



EAP 1032

**Preliminary Report on Endangered Archives Pilot Project at UCCSA
Botswana**



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By Doreen Kelebogile P. Kgabi and Julie Moloji

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1. Abstract

This is a report of a pilot study on endangered archives carried out at the United Congregational Church of Southern Africa in Botswana. The study was funded through the British Library under the Endangered Archives Programme (EAP). The EAP aims at identifying archival material that are under threat of destruction and damage with a view to salvaging the material and ultimately preserving it through Digitisation for long term access. The study was a follow up to a preliminary survey carried out at two UCCSA sites, namely UCCSA Synod office in Gaborone, and Moeding College, 40km south east of Gaborone. The results of the preliminary survey revealed that there was archival material kept under unfavourable conditions such as in garage storage and basements, at the Synod office and Moeding College respectively. The pilot study involved a survey of 10 sites across the six regions of the Church in the country. The results of the pilot study revealed that indeed the Church archives were under threat of damage and destruction from poor environmental conditions and poor storage places. There were no preservation policies in place, and no skilled or designated officers to manage the records. The records found contained information relating to developments of the nation during the pre and post-independence periods. The information contained therein included information on financial and administrative records of the church, marriage registers, national and community projects that the church was involved in. In conclusion, the paper recommends that measures be put in place to protect them from further damage by developing preservation policies to guide their management. It is further recommended that a major study be carried out to include all the sites of the Church.

Key words: Archives, Botswana, Endangered Archives, Preservation, UCCSA.

2. Background of the UCCSA Church in Botswana

The United Congregational Church of Southern Africa was born out of the London Missionary Society in the early 1880s. The London Missionary Society (LMS) was established as a predominantly Congregationalist Mission Society at the initiative of Dr. Edward Williams, a Welsh Congregationalist Minister, in England, in 1795. The Society was largely Reformed in character and advocated for the emancipation of slavery. It worked with evangelical Anglicans and various other nonconformists. The Society was established in the Oceania, Africa, and the Americas, and had as part of its mission, Presbyterians, Methodists, Baptists, and other Protestants. Currently, it is a member of the Council for World Mission (CWM). The objective of the LMS was to evangelize the world and establish foreign missions in pursuit of its objective. The idea of establishing a Society was to create a forum where evangelists could work together, and give overseas missions the financial support and coordination required to carry out its work. The name London Missionary Society was officially embraced in 1818. At that point, the LMS spread to other parts of the world such as China in 1807, India in 1837, South Africa in 1840, and from there, to Bechuanaland. Source: Wikipedia. Last edited 24th August 2018 at 08.32 (UTC)

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In 1835 John Mackenzie arrived in Bechuanaland, later to be named Botswana, as the first missionary on the LMS assignment. By 1882, the LMS had already begun work in Bechuanaland. A boarding school for both boys and girls was opened, specifically for the training of candidates for the “Native Ministry” as it was referred to at the time. From 1885, various missionaries were on assignment to different parts of Bechuanaland. These places were primarily Kanye, Molepolole, Shoshong, Serowe, Palapye and Ngamiland, which has Maun as the District Headquarters, with missionaries named A.J Good, Wookey, J.D Hepburn and E. L. Lyod. In 1893, most of the missionaries were already at work in Bechuanaland. They were joined by W.C. Willoughby, who succeeded Hepburn in Palapye and was later to accompany the 3 Chiefs to England to ask for protection from South Africa. The LMS also assigned women on mission, as missionaries and teachers at the schools.

In 1898, 2 Batswana, named Khukwi and Shomolekae were training as evangelists, and at that time, the Batawana tribe were assisting with expenses towards training. The number of Batswana evangelists were later to increase, and be assigned to different places in the country.

Later on, in 1905, in South Africa, the Tigerkloof Institute was established, initially supported by the Trustees of Robert Arthington. This Institute was set up to liberate the minds of local evangelists from the type of education provided by the white South Africans, which was inferior in quality. From the Institute, were Batswana Ministers who were ordained between 1915 and 1919. They included Thatayaone Mogwe, of Kanye, Mothibi Maphanyane of Serowe, and Tumedisho Maruapula at Shoshong, after who the current UCCSA Church in Shoshong is named.

Ref: Haile AJ A Historical Survey of the London Missionary Society in Southern Africa. AJ Haile.

