.
- 943 J: OK. Thank you. Because time is against us I just want to ask quickly do you  
944 think that the seminary students, when they're being trained to be pastors,  
945 should have courses and training to help them deal better with HIV and AIDS  
946 and with poverty?
- 947 *[affirmations all around]*
- 948 J: OK, I'm seeing broad agreement. And then I've just got one more question  
949 before we finish and thank you so much for sharing all of this time and  
950 information, and it's about what do you think about the level of education of  
951 our pastors? Now, here at NUL, the former chaplain, Ntate Nthabane, and the  
952 current chaplain, Ntate Moshoeshe, both have Masters' degrees, but most of  
953 our pastors in the L.E.C. have attended Morija Theological Seminary which  
954 does not offer a Bachelor's degree. They have a diploma of the seminary. Do  
955 you think that's appropriate or do you think that it should be different for the  
956 pastors? Pitso?
- 957 Pitso: I think it should be different and I'm really accusing the duration that is five  
958 years. It's too much for them to be offered the diploma.
- 959 J: OK. Alright. Elliott.
- 960 Elliott: Yes, I also think that the school has to improve in the certain level because it's  
961 been long that we've heard that they've been offered diplomas and nowadays  
962 you get the life nowadays, there's a standard of life nowadays. Therefore I  
963 think most of these problems maybe are being, are even caused by the standard  
964 of the school because they are not even able to address the issues that are on  
965 this level of life nowadays. So I think they need to be, the school has to be  
966 improved maybe at least have the degree programme where they are given  
967 their degrees.
- 968 J: OK. Anyone else on this question? Ntsasa.
- 969 Ntsasa: OK, well, financial-wise I think, I would suggest that the diploma that they  
970 have it's enough. If, and only if, they could devote themselves to what they've  
971 called a calling for themselves. If only they could, like, whether they do  
972 Bachelor or Doctorate, PhD or anything, if they're not devoted in what they do,  
973 they will still come back the same. I think the best thing that they can do for  
974 themselves, five years is just too long, and not too long, long enough, I think

- 975 because I don't know what is done there. But I'm suggesting that they should  
976 just tell themselves that what they have is much enough for themselves to  
977 please God and do what they have promised God that they will do. Because,  
978 honestly, Lesotho, we are just poor. We can't afford all those pastors going for  
979 degree. Otherwise poverty will increase as their level of education increase.
- 980 J: OK. Alright. Lisemelo.
- 981 Lisemelo: I agree with Ntsasa that, that, what did she say now? *[laugh]* I agree that it's  
982 important that they focus on the goal being to serve God and I agree with her  
983 that they should be motivated and inspired to do their job. But I disagree with  
984 the fact that their degree level, diploma level is enough. I think if they're going  
985 to face social issues out there, they should be well-equipped to go face those  
986 issues. And I think if, as I said, to be a good leader you have to be able to  
987 manage yourself. If they're not well-equipped to, you know, balance their  
988 lives and be who they are meant to be, how can they go out there? They need  
989 to be taught how to manage themselves, how to manage certain issues that  
990 arise in life, how to, you know, all those things. So I think they deserve to be  
991 well-educated. Masters, PhD levels maybe.
- 992 J: OK. Alright. Thank you, Lisemelo. I'll take one more comment and then we  
993 just need to close. Alright. Ramashamole.
- 994 Ramashamole: Also, to add on that, if you can see at our chaplaincy here in Roma there are  
995 few pastors that can be sent to this very chaplaincy because to send a diploma  
996 somebody to manage people who are doing degrees is quite something.  
997 *[some laughter]*
- 998 Ramashamole: *[laugh]* It's contradiction in its own so I think the school should be improved to  
999 offer degree and PhD and so on.
- 1000 J: OK. Alright. Let me just say thank you to all of you for sharing all of your  
1001 time and information. As I mentioned, I'm going to type the transcript from  
1002 what we've done tonight, in fact, I'm probably not, I'm probably going to ask  
1003 my wife if she will *[laugh]* type it for me, is that OK with you if someone else  
1004 types that? May I have the pieces of paper so I can spell the names that you've  
1005 given me correctly, although I think I can spell most of them? And if any of  
1006 you want to contact me, I've left my phone numbers on the bottom of the  
1007 information sheet I've given you. If you want to know anything else about the  
1008 research I'm doing, or if you have other things you'd like to share with me, I'd  
1009 love to hear them. Again, thank you very much and I'm going to turn the  
1010 recorder off now.

- 1 J (Jeff): Alright. I'm going to speak in English and I know many of you can understand  
2 English but Ntate Moshoeshe will speak in Sesotho for me so I thank Ntate  
3 Moshoeshe for that. I would like to ask, first of all I want to say thank you  
4 for allowing me this time until four o'clock. I know that it's a big thing to ask  
5 of you.
- 6 M (Moshoeshe): [*Translation to Sesotho*]
- 7 J: And the reason I'm here is because I'm doing research about how we train  
8 pastors in the Lesotho Evangelical Church and this research is part of a second  
9 doctorate that I'm working on for PhD at the University of KwaZulu-Natal.
- 10 M: [*Translation to Sesotho*]
- 11 J: And what I would like to have all of you do if you're willing, is to participate  
12 in a discussion about your opinions about seminary education and about the  
13 things that pastors know and do. And, if you're willing to be interviewed, I  
14 would ask permission to please record what we say on this digital recording  
15 device and then I will type it. It will be on a transcript that will be used in my  
16 thesis.
- 17 M: [*Translation to Sesotho*]
- 18 J: And if you give me permission to do that, I may also use the things that you  
19 say in other reports and things, in academic work and I've already interviewed  
20 members from nine other L.E.C. parishes so this is not the only parish that I've  
21 come to.
- 22 M: [*Translation to Sesotho*]
- 23 J: And if you're willing to talk to me, then I don't have any gifts or money to give  
24 to you, I just am asking if you will share your knowledge with me and if you  
25 don't want to participate in this, that's fine, please do not participate. And if  
26 you are willing to participate, I'd like to hear from you that you're willing to  
27 participate in this.
- 28 M: [*Translation to Sesotho*]
- 29 J: And, so, Bo-Ntate, what do you think? Are you willing to speak with me some  
30 about how we train pastors in the L.E.C.?
- 31 M: [*Translation to Sesotho*]
- 32 [*some affirmations*]
- 33 J: Yes, Ntate.
- 34 Man: Mr. Moore, thank you for introducing yourself to us. I do not know if my  
35 construction will be good but I think for you to know from us if we are willing  
36 it's around a very rocky situation where I do not understand exactly what kind  
37 of grammar I should use to make you understand if I know what to say.  
38 Because firstly I do not have any knowledge about how our pastors, our priests  
39 are being trained. Now to have a straight answer to you whether I want to  
40 participate or not, the thing is I do not know if whatever I'm going to indulge  
41 myself in will suit you or not. So I think the best is for you is to give us the  
42 introduction of the whole thing as to how you have come here, what you expect  
43 of us, and then maybe in that way it could be easy for us.
- 44 J: Thank you, Ntate.
- 45 Same Man: Thanks.
- 46 J: Number one: this is on right now; is it OK?

- 47 Same Man: Yebo.
- 48 J: OK. Number two: what you have already said suits me [*laughing*] fine, Ntate.  
49 What I'm doing is studying how we train pastors so that the L.E.C. can use the  
50 information about how lay people perceive pastors and how lay people feel the  
51 pastors should be trained. I've been interviewing lay people, pastors, students  
52 at Koapeng, Executive Committee members, lecturers at Koapeng, and board  
53 members at Koapeng as well as former lecturers at Koapeng as well. So I've  
54 been trying to put together how we do theological education and what we  
55 expect from our pastors and their duties and their lives and what we know so  
56 that when we look at it we can say, "Ah, hah! We see there are some trends  
57 here or we see there are some things that are very important to people or that  
58 are not very important to people."
- 59 M: [*Translation to Sesotho*]
- 60 J: Ntate.
- 61 Other Man: Just to add to what he has just said, actually our participation will be analysed  
62 by you. So what he is saying now is that just continue. I'm waiting for you to  
63 hear what you're saying then you will see who's participating and who's not  
64 participating. They are not willing to say to you, "I'm not participating," or "I  
65 am participating."
- 66 J: Is it? Alright. Is that so, Ntate? [*laughing*] OK. Alright. Well, let me begin  
67 and if you choose to not participate, you will be silent.
- 68 Same Man: Yes.
- 69 J: Alright. Bo-Ntate, is it alright that I keep this machine running?  
70 [*affirmations*]
- 71 J: Alright. Thank you. And, again, if you don't want to participate... Yes, Ntate.
- 72 Man: Just before you go on we just want to know, I mean, the purpose of your  
73 research. Is there anything you're going to do in order to improve maybe the  
74 way you are teaching that side or what? What is the main purpose of your  
75 researches?
- 76 J: That's the hope. What I hope will happen is, and I've been at this for eighteen  
77 months now so I have piles and piles of research, and many interviews already.  
78 What I'm doing is, in August I'm presenting a report to Komiti ea Seboka and  
79 the Board of the seminary, and when I give that to them I'm going to be asking  
80 them, "Bo-'M'e le Bo-Ntate, how can we use this information to improve what  
81 we're doing at the school so that we can improve the way that we're sending  
82 pastors into the parish so they can do ministry in a better way." So, I mean,  
83 really, the goal is to understand what's happening now and then to give that  
84 information to the Seboka so that they can make good decisions to improve  
85 what's happening - if they want.
- 86 Man: So this simply means that there are some of the things which you have seen  
87 that are not going on the right way so that is why, I mean, if you want to know  
88 why is this happening this way so that we may be able to improve it.
- 89 J: Well, not necessarily, Ntate. That could be. It could also be that I see that we  
90 haven't been asking questions about what we do, and I said to myself, "Let's  
91 ask the questions so we can see are we doing a good job, are we doing a fair  
92 job, are we doing a poor job?" So it may be that things are very, very good,  
93 and I would like to know why they're very, very good. Or it could mean that

- 94 there are some concerns. Is that OK, Ntate? Do you understand what I'm  
95 saying?
- 96 Man: Yes.
- 97 M: [*Translation to Sesotho*]
- 98 J: Ntate.
- 99 Man: Kea leboha, Ntate Jeff. [*Sesotho*]
- 100 M: Ntate says even for our future focus groups it will be nice to or good to let the  
101 people know beforehand as to what we are going to deal with so that they can  
102 get prepared maybe, although – [*Sesotho*] – I was suggesting maybe if we get  
103 to, we allow you to get into questions then it will be clear what you are up to.
- 104 J: Yeah, first, just let me say that about one month ago I spoke with your pastor  
105 and asked him to gather a group for me and we agreed on this day. And then I  
106 sent him a letter explaining everything and then I called him a week ago, and  
107 then I called him a few days ago and what has happened is that he shared with  
108 me that because of the funeral today, he was unable to put together the group -  
109 because I did, thirty days ago I took precautions and sent him a letter but  
110 already I was arriving. He knew I was arriving so today he has said, "Oh,  
111 Ntate, I am so sorry. I was unable to put together these things because we have  
112 this funeral today. Maybe the consistory will be willing to speak to you even  
113 though they are not the group that I have gathered for this purpose." So,  
114 indeed, Ntate, I have been providing information to all of my groups and I even  
115 have sent information here and spoken with your pastor on the telephone. But,  
116 because we've had this funeral today, Rev. Ramatlapeng thought maybe at  
117 least you would be willing to give some time even though you're not the group  
118 that was gathered for this purpose. Do we need to say that in Sesotho or is  
119 it...?
- 120 Man: Yes, actually, the pastor also told me during the course of this week that he had  
121 this letter so I want to agree with you that he was informed before.
- 122 J: OK.
- 123 Same Man: He also apologized to us this morning. He told us that he knew this beforehand  
124 so it's, on his side.
- 125 J: OK. So now that we're here, can I ask some questions?
- 126 Same Man: Yes, of course.
- 127 J: OK. Alright. Thank you. Thank you very much, Bo-'M'e le Bo-Ntate. I  
128 really appreciate it and now I have to hurry. [*laugh*] Well, I want, my first  
129 question is this: do any of you have an idea - what do we teach pastors at  
130 Morija Theological Seminary? Do any of you know what we teach pastors at  
131 Morija?
- 132 M: [*Translation to Sesotho*]
- 133 J: Ntate.
- 134 Man: We are only under the impression that you are teaching the pastors the Bible.  
135 That is the only impression we have.
- 136 J: OK.
- 137 Same Man: I don't think there's any other thing.
- 138 J: Alright. Others?

- 139 M: [Sesotho]
- 140 J: Ntate.
- 141 Next Man: [Sesotho]
- 142 J: OK. Ntate Moshoeshoe?
- 143 Same Man: [Sesotho]
- 144 M: We are also of the impression that they are taught about the Word, the Bible,  
145 and methods of following the principles of the Bible.
- 146 J: OK. Others? Alright. Well, what do you think a pastor *should* be taught at the  
147 seminary?
- 148 M: [Translation to Sesotho]
- 149 J: Yes, Ntate.
- 150 Man: [Sesotho]
- 151 J: How to live with people and to know how they're living.
- 152 M: Yeah, and also, and also how they live.
- 153 J: Yeah, how they are living is what I...
- 154 M: Yes.
- 155 J: Yeah, OK. Alright. Is that all, Ntate?
- 156 Man: E.
- 157 J: OK. Thank you. Others? What should pastors know? 'M'e.
- 158 Woman: [Sesotho]
- 159 M: They, I guess they should also know about the administration and the culture  
160 and the traditions of the church.
- 161 J: Alright. Kea leboha, 'M'e. Others? Yes.
- 162 Man: To add more I would say our pastors seem to be blank about, let me say for an  
163 example, I am an employee and then I have to know about my conditions of  
164 employment also. It must be clear, black and white. With our pastors it's as if  
165 there's a hidden agenda between the office of, I don't know how to phrase it –  
166 but I think the ruling office seems to be having a hidden agenda as to how the  
167 running of the whole thing is and isn't as far as our priests are concerned  
168 because the problems that we come across in our parishes here are the  
169 problems that are growing from the head office, you see what I'm saying. And  
170 our priests are having a problem in solving those things. More especially the  
171 living allowances, how they must live with their families - that is a burden on  
172 to us - rather than for the office to know exactly what to do about this.
- 173 J: OK. Thank you.
- 174 M: [Translation to Sesotho]
- 175 J: Alright. When pastors have come to this parish, and not just Rev. Ramatlapeng  
176 but if you've been here longer than he has, other pastors, or if you're from  
177 other parishes, when pastors have come to L.E.C. parishes and you've worked  
178 with them, do they seem well-prepared to do the work of being a pastor?
- 179 M: [Translation to Sesotho]
- 180 J: Ntate.

- 181 Man: As far as those that we have received and lived with, they are very efficient.  
182 They know exactly what to do but I think along the process this hiccup that I  
183 have just mentioned is the one that deteriorates their efficiency, their  
184 performance.
- 185 J: OK. Thank you, Ntate. Others? Yes, Ntate.
- 186 Other Man: [*Sesotho*]
- 187 J: Moshoeshoe.
- 188 M: They come prepared but they still have to learn to adapt to the situations in  
189 different parishes as to, to be able to connect with the congregation especially  
190 with regard to the fact that another pastor would have been there before. - So  
191 to make that transition, to help even to the consistory and the congregation to  
192 make that transition to work together with him or her.
- 193 J: Mm, hm. Ntate.
- 194 Next Man: [*Sesotho*]
- 195 M: They came well but as time goes on, they begin to lose the strength and the  
196 power they had when they came in. And they need to be invited for refresher  
197 courses at the seminary so that they can revise the manners in which they do  
198 their work. And also the church constitution and other regulations need to be  
199 revised, so that they can be up, they should be updated to take into  
200 consideration the recent developments that have been in our country.
- 201 J: OK.
- 202 M: Or in life itself.
- 203 J: Alright. Ntate, could you give an example of what kinds of things could be  
204 updated?
- 205 M: [*Translation to Sesotho*]
- 206 Same Man: [*Sesotho*]
- 207 M: First he says it's about services where we come into contact with other  
208 denominations. It so happens that when we come into such contacts, we find  
209 ourselves somehow isolated because there are some things that you find many  
210 denominations doing but we can't. We are told we can't do such things. And I  
211 think at some points there's not even a good explanation as to why we should  
212 not be doing that. So, the other thing is about the stipends, pastor stipends,  
213 whereby the pastors will be paid only according to how congregations perform.  
214 And where a congregation is weak, then that becomes a problem for the pastor.  
215 So, that needs to be, that type of a thing needs updating.
- 216 J: OK. Kea leboha, Ntate. Ntate.
- 217 Man: Yes, I just want to emphasize on the point that we meet some problems, or the  
218 pastors meet some problems whereby maybe their style of being paid, I think it  
219 should be totally changed. Because now if maybe the other one is having so  
220 many, I mean, members of the church, it simply means that now he's going to  
221 get more money maybe than the other ones, because of having maybe fewer  
222 church members. So, again, I think nowadays many people are losing their  
223 jobs so if many people are not working and then the only resource of getting  
224 their money is only on the shoulders of the church members, I think that is  
225 whereby the problem lies. So the financial problem, I think, is the main issue,  
226 and the style of throwing the payments of the pastors. I think that if this  
227 financial problem can be solved, I think everything is going to be alright. If

- 228 maybe they can develop another resource of getting money, not that they can  
 229 get the money only from the church members only. I think that is where the  
 230 problem lies. Because if some of the church members are not working, it  
 231 means that they're not contributing. Yeah.
- 232 J: Ntate, I'm going to be sharing these typed comments with the Komiti ea  
 233 Seboka. Can you make a suggestion about what this other source might be?
- 234 Same Man: Well, I think on this one really, I'm trying to think, but now if you can maybe  
 235 give me some few minutes to think of it and then...
- 236 J: Alright, because I'm thinking...
- 237 Same Man: Yeah.
- 238 J: ...they might like suggestions as well. Other comments? Ntate.
- 239 Next Man: OK, to add on what he has just said from the other sources. I think if we can  
 240 buy, let's say the bus. We can use that transportation as another source of  
 241 bringing money in. That can be done. I mean, you think that the  
 242 presbyteries...
- 243 J: OK, so if the church already has some money, they could invest in a business  
 244 venture of some kind to help.
- 245 Same Man: Yes, but to continue, - [*Sesotho*]
- 246 J: So, what are the pastors taught?
- 247 Same Man: E, Ntate.
- 248 M: Yes.
- 249 Same Man: Actually... - [*Sesotho*]
- 250 M: I want to, just so I don't forget,...
- 251 J: OK.
- 252 M: Ntate raises the issue that when we look at how people come to the ministry,  
 253 you will find that many of them come because they were, they had, they  
 254 couldn't make it anywhere. So avoiding to go, maybe, like into places like the  
 255 mines or avoiding to work hard, some would rather choose to go for the  
 256 ministry. So the question of the calling itself is very important and - [*Sesotho*]
- 257 Same Man: [*Sesotho*]
- 258 J: Ntate Moshoeshoe.
- 259 M: Ntate says it is possible that people can join the ministry simply because they  
 260 can qualify to the educational qualifications required while they don't even  
 261 really have the calling. So this brings in a challenge that they need to be taught  
 262 more on the power of the Holy Spirit and listening, being part of what it means  
 263 to be, they need to be taught more on what it means to be a Christian minister.  
 264 Because some of our ministers, not only that they cannot preach well, but they  
 265 don't even run the church very well, even in Lesotho, which may mean that  
 266 this particular person came to the ministry just because there was nothing they  
 267 could do other, there was nothing they could do outside, or they chose to be  
 268 ministers because they failed to qualify anywhere.
- 269 J: OK. Do others, do you agree with Ntate?  
 270 [*some affirmations*]
- 271 J: You do, oh, OK.

