

**MISSIONS ATLAS PROJECT
AFRICA
LESOTHO**

Snapshots Section

Country Name: Lesotho

Country Founded in: October 4, 1966

Population: 2,130,819

Government Type: parliamentary constitutional monarchy

Geography/location in the world: Lesotho is a small country is surrounded by South Africa.

Number of people groups: Sotho 99.7%, Europeans, Asians, and other 0.3%

Picture of flag:



Religion Snapshot *(All information is gleaned from Operation World)*

Major Religion and % of population: Catholic 36.05%

All religions and % for each:

Protestant	12.61%	280,000
Independent	13.59%	293,000
Anglican	5.02%	65,000
Catholic	36.05%	482,000
Marginal	.28%	3,000
Unaffiliated	4.30%	
Traditional Ethnic	27.00%	582,000 but increasing + 5.5% annually
Baha'i	1.10%	
Non-Religious/ Other	.04%	880 but increasing at + 17.5% annually
Muslim	.01%	

Government interaction with religion: The Constitution promotes religious freedom.

Country Profile

Basic Facts

Country Name: Lesotho

Demographics:

The estimated population of Lesotho is 2,130,819. Children up to fourteen years of age account for 34.8% of the population. There are 373,159 male children between the ages of newborn to fourteen years of age. There are 368,271 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 60.2% of the population. There are 629,346 males in this age category and 654,054 females. In the last age category, sixty-five years and above, there are 42,074 males and 63,915 females. The 65 and over group accounts for 5% of the population. The median age for males is 20.9 years, and the median age for females is 22 years. The population growth rate is 0.116%.

The birth rate is 24.14 births for every 1,000 people. There are an estimated 3.06 children born to every woman. The infant mortality rate is 44.42 deaths for every 1,000 live births. The death rate is 22.2 deaths for every 1,000 people. The life expectancy for the total population is 40.38 years. The life expectancy for females is slightly lower at 39.54 years while the life expectancy for males is slightly higher at 41.18 years.

There are approximately 5 different people groups in Lesotho. About 99.7% are from the Sotho ethnic group. The remaining 0.3% are descendents of Europeans, Asians, and other immigrant groups who migrated to the area during colonial times.

AIDS is a risk. In 2007, about 270,000 people were currently living with HIV/ AIDS. The prevalence rate was 23.2%. Around 18,000 people died due to AIDS.

<https://www.cia.gov/library/publications/the-world-factbook/geos/lt.html>

Language:

Sesotho and English are both official languages. Most people use Sesotho's southern dialect when communicating. Sesotho is a Bantu language which is similar to Setswana (a language used in Botswana). The southern dialect uses clicks whereas the northern variation does not. Spellings will differ, too. Zulu and Xhosa are other trade languages.

Gall, Timothy L. *Worldmark Encyclopedia of Cultures and Daily Life Volume 1: Africa*, Gale: Cleveland, 1998.

Society/Culture:

People in Lesotho expect each other to be extremely respectful. Children are taught to serve their elders and not to disagree with their commands. When greeting elders, younger adults and children may address the older person as "ntate" if he is male and "mme" if she is female. People of the same age may use the term "abuti" when conversing with a male and "ausi" when

conversing with a female. People will offer food to visitors even when the family's supply is not plentiful. Visitors who accept hospitality will be expected to reciprocate with similar offers of kindness.

Family units are very important to the people of Lesotho. Due to the economic challenges of the past, many men once traveled between South Africa and their home in Lesotho. Wives were left behind to care for the children and were seen only on occasional visits home. Most of the wives lived in rural villages and grew crops. In highland areas, cattle raising was very important and the sons watched the cattle until they were old enough to leave for the mines.

Today, families in rural areas tend to continue to follow traditional social values while those residing in more urban areas have changed their family structure. In rural areas, societies are usually patrilineal. Men may marry more than one wife, but usually only wealthy men can afford to do so. Children usually belong to the male's lineage. If the husband dies, the children will often remain with the father's family—even if the mother remarries into another lineage. Children born to an unmarried woman belong to the mother's family. Children usually have strong ties with grandparents who help raise them. In urban areas, there has been a rise in the development of nuclear families. Children will live with their parents, but lack the strong affinity to the father's or mother's lineage.