3. Administrative structure

The UCCSA Church in Botswana is divided into 6 administrative regions, which are:

1. Kolobeng Region (25 churches)
2. Moeding Region (17 churches)
3. Macha Region (10 Churches)
4. Bojanala Region (10 churches)
5. Lephoi Region (16 churches)
6. Lesoso Region (15 churches)

The Church has total number of 150 branches including outstations, all of which are administered under one of the regions mentioned above. In the pilot study, ten sites were initially selected. An additional one, namely Shoshong was added after information received at the beginning of the study revealed that Shoshong was one of the first places where the Church was established, and carries a rich history of the Church in the country. Thus the 6 regions are represented in the sites covered in the pilot study.

In determining which organisation to carry out the Endangered Archives Project, as outlined in the Call for Grants, contribution to national development was a key criterion to be considered. The UCCSA, a non-governmental organisation met the criteria set, as evidenced by the projects and programmes it carried out during the pre and post-independence period of the country. The contribution made by the Church to

national development is in the area of education, health, social and community development, and to some extent, political development.

The mandate of the church as pronounced by the overseer at the Synod office, is discipleship and ministering to the nation; ie spreading the word of God. The Church sees itself as custodian of morality of the nation; a reference point for moral values, (shaping the moral fiber of society) and norms affecting humanity, known in the country as “Botho”. Hence its interest and involvement in health, education and social and community development in general.

4. Contribution to national development

4.1 Education

The UCCSA Church owns two senior secondary schools, namely Moeding College in Otse, 40 km south of the capital Gaborone, and Maun Senior Secondary School in Maun, in the North–West district, over 900km from Gaborone. The Church provides oversight of the schools, and partners with Government in the daily running of the schools. At both schools, a school Chaplain is in place, to ensure that spiritual development of the students is catered for. At that point, Christian doctrines are also inculcated to the students. Payment for the Chaplain is the entire responsibility of the Church. In addition to the Church providing for the spiritual development of students, the UCCSA Church considers itself as having a stake in the custodian of morality of the nation; a reference point for the values and norms affecting humanity, such as the principle of Botho.

4.2 Health

The UCCSA Church has contributed immensely to the health of Botswana, in different ways, which include the establishment of a hospital which was to become a major referral hospital for the Kweneng district in the country, as well as a referral centre for Eye Specialists in Government health facilities. The hospital was established in 1934, and grown since then, to become an imposing state of the art facility offering specialized medical services. On its establishment, the hospital was run by missionaries, and over the years, the Church partnered with Government to run it. The hospital currently boasts of state of the art equipment and care, and is Government’s referral hospital for Eye diseases.

4.3 Politics/Education

The Tigerkloof Institution in South Africa was a facility set up by London Missionary Church to deliberately liberate the minds of people from the type of education provided at the time, by the African regime. Many prominent Batswana who later came to occupy high positions in the leadership of the country were educated at Tigerkloof. These included a good number of Cabinet Ministers and the second President of the Republic of Botswana, who ruled for 18 years and was Vice President for 14 years. In encouraging people to be educated as a way of liberating them from the inferior education offered to black people at the time, the Church was very cautious to remain apolitical in the course.

4.4 Community Project

The Church reports to have built 6 houses in the last 3 years, for the underprivileged. The Lephoi Centre, a school of the Church, and provides a hostel which accommodates disadvantaged children.

At Kanye, in the southern part of the country, and 80 km from Gaborone, a pre-school known as Kgodisong was established by the Church, and has provided early childhood learning to children. Another pre-school named Loratong, was established in Thamaga, 40 km south of Gaborone, primarily for the disadvantaged children. It operated for a number of years, and was closed on account of resource challenges.

Kgodisong pre-school was built in 2002, by some American missionaries, initially as a feeding centre, for orphans and vulnerable children. It also offered facilities for game playing by children. There were plans to resuscitate it to a fully-fledged school by the Church, but the Church was never to realise this.

5. The Purpose Endangered Archives Programme

The purpose of the Endangered Archives Programme, (EAP) is to:

1. Identify neglected records of value to the organisation and to society at large, with a view to save them from destruction and loss
2. Enhance local capabilities to manage and preserve archival collections in the future
3. Offer professional training for local staff in the area of archival collection management of technical training on digitization, or other areas identified, that will facilitate management, preservation, care and provision of access of archival collections
4. Have a collection of all such records online, for purposes of education, research, and preservation of organisations' corporate memory
5. Avail to organisations, possession of the equipment funded through the project, for their use.