- 272 Man: [Sesotho]
- 273 J: OK.
- 274 M: The issue of qualifications too, Ntate had mentioned it also, the issue of  
275 qualifications serves to bar some people who would have the genuine calling  
276 into the ministry so it must be - there must be some way of revising that.
- 277 J: OK. Do you all think, since you're agreeing in general with these comments,  
278 do you think the seminary should work very hard to nurture the spirit of the  
279 pastors that we're training, the future pastors that we're training?
- 280 M: [Translation to Sesotho]
- 281 Man: [Sesotho]
- 282 J: OK, you think it is so.
- 283 Man: Yes.
- 284 J: OK. And others? Yes.
- 285 Next Man: [Sesotho]
- 286 J: OK.
- 287 M: Also the seminary should, or the church at large should, consider developing  
288 other people who do not qualify for the ministry but who would claim to have  
289 the vocation.
- 290 J: OK.
- 291 M: So as to, well, to create a situation where we do not lose as a church.
- 292 Man: [Sesotho]
- 293 M: The idea of looking at evangelists at sub-level creates problems whereby, since  
294 they do not get their salaries from Morija, and they are not placed in their  
295 workplace by the Executive Committee, then sometimes we have an evangelist  
296 who would be just roaming over there without a parish or without an outstation  
297 because no consistory has the power to pay them or to support them. And yet  
298 we also have parishes without leaders or overseers. So, in this sense, we are  
299 losing. The evangelist is losing. The church that has trained the evangelist is  
300 also losing. So there needs to be some harmonizing of the two.
- 301 J: Ntate.
- 302 Man: [Sesotho]
- 303 M: Ntate says we also need to take seriously the fact that when people come or  
304 join the ministry, it's because there's been some inspiration to join and we  
305 should not consider them as people who could not do anything, who are lazy.  
306 So we should treat them as they have come to us, as they have come to us –  
307 [Sesotho]
- 308 Man: Because in future those people you will find that they are running away.  
309 [Sesotho]
- 310 J: OK. Alright. Ntate.
- 311 Next Man: [Sesotho]
- 312 M: Ntate says we should also develop our evangelists academically because  
313 sometimes they work even better than, they do a better job even, than what  
314 their pastors do. So we must have a problem of developing them rather than  
315 just saying, "Well, they are evangelists, let them be evangelists forever."

- 316 J: OK.
- 317 Man: [*Sesotho*]
- 318 M: Ntate wants to know as to whether there are signs of the vocation on anyone.  
319 Can we tell that this one really has the calling or is being called?
- 320 J: Potso e ntle (“good question”), Ntate.  
321 [*laughing all around*]
- 322 Man: Yes, Mr. Moore, I agree with everybody’s ideas here. It is a call for a pastor to  
323 perform these duties. But at the same time, I would compare this job of pastors  
324 as any other job. We are also having doctors here who have qualified in the  
325 universities to become doctors but when they have to do these things  
326 practically, they fail. So how do you say that person is not a doctor? Because  
327 he’s got his B.S., he’s got a doctorate, he’s got everything. Or what I think -  
328 to add over, I’ll still stick myself over on this financial constraint. Pastors are  
329 also people like any other person who has got a vision in his own life. This  
330 person has to get married. This person has to bear children. This person has to  
331 educate children. This person has to look after all his close relatives. But now  
332 the problem is how does this person get encouraged in this job? If the culture  
333 of the L.E.C., it is still as backward as it is, I think I was seventeen years old  
334 when I opened a trench with a depth of thirty feet down at Maseru Sefika. I  
335 was seventeen years old. Up to today you are from America, are you from  
336 America?
- 337 J: Mm.
- 338 Man: Thank you. You are from America today in 2006. I am sixty-nine years of age  
339 today. Sefika in Maseru it is still the Sefika that I did when I was seventeen  
340 years old. What do you think of it?
- 341 J: [*laughing*]
- 342 Man: What is actually happening with these monies that these parishes are always  
343 collecting? What improvement can the L.E.C. show? So if the L.E.C. itself as  
344 a cultural church, let me put it that way, cannot improve itself, how do we  
345 expect our priests or our pastors to get improved?
- 346 J: Hm. OK.
- 347 Man: Not even one, you can go the whole of South Africa and the whole of Lesotho,  
348 there is nothing that is of the level of a cathedral in the L.E.C..
- 349 J: Mm.
- 350 Man: Not so. So where do we go?
- 351 J: Where do we go? In two minutes it will be four o’clock and I’m going to  
352 leave. [*Consistory members had suggested this time limit for the conversation*]  
353 So I want to ask you – If you could be a teacher at the seminary... What would  
354 you want the pastors to know? One word. Just what’s the one thing you would  
355 teach the pastors if you were a teacher at the seminary?
- 356 Man: [*Sesotho*]
- 357 J: OK. Alright. Moshoeshoe, just to be sure.
- 358 M: He would teach them...
- 359 J: The love of God.
- 360 M: The nature of God.

361 J: The nature of God or the love of God.  
362 Man: No, I would like to teach them...  
363 J: Yeah.  
364 Man: ...I mean, what God needs him to be.  
365 J: Ah.  
366 M: OK, OK.  
367 J: OK.  
368 M: What God needs him to be.  
369 Man: Yeah.  
370 J: OK. Ah, very good, Ntate.  
371 Next Man: [*Sesotho*]  
372 J: Ntate.  
373 M: That they should, Ntate would teach them that they should teach by example.  
374 They should not indulge in those things which even the world would say,  
375 "Don't be drinking alcohol, don't be abusing alcohol, and don't be smoking."  
376 Things like that.  
377 J: OK, and just Ntate in the back and then I'm going to go to honour your time.  
378 Ntate.  
379 Man: [*Sesotho*]  
380 J: OK, so how to work with people.  
381 M: E, Ntate.  
382 J: OK. Alright. OK. It's time. I told you I would be finished at four o'clock.  
383 Please forgive me, I have, there were other questions but thank you so much  
384 for this time and I want to honour that. I know it's Saturday, and I know it's  
385 your consistory meeting. So if any of you want to talk more with me, I'll leave  
386 my numbers with Rev. Ramatlapeng and feel free to call me or just SMS, I will  
387 call you and I would love to hear more of your things. Thank you so much.  
388 I'm turning off the recorder.

- 1 J: Alright. This is July 1st and I'm with my pastoral key informant. So what were you saying  
2 about the only what? – when you get into the parish, what was it again?
- 3 K: Your only source of, not only that the director is a source of authority, has power over you,  
4 but he is also your source of authority, I mean, a source of knowledge and authority and  
5 direction. When you get into the parish you face problems, the first person you think of is  
6 the director of the seminary.
- 7 J: Why?
- 8 K: Because he has been like that throughout your five year career at the seminary and he has  
9 taught you that he's the only person in the sense that he will be, he is, he seems to know  
10 more about the life of the church. He also has some connections with the executive  
11 committee so that if you have problems, when you have told them to him, then it may be  
12 easier for you to get through.
- 13 J: And is this something that you learn by watching, you see that he really does have all of  
14 this power and information and knowledge or is it something that he tells you?
- 15 K: I think that is you learn, I think that he's not really telling but telling and doing because  
16 when you are at the seminary, you know that in order to get in a better parish, he must have  
17 some favour on you, so in that sense it's about telling. When he says, "If you behave well  
18 here at the seminary, you are likely to get a better place to work." Then, if you happen to  
19 get that type of place, what comes to your mind is 'maybe it's because I pleased him.'
- 20 J: And now you've been a pastor so does it, in your experience, is that true? Does it turn out  
21 that yes, Moseme is the one who can get these things for you or was it just a belief that you  
22 had as a student?
- 23 K: Yes, I think that it was just a belief.
- 24 J: I see.
- 25 K: I think that was just a belief or part of that would also be that he may have some power  
26 because the faculty reports that are given to the executive committee, I still believe they  
27 have some bearing on how the executive committee allocates the parishes. Because that is  
28 considered to be from the faculty so, and then in that sense, he has something.
- 29 J: I see. Now, I'm a member of the faculty...
- 30 K: E, Ntate.
- 31 J: ...as you know, and I've been at these meetings where we've written these reports...
- 32 K: Yes.
- 33 J: ...and it's an interesting process. What tends to happen is we'll go around and we'll say  
34 things like I might say, "Ausi so-and-so..."
- 35 K: Yes.
- 36 J: ...is very smart but she seems not to be sure of herself, etc."
- 37 K: Yes.
- 38 J: At the end of the, when we all say what we're going to say, then Ntate Moseme makes the  
39 final comment...
- 40 K: Mm, hm.
- 41 J: ...for the minutes secretary...
- 42 K: Yes.

- 43 J: ...and he usually says something like 'She should be in a small parish with a strong  
44 consistory....
- 45 K: Uh, huh.
- 46 J: ...because she's too strong-willed.'
- 47 K: Yes.
- 48 J: Or 'He should be in a large parish with a friendly consistory because he's fearful of  
49 conflict.'
- 50 K: Mm, hm.
- 51 J: So he really is the one who, at the end of that, makes that kind of recommendation.
- 52 K: Yes.
- 53 J: The rest of the faculty seem to say things like 'Oh, this one's very bright' or 'this one's  
54 very slow' or whatever. It is those recommendations...
- 55 K: Yes, yes.
- 56 J: You've suggested, well, maybe, the executive committee takes these faculty  
57 recommendations seriously...
- 58 K: Mm.
- 59 J: ...I really wonder, I wonder how that happens.
- 60 K: One would – because this is – because I think even in the executive, members of the  
61 executive committee would know that the faculty sat to deal with all this.
- 62 J: Yeah.
- 63 K: So when the report comes out of that meeting, it will be considered that it is the voice of the  
64 faculty saying all this.
- 65 J: Mm.
- 66 K: So that is how they view. And then you see it becomes, that voice of one person becomes,  
67 that says, the voice that says 'this person must have this type, particular type of parish' then  
68 becomes the voice of the whole faculty and maybe a responsible executive committee  
69 would like to consider that as important.
- 70 J: Right. And I've never really thought about that but it's true. At the end of every student  
71 we've ever discussed in my three years, Ntate Moseme has always made the  
72 recommendation, even if it didn't make sense to me, and we...
- 73 K: Uh, huh.
- 74 J: ...all just sat there as the secretary wrote it down. Yeah, so it's always been his specific  
75 understanding...
- 76 K: Hm.
- 77 J: ...never, I mean, no one has ever said, "No, I disagree with that. I think that this person  
78 should be, you know,...
- 79 K: Yes.
- 80 J: ...the pastor at Sefika."
- 81 K: Yes.
- 82 J: Never has that happened.
- 83 K: Yes.

- 84 J: The only think I would say is if we recommend for further study, which we've occasionally  
85 done,...
- 86 K: Yes.
- 87 J: ...we've said, "This person's really smart; they should go for further study." But even  
88 then, when we say that, we know nobody ever gets sent for further study...
- 89 K: Yes.
- 90 J: ...so we might as well be speaking into the wind.
- 91 K: Yes.
- 92 J: Hm.
- 93 K: And also, and also you may even think maybe people don't even get, and this for me will  
94 say well, it's not always that the executive committee listens, sometimes they don't listen,  
95 meaning they want to be original in their decisions.
- 96 J: Yeah.
- 97 K: But one would also say what if it is because the recommendations have proved, I mean, that  
98 sometimes people are recommended for further studies because it's someone who, they're  
99 favoured by the seminary administration. Then the executive committee wants to say,  
100 "Well let's study them; let's make sure that this is true." Because someone said to me, "If  
101 you recommend that someone should be sent for further studies, it means you favour them."  
102 Not necessarily because they are really smart in dealing with their, in their studies. So...
- 103 J: So really, this is, it's all a difficult political game because, for instance, myself as a  
104 foreigner, I tend to say someone should go on for further study mostly if I think that they're  
105 smart.
- 106 K: Yes.
- 107 J: And they will do well in graduate school.
- 108 K: Yes.
- 109 J: Because, you know, as a foreigner, I don't care who votes for whom...
- 110 K: Yeah.
- 111 J: ...or who, you know, is this, I just want to see who can – but so even when we make those  
112 recommendations, it always is political. People always say, "Oh, no,
- 113 K: Yes.
- 114 J: ...they never, they couldn't have recommended this person...
- 115 K: Yes.
- 116 J: ...because he or she is smart, it must be because of favouritism."
- 117 K: It must be because of favouritism.
- 118 J: But what disturbs me is isn't favouritism sometimes because somebody is smart?
- 119 K: Yes, it is.
- 120 J: I mean, my favourite students are the smart students.
- 121 K: Yes.
- 122 J: Now, my favourite friends might be the ones who are funny or honest or whatever, but my  
123 favourite students are the ones who study diligently and perform well in class and seem to  
124 care about the topic and the subject matter.

- 125 K: Yes. But then what if members of the faculty have interest in the power hierarchy of the  
126 church?
- 127 J: You see, and that...
- 128 K: Then it's a different issue. It's not only academic but it's also about my relationship as a  
129 student and a future pastor with those who make such recommendations for me. We have  
130 recommended that you be sent for further studies. Then I must, the first reaction is to say,  
131 "Well, this guy is a good guy and if we go for the seboka elections, executive committee  
132 elections, next time, if I will be a pastor, I'm going to vote for them."
- 133 J: So you might consider the recommendation as a favour.
- 134 K: Yes.
- 135 J: "Ah, he did me a favour so now..."
- 136 K: Yes.
- 137 J: ...I am expected to do a favour for him.
- 138 K: Yes, I must do, I must show some appreciation. And then, in turn, because of that, when I  
139 get to the parish, I will stay there and whenever I have problems, the first person to consult  
140 would be, according to the procedure, it must be the presbytery moderator and maybe other  
141 experienced pastors. But, as I said, the director of the seminary then is, because I have been  
142 so close to him and, then when I meet them, I not only give them the account of my  
143 problem, I also give them the account of what is going on throughout the church,  
144 throughout my presbytery. This is what I said to this particular pastor and this is how they  
145 reacted and then, and I, I mean, also it says something about my relationship with those  
146 people and then how they work, whether they are good pastors or bad pastors.
- 147 J: Now one of the things that happens with professionals, the training of professional people,  
148 is that one of the best ways that professional people learn and grow is by having a mentor.
- 149 K: Yeah.
- 150 J: Somebody who they trust, who seems to really know the field well...
- 151 K: Uh, huh.
- 152 J: ...and who has good intuition. Are you saying that a pastor like yourself or others would  
153 go back to the seminary director because they really see him as a mentor, someone who's  
154 opinion the value...
- 155 K: Yeah.
- 156 J: ...and they see him as a really good practitioner?
- 157 K: Mm, hm.
- 158 J: They see him as a good pastor.
- 159 K: Yeah.
- 160 J: OK, so that's good because then he's the best pastor in the L.E.C. and you all see that and  
161 you go. Is that true?
- 162 K: Yes, for most of my career I did go to him for advice.
- 163 J: Because as you looked at all pastors and all the skill they have, he was the most skilled?
- 164 K: Yes, from the training we, because, you know, he's here. He has been doing, he's here to  
165 teach me how to be a good pastor and he, when we analyze problems or situations in the  
166 class, he seems to be a super, super pastor so and you'll find no reason to really follow him  
167 and when you go there he will give you the best advice, I think, the best advice you'll get.