There are generally two types of marriages within Lesotho—a Christian or civil wedding which is legally upheld in court and a customary marriage. Usually such arrangements involve the families. Girls may be promised in marriage by their fathers. *Bohali*, or brideprice, was once quite common throughout Lesotho and continues to be practiced in rural areas. The practice of *Bohali* usually required the prospective groom to provide a certain number of cattle to the bride's father. For this reason, girls were traditionally seen as valuable commodities. The government of Lesotho has worked strenuously to promote women's rights and has passed laws to equalize standing in these traditional villages.

There are four levels of education in Lesotho. The churches work with the government to provide educational opportunities. Some parents enroll their children in pre-primary schools when they are three or four years of age. Official school begins at age 6 and continues until about 12 or 13 years of age. After these seven years of primary education, children must take a national exam before passing on to the junior or secondary school. This junior level has three levels sometimes known as Forms A, B, and C. Before going to high school, students must pass another exam known as the Junior exam. After a successful completion of high school courses, students can attend the National University of Lesotho or technical schools.

In rural areas, young people may attend a type of initiation school which could be associated with African traditional religions. Both boys and girls are sent to separate, but secluded areas to be taught how to be responsible adults. For boys, this initiation includes circumcision and an explanation of secret code words. Boys are taught to compose special songs of praise which they will perform for the community at the end of the time of initiation. For girls, this time does not involve circumcision. Girls are taught how to be wives and may be involved in masking ceremonies. When girls emerge from this time, they will wear cowhide skirts and smear their bodies with a special substance to indicate their availability as potential brides.

Religious practices among the people of Lesotho vary. People may attend a Christian or Catholic service while also offering sacrifices to their ancestors. At one place called *Badimong*, pilgrims come to ask for healing from diviners or to get spiritual advice. The rituals at this site could involve trance-dancing or a religious service with some Christian tenets. This mixing of beliefs is not seen as being incongruent by the pilgrims.

Funerals are usually important cultural events—especially in the case of important tribal leaders such as chiefs. The entire village may leave their work to attend ceremonies where men will recite speeches. Usually, at the end of the ceremonies, all the men will help to pile dirt upon the grave of the departed. Sometimes, attendees will hold a feast to commemorate the life of the dead.

Clothing has become largely westernized. Men usually wear pants and some type of shirt. Women will wear skirts with conservative tops or dresses. Most females also wear some type of cloth to cover their hair. One unique feature of the customary apparel is the use of blankets instead of coats. People will buy brightly colored blankets with different type of geometric designs and wear them when cold.

When people have leisure time, they occupy themselves in a variety of ways. Watching soccer matches or playing soccer is a very popular pastime. People also enjoy watching movies or attending plays or storytelling events. When groups gather together, they will often start singing. Participants may clap in time with the music or begin to dance. One type of traditional song is known as *difela*. This type of song tells stories about the travels of young men who worked in South Africa as migrant workers.

There are many holidays in Lesotho. *Moshoeshoe's Day* on March 12th is a time when people play games and participate in races as a way of honoring the memory of the first king of Lesotho. Independence Day, which occurs on October 4th, usually has many political ceremonies.

Coplan, David B. "Land from the Ancestors: Popular Religious Pilgrimage along the South Africa–Lesotho Border." *Journal of Southern African Studies*, Volume 29, Number 4, December 2003: 977-993/

Mturi, Akim. "Gender Gap in School Enrollment Among Youth in Lesotho." *Development Southern Africa* 20, n. 4, 2003: 491-505.

Ansell, Nicola and Lorraine Van Blerki. "Children's Migration as a Household/Family Strategy: Coping with AIDS in Lesotho and Malawi." *Journal of Southern African Studies*, 30, n.3, Sept. 2004: 673-690.