6. Aims and Objectives of the Pilot Project

The aims and objectives of the Pilot project are:

- 6.1** To investigate the existence of endangered archives in the selected sites, with a view to determining their volume, the conditions under which they exist, the value of the records, their usage, and whether they could be considered for long term preservation.
- 6.2** The Pilot project also aims to find out whether any measures are in place to care for the records, and if the Church recognizes the value of the records and their interest in using the information in the records.
- 6.3** To investigate the content of the information to determine their vitality to the organisation, and the need to preserve such records.

7. Methodology

The methods used in conducting the study included a preliminary survey conducted at two sites, namely the United Congregational Church of Southern Africa Synod Office and Moeding College. An observation checklist was used to investigate the physical storage conditions, environmental conditions, physical

conditions of the material, retrieval tools. A Preliminary Report was submitted to the EAP office in November 2016, which made a case for the grant of the pilot project. The pilot project involved a survey of ten sites where all the six regions were represented namely Kolobeng region where two sites were visited being the Synod Office and Trinity Church, Moeding Region consisting of Moeding College and Kanye Church, Bojanala Region (Maun Church), Lephoi Region (Francistown Church), Lesoso (Palapye, Serowe and Shoshong) and finally Macha region (Tsabong). Data collection instruments used were observation checklist and interview guide. Face to face interviews were carried out at each site, involving church elders being Church Ministers and their Secretaries and in some cases a few elderly members of church said to be knowledgeable on the history of the church. Most of them had held key positions in the operations of the church.

8. Findings of the survey

The findings of the survey are from seven sites covered in the first stage of the survey being the **Synod Office, Trinity Church, Molepolole Palapye, Shoshong, Serowe, and Kanye**, are as follows:

8.1 SITE 1: UCCSA SYNOD OFFICE

Interviewee name: Rev Keleneilwe Kgerethwa

Position: Synod Secretary (Chief Executive Officer of the Church)

Length of Service: Four (4) years in position

Previous service: Chairman for 2years (2012 to 2014); Synod Secretary Elect (2010 to 2012)

8.1.1 Introduction to Synod Office

The UCCSA Synod office is the headquarters of the Church and was established in 1980. Membership of the Synod office comprises all UCCSA Church branches in the country. The Synod Secretary is supported by a Chairman of the Synod, a Synod Treasurer, and Synod support administrative staff. The Synod is the main vehicle that drives the mandate of the Church in Botswana and consequently, drives the administration of the Church in the entire country. It is concerned about Discipleship as a key objective of the Church, and functions as a teaching ministry of the Church.

As the main vehicle that drives the mandate of the Church in the country, the Synod Office is responsible for the administration of the 6 regions named at the introduction. The office carries out the strategic plans for the entire church, coordinates all programmes, allocates resources, including the human resources to man the Church stations, organizes meetings and conferences at which all church programmes are planned, and monitored, and makes decisions on the running of the church. The Synod office thus receives reports from the regions to facilitate the monitoring and provides direction to the regions on all matters relating to the management of the Church. Hence, in the store room housing old records, records from all regions were found.

8.1.2 Location of the records

The records are kept in a room which was a garage of the residential house that has been converted to the Synod Office, and kept under lock and key. The garage has thus been converted to a storeroom housing the records and is approximately 5 by 3metres, and a height of about 2.7metres.

8.1.3 Volume of records

The size of the garage measures approximately 5 by 3metres, with a height of about 2.7 meters, to the ceiling. About two thirds of the space is occupied by records, some on shelves, and some in boxes.

8.1.4 Physical conditions

The records are covered in dust and cob web, with no cleaning of room done. There is no lighting, no ventilation, and they have seemingly been put there to create space in the offices, as they are no longer required in the daily running of the offices. Within the storeroom are other obsolete/unserviceable store items such as, fans, musical instruments, garden tools, traditional pot, and others. Yellowing of some of the paper was observed. Some had grease stains, some with worn out edges from insects and fungi.

8.1.5 Type of material

The type of material is basically paper. Some of the records are on flimsy paper, with either ink written or the old type written form.

8.1.6 Physical format

Most of the records are kept in arch lever files and labelled, while there were some found without labels, though containing information relevant for the study. There were also, some found in file folders.