- 168 J: OK, so really the director is fantastic.
- 169 K: He is fantastic but the problem is all this is not being done to, for the good of your work at  
170 the parish but for the good of building himself as ?? 13:36.
- 171 J: So he's not fantastic, he just seems to be fantastic.
- 172 K: Yeah, he seems to be fantastic because with my experience I once invited him to, not once I  
173 should say I invited him for several times, several times to my parish to do some work. He  
174 refused. And the reason for that was political. "I don't want to be too closely associated  
175 with you lest you be considered a bad person."
- 176 J: So I'm confused because earlier you were suggesting maybe that his pastoral practices are  
177 not very good but here you're saying, "Oh, no, he's really the best pastor of us all."
- 178 K: Oh, no, let me say the pastoral, in class, in talking, his pastoral skills are really good. But  
179 in practice, as the director of the seminary, where you live with him as your pastor because  
180 we don't have a pastor, or as your chaplain, he doesn't have that.
- 181 J: So, he promotes himself as an excellent pastor...
- 182 K: Yes.
- 183 J: ...and you as young students seem to believe that he's the only one who has these skills...
- 184 K: Yes.
- 185 J: ...but then later on you find out that, indeed, it's not so...
- 186 K: Yes, only...
- 187 J: ...but you continue to go to him because he's the only one you know.
- 188 K: Yeah, unless there comes a point where you realize 'well, I'm not the only one who trusts  
189 him and he is, those things which he made me believe we talked in confidence are not  
190 really in confidence.' That's when you begin to say, "No, I'm not going to him, back to  
191 him again for advice." That's when I began to say, "Well, I don't think I'll ever go to him  
192 for advice."
- 193 J: Because he didn't keep confidence.
- 194 K: Yes, because he didn't keep confidence. He told, and I don't think that is a good sign of a  
195 pastor. So, e, Ntate.
- 196 J: When you were at the seminary and I'm trying to remember, I think you told me that when  
197 you were at the seminary there were some expatriate lecturers.
- 198 K: Yeah, right.
- 199 J: Do you listen to the expatriate lecturers with the same attention that you listen to the  
200 Basotho lecturers?
- 201 K: I would say yes. I would say yes. With the exception, when I say 'Basotho lecturers' with  
202 the exception of the director.
- 203 J: Mmm.
- 204 K: We listened to the expatriate lecturers in the same manner as the Basotho lecturers because  
205 they all would be on the same level. Their task is primarily academic, with class, they  
206 would be concerned with class, not anything beyond that.
- 207 J: I see, and what's the director's task?
- 208 K: That of mentoring, saying, "Well, this is how you run a parish. You want to be a pastor, so  
209 this is how to be a pastor."
- 210 J: I see, and does the director set a good example, in your opinion, of how to be a pastor?

- 211 K: At the seminary, no, no. But it takes long to realize that.
- 212 J: How do you come to realize it?
- 213 K: I would say for me I left seminary believing that anything we discussed with him was  
214 completely confidential.
- 215 J: OK, so you've gone back, it's this confidentiality thing.
- 216 K: Yeah, I spent all those five years believing everything I said to him was completely  
217 confidential.
- 218 J: And somehow you found out that that was not the case.
- 219 K: Yes.
- 220 J: OK.
- 221 K: And that's when I began to say, "Well, I don't think this is good."
- 222 J: Why would you not see one of the other lecturers as a mentor? I mean, why not Ntate  
223 Moreke, he's a very accomplished pastor? Why not, you know, any of the others? I'm just  
224 trying to think of who might have been there, any of the expats. Some of the expats  
225 probably came after long academic and pastoral careers.
- 226 K: Yeah, but they are, you see, if you are an expatriate, there's this sense of distance between  
227 the lecturer and – because of culture and other things but also we have too little time with  
228 other lecturers. Because you go to class, I would say, let me say, let me put it this way, for  
229 most all the time you have outside class will be used for Pastoral Theology. Because you  
230 will be writing reports, you will be visiting people, and you will be writing reports, and you  
231 will be, if not doing that, you are cleaning chapel, you are preparing for evening services  
232 which are also treated as part of class. Either evening or morning, or writing reports or...
- 233 J: So would you say – it sounds almost like you're saying that the quality of pastors that the  
234 seminary produces is almost completely linked to this director.
- 235 K: Yes.
- 236 J: Because it's the director's time and tutelage and everything else that takes up most of your  
237 attention.
- 238 K: Yes, that is true.
- 239 J: That makes me feel a little sad, almost as if the things I'm teaching don't really affect, do  
240 you see what I'm saying?
- 241 K: I see.
- 242 J: What do you think? Am I right to feel that maybe the things I'm doing are overshadowed  
243 by the director's presence?
- 244 K: Of course, that is so.
- 245 J: It's true.
- 246 K: Of course.
- 247 J: And how about my Basotho colleagues? Is it also true for them?
- 248 K: Yes, it is. It is true.
- 249 J: So at the end of the day, the graduates of Morija Theological Seminary really have been  
250 solely the students and under the tutelage of one person.
- 251 K: Yes.
- 252 J: And so the kinds of things that they do and know, etc...

- 253 K: Mm.
- 254 J: ...really go back to that one.
- 255 K: Yes.
- 256 J: How do you feel about that? Is that good?
- 257 K: No, it's not. It's not because then we have one kind of, we have one kind of pastor in the  
258 form of different people which is sad.
- 259 J: So we have lots of young Mosemes.
- 260 K: Yes, we do, we do. Sometimes even the way we speak, some of us, even the way we  
261 speak, that is, it's very much the way how he does, how he speaks himself.
- 262 J: Well, now, he said in a speech that he gave at Sefika congregation,...
- 263 K: Yeah.
- 264 J: ...at a Bible School certificate thing, he said that when he was a young preacher, that he  
265 preached so beautifully that people would weep.
- 266 K: Uh...
- 267 J: So it must be good that you speak like him, right? He must be a wonderful preacher so  
268 that's probably a good thing, isn't it?
- 269 K: Noooo, it is not. You know, preaching is something, is different, it's something different,  
270 the preaching world is this one thing but also living with, living like a pastor, leading your  
271 congregation or leading your ?? 22:33 like a pastor is yet another thing. So we don't have  
272 that at the seminary. No, we don't have that.
- 273 J: Have you heard the director preach? Does he preach well? He teaches preaching so you  
274 must have heard him preach many times.
- 275 K: No, no, yes I heard him, I heard him preaching.
- 276 J: Does he preach at school?
- 277 K: At seminary, no. He used to preach at the Morija, I think I have heard him preach twice.
- 278 J: Twice.
- 279 K: Yes, twice.
- 280 J: Does he preach often throughout the L.E.C. since he's the one who teaches all of the  
281 pastors how to preach?
- 282 K: No.
- 283 J: Why do you think that is?
- 284 K: No, he used to have a parish that he looked after, I think, and there he was preaching.
- 285 J: I see.
- 286 K: But I would also doubt that he does that, he does a lot of preaching even in his own parish  
287 because he encouraged us a lot not to be very much, I mean, to really share, to allocate  
288 work to other people which included preaching, so much that I have found it, I have proved  
289 it wrong myself. To say, "Well, I'm not going to let, to have people, to let my congregation  
290 go without my preaching maybe for what? - ?? 24:15". And I decided I'm not going to  
291 have my congregation go without my preaching for three Sundays or for two Sundays in a  
292 month. I would like to preach more. E, Ntate.

- 293 J: Now wait a minute. This is interesting. It sounds like you're saying that the director  
294 encourages you to share, not to take up all, you know, not to be the only one who does  
295 things.
- 296 K: Yes.
- 297 J: Yet you've just told me that at the seminary he monopolizes everything.
- 298 K: That's true.
- 299 J: You just said he doesn't share with me.
- 300 K: That is true. And it's sad because the only voice, really the only voice that students hear is  
301 that of the director, not of everybody.
- 302 J: Why do they not listen to my voice, for instance, I mean, just as an example? I'm not  
303 saying...
- 304 K: But you don't have power.
- 305 J: I see.
- 306 K: You, I may not do your assignment as a student.
- 307 J: Uh, huh.
- 308 K: You will not expel me from school.
- 309 J: Oh, and does the director tell you that he has the power to expel students?
- 310 K: Yes, he does. We know, not that he tells us, we know. He has done it.
- 311 J: But, you understand that the board is the only body who really has the power to expel  
312 students, don't you?
- 313 K: Well, yes but the board does that after he has done it, after he has initiated it.
- 314 J: I see.
- 315 K: So we know that you are not in good terms with him, well you are going to have a very  
316 hard time at school.
- 317 J: Is it easy to be in good terms with him?
- 318 K: Yeah, that is if you listen to what he tells you, you make sure that he is always pleased with  
319 what you are doing, you refrain from indulging yourself in such things that he doesn't like,  
320 so, yeah.
- 321 J: That he doesn't – you mean things that the church would frown upon or do you just mean  
322 things that he personally doesn't like?
- 323 K: I think even those which he personally doesn't like.
- 324 J: I see, so it's not just about being a good follower of Jesus Christ, it's about being a good  
325 follower of Ntate Moseme.
- 326 K: Yes, ?? 26:50.
- 327 J: Hm.
- 328 K: In fact, to complete your studies at that school is really a very difficult task because you're  
329 not only doing academic, you're not only satisfying the powers that be academically, but  
330 you also have to satisfy them, you also have to satisfy the director personally. He must be  
331 great with you.
- 332 J: What if I go to the seminary and I'm an academic failure...
- 333 K: Yeah.

- 334 J: ...but, Ntate Moseme loves me very much?
- 335 K: No, you still can be there.
- 336 J: Can I graduate? Get a diploma?
- 337 K: You may not get a diploma but you will still graduate and be a pastor.
- 338 J: I see.
- 339 K: Because, like, because he will not, he can make, or at least he makes us believe that he has  
340 ways of supporting or even, yeah I would say supporting, you – a voice that can be heard  
341 by the authorities and everybody.
- 342 J: And with regard to the kinds of things that you learned in seminary, which ones have been  
343 most helpful to you since you've become a pastor?
- 344 K: Um,...
- 345 J: And why?
- 346 K: I would say there is the elements of Pastoral Care that I learned from the director but  
347 mainly, what I learned from Christian Education. I think our teacher, our Christian  
348 Education teacher, did a very good job in doing that.
- 349 J: Now, this is interesting because you're not the only pastor who has said this, that they say  
350 Pastoral Theology has been very helpful to them.
- 351 K: Yeah.
- 352 J: At the same time, they've also almost all said the kinds of things that you said, that, "Well,  
353 the director doesn't show a good example." How can those both be true?
- 354 K: What happens, I think what happens is we learn through, through the mistakes or the  
355 experience that we gain from the parishes. You go to a parish or, I mean, you go to a  
356 church service, you attend a consistory meeting, you attend a presbytery meeting, you  
357 attend everything, you are there to, you learn from – you write a report of what was going  
358 on and you discuss it as students under the leadership, I would say, of the director. So, it is  
359 then, it is there that you begin to develop skills to say, "Well, a good L.E.C. leader is one  
360 who goes this way, who does things this way and this way, and not this way and not this  
361 way." So, but, that has nothing to do with the person of the teacher himself. The teacher  
362 is, will be there directing us because sometimes we even have class in his absence and ??  
363 31:31to say, "Very good job, very good job." Because what's necessary is someone who  
364 has some experience within the church life.
- 365 J: Mm.
- 366 K: So, one would even say the course may not even, the way he does it may not really, you  
367 really don't need someone who really has a highest degree. You need someone who  
368 understands pastoral care and who has been within the church for some time.
- 369 J: And does the director understand pastoral care and has he been in the church for some  
370 time?
- 371 K: He has been in the church for some time and he, I think he understands it.
- 372 J: But you keep...
- 373 K: But he doesn't practice it.
- 374 J: Yeah, but if you really understand something, and its importance, then don't you practice  
375 it?
- 376 K: Yeah, you need to practice but then maybe he doesn't understand that.
- 377 J: <laugh>Well, I mean, that's what I'm trying to find out from you, I mean...

- 378 K: Maybe he doesn't understand because, he doesn't, literally, he doesn't.
- 379 J: Hmmm.
- 380 K: He doesn't.
- 381 J: I feel as if you're telling two stories to me.
- 382 K: Yeah.
- 383 J: I feel like you're telling me the story of somebody who is controlling and who doesn't care  
384 for students pastorally and who doesn't keep confidences.
- 385 K: Uh, huh.
- 386 J: And at the same time, you're telling me a story about the very same person who is the best  
387 mentor in the whole L.E.C. and who understands pastoral care very well. How can those  
388 both be the same person?
- 389 K: Oh, yes. I should, I think I should put it this way: someone for the second story, someone  
390 who makes students believe he does that.
- 391 J: I see.
- 392 K: So, while in actual fact, he's not.
- 393 J: But if you were to make be believe that you are an expert football player,...
- 394 K: Yeah.
- 395 J: ...I need to see you in your kit scoring goals.
- 396 K: Yes.
- 397 J: So how does the director suit up and score goals to convince you of that? How are you  
398 made to believe this if you're saying now maybe it's not true?
- 399 K: Because he will tell you pastoral care demands that you keep confidentials and he'll make  
400 you believe that whatever you talk to him about is confidential. This also about empathy  
401 and he will try to make sure that that's the impression you get whenever you meet him, you  
402 talk with him about anything, and he, and even if you have a problem at home and you are  
403 asking for permission to go, he will have no problem, he will say, "Well, it's very  
404 understandable." But then he will tell the prefects not to allow you to go. And you will  
405 know that the prefects, what you will know is that the prefects are so bad because they  
406 refused you permission while the director had said it was OK. So...
- 407 J: I see, so but the director has really told the prefects to deny you.
- 408 K: Yes, and with my fourth year, the experience that my fourth year mentor told me in my  
409 practical year, he told me that even with pastors in the field, he will make you believe that  
410 he's going to be your advocate in the executive committee. You ask him for a transfer  
411 because you have problems with the parish with which you are working and he will tell  
412 you, "Well, this very ?? 36:10 good and it's understandable. I'm going to make sure that  
413 the executive committee understand this, please write a letter." And you will write a letter,  
414 and he will tell you just write a letter.
- 415 J: To whom do you write the letter?
- 416 K: To the executive committee.
- 417 J: I see.
- 418 K: Asking for your transfer.
- 419 J: Mm, hm.

- 420 K: And then, though other people will tell you from that meeting, and you will be only  
421 surprised to get completely a different parish from the one – or a different response from  
422 the one you expected. And others will tell you, some members will tell you, well you will  
423 be asking why because so-and-so told me this and he said, “Well,” they will say, “Well,  
424 that was the person who said ‘no’.”
- 425 J: Recently I was at a focus group interview that I’m doing with lay people...
- 426 K: Yeah.
- 427 J: ...and some of the people at that focus group interview talked about the fact that they seem  
428 not to be sure about whether or not their pastors had really felt a call. They even  
429 mentioned the Spirit.
- 430 K: Yes.
- 431 J: Since you’ve been a pastor, and since you were in seminary, what do you think about that?  
432 Why would parishioners question whether or not the pastor has a call?
- 433 K: I would, one thing that it is because most of our pastors, most of us pastors, wouldn’t really  
434 seem to appreciate what an ordinary member of the church would consider the acts of the  
435 Holy Spirit. The interpretation, our interpretation, of how the Holy Spirit operates seems  
436 to be very different from what ordinary Christians think or perceive to be true.
- 437 J: OK, so what’s your pastoral perception and where did you get it? And what do you think  
438 is the perception of the lay people and where did they get it?
- 439 K: I think we get our perception from the seminary and that is the Spirit, I will put it literally,  
440 literally translation, they will say, at the seminary they will tell you ‘the spirit of the  
441 prophets is known by the prophet.’
- 442 J: The spirit of the prophet is known by the prophet.
- 443 K: By the prophet. That is saying ‘don’t really tell us that you have, you have the power of  
444 the Holy Spirit working on you when you are doing some things like ecstasy ?? 2:25 or  
445 something like that.’ And our members of the congregation still really believe that the  
446 Holy Spirit has some, can in a way make one behave in a different manner than the one  
447 that they are, like ecstasy or something like that.
- 448 J: Let me just tell you that the people that were at this focus group that I was at seemed to be  
449 saying yes, that the Spirit will make the pastor behave in a different manner but not  
450 speaking in tongues and rolling around on the floor.
- 451 K: Yes.
- 452 J: The focus group people said the pastor will be honest, loving, ...
- 453 K: Yes.
- 454 J: ...won’t drink and won’t smoke.
- 455 K: Yes.
- 456 J: It’s about a lifestyle.
- 457 K: Yes.
- 458 J: So how is that different from what you hear from the seminary?
- 459 K: You know when he says that the idea of the Spirit is known by those who have it, it is said,  
460 it’s taught without raising the point that it is also in - how the Spirit works - I don’t  
461 remember being told how the Spirit works, I don’t think I have even been told. That being  
462 just it, no, I don’t remember being told that. Those simple things, those simple acts of the  
463 Holy, of the Spirit, to say like someone is doing something wrong at the seminary, to say  
464 that, “Well, you know what, you are not acting in accordance with the Spirit.”

- 465 J: Does anyone ever say such a thing?
- 466 K: No. I don't remember. I know, what I know, when I have done something wrong, is that it  
467 is, I'm doing something illegal. It's more to do with the law...
- 468 J: Uh, huh.
- 469 K: ...than it is to do with the Spirit.
- 470 J: OK, I'm going to want to ask about that in a minute.
- 471 J: OK, Ntate, so you were talking about the signs of the Spirit or whatever and I don't know  
472 how much New Testament you took when you were in seminary but do you remember that  
473 in the New Testament, in Galatians, for instance,...
- 474 K: Yes.
- 475 J: ...Paul seems to be mentioning to the churches in Galatia that there are certain fruits of the  
476 Spirit.
- 477 K: Yes.
- 478 J: I think this is somewhere in the fifth chapter of Galatians.
- 479 K: Yes.
- 480 J: As I say, I don't know how much you've had but...
- 481 K: Yes.
- 482 J: ...if you say it was never talked about, what the signs of the Spirit would be, is it that you  
483 didn't have the New Testament instruction or that people just didn't talk about it? And  
484 when you say 'they', who is 'they'?
- 485 K: Yeah, I didn't have, we didn't have ?? 0:50 Galatians. I think we, because we have  
486 lecturers who come and go, come and go, come and go it happened that many of our  
487 lecturers would be focusing on the introduction to the gospels and you find that maybe  
488 Mark as an example so much that at one point we did Mark twice.
- 489 J: You did Mark twice?!
- 490 K: Twice. We did Mark twice because one lecturer would come and do New Testament  
491 Introduction and then take Mark as an example of how it was, what it was like. And then  
492 the other lecturer would come and do the same.
- 493 J: So you did a course called Mark twice or a course called New Testament Introduction  
494 twice that focused on Mark?
- 495 K: No, not the gospel, New Testament Introduction.
- 496 J: So you took New Testament Introduction two separate times.
- 497 K: Yes, two separate times.
- 498 J: And in each time, just by coincidence maybe,...
- 499 K: Yes.
- 500 J: ...the lecturer chose to use Mark as an example.
- 501 K: Yes. So...
- 502 J: And who knows why, maybe because it's we believe to be the earliest synoptic...
- 503 K: Yes.
- 504 J: ...or it's got the most concise Greek...
- 505 K: Yes.