Gall, Timothy L. *Worldmark Encyclopedia of Cultures and Daily Life Volume 1: Africa*, Gale: Cleveland, 1998.

Government:

The government of Lesotho is a parliamentary constitutional monarchy. The current government follows the laws established by the 1993 draft of the Constitution. Suffrage is open to all people over the age of 18.

Nationally, the power of the government is split between the executive, legislative, and judicial branches. The Prime Minister, who is always the leader of the party which controls the National Assembly, is the head of the government and holds the most authority. The king is officially the chief of state but has no real executive power. Under the terms of the 1993 Constitution, the king is mainly a representative of national unity.

The legislative branch is a bicameral parliament. The Senate has 33 members. Twenty-two of these are chiefs while 11 are appointees of the current strongest political party. The Assembly has 120 seats. About 80 of these are determined by popular vote while 40 are from proportional vote. All members will participate for five years.

The judicial branch has several levels of courts. The High Court, which is presided over by the Chief Justice, has the right to judicial review. It also serves as the highest court of appeals. The Chief Justice is usually appointed by the king although the Prime Minister does have some input into the choice. Below the High Court are the Court of Appeals and the Magistrate Courts. The lowest level of courts is those in which traditional or customary laws are applied to domestic situations. Juries do not usually exist and thus judges make the final decision in most cases.

Lesotho is divided into ten administrative districts. A district administrator oversees the government affairs in each of the districts. Each district is further subdivided into wards which are administrated by chiefs who are closely connected to the royal family.

<https://www.cia.gov/library/publications/the-world-factbook/geos/lt.html>

Worldmark Encyclopedia of the Nations Africa 10th edition

Economy:

In 2008, the Gross Domestic Product equaled \$3.37 billion. Its growth rate was about 6.8%. About 15.1% of the GDP came from agriculture while 46.7% came from different types of industrial pursuits. The remaining 38.2% came from service related endeavors.

About 838,000 people are either employed or wish to be employed. The unemployment rate in 2002 was about 45%. Traditionally, men left their homes to travel to South Africa to work in mines and then would send their wages home to support their families. Due to the decrease in the availability of jobs in the South African mining industry, the men have had to find other means of employment. Still about 35% to 37% of the men continue to seasonally migrate to find some type of work in South Africa.

The *maloti* is the national currency. Minimum wage in 1999 was about \$68 per month. The law sets the normal work week at 45 hours. There are 12 days of paid holidays or leave time.

Most families (about 86%) are involved in the raising of livestock or some type of subsistence agriculture. Technically, at one time the king owned all of the land but allowed local leaders to determine which families had the right to use different parcels of land. Land usage passed from father to son and not generally to daughters. Corn was a very common crop along with sorghum.

The government of Lesotho has strongly encouraged the use of environmental protection methods such as terracing to increase the productivity of the land.

Grazing land is generally held communally. Boys will watch cattle, sheep, and goats for their families. Wool and mohair are important exports. The meat of the animals also provides an important source of nutrition. Hides from slaughtered animals are also used.

There are some industrial pursuits too. About 75% of exports come from this sector. Exports could include types of clothing and different types of vehicles. The apparel industry has been growing in recent years. Also, the manufacturing of leather and jute has increased.

Since 1998, the production of power has also provided a significant source of revenue for the government. The Lesotho Highlands Water Project was constructed in order to develop hydro-electrical sources. The project has provided for about 90% of Lesotho's own electrical needs while also allowing for the sale of electricity to South Africa. When the project is completed, about seven dams will have been constructed and will siphon water from many of the rivers in the highlands.

Exports and imports affect the overall economy. In 2008, exports equaled about \$1.06 billion. The main export partners were the U.S. (71.5%) and Belgium (25.6%). Imports equaled \$1.339 billion. China and Hong Kong were the two most influential importers.