8.1.7 Title of individual scripts or files and cover dates

The dates found on the records covered from 1800s to 2002, with a wide range of subjects including Church administration records, financial records, reports from branches from across the country, church conferences, teaching of discipleship, training of priests, church development projects such as on women, street children, drought, HIV/AIDS, housing projects, maternity wing in a hospital, correspondence with the Medical association of Botswana, correspondence with international partners of the projects, some of which are the World Mission communications, Norwegian and German Evangelist mission organisations, and others.

8.1.8 Arrangement

There is no arrangement noted, except in individual files or folders, where a chronological order was evidenced. This however does not apply to all records sampled. The records were simply transferred there to create working space at their places of creation and use.

8.1.9 Officer in charge of the records

There is no one in the office assigned responsibility over the records. Rather, one officer indicated that she was responsible for the safe keeping of all items kept in the storeroom, and had no knowledge of the requirement for proper storage of the records.

8.1.10 Other information, e.g.: interrelationship of materials.

All records reflecting as LMS are those of the Church, as the church was renamed after independence.

8.1.11 Comments.

The records reflect the role the Church played national development, community and social work, including health and education. The role of the Church in Government policy and programmes is evident.

8.2 SITE 2: TRINITY CHURCH.

The Trinity church is located in Gaborone, the capital city, and was the first and main structure of the church, which later gave birth to other branches that owe allegiance to it. Trinity Church.

Head: Rev Mompoti Aaron

Period in service: Served from 2015

Church has one outstation, namely Old Naledi, (High density upgraded squatter settlement of Gaborone)

Congregation: 1,200 members

8.2.1 Introduction to the Trinity church

The Trinity Church was established in 1966 with the Anglican Church as a part of it.

The Reverend Head of Church is assisted by an Administration Officer, who is full time, and a part time Church secretary.

8.2.2 Location of records

In the Church building is an annex with offices of administration staff. On the ground floor wooden lockable cabinet painted in white. Records found at the Trinity Church are all kept there. A few were found in the office of Priest heading the Church.

8.2.3 Volume of records

The records occupy a space of approximately 2metres by 1 metre with a height of 2 metres.

8.2.4 Physical condition

The room in which the cabinet is kept has plenty of light and ventilation, though placed at a corner of the annex hall at the entrance, leading to the administration staff's office. However, it is kept under lock and key. The records though with clear and visible writing, are covered in dust and cob web, showing no signs of regular cleaning. Some of the records were found on flimsy paper with ink typed writing. Overwriting on some folios was observed, as well as soot like substance on a few of the records, brittle and deterioration (yellowing) visible.

8.2.5 Type of material

Paper records, some with old free hand ink writing, and most with the type written.

8.2.6 Physical format

On white A4 size paper. Some are in arch lever files, while some in the simple folders.

8.2.7 Title of individual scripts or files, and cover dates

The date from 1970 to 1983 with a variety of subjects covering correspondence with the Botswana Regional Council, the Botswana Book Centre, which was established by the Church, the Kuruman (Moffat) Mission Trust, Seminary principal's report to the Assembly, financial records, and notes on worship services.

8.2.8 Arrangement of material

The files are neatly arranged, but there is no sequence or logical arrangement.

8.2.9 Officer in charge of records

There is no officer responsible for the records, but the church administration staff extend their service to the records. The officers do so with no expertise or skill on the management of records.

8.2.10 Other information e.g. interrelationship of material and other

The records were written in English, and some in Setswana

8.2.11 Comments

The Church's role in the society such as burial of the dead, baptisms, and speaking out against violence in the society are the works of the Church revealed by these records. In addition to evangelism and involvement with social and community development works, the church made a contribution to political development, as evidenced by its first Church Head, Rev Derek Jones being the Mayor of Gaborone, the capital town at the time.

8.3 SITE 3: MOLEPOLOLE CONGREGATIONAL CHURCH

Interviewed: Rev Sejakgomo – Head of Church, since 2015.

Mr Basitang Motshweneng : Church Treasurer

Also in the Church leadership are Church secretary and Mission Council Overseer, who were both not present.

8.3.1 Introduction to the church

The church was built in 1907, and in 1957 it underwent major renovations. It was renovated again in 2018. The church structure has been declared a national monument under the Monuments and Relics Act, of the National Museum and Monuments. Prior to the construction of the church, a house that was later turned into a Missionary house was used as the place of worship. The Molepolole Congregational Church has two branches in Molepolole, that of Ntloedibe Ward, and Boribamo Ward, named Boribamo Congregational Church, and Rev Dr Peter Shepard (MD) Memorial Congregational Church. The Molepolole Congregational Church is further responsible for 25 local churches in their region.