- 506 J: ...or it's the shortest, or whatever.
- 507 K: Yes.
- 508 J: We don't know why. But how could you have the same course two different times? Did  
509 you fail and you had to go back and study with another class?
- 510 K: No, because the lecturers didn't know. The lecturer who'd come later didn't know what  
511 the previous lecturer had done.
- 512 J: How could they not know, the director was there the whole time, wasn't he?
- 513 K: Yes. Maybe he doesn't know what's going on in class.
- 514 J: He certainly could look on a timetable and see Intro. to the New Testament and know that  
515 you had already had that. Yeah, maybe, but maybe he didn't know to what extent.  
516 Introduction to what extent, then he said, "Well, I think another lecturer can do it."
- 517 J: I see.
- 518 K: And sometimes it wouldn't even be called Intro., it would just be New Testament.
- 519 J: I see.
- 520 K: So what it is, what it does, I guess the lecturer and us students will know this is what we  
521 were having.
- 522 J: So this is really confusing to me. Did you feel like the curriculum was planned well?
- 523 K: No, no because everyone was doing what they wanted to do.
- 524 J: Mm.
- 525 K: There was a course which I think we were perhaps the only class that, or maybe we have  
526 only three classes that had that course in that seminary because the teacher who taught it  
527 stayed only for three years.
- 528 J: Mm, hm.
- 529 K: And he's taught the course in the first year of his arrival and every year of his teaching and  
530 we were his first, we started I forget, when he came, I mean for the first time, we were  
531 there doing our first year. So I guess maybe the second years, I mean the first years, that  
532 came after us and the first years who came after those may have had the course. It was  
533 called Basic Principles of Church Organization. Nobody has ever been teaching that  
534 course, I guess before then and after that. We may have been the only people who were  
535 taught that. And he was, you could tell that it was his, something that comes from his  
536 experience because it was about how you, when you have received a letter you should  
537 respond promptly, how you talk to your parishioners, how you greet them, how you  
538 organize your family, how you organize a consistory meeting, how you behave in...
- 539 J: Now this sounds like, please forgive me if I'm making a big assumption, this sounds like  
540 an African.
- 541 K: Yes, it is.
- 542 J: Or even a Mosotho but it sounds like...
- 543 K: Yeah, ?? 5:50
- 544 J: OK.
- 545 K: You know Swazi Mosotho.
- 546 J: Oh, OK, just because these don't sound exactly like the ways that a European or an  
547 American might talk about those same issues.
- 548 K: Yes.

- 549 J: And that doesn't mean anything except that I am just, as I'm listening I'm thinking, 'Oh,  
550 that really sounds like...
- 551 K: Yeah.
- 552 J: ...and African way of talking about the issues. But--
- 553 K: So, how you behave yourself, how you stand before the people, how you dress up as a  
554 pastor, things like that.
- 555 J: But my real concern is was that course being taught because it was a part of the curriculum  
556 and the faculty said to the instructor, "Please, we must have these," or do people just come  
557 in and teach whatever they want to teach?
- 558 K: Yeah, that's why, that's why I'm saying, the point I'm making is the fact that this course is  
559 not being taught means it has not been, I mean it's not part of the curriculum. There's no  
560 well-designed curriculum where you can say, "Well, this is what we are going to teach and  
561 we have a constant need to do that."
- 562 J: Uh, huh.
- 563 K: So, he taught it because he thought it was necessary.
- 564 J: Uh, huh.
- 565 K: And when he leaves or when he left, it was gone.
- 566 J: Huh.
- 567 K: And what we are doing, I would say very bad for him because we realized, we found out  
568 that he was using someone's book but he didn't even say he was using it.
- 569 J: I see.
- 570 K: For teaching and he had written down some notes which he was dictating in class.
- 571 J: So have you ever noticed other lecturers doing that?
- 572 K: Yes.
- 573 J: Using the work of other people and not saying...
- 574 K: Yeah. Actually some would just have, who'd have the books, the book copied word-for-  
575 word from the original work and...
- 576 J: You mean like photocopied like they would give you a photocopy?
- 577 K: Yeah.
- 578 J: Oh, but that's fine, isn't it? They would say, "This is from Jones in 1963," or...
- 579 K: No, no, not a photocopy in the sense of using a photocopier, but I mean photocopying  
580 manuscripts...
- 581 J: Oh, so someone would have handwritten word-for-word what somebody else said...
- 582 K: Yes.
- 583 J: ...and then stand before you and read it to you as if it were there own...
- 584 K: Yes.
- 585 J: ...scholarship.
- 586 K: Yes, and read it.
- 587 J: I see.
- 588 K: And we found out with, we found out that this guy was doing that and we also found out  
589 with another lecturer that he's doing the same. And what you will see with these particular

- 590 people is they don't want to ask, they don't want any question, they didn't want any  
591 question to be posed to them about what they were teaching.
- 592 J: Now recently in an interview when I asked somebody if they asked the director questions  
593 in class, my interviewee laughed at me.
- 594 K: Mm, hm.
- 595 J: And then said, "You know, you just don't ask questions in the director's class." How did  
596 you find it when you were in school? Could you ask questions in that class?
- 597 K: No. No, you would ask him one question, I think it was very early stages of our career  
598 there. He would, you would ask him one question, he responded well.
- 599 J: Mm.
- 600 K: The second question he made it clear that he was not there for questions.
- 601 J: So how did he make it clear?
- 602 K: He didn't really answer the question.
- 603 J: Hm.
- 604 K: Instead he reminded that person that we had a very good library and there were just too  
605 many books on pastoral theology and if anybody had, they could go there.
- 606 J: Did he recommend specific books to you...
- 607 K: No.
- 608 J: ...on pastoral theology?
- 609 K: No. No. No.
- 610 J: How were you to know which were the good books and which were not the good books?
- 611 K: Maybe he thought, we thought all the books were good.
- 612 J: All of them?
- 613 K: Yeah, we thought all the books were good, really.
- 614 J: What made you think that?
- 615 K: Really, for someone to write a book, that means it's good. To be, I mean, when you get  
616 there as a student, a first-year student, in your first week...
- 617 J: Yeah.
- 618 K: ...in seminary...
- 619 J: Uh, huh.
- 620 K: ...I mean, we believed that every book was OK. Especially because the director and our  
621 lecturer would say, "Go to the library; there are so many books there." Not 'so many good  
622 books' he didn't say that, or 'so many good and bad books' but he said, "There are so  
623 many books' and that means they were good.
- 624 J: Were there ever lecturers who worked with you so you could know good content from bad  
625 content so that you would learn how to read a book and judge by the credentials of the  
626 author, by the argument being made etc. what was good and what was questionable?
- 627 K: No, no, really, not really. Even the expatriates didn't really do a good job with that, I  
628 think, I would say. They did recommend books but we didn't, at least I didn't, believe that  
629 it was because they were better books or they were good books because there would be  
630 others, other books which would not be good.

- 631 J: OK, now I'm making an assumption. You've been a pastor for a while. Do you still  
632 believe that all the books in the library are good because they've been written by  
633 somebody?
- 634 K: No, no, no, there are some very bad books.
- 635 J: OK.
- 636 K: But at that stage one believed, "Well, everything..." You know, what I even thought even  
637 with the expatriate instructors, whom I appreciated, I mean, I appreciated what they did for  
638 us, but I thought they had just chosen the books because they were, they thought, they were  
639 enough for, I mean, they would be enough for us.
- 640 J: So they chose them based on quantity, not on quality.
- 641 K: I still thought it was about quality but I thought it was, they chose these as maybe the best.
- 642 J: Yeah.
- 643 K: Not that others were, not that they would be a bad book, but that's maybe the best two or  
644 three or four so that we could really feel comfortable reading.
- 645 J: Mm.
- 646 K: Or maybe simpler.
- 647 J: I see. OK.
- 648 K: I didn't have the idea of something, some books being a bad book.
- 649 J: OK. And really by 'bad book' I guess I'm trying to say that some books make a very clear  
650 and sound argument and are based on solid scholarship.
- 651 K: Yes.
- 652 J: Other books don't necessarily do that.
- 653 K: Yes.
- 654 J: Maybe there are no bad books because they all open our minds to think about certain  
655 arguments but...
- 656 K: Yeah.
- 657 J: ...but certainly there are more helpful books and books that are based on more solid  
658 scholarship than others, etc.
- 659 K: Yes.
- 660 J: I see. So with this idea of the Spirit we were talking about before,...
- 661 K: Yeah.
- 662 J: ...then you mentioned that you'd had the same class more than once and I was confused  
663 about that but,... So these lay people seem to want to see pastors who have a sense of call,  
664 feel called by the Spirit.
- 665 K: Yeah.
- 666 J: When you were in seminary, did you have opportunities in courses to talk about your call  
667 and to talk about how the Spirit was working in your life and to worship freely, those kinds  
668 of things? How was the Spirit nurtured in you while you were in seminary?
- 669 K: <pause> I don't think that really, let me say the Spirit may be nurtured but not intended to  
670 do so. There may be a way in which our seminary nurtures but it's not intended to do so.  
671 It may be a poor incidence.

- 672 J: OK, well tell me a way that spirits are nurtured at the seminary or that were when you were  
673 a student.
- 674 K: No, we are there, we are, we go to worship in the morning.
- 675 J: OK.
- 676 K: We go to worship in the evening. That lasts about, in the morning it lasts about fifteen  
677 minutes and at the most twenty minutes. And in the evening maybe something like  
678 twenty-five minutes or even fifteen to twenty minutes but then it can go to twenty-five  
679 sometimes. But I would say the spirit is not nurtured because, those would be, I think that  
680 was intended towards nurturing the spirit but it's not because it has been made into such an  
681 academic exercise whereby everybody is watching when, it doesn't matter who, even our  
682 kids, when they go to chapel in the evening, they know that they must, I mean, they know  
683 that it is possible for someone to do stupid actions before the congregation and could even  
684 laugh or even after service begin to laugh about the mistakes that someone was doing. So  
685 it's more about how well does the leader of the service perform than it is about how I gain,  
686 spiritually gain from such services. So I think it has lost the meaning.
- 687 J: Are you saying that you didn't feel as if the services that you attended were focused on  
688 God?
- 689 K: Well, yeah, no, I would say no.
- 690 J: You're saying, "No, they were not focused on God" or no, you are not saying that?
- 691 K: No, they were not focused on God.
- 692 J: They were not focused on God.
- 693 K: Yeah. Well, let me see, they were focused on God because it was worship but that worship  
694 was over, would be overwhelmed, our minds focusing, the service itself is intended to be  
695 focused on God but we...
- 696 J: Intended by whom to be focused on God?
- 697 K: I think the ones who initiated it. Maybe the administration of the seminary.
- 698 J: So the director of the seminary wants you to focus on God but you failed to do it because  
699 you focused on each other. Is that what you're saying?
- 700 K: No. Let me say this, I want to believe that the persons who started the seminary, I would  
701 say.
- 702 J: In 1882.
- 703 K: Yeah, not presently. Because the director is the one who would lead the congregation into  
704 that type of, I would say, unconstructive criticism. Because I remember the first time we  
705 humiliated the leader of the service we were led by him.
- 706 J: Led by him in what way?
- 707 K: It was in the morning service which is supposed to take fifteen minutes only.
- 708 J: Uh, huh.
- 709 K: And in order to ensure that, we sing only one stanza of a hymn for every hymn except for  
710 the last one when we are going out. But this guy, who was in his first year, did not  
711 mention that we are going to sing this hymn only one stanza, only first stanza. So we, the  
712 one who led the hymn started the hymn. We sang that first one and we were standing and  
713 we were supposed to sit immediately after singing that one stanza. And he did not sit.  
714 Some of us even sat even before we were commanded to sit. Some of us just sat and the  
715 director remained standing and continued to sing. And we just followed suit. He started  
716 the second stanza.

- 717 J: Uh, huh.
- 718 K: We just followed suit and we were laughing.
- 719 J: But isn't it possible that the director just hadn't heard the right directions and so just  
720 thought he was supposed to continue to sing? Why do you think he did it to humiliate?
- 721 K: Because after that he said, "That is how it should be. You should tell your congregation,  
722 you should give them clear instructions. If you fail to do so, the congregation will just  
723 continue." So we understood, "Well, then this means that it's, that is why we continued,  
724 and we are going to continue." And he could have stopped it after that incident but he  
725 didn't.
- 726 J: I see.
- 727 K: In fact he was happy to see that. I understand that of late students can even correct the  
728 person who is reading, who is standing in front doing something. They can even respond  
729 saying, "No, it's not like that; it's this way."
- 730 J: Yeah.
- 731 K: I don't know how true is that but I don't see a reason to say no to that considering what he  
732 did with us because we were told, really expecting it.
- 733 J: Yeah, I would say that I have seen that when I've been in chapel, where people have just  
734 corrected a person or refused to do what they're told to do if it wasn't the right way, or...
- 735 K: Yeah.
- 736 J: Huh.
- 737 K: So it's all about humiliation. So when you get there, you are leading the service, you know  
738 that you're going to be humiliated and when you are sitting there in the pews, you know  
739 that you must, the right way to do it is to humiliate that one, to teach them that they are  
740 doing right or wrong. So the congregation gets into the chapel to teach the leaders how to  
741 lead.
- 742 J: I see. So then when you go to a parish, part of your job is to teach your consistory how to  
743 be leaders, etc.
- 744 K: Yes.
- 745 J: Do you then do it by humiliation since that's how you were taught?
- 746 K: I would say some of us do. Some of us really do. We heard stories of people who, some  
747 of our fellow students who, in their fourth year, not even, they were not even pastors, in  
748 their fourth year, began to correct people, telling them they don't pray well, they don't sing  
749 well. Whatever they felt was not done well, they would just tell people, those people there  
750 and there right away, "What you are doing is wrong. You are doing it wrong."
- 751 J: Would you say that they learned that then in the director's chapel services?
- 752 K: I think so, yes.
- 753 J: Now, I mean, we're talking about the director. Are there other instructors who also teach  
754 similar things?
- 755 K: Noo, Nooo.
- 756 J: <laugh> Every time I ask if there's somebody else, it always goes back to the director.  
757 Why is that? Why do you always – are we just picking on him because he's the most  
758 visible or what's...
- 759 K: No.
- 760 J: ...what is this, why are we talking about this man in these ways?

- 761 K: I think because he's the one who is doing all that.
- 762 J: I see.
- 763 K: He's the one who is doing all that.
- 764 J: Mm.
- 765 K: It's not – he's the one who is really doing all that. Other instructors would come into  
766 chapel and be surprised, "Why are you doing all this?!" Other lecturers would be, "Why  
767 are you doing all this?! Have you lost your sense of worship?!"
- 768 J: Well, and then when you heard that from them, did you stop?
- 769 K: Noo, they just don't understand. We just took it to mean they don't understand.
- 770 J: What don't they understand?
- 771 K: We are learning here and we learn by others' mistakes.
- 772 J: I see. And that can happen sometimes, right? Jesus once said, "The blind don't lead the  
773 blind because..."
- 774 K: Yeah.
- 775 J: ...then they'll both fall into the same hole."
- 776 K: Yeah.
- 777 J: I think Jesus said that.
- 778 K: Yeah, yeah.
- 779 J: Or at least the gospels say Jesus said that.
- 780 K: Yes.
- 781 J: So that's good. Do you also learn from each other's successes? Would the director...
- 782 K: Noo.
- 783 J: ...say, "Look this person has done so well, let's..."
- 784 K: No.
- 785 J: ...all congratulate him and..."
- 786 K: No.
- 787 J: No?
- 788 K: No.
- 789 J: Um...
- 790 K: No, in fact, we, I think we were made to believe that you cannot do, you cannot do  
791 anything good, there's no good that you can do when you are in front of the congregation.  
792 And the feeling we were given was that that is to help us to realize that we are always  
793 doing mistakes. So we must always try harder and harder and harder and harder. But one  
794 would say, well, it has turned to mean that nothing good can be done by anybody.
- 795 J: Hmmm. So if you were told that you can never do anything good in worship, how  
796 <laugh> when you finally went to your first congregation, did you have a sense of  
797 confidence, a sense that you could really be a good pastor?
- 798 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  
799 what I am doing.
- 800 J: And I think maybe that's appropriate. I don't think we're called to just be prideful.

- 801 K: Yes, I think that is appropriate but the way it is done at seminary leaves no room for  
802 nurturing the spirit.
- 803 J: No room for nurturing the spirit.
- 804 K: Yes. It leaves no room because it's always about whether you're doing good or wrong  
805 and, I mean, right or wrong and you know that you never do right. So, I think we, more  
806 focus is put on corrections and other things, so, which I think it's really taking more time, I  
807 think one would even, one would feel like maybe there needs to be time for just open  
808 worship where nobody cares about what, I mean, we still can bear in mind that the service  
809 should be led in a proper manner but I think there should be a service where nobody really  
810 cares about, or nobody talks about that service after it has taken place because no service  
811 takes place in our seminary without, that will not be followed by a discussion in one class.
- 812 J: I see.
- 813 K: It doesn't matter whether the director was there or not.
- 814 J: Mm.
- 815 K: But when he comes to that class, he will demand discussion.
- 816 J: I see. In your classes, I guess, there's a liturgy class when you were taking...
- 817 K: Yeah.
- 818 J: ...seminary courses. Did you talk about the theological reasons for all the things that were  
819 done in the service?
- 820 K: I think it was more about how, the how.
- 821 J: The how. And when you say 'how' do you mean do you speak clearly...
- 822 K: Yes.
- 823 J: ...do you move your hands in this manner...
- 824 K: Yes.
- 825 J: ...do you close the door in this certain way?
- 826 K: Yes, do you dress, how you dress up, how do you move your face, your eyes, how much  
827 you smile while you are in front of the congregation, all, I mean, your facial appearance.
- 828 J: But was there ever discussion...
- 829 K: How you walk...
- 830 J: ...of why? To say, "We do it this way because we're honouring God or because..."
- 831 K: Yes.
- 832 J: ...we're invoking the Spirit.
- 833 K: Yes.
- 834 J: OK.
- 835 K: Because we are honouring the service, the service is holy and we must give to it the  
836 appropriate holiness.
- 837 J: Is it holy to correct people from the pews and to laugh at them when they make mistakes?
- 838 K: Well, we are teaching, we are being taught to be holy so, anyway, it loses, in that sense it  
839 loses the meaning.
- 840 J: I see.