<https://www.cia.gov/library/publications/the-world-factbook/geos/lt.html>

Worldmark Encyclopedia of the Nations Africa 10th edition

Literacy:

In 2003, about 84.8% of the population of people fifteen years or older can read and write. About 74.5% of the male population is literate while 94.5% of the female population is. Boys must often start herding cattle at very young ages in order to help their families and thus sometimes lose access to their primary education. This is not a practice supported by the government who offers free education to all children but rather a tradition followed in rural areas. Education is generally free through the seventh grade. Secondary schools are often boarding schools where tuition must be paid. Most people desire for their children to finish school if economically feasible because an education is seen as a way to achieve success in life.

<https://www.cia.gov/library/publications/the-world-factbook/geos/lt.html>

Gall, Timothy L. *Worldmark Encyclopedia of Cultures and Daily Life Volume 1: Africa*, Gale: Cleveland, 1998.

Land/Geography:

Lesotho is a landlocked country so there are no natural harbors or points of ocean access. Yet, water plays an important role in the geography and now the economy of the nation. The two major rivers are the Orange (also called *Senqu*) and the *Tugela*. These and other smaller rivers divide the country into distinct geographic regions.

The lowlands, located in the western sector, cover about 5,200 km². The northern and central parts are fairly fertile while southern areas do not have productive soil. The rainfall in the south is much more infrequent.

The foothills, the next geographic area, mainly separate the lowlands from the highlands. They cover about 15% of the country and abruptly end where the highlands begin.

The highlands are part of the Drakensberg range and are sometimes known as the *Maluti* Mountains. These highlands offered protection to the Basuto people in the past from foreign invaders. Today they serve as a main source of grazing land for agriculturalists. The government has been enacting measures to help combat the problem of erosion due to the overuse of land. Most of the highland areas are divided by the Orange River into deep valleys and gorges.

The fourth major geographic area is the Senqu River Valley. It cuts through various parts of the highlands. Some parts of the valley have fertile soil while others do not allow for much grazing or farming.

The climate of Lesotho varies. In the winter temperatures generally ranges from -6.3°C in the lowlands to 5.1°C in the highlands. Snow may occur in the highlands with especially heavy accumulations occurring during the first part of winter. Rainfall is more common in the lowlands although occasionally snow also descends there. Summers are usually more humid and hot. Much of the rainfall occurs during these months.

<http://www.infoplease.com/ce6/world/A0859247.html>

<http://www.lesotho.gov.ls/home/>

<http://www.lesotho.gov.ls/about/default.php>

http://www.lesmet.org.ls/climate_of_lesotho.htm

History

The history of Lesotho began with the courage of a chief named *Moshoeshoe*. About 1818, this chief gathered peoples from many different ethnic groups who had become homeless after continuing raids made by Zulu and Matabele warriors. With these survivors he founded the new nation of *Basotho*. Under his leadership, the citizens of this new nation did their best to stave off the attacks of other militant ethnic groups as well as the encroachments of Boer settlers. Boers were the descendents of Dutch speaking settlers who left the Cape Colony (now known as South Africa) in search of freedom from British rule. Eventually, in 1868, just two years before his death, *Moshoeshoe* got the British Crown to declare at least part of his domain to be a protectorate.

In 1871, Basutoland, as the nation came to be known, was annexed by leaders of the Cape Colony. Basotho leaders were unhappy with this change of government. In 1880, Boers attempted to seize weapons from Basotho warriors and were repelled successfully. Shortly thereafter in 1884, the British took control of the area once again and allowed for indirect rule.

An important step towards recognized self-government occurred in 1910 with the creation of the Basutoland Council, a local body comprised of a British representative, the highest ranking chief, and 99 other important appointed personages. This group effectively made decisions for the citizens of the area until 1960, when it metamorphosed into the Basutoland National Council under a new constitution.

Movement toward independence continued when a constitutional conference occurred in London in 1964. A new constitution was written, but problems soon arose. A conflict happened when Prime Minister Leabau Jonathan asked British authorities to set a specific date for independence over the objections of the current reigning paramount chief, Moshoeshe II. In order to counteract the actions of the Prime Minister, Moshoeshe dismissed 5 of his senatorial appointees. The High Court stated that such an action was not acceptable. Eventually the government, under the leadership of the Prime Minister, gained independence, but opposition to such a course of action remained unhappy with the outcome.