The Church has a Chapel at the Scottish Livingstone Hospital, (SLH) which was built in 1948 and is used by doctors at the hospital, as a prayer house for patients and hospital staff. The Scottish Livingstone Hospital was built in 1934. It provided medical services to the people for a period of 40 years under the direction and support of the United Free Church in Scotland and was handed over to Government in 1975.

8.3.2 Location of records

The records were found in the church office

8.3.3 Volume of records

Not many records were found, and the volume is estimated at one cubic meter

8.3.4 Physical condition

They were kept in an office, with sufficient light and ventilation, but little to no cleaning as some amount of dust and spider web was observed.

8.3.5 Type of material

Only paper based records were found

8.3.6 Physical format

File folders and hard cover volumes of marriage registers

8.3.7 Title of individual script or files and cover dates

Minutes of meetings and church activities; marriage registers

8.3.8 Arrangement

No arrangement was observed

8.3.9 Officer in charge of the records

The church treasurer acts as administration, and becomes the default officer in charge. No officer is specifically given responsibility for the records

8.3.10 Other information e.g. interrelations of material

Nothing observed

8.3.11 Comments

Although the church has done a lot in relation to education, health, and other community work, through the building and running of schools, care of orphan and vulnerable children; building and operating a successful hospital which became the main referral hospital of the district and beyond for 40 years from 1934, after which it was handed over to Government, the records regarding this rich history were not found at the church. In Molepolole, the church had set an example of medical missionary work, which became an inspiration to many other hospitals and missions. The hospital Superintendent, Dr Alfred Merriweather was a high respected medical doctor, who was later to become the physician for the Head of State, and a Speaker of the National Assembly. This role indicated that the Church also played a role in shaping the political development of the nation.

8.4 SITE 4: KANYE. MOTSWEDI CONGREGATIONAL CHURCH

Interviewee 1: Rev -Solly Ketshabathupa

Interviewee 2: Administrator -Tsaone Sebotenyane

Interviewee 3: Secretary – Potlalo Kgokologa

8.4.1 Introduction to the Kanye Congregational Church

Kanye Church has two branches, one known as James Good Memorial Church established during the early colonial period based at Goolobeko ward. The other one named Motswedi Congregational Church was established recently in 2016. The main church has got three outstations in Lotlhakane East, Diabo and Gasegwagwa villages, whereas Motswedi Congregational Church has another three outstations based at Selokolela, Sesu and Moshana. One of the many community projects run by the church is the Kgodisong Day Care Center, an orphans and vulnerable children facility. They also built a 2 roomed house at Selokolela village for a 100 year old woman as a way of giving back to the community.

8.4.2 Location of records

A few records are stored in Administration Office in 4 drawer cabinets and some in the open wooden shelves. A few others are housed in a storeroom along with other non-records materials such as groceries, and kitchen utensils.

8.4.3 Volume of records

The volume is estimated at over a cubic square meter of records. The records were housed in offices currently used by the church and found in different offices.

8.4.4 Physical condition

Signs of aging were observed where some bound copies had turned brownish, some with loose pages and ink was fading in some instances

8.4.5 Type of material

Bound copies of marriage registers dating back to 1901, Baptism registers

8.4.6 Physical format

Paper-based

8.4.7 Title of individual script or files and cover dates

Baptism registers, membership registers, marriage registers, and general correspondence.

8.4.8 Arrangement

The records were not arranged in any particular order

8.4.9 Officer in charge of the records

The Administration Officer was the one manning the records along with other administrative activities.

8.4.10 Other information e.g. interrelations of material

None noted.

8.4.11 Comments

Once again, we noted the records are clearly neglected and that no particular attention is given to them save that general cleaning of the office is done, from which the records benefit. Otherwise, protection against sunlight is not practiced as during the day, there is time when the records are exposed to direct sunlight because of the position they are in.

8.5 SITE 5: SEROWE CONGREGATIONAL CHURCH

Interviewee: 1. Rev Moses Nteta

2. Boingotlo Thotologolo (Administration Assistant)

8.5.1 Introduction to the Serowe Congregational Church

The Serowe Congregational church is one of the earliest of the UCCSA churches to be established in Botswana, and falls under the Lesoso region. The Church was first established in 1912 when it was re-located from its original location at Old Palapye. The Serowe Church consists of over 850 congregants with sub-branches in the small villages of Mogorosi, Thabala and Moiyabana.