- 841 K: Because it used to be, we used to be taught that you should not correct the people who are  
842 leading, like...
- 843 J: Who taught you that?
- 844 K: ...the person is reading badly,...
- 845 J: Yeah.
- 846 K: At the beginning we were taught not to correct them during the...
- 847 J: By Ntate Moseme?
- 848 K: Yes, it was only with this singing that we corrected. And it was of late, I think we were in  
849 our maybe third year, it was late second year, we were taught not to correct, even in class  
850 when someone was reading, read and you tried to correct him, he will tell you, "Don't  
851 correct them."
- 852 J: Why did he say not to correct them?
- 853 K: Don't correct them in reading.
- 854 J: Uh, huh.
- 855 K: Let them do that mistake so they can learn from it. And then after that we could talk about  
856 the mistake itself.
- 857 J: I see.
- 858 K: So, in a way, giving that person the freedom of correcting themselves. He even said, "Let  
859 them correct themselves."
- 860 J: OK, but that's changed somehow.
- 861 K: Yes, that has changed.
- 862 J: Why do you think it changed?
- 863 K: I don't know really. Really I don't know. I don't know.
- 864 J: Hmm.
- 865 K: I've been at one service at this chapel, I remember corrections at the end of the service. I  
866 only, there were some corrections by the congregation with announcements. With the  
867 readings and other things, I didn't hear, there was nothing like that.
- 868 J: I see.
- 869 K: But with the announcements, so the announcements are made at the very, very, very end of  
870 the service and one would even consider that something outside the normal worship.
- 871 J: Sure.
- 872 K: Because it's even after the benediction but it made me feel like 'this is not a service, this is  
873 inappropriate, you cannot be, we cannot be doing this.' But I can just imagine how bad it  
874 is if it's done right within the service itself.
- 875 J: Uh, huh.
- 876 K: So...
- 877 J: Yeah. So with regard to other issues with the liturgy like theological issues, did you learn  
878 what the purpose of the benediction is, why do we have an invocation?
- 879 K: No, not at all.
- 880 J: Did you learn how to celebrate the sacraments? Did you learn...
- 881 K: No.

- 882 J: ...what the different parts of a baptism and of a...
- 883 K: And why to we baptize?
- 884 J: You didn't learn that?
- 885 K: No.
- 886 J: In a liturgy class you didn't learn that?
- 887 K: No, we learned it with this lecturer from, that African lecturer I talked about.
- 888 J: I see, well, so then...
- 889 K: And even then it was not part of the curriculum, it was, I mean, it was not initiated by the,  
890 by the, you would say the instructors. It was initiated by us. As students we wanted to  
891 make or to, yes we wanted to have a catechism booklet...
- 892 J: Huh.
- 893 K: ...that we could use, that we could use for our, that we could use for our catechism classes  
894 after our graduation and we were in our third year. So we drew a list ourselves of things  
895 we think, we thought were appropriate to be taught.
- 896 J: And it was only at that point when you learned what a baptism is about and why you  
897 baptize.
- 898 K: Yes, and it was extra, extra, extra-curricular.
- 899 J: So what did you learn in liturgy class?
- 900 K: How to conduct the liturgy.
- 901 J: Just how to hold yourself and your face...
- 902 K: Yes.
- 903 J: ...and your voice.
- 904 K: Yes, that was the main thing.

- 1 J: OK, I'm here with Ntate Moshoeshoe to ask a little bit about our experiences at Eden  
2 Seminary and Morija Theological Seminary. Ntate Moshoeshoe, is it OK with you if I  
3 record our conversation?
- 4 M: E, Ntate.
- 5 J: And is it OK, I'm using your actual name...
- 6 M: Yes.
- 7 J: ...so that things that you say will be connected to your name.
- 8 M: Yeah.
- 9 J: What I would like to do is ask you, if you can, to compare some of your feelings and  
10 thoughts and experiences at Eden Theological Seminary to your feelings and thoughts and  
11 experiences at MTS because one of the things that I'm trying to figure out is how I can  
12 adequately talk about MTS...
- 13 M: Mm, hm.
- 14 J: ...when Eden is really where I formed my understanding of what it is to be trained as a  
15 pastor.
- 16 M: Yeah.
- 17 J: And so, you know, there's that space between those two experiences and really you're the  
18 only Mosotho in the world who could talk to me about that. In fact, you and I are unique  
19 in some ways. We've each had long periods of time at both schools. And I don't think  
20 anybody else...
- 21 M: Yeah.
- 22 J: ...has done that. Your friend Bill had a long period of time at Eden but a short period of  
23 time, I believe, at MTS.
- 24 M: Yeah.
- 25 J: So, anyway, can you reflect a little bit on what differences you found and what things  
26 didn't fit with your cultural understanding and why you think there might be differences,  
27 those kinds of things?
- 28 M: Yeah, maybe doing a comparison of the aspects that I could remember would be better to  
29 say, in the first place, when one came to Eden – let me start with Morija Theological  
30 Seminary because that's where I started. When I first came to Morija Theological  
31 Seminary it was a welcoming community with the students. It was really beautiful except  
32 that in very few days I realized that there were some divisions among people not having  
33 peace with this one or that one. But, in general, the student community was welcoming.
- 34 J: Was there an initiation ceremony of any kind?
- 35 M: Yeah...
- 36 J: OK, so anyway, the community was welcoming, I'm sorry to interrupt.
- 37 M: Yeah, the community was welcoming.
- 38 J: OK.
- 39 M: And, I should say by, in 1988 when I had come home – I had gone to MTS for orientation  
40 courses – and in 1990 when I actually came to school, it was fine. But there is this one  
41 thing that I will always remember about our first week at the seminary – or I should even  
42 say the first time I met the director – was this: he said, "Well, it's OK, thank you for being  
43 here. It is good that we took...started to be happy together before we begin to fight."  
44 Well, I understood that to mean, it means as we go on living together there are so many

45 things that can anger one, with which we can anger one another. So, but that always stuck  
46 in my mind that I'm still expecting something like that, or it is we can one day fight. So,  
47 but when I got to Eden nobody ever said something like that to me. It was just a  
48 welcoming community and people were ready to help like they were ready to help with at  
49 Morija but, as far as the faculty's concerned, the faculty was very willing to help unlike  
50 here in Morija where the faculty member, the first faculty member I met said to me, "It's  
51 good that we can be happy together before we begin to fight." So there, there was no sense  
52 of that and it was just fine. That is one thing when you come into a place, the feeling that  
53 you've, that you are forgiven. At Morija, as was mentioned, as time went on I began to  
54 realize, well, I thought the school it was welcoming, well, it is not really welcoming  
55 because there are just a lot of groups, small groups within, among students. Some favour  
56 the prefect council; some don't and there are some well, uh, the trusted of the director and  
57 that's just too many things going on around and I began to realize, well, it seemed like this  
58 was welcoming but one needs really to have a friend or someone who is close to me and I  
59 just chose to stick with my neighbour because I thought it made all sense to stick with the  
60 person that close to me, next-door neighbour than to have a friend over there while I  
61 cannot even greet my neighbour. So we, but at Eden, I would say, well, maybe it was  
62 because it was in a different culture. Until I left I had not realized so deep, even if, people  
63 have friends, people had, there would be some groups but I didn't find that those groups  
64 were founded on the hate of others. I thought everyone was free to do what they wanted,  
65 free it was to say if they wanted to. So I did as you said with other people and I think it  
66 was fine.

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

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

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

76 M: Yeah.

77 J: Maybe you're a unique Mosotho in that you don't think it's appropriate...

78 M: Yeah.

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

81 M: Yeah.

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

83 M: When you say, "Maybe it's about how the life is done among the Basotho," and then  
84 maybe we see it clearer, or it gets, it looks bad in the seminary because it's just too small a  
85 community, maybe that is the reason but, that is, in a church setting, in the larger church  
86 setting, in a congregation, you really don't find people working in that sense. I would say  
87 people begin to do that. I don't want to say it is our culture. I want to say if the leader  
88 works...consolidates their power by making sure that he has these small groups fighting  
89 each other so as to bring all the information to him or her, then people begin to do that.

90 J: OK, Ntate Moshoeshoe, remember that we are...

91 M: Yes.

92 J: ...speaking very candidly right now.

- 93 M: Yes.
- 94 J: Are you happy to continue to talk?
- 95 M: Yes, Ntate.
- 96 J: OK.
- 97 M: And I was going to say...
- 98 J: I'm just reminding you, Ntate Moshoeshoe.
- 99 M: Yes, I was going to say at Eden, at Eden, I didn't have a sense that in any way I had to  
100 associate with certain people because I had to please someone.
- 101 J: I see.
- 102 M: Either in the larger church or, I mean, it was just like a certain faculty member, it was just  
103 like I can associate... but at Morija, maybe it is because this is a church school in the  
104 church in which I belong. So it is, it's really more about how do you relate to, the way you  
105 relate to this group of people may say how, what feelings you have about some people in  
106 the larger church.
- 107 J: I see.
- 108 M: You choose what to say and what not to say.
- 109 J: Now two things... one is Eden, for me, was the school of the church to which I belonged...
- 110 M: Yes.
- 111 J: ...but I also shared your experience, and that is that I never felt that if by associating with  
112 one person or another person that I might exclude others...
- 113 M: Yes.
- 114 J: ...or hurt myself politically.
- 115 M: Yes.
- 116 J: There were some people I enjoyed because they told good jokes and they studied well and  
117 other people that I didn't like because they were boring or whatever.
- 118 M: Yeah.
- 119 J: But I always knew that I could talk with anybody.
- 120 M: Yes.
- 121 J: Any professor, any other student, so I also had that feeling even though it was my  
122 denomination church.
- 123 M: Yes.
- 124 J: Now, I want to ask again because I really want to be clear about this, at least from your  
125 cultural standpoint.
- 126 M: Mm, hm.
- 127 J: Two things... one is do you think you were treated different, I mean, do you think other  
128 students felt differently at Eden because you, of course, were a guest in the culture.
- 129 M: Yeah.
- 130 J: Now, of course, I've told you my own experience, I wasn't a guest in the culture.
- 131 M: Yes.
- 132 J: And then, second, do you think this connection with the wider church was a unique  
133 representation that occurred at MTS, or is, again, does it have something to do with how

- 134 Basotho think about what church means? I understand I'm asking you to speak for all  
135 Basotho when you are only a Mosotho but...
- 136 M: Yeah. I would say I think it has something to do with what Basotho, how Basotho do their  
137 things. Like maybe we, because of this chiefdom thing where we have somebody up there  
138 so we all like to pay allegiance to that kind of leadership and then the person who  
139 embodies that kind of leadership, the way they behave, the way they talk, the way they –  
140 then people begin to like or try to <phone call>
- 141 J: Ramatlapeng.
- 142 M: OK.
- 143 J: Hey, and I don't know, is this something that Basotho do (we're still being recorded,  
144 but...)?
- 145 M: Yes.
- 146 J: Very, very often pastors and students call me to make sure I've gotten home safely. Do  
147 you do this for each other or has this just been taking care of a guest in your culture?
- 148 M: I think, yes.
- 149 J: It's the guest thing, they don't call to see if you are home OK?
- 150 M: Yeah – no.
- 151 J: Huh, well I really appreciate that.
- 152 M: Yeah.
- 153 J: It's so nice, I mean...
- 154 M: Yeah.
- 155 J: ...students at NUL have done it, students at Morija have done it, pastors that I've gone to  
156 visit – it's nice. OK, so anyway...
- 157 M: We have this question always – “What would I be, what would become of me if the  
158 person, the guest, if something happens to the guest as if you have not taken care – it's  
159 really bad.
- 160 J: So even on my journey home I'm still your responsibility.
- 161 M: Yes, I still have to know what's going on with you.
- 162 J: And, you know, that's very much – remember there's a story that whenever Moshoeshoe  
163 received a guest, even if it was an enemy,...
- 164 M: Hm.
- 165 J: ...he always guaranteed them safe passage back...
- 166 M: Yes.
- 167 J: And sometimes they were even representatives of Chaka...
- 168 M: Yes.
- 169 J: ...and they would steal Moshoeshoe's cows on their way going home...
- 170 M: Yes.
- 171 J: ...but he would say, “No, you've been my guests.”
- 172 M: Yes, and he would send them with – guests always have, must always leave you with nice  
173 feelings.
- 174 J: Yeah.

- 175 M: That is why some of the things that the guest does may be tolerated...
- 176 J: Mm, hm.
- 177 M: ...because we don't want to really hurt the guest.
- 178 J: Now, I can either share this as part of our conversation or not because the thing's still  
179 running... Do you think guests to the L.E.C. have left with good feelings?
- 180 M: No. No.
- 181 J: OK, so there...
- 182 M: Which is a pity.
- 183 J: Yeah because...
- 184 M: Because we are supposed to be a Lesotho church, a Sesotho church.
- 185 J: Yeah.
- 186 M: That's what we are claiming to be.
- 187 J: That was just a question...
- 188 M: Yes.
- 189 J: Back to our discussion about Eden and MTS...
- 190 M: Yes. And I was going to talk about the faculty.
- 191 J: Mm, hm.
- 192 M: To say at Morija, the faculty was helpful in the sense that they were teaching. They were  
193 coming to school and they were teaching and they were grading our ... - but there was that  
194 sense of "I'm OK, you are not OK" relationship. It was difficult – you should be brave to  
195 go to a lecturer and ask questions even outside class. Some of our lecturers didn't like  
196 being asked questions and even, I mean, in class about what they have just said you could  
197 not ask questions. When we wrote papers, or let me say when we had assignments, very  
198 few would say, "Go to the library and read this." Some would just say, "Go to the library  
199 and read." "What?" "Well, in this field." So some would demand that you bring, you  
200 bring out that which they have given you exactly as it is, and those dictated, and when you  
201 had written a paper, it was, you couldn't discuss it with anybody. It was your own thing  
202 and you had to take it. We were sort of – the director, especially, I would say in his  
203 assignments, "You can even ask other people, you can talk to other people about this." But  
204 then there was really no time because many of our lecturers were part-timers so there was  
205 really no time to do that and with all this other stuff that we did it wasn't easy. But at Eden  
206 it was not only that – lecturers were always ready – well, let me say this first: When we  
207 went to class here,...
- 208 J: Here in Morija.
- 209 M: Here in Morija...
- 210 J: OK.
- 211 M: ...we were not asked to read in preparation for class. That was one thing. So at Eden, you  
212 would have read before you went to class and the lecturer would be there, and that,  
213 teaching, and you would even realize that this person has some more material to what I  
214 have read and they would bring all that critical analysis of different sources and they would  
215 be willing to respond to all the questions. Even in Morija, there were some lecturers who  
216 responded very happy to questions but there were some – but I don't remember anybody at  
217 Eden who was not ready to answer questions.

- 218 J: Now again, and please understand that I'm not trying to lay something on culture that's not  
219 true,...
- 220 M: Yes.
- 221 J: ...but I am trying to discern is there something that's cultural versus something that has to  
222 do with the schools themselves? Were there some Basotho and some expatriates who were  
223 good about questions or did it tend to be the Basotho or did it tend to be the expatriates?  
224 What I'm getting at is it is a Sesotho way of teaching...
- 225 M: Yes.
- 226 J: ...that says, "I'm OK; you're not OK."
- 227 M: I understand.
- 228 J: OK.
- 229 M: I would say, "No." We had lecturers who were very open to questions yet they were  
230 Basotho.
- 231 J: OK, so...
- 232 M: While almost, not almost, I should say all white expatriates were open to questions. It was  
233 --
- 234 J: OK.
- 235 M: Yeah.
- 236 J: So it seemed to be that all white expatriates were open to questions.
- 237 M: Yes.
- 238 J: And some Basotho...
- 239 M: Some Basotho.
- 240 J: ...and African expatriates were open.
- 241 M: Were open and some were not.
- 242 J: OK, so we couldn't then draw a conclusion that no, it's a very Sesotho thing, but rather it's  
243 something that some lecturers...
- 244 M: Yes.
- 245 J: ...at Morija chose to do "I'm OK; you're not OK."
- 246 M: Yes.
- 247 J: OK.
- 248 M: Yes.
- 249 J: OK, again I apologize for keeping pointing to culture but part of what...
- 250 M: Yeah.
- 251 J: ...I'm trying to understand is...
- 252 M: Yeah.
- 253 J: ...is my experience of Morija mostly experience of an American...
- 254 M: Yes.
- 255 J: ...experiencing a different culture...
- 256 M: Mm.