The Prime Minister's party, the Basotho National Party (BNP), took control of the government and refused to give power to their opposition, the Basotho Congress Party (BCP). The BNP government retained power until ousted by a military coup in 1986. The members of the military who staged this coup initially gave more power to King Moshoeshe II, but later forced him into exile after a disagreement. When the King was forced to leave, his son, Letsie III, assumed the throne.

In 1991, Major General Metsing Lekhanya, who had been leading the junta, left and Major General Phisoane Ramaema took control. In 1993, the junta gave the BCP control of the government after a democratic election. The BCP remained in control until 1994 when another coup seized control. The Southern African Development Community worked with the military leaders who had seized power to negotiate a solution between them and the ousted BCP government. Eventually, these negotiations saw the reinstatement of King Moshoeshe II; however, the King died in a car accident soon thereafter. His son, Letsie III, once again assumed the throne.

The BCP had disagreements about party policies in 1997. Prime Minister Ntsu Mokhehle decided to start his own party, the Lesotho Congress for Democracy (LCD). Representatives of this new party won many of the seats in the 1998 elections. Some members of the opposition complained about election irregularities, and the SADC investigated the charges. When the objections of the opposition were dismissed, some military members protested and troops from South Africa and Botswana entered Lesotho to prevent another coup. The entrance of these forces came after a request for help from the LCD.

As a result of the unrest, an Interim Political Authority reviewed the way elections were conducted and created a new type of proportional electoral system. The new system was implemented in 2002, and the LCD retained power. Yet, members of the opposition gained better representation. In 2007, the LCD again retained the majority of the power. At the date of this writing, the LCD continues to hold power in the National Assembly.

<https://www.cia.gov/library/publications/the-world-factbook/geos/lt.html>

<http://www.state.gov/r/pa/ei/bgn/2831.htm>

Christian History

Parisian missionaries first arrived to the area around 1833 and began to spread the gospel. From their work, the oldest Christian denomination, the Lesotho Evangelical Church, formed. Out of this early work, the gospel spread and eventually other denominations began to form as well. In 1872, some people decided to leave the aegis of the Paris Mission and form their own denomination—the Herman congregation. The Lesotho Evangelical Church became autonomous in 1964 and remains extremely influential in society today.

French Catholic priests first arrived in 1862. They worked in the area until 1930 when Canadian missionaries assumed responsibility. An important milestone in the growth of the Catholic work occurred in 1953 when the first Lesotho man was appointed as a bishop.

Other denominations began work in the latter part of the 19th century and the middle of the 20th century. Anglicans arrived around 1875 and their work produced the third largest church in Lesotho. The Seventh Day Adventists came around 1899 and Assembly of God representatives came in 1916. Baptist arrived in the 1960's. The last to arrive were Pentecostal groups which became extremely influential in the 1990's.

Religion

(All information is gleaned from *Operation World* and *World Christian Encyclopedia Volume 1* unless otherwise noted.)

Non Christian

African Traditional Religions—Some people continue to follow the religious practices of their ancestors. Among the dominant Sotho people, the main deity is known as *Molimo*. The representative of ancestral spirits is called *Balimo*. Diviners help practitioners gain access to the spirit world. *Mathuela* is a special group within women's religious circles that believes in spirit possession.

Catholic Church—This denomination started work in 1862. The archdiocese is located in Maseru. In 2004 there were 41 parishes and 82 priests working for the archdiocese. The diocese of Maseru's Hoek had 15 parishes and 21 priests while the one located at Qacha's Nek had 13 parishes and 16 priests. In Leribe, the last diocese, there were 17 parishes and 28 priests.