From the interviews conducted it was revealed that the church was involved in community development activities and had a number of projects which included but were not limited to, the on-going house being built for the needy family, donating food and clothes to SOS children's village in Serowe. They also run the Lephoi Centre for the blind.

8.5.2 Location of records

Records were stored in the Reverend's office in a two-door glass cabinet and these were mostly bound originals of marriages and baptism registers. The oldest records dated back to the 1920s. Some current records were stored in the office that was shared by the Administration Assistant and the Treasurer.

8.5.3 Volume of records

One glass panel cabinet approximately 2 metres by 4 metres cabinet, with a depth of about 50cm.

8.5.4 Physical condition

The bound copies were generally in good conditions and the ones in the files, but there were some that were yellowish and brittle showing signs of deterioration.

8.5.5 Type of material

Paper-based records

8.5.6 Physical format

Bound copies and arch-lever files

8.5.7 Title of individual script or files and covering dates

Baptism Register (1893-1905)

Marriage register (1912-1920)

Assembly Matters (1992)

8.5.8 Arrangement

Attempt was made to arrange the records in a sequential order according to age for the bound copies of marriages and baptism registers. The rest of the records were not arranged in any particular order.

8.5.9 Officer in charge of the records

The Admiration Assistant was the one in charge of the records.

8.5.10 Other information e.g. interrelations of material

None noted

8.5.11 Comments

8.6 SITE 6: PALAPYE CONGREGATIONAL CHURCH

Interviewee: Rev. Sanele Dlamini

Position: Head of Church/ Minister

Length of service: 1 year

Interviewee: Mrs. Galefele Nwako

Position: Mission Convener

Length of service: 1 year

Previous positions: Regional denominational for 2 years

Mrs. Neo Ruth Badubi:

Position: Church Secretary

Length of service: 9 months

Previous position: Committee member of Soldiers of Christ

Church outstations: Topisi, and Tamasane

In addition to the Church leadership, three (3) elderly people who were reported to have been active in the church activities and thus knowledgeable on the history of the Church were interviewed. They were:

Mrs Keesi Mogano, born in 1930; and once Church Secretary during the period 1966 and 1981. During the rule of the first President of the Country).

Mrs Koalisitse Sehunelo, born in 1924, and Deacon before independence.

Mrs Kiletso Mafoko, born in 1939, once deacon, District Church Secretary, Church Elder and Educator, during the LMS times.

8.6.1 Introduction to the Palapye Congregational Church

The Palapye Congregational Church was born from the Old Palapye Church, which originates from Goo Malaka (of Malaka village) in the Tswapong region in the Central district of Botswana, 22 km out of Palapye, and adjacent to Malaka village. The Church was initially established by the London Missionary Society which later evolved to become the United Congregational Church of Southern Africa (UCCSA).

From Goo Malaka, the Church moved to Serowe in 1902, and later to present day Palapye. The name Palapye is derived from a Setswana word “phalatswe” meaning a place for impalas”. Old Palapye was established by Kgosi Khama 111 as the Bamangwato capital in 1889, hence its popularity. The Bamangwato were one of the biggest tribes at the time, and the tribe from which one of the three Chiefs who went to ask for protection from the British, against invasion and inclusion of Botswana into South Africa. It is the tribe from which the first President of Botswana came; the man who was very visionary and led his country to independence from the British.

In addition to the remains of the Church, also visible today at the Old Palapye heritage site, are structures for trading stores, a school, a prison, and others which we were not able to get information on.

In 2006, the place was declared a national monument, under the Monuments and Relics Act. A team of archeologists, architects, and historians, together with the local community of Malaka are currently working on revitalization the site.

The records found at the Church office were all current except one Church Register containing information of the Church members from 2002 to date. Although they indicated that some records could be found in the custody of a few elders of the Church, 3 days of search among Church members did not yield any results. The records were all contained in one cabinet, indicating a low volume. According to the church leadership, the reason for this low volume was that all the old records had been transferred to the Church Headquarters in Gaborone.

According the elderly people interviewed, the activities, including education provided by the Church at the time were:

-Spreading the word of God and converting people to Christianity and Church doctrines

- Mission work, including church building projects.
- Imparting of skills through the various aspects of the Church building project
- Working hand in hand with the Church in community work such as ploughing
- Providing a service to the community by conducting burials to Church members

-One of the Missionaries who served there, Rev Seager dedicated time to teaching handicrafts. His grave and that of his wife, were found in Serowe, in the church premises.