- 257 J: ...or does it also have to do with the way that the cultures of the schools are different from  
258 one another.
- 259 M: Mm. I would even say it is at Morija we can even tell a student that, no this lecturer  
260 doesn't like questions because they don't do their studies, they don't do their work well  
261 because they will be doing – we realized at some point that they were reading from, they  
262 were dictating something that they had copied from, they had taken from somebody and  
263 those were the ones who they were dictating and they did not want and question in class.  
264 And when you write their tests or exams on the stuff they have taught you, you would have  
265 to reproduce it word-for-word.
- 266 J: I see.
- 267 M: So it was, one would say, well I won't say they didn't know their stuff very well but maybe  
268 they loved or they found that stuff to be so convincing that they would like to make sure  
269 that their students have got.
- 270 J: So when you were a student at Morija were you ever afraid of some of your lecturers?
- 271 M: Yes.
- 272 J: When you were a student at Eden were you ever afraid of some of your lecturers?
- 273 M: No. No. No, in fact sometimes I even felt like lecturers were even more vulnerable than  
274 students. For sometimes you will find that this lecturer is angry but they wouldn't behave  
275 like angry people. They would just, they would try to say, "Well, if that is how you see it,  
276 well that's how you see it," which would not happen and I thought that maybe it was about  
277 culture.
- 278 J: I see.
- 279 M: But they seem to be more accountable.
- 280 J: Accountable to whom?
- 281 M: To students.
- 282 J: To students. Alright.
- 283 M: To students.
- 284 J: So when you were a student at Morija, what was your sense of the accountability of the  
285 lecturers to the students?
- 286 M: Mm, no, I don't think – I don't see that. I didn't see that.
- 287 J: And again, would you say that there's something bound up in the culture of the Basotho or  
288 the culture of the seminary that accounts for that?
- 289 M: On this one I would say both culture and maybe the seminary.
- 290 J: I see.
- 291 M: Because there's this idea of the adults having authority over the children and those, the  
292 leaders, having authority over their followers and --
- 293 J: At Eden, did you feel like the teachers and leaders did not have authority?
- 294 M: Oh, they did. In fact when I was saying we feared our, when you asked me about the fear  
295 of lecturers, I only know that there was one lecturer whom students feared but not because  
296 he was mean, but because he was so strict that people thought, "Well, you know this guy,  
297 he doesn't, he's so strict." It was just strictness in paperwork, in doing your paper.
- 298 J: At Eden.

- 299 M: Yeah. When you have not done your work properly, I mean, he was, I mean, some people  
300 would say he was strict with grading.
- 301 J: I see.
- 302 M: When grading – that was the only thing.
- 303 J: So that’s a different kind of fear than the fear that you said...
- 304 M: Yes.
- 305 J: ...you had at Morija.
- 306 M: Yes.
- 307 J: OK.
- 308 M: Yes.
- 309 J: Alright, and who was that at Eden? I’m just...
- 310 M: John Bracke.
- 311 J: Was it Bracke? OK.
- 312 M: It was John Bracke.
- 313 J: I think he’s relaxed some.
- 314 M: Yeah.
- 315 J: I probably won’t put this in my thesis <laugh> but I think he has relaxed some since he’s  
316 no longer dean.
- 317 M: Yeah.
- 318 J: I think that changed over that time.
- 319 M: Yeah.
- 320 J: Anyway <laugh>.
- 321 M: People really felt like, “Oh, Bracke’s not, takes no nonsense.”
- 322 J: Yeah.
- 323 M: Not that others did but it was like he was stricter, I mean.
- 324 J: OK.
- 325 M: Yeah.
- 326 J: Was there anything at Eden that, as a Mosotho, really bothered you or surprised you, that  
327 made you think “this is a very strange way of doing things”?
- 328 M: The main thing was how much we were demanded to read. I thought it was too much.  
329 Well, it was a new way of doing things to me.
- 330 J: And you mentioned...
- 331 M: Not only that, not that it was bad but was really very strange.
- 332 J: You mentioned earlier that you didn’t have to read to prepare for classes at Morija.
- 333 M: Yeah.
- 334 J: What do you think about that? Why is it that you weren’t reading for classes at Morija?  
335 What is it that leads to that?
- 336 M: I think it’s just maybe about the system that we would have to read after, after the class,  
337 after the lecture.

- 338 J: OK, so lecturers did give you assignments of specific things to read at Morija?
- 339 M: Yes.
- 340 J: I see.
- 341 M: After, but some of them, some of them.
- 342 J: Not all.
- 343 M: Some, not all.
- 344 J: And again, I need to ask expatriates or Basotho or both?
- 345 M: Um, Basotho and expatriates. Few Basotho and probably all expatriates.
- 346 J: Alright, so it might be possible then to say that there is a difference maybe...
- 347 M: Yeah.
- 348 J: ...that says expatriates seem to focus more on the reading of material...
- 349 M: Yes.
- 350 J: ...and some Basotho at least focused more on dictating a lecture to you.
- 351 M: Yes.
- 352 J: I see.
- 353 M: We – that’s how it was. But I would also say I appreciated the Eden kind of dealing with  
354 all this because for me to – I thought it made the job easier for me as a student because  
355 when that class is gone, it’s gone. I don’t have to go back to read the stuff that I was  
356 studying about this morning. If I did my readings well, when that lecture is over, I can  
357 focus on another – the readings for another lecture.
- 358 J: I see.
- 359 M: So, in that sense, I’m ahead.
- 360 J: Mm.
- 361 M: I’m not coming behind the work the lecturer has been doing in class.
- 362 J: Anything else at Eden that you thought, as a Mosotho, just seemed strange to you or very  
363 different?
- 364 M: Uh, yeah, it was the freedom of the students. Really, it was strange. You know, students  
365 just telling their lecturer, “This is, we don’t feel like this is right. This just...” on things  
366 which I thought were really about the design of the course and things which I thought were  
367 the responsibility of the lecturer and were saying, “No, we don’t like that. We don’t feel –  
368 we don’t think this is helpful.” And also the evaluation thing whereby at the end of the  
369 year lecturers bring these evaluation sheets where we would say whether we found the  
370 course helpful or not. The methods used helpful or not, things like that. It was ?? 32:22.  
371 For me it was ??
- 372 J: I’m asking you personally but also to reflect on your own cultural experiences as a  
373 Mosotho, what do you think about that freedom? Does it seem disrespectful to you or too  
374 much or how did you feel about that?
- 375 M: Yeah...no there’s only one occasion where – all along it was fine because some people  
376 were really grown, were mature people and I felt they were, they had the right to do so but  
377 it was on only one occasion that I felt like on this one they are going too far.
- 378 J: I’m wondering if this is the story you told me one day when we were together.
- 379 M: Yes.

- 380 J: About Deb Krause.
- 381 M: Yes.
- 382 J: And the Veggie Tales.
- 383 M: Yes. That was the only moment...
- 384 J: OK.
- 385 M: ...where I thought, "I think on this one they are going too far really."
- 386 J: Yeah.
- 387 M: And they were, I thought they were being too personal.
- 388 J: I see.
- 389 M: So...
- 390 J: So even that freedom that in some ways you liked at Eden had some limits and sometimes  
391 at Eden...
- 392 M: Yes.
- 393 J: ...the limits were crossed.
- 394 M: Yes. Yes, I think at some points the limits were crossed but otherwise it was fine. People  
395 really felt free to express whatever they wanted to express. I did, even as a guest in the  
396 culture, I even did have my say. I could say what I didn't like or what I liked and always  
397 people used to ask me whether I liked something and when I said, "Yes," they said there  
398 was always this question, "Are you sure? Are you sure this is what you want to do?  
399 Because if you don't want to do, you are not bound." So not only that they were giving  
400 you that freedom but they ensured that you understood that you had it and that they were  
401 ready to accept your feelings. I think it was – it made me very comfortable.
- 402 J: You mentioned that the students at Eden were mature.
- 403 M: Yeah, mature...
- 404 J: Of a certain age.
- 405 M: Yeah, at some certain age.
- 406 J: Is that different than the student body at Morija? Do the students tend to be younger at  
407 Morija do you think?
- 408 M: Um, yes, I would say. I would say not – at Eden there were still many students who were  
409 from college who were still very young but then we had these folks who were coming from  
410 other professions who have been working who would be in class so it was sort of a  
411 mixture. So in Morija we don't have that very much because we, most of our people, due  
412 to the age they meet and that they are training, they are being trained into, for one final  
413 examination I would say one degree or certain, same qualification. Then I think it is, it sets  
414 limits – the age – people we have.
- 415 J: I see.
- 416 M: But even those who were young at Eden were still respected very much.
- 417 J: Was there a similar kind of respect at Morija?
- 418 M: For the students?
- 419 J: Yeah.
- 420 M: No. Not really. Maybe culturally we did not expect to be respected. We felt like it was  
421 our responsibility to respect so much that we could not even see when we were – we could

- 422 not even – even if we saw we could not really, (?? unclear 36:45) that much about what  
 423 was – about the disrespect that we were receiving. Because there was really a lot of  
 424 disrespect.
- 425 J: Ntate Moshoeshoe, you say ‘disrespect’. Is it possible that you’re really articulating a very  
 426 Sesotho kind of respect, the way we show respect for people who are our youngers is that  
 427 we train them and we mould them and we demand respect from them. That way we show  
 428 them their place in our society. I mean, or is it really disrespect do you think? Do you  
 429 understand what I’m trying to ask?
- 430 M: Um, if you come again maybe I will...
- 431 J: OK. When you say ‘disrespect’ I take that as a negative kind of a thing.
- 432 M: Yes.
- 433 J: I hear ‘respect’ as being a good thing.
- 434 M: Yes.
- 435 J: I think of ‘hlompho’.
- 436 M: Yes.
- 437 J: I think that’s good.
- 438 M: Yes.
- 439 J: When I hear ‘disrespect’ I think, “Now that’s a negative thing.”
- 440 M: Mm.
- 441 J: And I wonder, and I’m really relying on your experience as a Mosotho,...
- 442 M: Mm.
- 443 J: ...is it instead a different kind of respect? Like if I call you ‘abuti’,...
- 444 M: Yes.
- 445 J: ...and I am your grandfather, one of the things that I’m saying to you isn’t, “I don’t like  
 446 you and you’re nobody.”
- 447 M: Yes.
- 448 J: I’m saying, “You have a relationship of subordination to me...”
- 449 M: Yeah.
- 450 J: ...I may not call you ‘Ntate’ all the time even though I...
- 451 M: Yes.
- 452 J: ...know you have four children...
- 453 M: Yes.
- 454 J: ...because I’m your grandfather...
- 455 M: Mm, hm.
- 456 J: ...and you need to always remember...
- 457 M: Mm.
- 458 J: ...that the respect I give to you is to teach you to respect me as a Mosotho in a very special  
 459 kind of way because I’m Ntate e moholo .” Do you hear what I’m asking you?
- 460 M: It’s not in that sense because you don’t even have to say ‘abuti’ to me. You can just call  
 461 me by my name if you are older than me, you can just call me my name. But the disrespect

- 462 comes up when, if I come late to your class, you are not even ready to listen to what I am  
463 saying. You just tell me to get out of your class.
- 464 J: OK, so you're suggesting, Ntate Moshoeshoe, that there were some things at Morija  
465 between lecturers and students that really, even for a Mosotho, felt like disrespect.
- 466 M: Yes.
- 467 J: Not the hierarchical...
- 468 M: No.
- 469 J: ...Sesotho kind of respect...
- 470 M: No.
- 471 J: ...which I know you value, I mean, I can't imagine you calling your child 'Ntate' or, you  
472 know, ...
- 473 M: <laugh>
- 474 J: ... or anything like that.
- 475 M: Yeah.
- 476 J: I mean we understand that.
- 477 M: Yeah.
- 478 J: OK, so...
- 479 M: You know I have a son whom I never call by name?
- 480 J: Hm.
- 481 M: I never call my son, I have, my second son who is my third child...
- 482 J: Mm, hm.
- 483 M: ...I never call him by name.
- 484 J: What do you call him?
- 485 M: I always say 'father'.
- 486 J: Do you?!
- 487 M: I call him 'daddy'.
- 488 J: Oh!
- 489 M: Because I rarely do that and it still sounds uncomfortable for me because that's the name,  
490 he's named after my father.
- 491 J: Ah, I see.
- 492 M: So whenever I call his name, I remember, it feels like I'm calling my father by name.
- 493 J: Ah.
- 494 M: So I'm always calling him 'Ntate' because that is my father.
- 495 J: I see. So there's the proper father/son respect...
- 496 M: Yes.
- 497 J: ...between you but then there's this twist in that he reminds you of your own father...
- 498 M: Yes.
- 499 J: ...and all those connections...
- 500 M: Yes.

- 501 J: I see.
- 502 M: So what I'm trying to say is somebody may be in authority, somebody may be older but  
503 still, they still have the obligation to respect those who are their subordinates.
- 504 J: OK.
- 505 M: Yeah.
- 506 J: So between Eden and MTS – and the reason I'm asking these questions is, of course, that  
507 I'm trying to get a handle on my own feelings.
- 508 M: Mm, hm.
- 509 J: I also feel that at Eden there was more respect for the students...
- 510 M: Yes.
- 511 J: ...than I have witnessed at MTS.
- 512 M: Uh, huh. Yes.
- 513 J: And, because I'm a guest in this culture for three years now, I've been trying to look  
514 around in other areas in the culture to see do I see the same level of what I took as  
515 disrespect. And I've found that no, I see adults respecting children and students in  
516 different ways...
- 517 M: Mm, hm.
- 518 J: ...than I do at MTS.
- 519 M: Mm.
- 520 J: You're verifying that. You're saying, yes, you also have seen some disrespect...
- 521 M: Yes.
- 522 J: ...that's not a healthy Sesotho style of being...
- 523 M: Yes.
- 524 J: ...it's just...
- 525 M: Yes.
- 526 J: ...a thing that sometimes happens at the seminary.
- 527 M: E, Ntate.
- 528 J: OK. You mentioned the evaluations earlier – at Eden.
- 529 M: Yes.
- 530 J: And I remember them well. We'd get them in an envelope...
- 531 M: Yes.
- 532 J: ...and one class member would get them and the professor would leave...
- 533 M: Yes.
- 534 J: ...and say, "Well, when you're finished with these, give them to 'so-and-so'..."
- 535 M: Yes.
- 536 J: ...and she will give them to Mary."
- 537 M: Yes.
- 538 J: Right?
- 539 M: Yes.

- 540 J: And one of the things that happened in the WARC report when the WARC team visited  
541 Lesotho was that they suggested evaluations, student evaluations of this same nature.
- 542 M: Mm, hm.
- 543 J: And the faculty responded by saying that this couldn't happen, in essence, that the students  
544 had no right to evaluate the instructors, etc. Again, I'm wondering, as a Mosotho, could  
545 you see such a thing happening in Lesotho? And before you answer, I'll just tell you this:  
546 that the first draft of this refusal...
- 547 M: Mm, hm.
- 548 J: ...that I found in the files was not written by a Mosotho. It was written by Michel Bernard.
- 549 M: Yeah.
- 550 J: And then the whole faculty voted and approved...
- 551 M: Mm, hm.
- 552 J: ...a somewhat softer version of what Ntate Bernard had written.
- 553 M: Yeah.
- 554 J: But still saying, "No, students should never be allowed to evaluate."
- 555 M: Yes. Just a word – Ntate Bernard was real old French missionary who, I would say, was  
556 the last generation, very very last generation of the old PEMS society so he did have that  
557 old way of teaching, I think. He was good in many ways. For example, he was one of the  
558 white expatriates who would tell you which books to read. But, um, I want to say if the  
559 goal is to develop my course and the way I handle my course, then I think that is possible.  
560 I can see that possibly because what the students say is, "We felt like this was helpful. We  
561 felt that this was not helpful." I don't see any – they are not grading me. I'm the one who  
562 is going to read all those. So it's not like at Eden where, at some point, they will say, "You  
563 grade the lecturer," and that would be taken to the authorities, as I understood. Whereby  
564 maybe the board or the, I don't know whoever was in authority, was going to look at that  
565 and say, "Well, this is what the students have to say about you." So, in this case, it would  
566 me reading them and I can't find a reason to really say it cannot happen. I think it is  
567 possible.
- 568 J: What if someone in authority were to read these? I mean, at Eden, it's done all the time  
569 and, yeah, there's a curricular review group,...
- 570 M: Yeah.
- 571 J: ...a dean, and others who just read them along with the professors themselves.
- 572 M: Yeah.
- 573 J: At Morija what if, after you and I taught our courses, we gave evaluations?
- 574 M: Yeah.
- 575 J: How would you feel about...
- 576 M: If somebody in authority would read that?
- 577 J: Yeah, and what if the board had a sub-committee that was in charge of curricular review...
- 578 M: Yeah.
- 579 J: ...and staff excellence...
- 580 M: Yeah.
- 581 J: ...and they read it?

- 582 M: You know, it's a little uncomfortable.
- 583 J: Mm.
- 584 M: But it is OK because it is aimed at developing the content. It's OK. It's true that for many  
585 people it will be uncomfortable. I want to, I should admit that even myself, I will feel like  
586 I don't know how students will say, will talk about me. I will be a little concerned about  
587 that but, anyway, I also think that that concern would force me to pull up my socks.
- 588 J: Mm.
- 589 M: To do better so that, at the end of the year, students can say something better about me.
- 590 J: What forces us to pull up our socks at Morija now?
- 591 M: I don't see, is there anything? No.
- 592 J: Ntate Moshoeshoe, I'm asking you. No, OK.
- 593 M: No, I don't see anything. Except that you want to do good.
- 594 J: OK, so our own desire...
- 595 M: Yes.
- 596 J: ...to do a good job...
- 597 M: Yes.
- 598 J: ...would force us to pull up our socks.
- 599 M: Yes.
- 600 J: And, as you saw it at Eden, the evaluation may have forced our professors to pull up their  
601 socks.
- 602 M: Yes.
- 603 J: Was there anything else that forced them to pull up their socks, as you say?
- 604 M: Um, I would say, you know, Eden is in a country where scholarship is, learning, the culture  
605 of learning, is so high so I think that that also is one element. That coupled with the fact  
606 that teachers were always open to questions and criticisms even during the course of the  
607 year. So I think that really motivates, knowing that I'm going to teach students who would  
608 like to know more and whom I should push to do more - was what they used to say to push  
609 you to really do some critical thinking about - there was this phrase "say more".
- 610 J: <laugh>
- 611 M: <laugh> "Say more." <laughing>
- 612 J: Yeah. I often say that in my own classes at Morija. Is there a culture of pushing the  
613 students at Morija? What kind of culture is there there, in your experience?
- 614 M: You know, mostly because, I would say it may be because of this idea of having students  
615 read the texts, the written material after class, after the lecture. I think it has something to  
616 do with the idea of not pushing students to say more. Because students come to class blank  
617 about what they are going to learn. But when you have asked them to read something and  
618 then they are saying something and you say to them, "Say more," then you are trying to  
619 bring out something out of them. Let me say we don't have that. We don't have that; it  
620 was very rare. It was very rare. I only remember one American lecturer, Paul Frielick,  
621 who used to do that - who used to ask teasing questions or to make teasing statements and  
622 who used to say we should even try to read between the lines to hear what is not, to hear  
623 what is said from what is not said. So he tried to do that and helped us in reading the texts.
- 624 J: When I was at Eden, we had chapel services...