<http://www.catholic-hierarchy.org/diocese/dleri.html>

Ethiopian Catholic Church of South Africa—This group began around 1920. Many of the members are from the Sotho and Xhosa people groups. In 1995 there were 2 churches and 600 congregants.

Islam—Asian traders are the primary practitioners of this religion. They built a mosque in 1972. About .01% of the people are Muslim.

Jehovah's Witnesses—This group started work around 1945. In 2005 there were 57 churches and 2,573 members.

Joy to the World—This group of indigenous charismatics began work in 1988. In 1995 there was one church with 70 members.

Other African Indigenous Churches—There are about 200 churches that have formed as offshoots of other Christian denominations. Many of these bodies mixed Christian theology with practices from African traditional religions. Not much other information is available about these groups.

Moshoeshoe Berean Bible Reader's Church—This group left the Paris Mission around 1909 at the behest of a man named Mattita who proclaimed that he was a prophet. In 1995 there were 25 churches and 4,500 congregants.

New Church of South Africa—This denomination is an outgrowth of a an independent church that started in South Africa. In 1995 there was one church with 40 members.

St. Paul's Church of Africa—This church formed based upon teachings of the Lefihlile Mission. In 1995 there were 2 churches and 500 congregants.

Union Apostolic Church—In 1995 there was 5 churches and 1,000 members.

Zion Christian Church—This denomination formed around 1920. In 1995 there were 20 churches and 5,000 members.

Zion Foundation Church of Lesotho—This group formed as a result of a merger that occurred in 1965 between 45 smaller Zionist churches. In 1995 there were 60 churches and 6,000 members.

Zoe Bible Church—This group of charismatics started around 1986. In 1995 there were 7 churches and 300 members.

Christian/Evangelical

African Methodist Episcopal Church—This church was started by U.S. missionaries in 1893. Its headquarters are in Maseru. In 2005 there were 67 churches and 10,000 congregants.

Anglican Church in Lesotho—This church was founded in 1875. In 2005 there were 431 churches and 64,671 members.

Apostolic Faith Mission of South Africa—These classical Pentecostals were started by South African missionaries in 1904. In 2005 there were 25 churches and 1,250 congregants.

Assemblies of God—This group was formed in 1916 by converts won to Christ by missionaries from the United States and South Africa. In 2005 there were 48 churches and 4,500 members.

Bantu Baptist Church—This church has ties to the African Union National Baptist Church located in South Africa. It started in 1961. In 1995 there were 9 churches and 270 members.

Baptist Churches of Lesotho—This denomination formed in 1987 due to missions work by Southern Baptists. In 1995 there were 2 churches and 35 members.

Dutch Reformed Church—This group started in 1957. In 1995 there were 4 churches and 150 members.

Dutch Reformed Church in Africa—This group also formed in 1957 as a result of missions work accomplished by South Africans. In 2005 there were 12 churches and 3,200 members.

Fill in the Gap Ministries—Since 1985, this group has been attempting to reach people who live in mountainous areas which are almost impossible to gain access to. Most missionaries have to travel on horseback to go into these remote areas. In 1995 there were 14 churches and 600 members.

Full Gospel Church of God—This denomination is associated with the Church of God of Cleveland. Missionaries began work in 1951. In 2005 there were 44 churches and 3,000 members.

Galilean Mission Church—This church is also sometimes called the Basotho United Church. Many of the members are from the Sotho ethnic group. In 1995 there were 5 churches and 1,000 members.

Heralds of Christ—These Oneness Pentecostals formed their group in 1987. In 1995 there was 1 church and 150 members.

Lesotho Evangelical Church—This church started in 1833. They support about 541 schools. In 2005 there were 565 churches and 68,690 congregants. It is one of the most influential churches in the country.

Mahon Mission—This church started in 1966. In 2005 there were 22 churches and 2,700 members.

Maseru United Church—This group formed in 1908. In 1995 there was 1 church with 82 members.

Methodist Church of South Africa—This denomination began around 1900. Most of the members are from the Sotho people group. In 1995 there were 8 churches and 5,000 members.