- Offering any service to the community which was possible. A church member by the name of Mrs Shaw, whose family was running businesses in Palapye established the Girls Life brigade, which assisted the community molding the girl child to responsible members of the community. The Brigades taught the girls
- Discipline

- Etiquette

- General family and life skills to empower them for later in life

- Moral education and general behavior expected of girls

8.6.2 Location of records

The records were stored in the church office

8.6.3 Volume of records

Only one volume was found

8.6.4 Physical conditions

Good condition; in office, safe from dust and other hazards

8.6.5 Type of material

Paper based, hard cover bound volume, ink hand written

8.6.6 Physical format

Paper based, hard cover volume

8.6.7 Title of individual script or files and cover dates

Registered members of the church, from only 2002 to time of visit (October 2018)

8.6.8 Arrangements

No particular arrangement was observed and the records were placed in the records cabinet

8.6.9 Officer in charge of the records

Church secretary, doing administrative duties as well

8.6.10 Other information e.g. interrelations of material

None found

8.6.11 Comments

Not much can be said as only one volume was found in the cabinet in the church office, with all other records being current church administration records. All old records were reported to have been transferred to the headquarters. The Palapye Church has a rich history, with the remains of the church turned into a national monument under the Monuments and Relics Act, making it one of the monuments that attracts a lot of attention, and drawing many tourists to the site. It was expected a lot of records would be found, but as reported above in the text, the records were transferred to Gaborone.

8.7 Site 7: Shoshong Church

Shoshong UCCSA Church: Tumedisio Maruapula

Interviewee 1: Rev. Francis Ratsau

Position: Head of Church/ Minister

Length of service: 1 year

Interviewee 2: Mr Samuel Jomo Mphoyakgosi

Position: Church Secretary

Interviewee 3: Onalenna Santsoma

Position: Treasurer

8.7.1 Introduction to the Shoshong Congregational Church

Shoshong church known as Tumedisio Maruapula Memorial Church is one of the oldest UCCSA Churches which was built in 1932. The building is basically small, cracked and dilapidated with ceilings and doors falling off. The church has total of 122 members with three outstations, Mosolotshane, Otse and Kodibeleng

8.7.2 Location of records

The records were found in a house within the church premises, used as storage for the records and other items.

8.7.3 Volume of records

The volume of archival records found was not significant, as they were not many, and mixed up with other library material and publications. Less than 20 individual files were found.

8.7.4 Physical condition

The records were neglected, and covered in dust and dirt. Many of them had already deteriorated from humidity and mold; wearing and tearing from insects such as spiders and ants was visible. The paper also showed signs of yellowing.

8.7.5 Type of material

Paper based; books, pamphlets, minute books and a few register.

8.7.6 Physical format

Paper based books, as above.

8.7.7 Title of individual script or files and cover dates

Minutes of meetings, church membership, general correspondence.

8.7.8 Arrangement

No arrangement in place

8.7.9 Officer in charge of the records

No one specifically assigned to them, though the Church Secretary would assume such responsibility.

8.7.10 Other information e.g. interrelations of material

None found.

8.7.11 Comments.

It appears most of the records were transferred to the Church Headquarters in Gaborone. Hence very little of the church archival records were on site.

9. Conclusion.

In the seven sites of stage one of the pilot project, it is concluded that the UCCSA Church indeed has in its custody, valuable records which are endangered and require to be identified, and preserved. In all the sites visited, information showing the Church's contribution was found. However, none of the sites had officers assigned to take care of the records. It was evident in all sites, that there was no awareness on the management of the records, nor of the important information contained in them, which is of educational and research value. The records are exposed to damage and deterioration, as many were not cared for, and stored with other items such as cleaning detergents, unserviceable stores items, with no appropriate environment conditions for the records. In a significant number of the sites, the church leadership were not aware of how much valuable information there was in the storerooms and offices, which they perceived to be useful for educational and informational purposes. With regard to usage of the records, a low rate was reported, and retrieval slow because most of them are not arranged in any order.

10. References

Haile A. J. A brief Historical Survey of the London Missionary Society in Southern Africa. P.O. Hope Foundation: Bulawayo, Southern Rhodesia, 1951.

Wikipedia. Last edited on 24th August 2018.