- 625 M: Yeah.
- 626 J: ...and I'm guessing that there were – well, I know, I was...
- 627 M: Yeah.
- 628 J: ...doing my D. Min. when you were at Eden.
- 629 M: Yeah.
- 630 J: Though I was almost never on campus for chapel.
- 631 M: Yeah.
- 632 J: So, can you compare your experiences of the chapel services at Eden with your  
633 experiences of the chapel services at MTS? And make any kind of cultural statements or  
634 statements that will help me to clarify what those differences might have meant to you.
- 635 M: At Eden this, there was this, um, they were freer. People worshiped the way they felt, the  
636 leader of worship for any given day seemed to be free to do as they wished, I mean as they  
637 felt it was, it would be appropriate for worship that particular day. And that freedom – and  
638 people went in there for worship and I was never part of the liturgy classes but I didn't see  
639 any sign of somebody feeling like they are being marked or criticized by anybody. They  
640 were free to do whatever they wanted, while in Morija, every time we go to chapel we are  
641 expecting some mistakes. We have our red pens to mark rights or wrongs. So I don't  
642 think it's about culture, especially in Morija I don't think it's about culture. I think at Eden  
643 it may have something to do with the culture and also the culture of the church itself. I  
644 thought it was to do with that – that idea of freedom. Here in Morija, one would say with  
645 the old missionary culture that said in order to – when you preach, you just stand there still,  
646 you don't move around, you sing only according to the notes, you appear in this way or  
647 that way, that manner, you don't laugh before the congregation.
- 648 J: Interesting that you've been talking about Sesotho and American culture...
- 649 M: Yeah.
- 650 J: ...and, the culture of the Basotho, I guess 'Sesotho culture' is kind of saying the same  
651 thing twice, isn't it?
- 652 M: Yes.
- 653 J: Sesotho things and American things...
- 654 M: Yeah.
- 655 J: ...and we've been talking about school cultures...
- 656 M: Uh, huh.
- 657 J: You've just mentioned a third kind of culture which is the old missionary culture. So  
658 you're suggesting, and you mentioned that Michel Bernard was kind of the very last of the  
659 generation.
- 660 M: Yes.
- 661 J: Is there something about how the missionaries seem to have done church? Because in  
662 some ways, embedded at Morija but that is very non-Sesotho.
- 663 M: Yeah, I would say that the form of worship itself, the way worship should be conducted,  
664 it's really not Sesotho. It's Sesotho to sing. It's Sesotho to have someone in front of us  
665 leading but it's not Sesotho to imprison that person so that they cannot even laugh, they  
666 cannot even smile as if they are machines. They don't have any feeling, any kind of  
667 feelings when they are in front of the congregation.
- 668 J: As you're saying that, I keep having in my own mind the vision of Banna le Bahlankana.

- 669 M: Banna le Bahlankana, yeah.
- 670 J: Which, whenever I see them, they're loose and they're smiling and they're clapping, they  
671 have those clapping pillows.
- 672 M: Yes.
- 673 J: And they're singing and people are moving...
- 674 M: Yes.
- 675 J: ...and people are smiling and you can also, you know, bo-'m'e might be doing this lilietsa.
- 676 M: Yes.
- 677 J: That's very different from – it looks on their faces as if finally they've come home and are  
678 being Basotho and are worshipping God.
- 679 M: Yes. Even Bo'M'abana when they begin to sing their songs, and even the youth, and none  
680 of that is allowed at our seminary chapel.
- 681 J: Now we no longer have the old white missionaries from France.
- 682 M: Yes.
- 683 J: But you're suggesting that we do still have their style.
- 684 M: Yes, we do still have their style.
- 685 J: OK.
- 686 M: And it seems like we are not – even the way we collect funds, the way we do offering, is  
687 still in the type of the missionaries where there were bags and we are taught how to hold  
688 those bags. And while in Sesotho when you give you really smile and you would like to  
689 take your gifts to the person you are giving yourself.
- 690 J: I've noticed the table is in the front.
- 691 M: Yes.
- 692 J: When it's being done the Sesotho way, as you say,...
- 693 M: Yeah.
- 694 J: ...and people even dance.
- 695 M: Yeah.
- 696 J: I mean, I have photographs of very old ladies dancing...
- 697 M: Yes.
- 698 J: ...and putting their canes up in the air...
- 699 M: Yes.
- 700 J: ...even if they're just bringing up fifty cents.
- 701 M: Yeah. They come in front and bring their gifts, their offerings, and they feel very proud,  
702 very proud in the sense that they have done what they felt like what, it was good too.
- 703 J: Yeah. Is there anything else that you can talk about between Eden and MTS as you think  
704 about the two experiences?
- 705 M: Also, yeah, there's this idea of scholarship where lecturers read and write, do some  
706 research and write about their findings. We do not have that here. The only two people  
707 who wrote were Rev. Bernard, with his two books and some couple of unpublished  
708 manuscripts, I have three. And the other was Rev. Chisanga used the materials that we –  
709 that the idea that we wanted to create a catechism manual.

- 710 J: Uh, huh.
- 711 M: He took that and made a book out of it. So, those were the only two.
- 712 J: We've had some other full-time lecturers. Why do you think that they're not reading and  
713 writing?
- 714 M: I really don't know. I don't know.
- 715 J: Is it expected at Morija that they will do that?
- 716 M: I don't think so, no, it's not.
- 717 J: Is it expected at Eden?
- 718 M: Yes.
- 719 J: In fact, I'm asking a question I know the answer to.
- 720 M: Yes.
- 721 J: You couldn't stay on the faculty at Eden...
- 722 M: Yes.
- 723 J: ...if you were failing to contribute creative research...
- 724 M: Yeah.
- 725 J: ...to your field. And, again, is that a difference between just the two schools or does it also  
726 have something to do with American versus Sesotho way of being, in your opinion?
- 727 M: It's just a difference because in Sesotho, in order to be a good leader, you have to lead and  
728 if, in order to lead, you must know the way. We have – let's say that those that know the  
729 road better are those who travel on it. So, how can I claim to know ?? 1:00:50 unless I've  
730 travelled on it? That means you have to do some research and you have to lead to let us  
731 who are following you know that you know the way. So it is better to lead, to do research  
732 and to lead.
- 733 J: Tell me about the sense of, I don't know, for lack of a better word, I want to say pride.  
734 When you were at Eden, did you get a sense that people were proud to be Eden students  
735 and proud of the school and when you were at MTS, did you get a sense that people were  
736 proud to be MTS students and proud of the school?
- 737 M: Yeah, I would say there are two ways – there's pride but in different ways. Here at Morija  
738 I will be proud because this belongs to my church. I have lecturers who have doctoral  
739 degrees. And because, as I started with, the school belongs to my church. So I feel like it  
740 is something that has to do with identity. And when that school has something good, it is  
741 for – it has something to do with my identity. Even though it's not more about – maybe I  
742 was more mature than when I was at Morija, but at Eden, my pride came more from the  
743 quality of education I was thinking, I thought I was getting and the position that my  
744 instructors held in a wider academic world. I said, "Well, my instructors have  
745 contributions, this and that series, they have written this and that book, books on this and  
746 that topic," and when theological discussion day came, I'd listen to the arguments that they  
747 were making with lecturers from other institutions and I'd think it is good that I came to  
748 this school. The lecturers here seem to be more open than...
- 749 J: So...
- 750 M: I would say there it was more about the content. And, I think, even before going to Eden, I  
751 read on the catalogue of the school and people were talking more about the content of –  
752 they had the community, sense of community, welcoming and those things and when they  
753 say they are welcoming, people really get it. They really get it.

- 754 J: So, you talk about content. I want to reframe what you've just said and see if I'm  
755 understanding it correctly. At Morija, your pride was more about 'this is who we are'...
- 756 M: Yeah.
- 757 J: ...and at Eden, it was more about 'this is what our school does'?
- 758 M: Uh.
- 759 J: Is that a fair...?
- 760 M: Yes, yes it is a fair restatement.
- 761 J: Is – could we – do we have pride in the content at Morija and if we do, how can we have  
762 more of it and if we don't, how could we get some?
- 763 M: I think, Ntate, we have some pride in the content, though it is not fully realized because  
764 with few lecturers who really take their time there is that pride. Say, "Well, so-and-so has  
765 taught us so well that we can really be, can stand firm when we say, 'We know this,' we  
766 can stand firm about what we know." But there's not much of that because it's not  
767 everybody who's doing that. And then that also brings, that takes, I mean, away some of  
768 the ?? 1:06:32. Maybe the way we do achieve that or to gain or to regain or to gain that  
769 would be to say, "Well, why don't we, why don't our lecturers come together and discuss  
770 what they're doing and plan their work together." Say, "Well, we want to achieve this at  
771 the end of this year and, in order to achieve that, this is what we are going to do. We are  
772 hoping that after doing that we will get somewhere." I think it makes sense, we can really  
773 get to something.
- 774 J: Now, the Carnegie Foundation did a study of seminaries in the United States.
- 775 M: Yes.
- 776 J: And, actually, Eden Seminary was a part of that study. And it occurred while I was doing  
777 my D. Min. and while you were doing your M.T.S.. And I've read the report of the study  
778 and one of the things that I noticed is that there's a lot of language about how seminary  
779 instructors in the seminaries that were studied in America...
- 780 M: Yeah.
- 781 J: ...really tried to instil in their students a sense of professionalism, a sense of their call, to  
782 nurture them, to uplift them, to help them shape themselves into thinking, even reflecting  
783 practitioners, the work of Donald Schon...
- 784 M: Yes.
- 785 J: ...a lot there. Did you get that feeling at Eden that that was a kind of atmosphere that you  
786 were experiencing?
- 787 M: Yes. Yes, the 'say more' part of it. The 'say more.'
- 788 J: The 'say more' oh, OK.
- 789 M: The teachers, the instructor would not only say, "Say more," but they would even show  
790 you how to say more.
- 791 J: So, and they wanted to help you to learn...
- 792 M: Yes.
- 793 J: ...to reflect on your own practice...
- 794 M: Yes.
- 795 J: ...and grow in your own way of thinking...

- 796 M: Yes, even when you began to feel like ‘you know, I think this teacher is – OK, he or she  
797 wants to humiliate me,’ they will go on to say, “You know, the reason why I’m pushing  
798 you to say this is because if you say this, then the next question is this, and the next  
799 question is this so I’m trying to push you to not only say that but to look beyond that.” So  
800 they were not only saying all that, they were actually helping you to get to that point, the  
801 point where you can say more.
- 802 J: As I was reading that report, I was thinking to myself, “This sounds just like my  
803 experiences at Eden the two times that I went there...
- 804 M: Yes.
- 805 J: ...but it does not sound like what the students are reporting to me and pastors are reporting  
806 to me about their experience at Morija.”
- 807 M: Yeah. Here in Morija, it may be, Ntate, it may be like in other places in Lesotho, that may  
808 be part of this not encouraging. It may be part of, I don’t know if it is Sesotho or it is the  
809 education system but there is that sense of creating, teaching by creating stumbling blocks  
810 in front of you. It’s like when the examination is, when it’s made difficult for you to know  
811 what you should know, it’s like, to some people it’s like that is the way to teach. While  
812 what I experienced at Eden was the best way to teach is to make, to try by all possible  
813 means to make the learner know what they are supposed to learn, to know. So providing  
814 materials, not putting them on the test as to how best they can find, they can pick out good  
815 stuff from the library. But actually leading them to the good stuff. To say, “This is the  
816 good stuff; start here. And now from here, expand. Go wherever you want but we have  
817 started at the right place.” And asking the right kinds of questions you find the lecturer  
818 who knows the correct, I mean the right kind of questions to say, “When a person is like  
819 this, it’s OK.” When a question is - there are some questions which are wrong like –  
820 questions like ‘Does God exist?’ It is not a wrong question per se but it is – it doesn’t  
821 really take you to – and you want to see God physically, but if you want to say ‘Does God  
822 exist? If God exists, then why is this going on? or how do we see that?’ That is a good  
823 question. But if I begin to say, and this is where the ?? 1:12:45 comes, ‘does God exist?’  
824 The next question is ‘Where does God reside? Can I see God physically? I want to see  
825 God physically and if I cannot see God physically, then God does not exist.’ If that is the  
826 direction, then I don’t know how to ask the right questions. Because it is not helpful, from  
827 the beginning the person is not helpful. But the way to ask questions that will be helpful  
828 to the general, to life in general, to knowledge in general – this may not be a very good  
829 example but what I’m trying to say is there was a sense of helping the student get their  
830 ability to ask the right questions. Or a better type of questions, I would say.
- 831 J: And at Morija?
- 832 M: No, not when some of the lecturers would not even want to hear a question about what they  
833 have taught.
- 834 J: I see.
- 835 M: So, it was not – even this critical thinking – it was more about being taught and receiving  
836 that.
- 837 J: Hm. Now, you’ve had pastoral experience both after your seminary career at Morija...
- 838 M: Yes.
- 839 J: ...and after your seminary career at Eden.
- 840 M: Yeah.
- 841 J: How did those two different styles of teaching impact upon your ability to do your work as  
842 a pastor?

- 843 M: You know, before I went to the States, I was beginning to be confronted by some things  
844 within the church, some cultural things within the church whereby I began to say, “Well,  
845 I’m not sure if I want to do this.” Like excommunicating people because their children  
846 have gone to initiation school. I was beginning to doubt whether I should do it and if I  
847 didn’t do it, what would become of me and that. But, that sense of freedom that I  
848 experienced at Eden really changed me a lot because I began to feel, to accept that people  
849 are free to do what they feel like. It’s OK and that sense of being thankful and  
850 appreciating people’s time and their contributions. I did have that before but it was not as  
851 strong as when I came back. Really when I came back I had that sense of saying - that  
852 respect for other people. I think it was more strengthened. And also that sense of  
853 compassion, not being more about what are people doing that will lead me to judge, to  
854 discipline them but more about what can I do to help them come to worship with me. I had  
855 started that in Mokhotlong before I went to Eden when I accepted to bury anybody who  
856 died regardless of whether, regardless of their status within my church. So, whether they  
857 were members or they were not, I would just go there because of the living who had  
858 invited me. I had started that but when I came back from Eden, I had even better reasons  
859 to do it.
- 860 J: Is compassion a Sesotho thing?
- 861 M: Yes, it is. It is a Sesotho thing.
- 862 J: I didn’t ask the question because I don’t think Basotho aren’t compassionate.
- 863 M: Yes.
- 864 J: But I want to hear from you...
- 865 M: Yes, it is.
- 866 J: Alright.
- 867 M: To be compassionate – if you are not compassionate, we say you are not a motho.
- 868 J: I see. OK. Because motho ke motho ka batho.
- 869 M: Yes, compassion and you will be motho ka batho because you are compassionate to other  
870 people.
- 871 J: Was compassion part of your experience at MTS in the same way that it was a part of your  
872 experience at Eden?
- 873 M: No. No, because at MTS sometimes somebody would not let me go see my sister. At  
874 some point, someone wouldn’t let me go do what I thought was OK, I mean just visit my  
875 home. It was not compassionate. But at Eden nobody really followed me step-by-step to  
876 know what I’m doing.
- 877 J: In your experience – them not allowing you to see your sister or following you step-by-  
878 step – that’s not a Sesotho thing as much as it’s an MTS thing?
- 879 M: Yes, it is not a Sesotho thing.
- 880 J: OK.
- 881 M: It is an MTS thing because these kids, us, we have left our homes to come to seminary.  
882 We have left our parents. They have let us come to seminary because they believe we have  
883 gained some sense of maturity from their training, from their raising and only to be told  
884 when we get to seminary that you’re so irresponsible that somebody must tell you whether  
885 it’s right to go to Maseru for shopping or not. And to go and see your parents when you  
886 want to.
- 887 J: I’d like to talk about that idea of being responsible because, yeah, I’ve noticed there are  
888 two very different models between my seminary experience and my experience...

- 889 M: Yes.
- 890 J: ...of MTS. At Eden, I remember that I had one class one semester that I really really felt  
891 like I could, by doing the reading I could really understand what I needed to understand.
- 892 M: Yes.
- 893 J: And the lectures seemed a little boring to me and the person who taught this class is no  
894 longer at Eden. I will tell you that.
- 895 M: Yes.
- 896 J: But, so, you know, some mornings I would go out and have doughnuts...
- 897 M: Yeah.
- 898 J: ...at Krispy Kreme...
- 899 M: At Krispy Kreme.
- 900 J: ...instead of going to class.
- 901 M: Mm.
- 902 J: And, but I knew that I was responsible for passing that class and so if a saw that there was  
903 going to be a problem of not getting the information, then I would go to class.
- 904 M: Yeah.
- 905 J: I would make that choice.
- 906 M: Yeah.
- 907 J: I've noticed that – and other students did the same, they would decide if they went to every  
908 class or how late they stayed up to do their homework...
- 909 M: Yes.
- 910 J: ...or if they went home and visited their mother...
- 911 M: Yes.
- 912 J: ...or whatever.
- 913 M: Yes.
- 914 J: I've noticed at MTS that the students, I mean, they're never even allowed to decide what  
915 the responsible thing to do...
- 916 M: Yes.
- 917 J: ...would be.
- 918 M: Because the morning chapel serves like a roll call, one would say. One would even go as  
919 far as saying that because you don't go to chapel, there must be a reason and it must be  
920 reported.
- 921 J: The prefects...
- 922 M: Yes.
- 923 J: ...and then the director, I think...
- 924 M: Yes.
- 925 J: ...gets informed.
- 926 M: Yes.