New Apostolic Church—This church formed around 1985. In 1995 there were 5 churches and 200 members.

Pentecostal Fellowship—This group started work around 1990. In 1995 there were 3 churches and 1,500 members.

Pentecostal Holiness Church—In 1995, these holiness Pentecostals had begun 2 churches. There were 300 people attending services.

Salvation Army—This group started in 1969. In 1995 there were 2 churches and 95 members.

Seventh Day Adventist Church—Missionaries began work in 1899. In 2005 there were 20 churches and 3,466 members.

People Groups

15281

British (2,100)

The British living in Lesotho are either descendents of earlier settlers or more recent immigrants. They speak English so many Christian resources such as the complete Bible translation and the *Jesus* film are accessible. Audio recordings and radio broadcasts also exist. The number of evangelical Christians is unknown.

47731

Deaf Mosotho (9,157)

The Deaf Mosotho probably use different signs to communicate with their families and friends. Access to training in sign language depends upon the location of the deaf person. Children in urban areas may have access to more training than children in remote rural areas. In the past children with disabilities have been hidden by their families, but new government measures have decreased this practice. About 7% of the people are evangelical Christians. They have access to Christian literature written in Southern Sotho and could watch the *Jesus* film although they would need subtitles to understand the dialogue.

<http://www.letsema.org/html/NADL.php> (National Association of Deaf in Lesotho)

15283

Southern Sotho (1,861,028)

The Southern Sotho form the largest ethnic group. They live throughout the country. They speak a language called Sesotho, of which the southern dialect is used most widely. The complete Bible has been translated and the *Jesus* film is available. Audio recordings and radio broadcasts can be heard. About 7.8% of the people are evangelical Christians.

15284

Xhosa (10,000)

The Xhosa people have villages near Tosing in the Seapala Valley. They may also reside in the Tele Valley. They speak a language called Xhosa. The complete Bible had been translated by

1859. The *Jesus* film is accessible. Audio recordings exist. About 7% of the people are evangelical Christians.

15285

Zulu (51,000)

The Zulu people live in the Butha-Buthe District. They speak a language called Zulu. The complete Bible and some tracts have been printed in their language. The *Jesus* film is accessible. Audio recordings exist. About 7% of the people are evangelical Christians.

Missiological Implications

1. Evangelical Christians and churches should develop and train local Christians in the methods of sharing the Good News with those still entrapped in the vestiges of Traditional Religions in Lesotho.
2. Evangelical Christians and churches should introduce the methods of Bible Storying as a means of proclamation. The tendency toward story telling makes this a viable means of spreading the Gospel.
3. Evangelical Christians and churches should develop and train local believers in methods of discipleship and Christian growth. Some people are nominally associated with a church, but do not understand what a true commitment to Jesus Christ really means. They attend mass or church services on Sunday while practicing traditional ethnic religions as well. Prayer is needed to break the power of the satanic forces that would seek to blind people to the true meaning of a relationship with Jesus. These training materials should stress the truth that Christians commit to God only and do not have other gods beside Him.
4. Evangelical Christians and churches should seek to aid the local believers in leadership training both on the career level and the lay-leader level.
5. Evangelical Christians and churches should seek ways to aid the economic situation in Lesotho. The custom of leaving the country to seek employment in South Africa needs to be overcome to strengthen families in Lesotho.
6. Evangelical Christians and churches should promote evangelization and church planting among the people living in the mountains who have limited access to the gospel. These groups need workers who are willing to go live among them to teach them God's Word.
7. Evangelical Christians and churches should seek ways to help the thousands infected with AIDS. The disease has and continues to cause societal problems. Orphans, whose parents have died, often find themselves living on the streets without any help.

Links

<http://www.state.gov/g/drl/rls/irf/2008/108375.htm> (International Religious Freedom Report)
<http://www.state.gov/g/drl/rls/hrrpt/2008/af/119008.htm> (State Department Background Notes)
http://www.saps.gov.za/docs_publs/publications/journal/aug06/pg14_15_language.pdf