- 927 J: So, my question about that is, Ntate Moshoeshoe, when at MTS you don't have the  
928 opportunity to make these decisions about what is and what isn't responsible on your  
929 own...
- 930 M: Mm, hm.
- 931 J: ...does it in any way affect your ability once you become a pastor to make your own  
932 decisions? Because it seems to me that when I became a pastor, I had already had many  
933 years of making my own kinds of decisions.
- 934 M: Yes.
- 935 J: And scheduling my own work and knowing my own responsibilities so I'm wondering  
936 how it felt for you at the end of your time at MTS.
- 937 M: At that time, because it has not been very strict, it had not been, it was strict by then  
938 because we felt it was strict, but now I'm just realizing I didn't know what strict meant.
- 939 J: So, of course, you and I are both teaching at MTS now.
- 940 M: Yes.
- 941 J: You think it's even more strict now.
- 942 M: I think now is even more. Because we didn't have to write letters when, if I wanted to go  
943 to Maseru, I would go, I would tell the head prefect, used to say – let me say in our first  
944 year it was really difficult because the head prefect was really very hard but he was not this  
945 hard. But he demanded to know any time because before then it looks like some people  
946 would even go to places, I mean, those around Morija, those shops that are, or places  
947 around Morija. People could go even without notifying anybody. But he was the one who  
948 started to want to know each and every move that a student takes out of campus.
- 949 J: And, again, is that a very Sesotho thing? And also, is there some value to that, I mean do  
950 you think it's important that we keep track of our students in a way that the Americans  
951 aren't keeping track of their students at Eden?
- 952 M: No, it is Sesotho, Ntate, to let your neighbour know where you're going just in case  
953 somebody comes in and is looking for you. And that's for your own convenience, it's not  
954 for anybody's convenience, it's for your own convenience to say when people come in,  
955 your friends, your parents, or anybody, your relatives, so that your neighbour can say,  
956 "Well, he told me he's going to the store and he'll be back soon." So it's like taking a note  
957 and putting it on your door.
- 958 J: I see.
- 959 M: That is important. And also, good neighbourly relations really demand that you really let  
960 your neighbour, not the authorities, like to tell the chief that I'm going to Maseru  
961 tomorrow, no I don't have to do that. That is not Sesotho.
- 962 J: So it's an MTS kind of thing.
- 963 M: Yes.
- 964 J: But is it done at other kinds of schools in Lesotho?
- 965 M: No.
- 966 J: How about boarding schools? What if I were to go to Masitise High School, would there  
967 be some kinds of rules there?
- 968 M: Yes, my daughter's school, Morija Girls' High School.
- 969 J: OK.

- 970 M: They would have to have a letter that I request her to come home or she would have to  
971 request and then she would be given a boarding pass...
- 972 J: OK.
- 973 M: ...to go home.
- 974 J: Now let's say classes are finished for the day...
- 975 M: Yes.
- 976 J: ...and your daughter, is this Senate?
- 977 M: Yes.
- 978 J: Alright. So Ausi Senate has finished her classes for the day...
- 979 M: Yeah.
- 980 J: ...and she wants to go down with her friend Lerato...
- 981 M: She can't.
- 982 J: ...just to buy some sweets.
- 983 M: No, she can't.
- 984 J: She can't, OK.
- 985 M: There's only one day in the week for visiting
- 986 J: Alright. So that is an experience some Basotho have at a boarding school.
- 987 M: Yes.
- 988 J: At the high school level.
- 989 M: At the high school level. Beyond that, no.
- 990 J: Do we see that at NUL?
- 991 M: No.
- 992 J: Do we see that at LCE?
- 993 M: No.
- 994 J: Do we see that at the vocational schools?
- 995 M: No, at St. Augustine's Seminary.
- 996 J: Right.
- 997 M: We don't see that.
- 998 J: Yeah. OK.
- 999 M: At Lelapa la Jesu Anglican when they used to have at NUL...
- 1000 J: Uh, huh.
- 1001 M: ...there was nothing like that.
- 1002 J: OK, so at this level, people who are already adults...
- 1003 M: Yes.
- 1004 J: ...and, of course, many of our students are married and have children...
- 1005 M: Yes.
- 1006 J: ...and have already had jobs.
- 1007 M: Yes.

- 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.

- 1052 M: Yeah.
- 1053 J: And so I suppose that you really had to balance in your mind the two styles and the two  
1054 understandings of those institutions. Is that true?
- 1055 M: Yeah, that is true. And even now many times I really struggle as to whether, I mean as to  
1056 the appropriateness of the way I see myself as part of this institution. You know, I have  
1057 even come to a point where I've decided, "Well, I'm just going to do what I think I want to  
1058 do." Like these AIDS brochures, these HIV and AIDS brochures – you know one of my  
1059 colleagues told me to take those to the Executive Secretary.
- 1060 J: Now, before you go on, we're tape recording this with your name as Ntate Moshoeshoe...
- 1061 M: Yes.
- 1062 J: <laugh>...so...
- 1063 M: Yes.
- 1064 J: ...if you want me to remove any of this, I will.
- 1065 M: Yes, Ntate, I even, he told me to take this to the authorities for publication and it was only  
1066 then that I realized 'you know, I think there is something wrong going on in my mind.' I  
1067 have now begun to be independent, somehow independent. So much that when I started  
1068 doing this, when I thought about getting some funds to publish it, I never thought of  
1069 anything in the church. I just thought about, well, maybe Health Minister may like it,  
1070 maybe Office of the First Lady may like it, maybe UNAIDS may like it. I just – something  
1071 outside the church. But what he told me was, this is the administrator, said to me, "This is  
1072 the first document that has ever been written on HIV and AIDS by somebody within the  
1073 church that is intended for publication except the policy of which they've never done  
1074 anything about. So maybe the Executive would like to publish it." And I was saying in  
1075 my mind, "Well, I don't think I'm going to take it to them. I don't want them to make  
1076 politics out of it. I'm just going to take it to somebody else who would like to publish it,"  
1077 and then even if I don't get support because I don't really want to be paid for it. I just want  
1078 it to be published. But I was just trying to say that sense of independence like when  
1079 someone wants to meet me in Maseru, where do we meet? It used to be I would say the  
1080 Casalis House. Ask any pastor; they will say Casalis House. "Let us meet at Casalis  
1081 House."
- 1082 J: Right, that's true. I've, sometimes if I say, "Oh, well, let's meet at KFC or let's meet at  
1083 ..." people are very – they say, "Well, no. Casalis." I mean, in fact, usually they just say,  
1084 "Maseru, I'll see you at Maseru at 9:00."
- 1085 M: Yes.
- 1086 J: And I know that means Casalis House.
- 1087 M: Casalis House. In fact, but with me, I have begun to say, "Well, is there no other place  
1088 other than that in Maseru? I think there are other places than that. So why can't we meet  
1089 at the restaurant and have even some drink or just sit there and talk even without a drink?"  
1090 And so that sense of independence. And I'm beginning also to say to other people, "We  
1091 need to balance between our being pastors and our being individual husbands, fathers,  
1092 members of families, brothers and sisters. We have to balance that. We also need to know  
1093 that we are sons and daughters, not just pastors. And also we are individuals with some  
1094 financial needs, with some material needs. We have to balance that."
- 1095 J: And would you say that those kinds of balances are encouraged at MTS?
- 1096 M: No. No.
- 1097 J: So...

- 1098 M: In fact I was saying, last weekend I was saying to the pastor in [*names parish*] that maybe  
 1099 this type of understanding you have needs to be taught to us as your instructors. Maybe  
 1100 someone needs to come to us and say, “You know what – you teach, it’s better that you  
 1101 teach these students to know that they are also individuals, living individuals. Because –  
 1102 and she said to me, “Yes, because what we are taught is that we are servants of the church  
 1103 and we should go empty-handed like those disciples. We should go to preach ?? 1:38:52
- 1104 J: And that’s – it’s interesting. And I guess I don’t want to get into this too much because  
 1105 I’m really interested in the hermeneutic space between your experience at Eden and your  
 1106 experience at MTS...
- 1107 M: Yes.
- 1108 J: ...but the passage of scripture that you just alluded to is the passage that talks about  
 1109 itinerant preachers.
- 1110 M: Yes, it is.
- 1111 J: But the L.E.C. model is that of a resident preacher...
- 1112 M: <laughing> Preacher, yes.
- 1113 J: ...and Paul when he talks about not only resident but even himself as a sometime resident,  
 1114 most of the time itinerant...
- 1115 M: Yes.
- 1116 J: ...I mean there’s this business of the labourers deserve their wages...
- 1117 M: Yes.
- 1118 J: ...and, you know, Paul even says, you know, “Well, who would ask you for something...
- 1119 M: Yes.
- 1120 J: ...so I’ve decided not to.”
- 1121 M: Yeah.
- 1122 J: In essence. Yeah, so that’s, that is an interesting thing about the church, how it uses the  
 1123 itinerancy model that we find in the synoptic gospels...
- 1124 M: Mm.
- 1125 J: ...no purse, you know,
- 1126 M: Yes.
- 1127 J: etc. etc., no staff, but it imposes a residential model...
- 1128 M: Yes.
- 1129 J: ...and so really you’re getting, I don’t know if it’s the best or the worst of both worlds.  
 1130 You’re in one place with a community but you’re supposed to live like an itinerant.
- 1131 M: Yes, in that one community. So I think of late I’m beginning to, and sometimes I think  
 1132 even shamelessly, “Well, it is not good that we are so hungry.” This idea of hunger of the  
 1133 pastors, you know what, we are going to hell, all of us, are going to hell. Last night I was  
 1134 telling the pastor back saying, “You know what – we are all going to hell. We are told that  
 1135 we are going to get our rewards in heaven and boy I tell you none of us is going to heaven  
 1136 so we are not going to get that reward.” <laughing>
- 1137 J: <laughing> Why are you going to hell?
- 1138 M: Because we are always grumbling, because we are hungry, we are always grumbling. We  
 1139 are always fighting one another, we are always jealous of one another, cheating, we are  
 1140 stealing money, we are doing all sorts of bad things. So we are never concerned about

- 1141 doing anything good. Any time we have time to cheat, we cheat. So I don't see any of us  
1142 going to heaven. And I said, just take an example from Moses who didn't make it to  
1143 Canaan, I mean to the promised land. I think we are not going to get to the promised land.
- 1144 J: So the reward's never going to come.
- 1145 M: Yeah, so we better get our reward now. <laughing>
- 1146 J: I don't know if you want that to be on the transcript as Ntate Moshoeshoe or not but you  
1147 can decide later.
- 1148 M: Yeah.
- 1149 J: You know, <sigh> ...
- 1150 M: And now it is a very bad time for me to talk like that because people believe and there was  
1151 a saying around that I really want to leave the church. Not that I want to work at NUL, to  
1152 be employed by NUL, not only that, but also and more importantly that I want to resign  
1153 from the ministry and find a better job somewhere. So it's really not very good for me to  
1154 say that but I just find, I just can't help it, I just say, "Well, you know, here it is - I think it  
1155 is not good that we live in this kind of - although when I have to take some radical  
1156 decisions sometimes it's ?? 1:43:05. But I'm sure I'm working on that; some  
1157 developments are coming up in my thinking about balancing. So I said all this response to  
1158 say that I don't know, I don't think it will be very, very easy to serve the L.E.C. under the  
1159 present circumstances. After having been trained only by Eden.
- 1160 J: Mm, hm.
- 1161 M: Now, I'm what I am because of the training I received from Morija and so that is how - but  
1162 for someone who has not studied there - that is why Ntate Nthabane can't take it. He  
1163 couldn't take it; that's why he couldn't take it. Because he wasn't trained there. Nobody  
1164 can take it.
- 1165 J: I see. I want to ask about the courses. Last year, our TS5s on the timetable were  
1166 scheduled for, I believe, twenty-three different courses for their TS5 year.
- 1167 M: E, Ntate.
- 1168 J: You weren't present during the first semester so they didn't take all of those courses but  
1169 they still took about twenty.
- 1170 M: Yes.
- 1171 J: At Eden, in a year's time, you might take nine courses.
- 1172 M: Yes.
- 1173 J: Did you take so many courses when you were at MTS, as twenty-three in one year?
- 1174 M: Um, I don't remember. I don't remember a time when that happened but I know that about  
1175 thirteen or fourteen...
- 1176 J: And that's all at one time - of course, at Eden, you'd take four the first semester...
- 1177 M: Yes.
- 1178 J: ...one during January and four the second semester.
- 1179 M: Yeah.
- 1180 J: Is that about how you did it? I think that's how we did it when I was going there.
- 1181 M: Yes. Yes. Yes. Yes. Yes. With Eden, that's how we did it.
- 1182 J: Now, so that's four courses or maybe five at one time that you're having to think about...
- 1183 M: Yes.

- 1184 J: ...whereas you maybe do thirteen or fourteen at one time.
- 1185 M: Yes.
- 1186 J: How did that feel? Compare those two styles of doing things.
- 1187 M: I thought maybe this was because this is under-graduate. Maybe that's how it should be  
1188 but it was really very difficult for most of us. It was very, very difficult which also raised  
1189 some questions as to whether we just, I mean, people - do we really need these people to  
1190 grasp something really grimmy out of this or we want them to, to go through.
- 1191 J: To grasp something really what?
- 1192 M: Grimmy. Grimmy.
- 1193 J: Grimmy.
- 1194 M: Yes. Something not, not, not – yeah, grimmy means like you see grim, rich, something  
1195 rich.
- 1196 J: Oh, 'creamy' is how I would say it.
- 1197 M: Yes, creamy.
- 1198 J: Oh, OK. Yeah, yeah, yeah.
- 1199 M: Yes, creamy, yes.
- 1200 J: Alright, so the richness...
- 1201 M: Yes, the richness.
- 1202 J: ...do we want people to get the richness of it?
- 1203 M: Yeah, do we want them to get the richness or do we want them to be moving around, not  
1204 understanding anything but, at the end of the day, having done something?
- 1205 J: So when you did four courses in a semester, or five, at Eden, were you getting something  
1206 creamy?
- 1207 M: I think so. I think so.
- 1208 J: And at MTS, when you were doing thirteen or fourteen...
- 1209 M: Thirteen or fourteen a year.
- 1210 J: ...a year, were you getting something creamy?
- 1211 M: With some, yes. With some, not. Because then you are bound to choose. Like our  
1212 director used to say, "You choose, that's why you are not doing well in this one. It's  
1213 because you are choosing which one you like. That is why you will do well in one and bad  
1214 in the other." So he used to say we choose and indeed some of us, you choose depending  
1215 on whether the lecturer is too rough to stand any excuses or you like the lecturer. So when  
1216 they give you an assignment, in the next three or four days you are done with it because  
1217 you love their stuff so much. Or you do – you wait until it's the last two days to start this  
1218 assignment for this lecturer you don't really like very much but you are forced to do their  
1219 work. Or because that one is too lenient you will do their work the last night before you  
1220 submit the paper. Sometimes that's how it happens. So I think it's a lot and if we could  
1221 have the set-up where we could come together and have this five-year course curriculum is  
1222 well-designed, maybe we would even realize we don't even need twenty-three courses for  
1223 one class.
- 1224 J: Yeah, I mean, I can almost not even imagine twenty-three courses in one year. Well, I  
1225 can't, I can't imagine having to keep track of that many courses in a year.
- 1226 M: Yes. [end of recording]

## 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 noncongregationals within their parishes.
- 5) They contact the celebration of the Lord's Supper and baptize the children and enforce the infant 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 o~~ 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

community, a realisation of their lost estate and condition and a desire to do something about 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, 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, ~~etc~~ preaching, church council 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~~ 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 ~~the~~ 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 particulaly 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 ~~am~~ love which he showed to all regardless of their status, politics, religion, colour, ect. 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

M11 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 Isaiah 61:1-3.

M12 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 ~~word~~ ministry of Word and Sacraments.

M13 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 and social realms are two different, - entirely different, areas. Equality will work perfectly in the social situation and "inequality" is suitable, if not indispensable 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.



**Please respond to the following statements using this scale:**

Strongly Disagree      Somewhat Disagree      Undecided      Somewhat Agree      Strongly Agree  
 1                                  2                                  3                                  4                                  5

**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)

<u>record number</u>	<u>L1</u>	<u>L2</u>	<u>L3</u>	<u>L4</u>	<u>L5</u>	<u>L6</u>	<u>L7</u>
education level	3	3	2	0	3	3	1
teaching tenure	2	1	1	1	1	1	2
chapel attendance	2	5	3	5	3	5	3
1) positive Christian community	4	1	3	1	1	2	5
2) prefects	1	1	5	1	1	3	4
3) worship spiritual growth	4	1	4	1	1	1	5
4) positive relationship with Director	1	2	3	1	1	3	4
5) positive relationship with lecturers	4	2	5	3	1	4	4
6) well-planned curriculum	5	1	4	2	1	2	5
7) lecturers well-qualified	5	2	5	4	3	4	4
8) adequate academic resources	4	4	4	4	4	0	5
9) Contextual courses	4	5	5	3	4	0	5
10) Field Ed well-designed and helpful	1	3	4	4	4	0	5
11) relationship with LEC	2	1	3	2	2	0	4
12) Christianity and Culture	2	4	3	3	1	0	5
13) poverty	4	3	2	3	1	0	0
14) HIVAIDS courses-info	4	4	4	4	5	0	3
15) HIVAIDS openly discussed	4	3	3	2	4	0	5
16) adequate prep theological founds	4	1	4	3	3	0	4
17) mission statement	5	1	5	2	4	0	5

## 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 delapidating structures/buildings could be made and the hostel-bound students could also bring along their dependants etc.*

*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.  
c. I think that the regular chapel services provide a great opportunity for community worship and cohesion. . .  
d. . . . albeit a missed opportunity.*

L5: *a. General impression of campus life: - Teacher → Student, Parent → Child, Master → Slave, Warden → 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 → Prisoner status nothing seems helpful as all ~~would be~~ 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 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.

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 accredited 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~~ is an ongoing problem at MTS.

L3: The need for advanced communication aids such as tapes, cassetts, 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 simulteneously with vocal presentation could make a slow exit in favour of yhe 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 dir~~ 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 ~~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 nucleous grouping 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 ~~ade~~ 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 ~~these~~ this 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 ~~not~~ 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 sudy 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 varried 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 introduces 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 commentories, 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 ~~attitude~~ 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 indispensable.*

*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.*