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UNIVERSITY OF CAPE TOWN

FACULTY OF HUMANITIES

Global policy discourse and local implementation dynamics: A case study of
Lesotho's Junior Certificate Religious and Moral Education Syllabus

**A minor dissertation presented in partial fulfilment of the requirements for
the degree of M.Ed. (Educational Administration, Planning and Social
Policy).**

By

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February 2006

DECLARATION

I hereby declare that this minor dissertation submitted at the University of Cape Town is my own work and that all sources of reference have been acknowledged. This dissertation has not been submitted in whole or in part before for any degree or examination at any other university.

Signed:

Signed by candidate

This^{14th}..... day of ^{February}.....2006.

DEDICATION

I dedicate this dissertation to my late father, Patrick Molise Molelle, who wished so much to see me where I am today.

University of Cape Town

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TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	III
ABSTRACT.....	VI
CHAPTER ONE: INTRODUCTION.....	1
1.1 INTRODUCTION.....	1
1.2 RATIONALE.....	2
1.3 RESEARCH QUESTIONS.....	2
1.4 SETTING FOR THE STUDY.....	3
1.4.1 Background.....	3
1.4.2 Colonial and missionary education.....	5
1.5 THE LESOTHO EDUCATION SYSTEM.....	6
1.6 EDUCATION REFORMS.....	7
1.7 CURRICULUM REFORM: THE RELIGIOUS AND MORAL EDUCATION SYLLABUS.....	11
IN LESOTHO SCHOOLS.....	11
1.8 CHAPTER SYNOPSIS.....	12
CHAPTER TWO: LITERATURE REVIEW.....	14
2.1 INTRODUCTION.....	14
2.2 GLOBALIZATION.....	14
2.2.1 The hyperglobalist approach.....	17
2.2.2 The sceptical approach.....	17
2.2.3 The transformationalist approach.....	19
2.3 GLOBALIZATION AND EDUCATION.....	21
2.4 GLOBALIZATION AND CURRICULUM POLICY.....	26
2.5 GLOBALIZATION AND RELIGIOUS EDUCATION.....	29
2.6 APPROACHES TO RELIGIOUS EDUCATION.....	30
2.6.1 The neutral or secular approach.....	30
2.6.2 The particularistic (parallel single faith) approach.....	31
2.6.3 The mono-religious approach.....	31
2.6.4 The integrated pluralistic (multi-religious) approach.....	32
2.7 RECENT REVIEWS OF RELIGIOUS EDUCATION IN SOUTHERN AFRICA.....	35
2.7.1 Namibia.....	35
2.7.2 South Africa.....	35
2.7.3 Zambia.....	36
2.7.4 Lesotho.....	36
CHAPTER THREE: RESEARCH DESIGN.....	38
3.1 DOCUMENTARY METHOD.....	39
3.2 INTERVIEWS.....	40
3.3 DATA ANALYSIS.....	43
3.4 LIMITATIONS.....	44

CHAPTER FOUR: ANALYSIS AND DISCUSSION OF DATA	46
4.1 INTRODUCTION.....	46
4.2 THE MOTIVATION BEHIND THE RE-DESIGN OF THE SYLLABUS	46
4.2.1 <i>Other influences</i>	50
4.3 THE RELIGIOUS AND MORAL EDUCATION SYLLABUS IN LESOTHO SCHOOLS.....	51
4.4 THE GENERAL AIMS OF THE RELIGIOUS AND MORAL EDUCATION SYLLABUS	52
4.5 CONTENT OF THE RELIGIOUS AND MORAL EDUCATION SYLLABUS	53
4.5.1 <i>Personal development and morality</i>	53
4.5.2 <i>Interdependence and responsibility</i>	54
4.5.3 <i>Generic approach to religion</i>	57
4.5.4 <i>Pedagogy</i>	57
4.6 RESPONSES OF THE THREE MAIN CHURCHES	58
4.6.1 <i>Reasons for rejection of the syllabus</i>	59
4.6.2 <i>The National Curriculum Development Centre perspective</i>	61
4.7 CHURCH RESPONSES AT SCHOOL LEVEL	62
4.8 DISCUSSION	65
CHAPTER FIVE: CONCLUSIONS	69
5.1 INTRODUCTION.....	69
5.2 LIMITATIONS OF THE STUDY.....	72
REFERENCES.....	73
APPENDICES	78

ABSTRACT

There is generally a belief that globalization has influenced countries to review their school curriculum in order to meet global challenges currently facing nations. Lesotho is no exception in this regard. The focus of the study is on how global policy discourses and local dynamics and conditions impacted on syllabus design and implementation. The study examines factors that contributed towards tensions and misunderstandings between the Lesotho government and the main churches over the Religious and Moral Education Syllabus content at secondary school level. To this end, two policy documents, that is: the Religious and Moral Education Syllabus and the Status Report on Religious and Moral Education in Lesotho Secondary Schools and four transcripts of interviews with one key government official and three key church officials in Lesotho were analysed.

The analysis suggests that the Lesotho government is committed to an approach to religious education that reflects international trends and globalisation priorities and values. These trends are reflected in the content of the Religious and Moral Education Syllabus. However, the Lesotho government has been unable to implement this syllabus as most schools are owned and controlled by church denominations. The church perceived the syllabus as not equipping learners with Christian values. A lack of consultation exacerbated tensions between government and churches.

CHAPTER ONE: Introduction

1.1 Introduction

The Lesotho education system is predominantly religion-based. The bulk of schools are owned by the Roman Catholic Church, the Lesotho Evangelical Church and the Anglican Church. From the 1830s, when the first missionaries arrived in the country, until 1966, when Lesotho gained its independence from British rule, churches enjoyed almost absolute autonomy in determining the structure and content of the school curriculum. After 1966, the Lesotho Government increasingly involved itself in the provision of education and began to exercise control over curriculum design. Despite the decreased autonomy in the delivery of education, the churches continue to be the major role-players in the sector today and still exercise a great deal of control over their schools.

In recent years the Lesotho government has, in line with prevailing global trends, attempted to revamp the entire education system including the school curriculum. Government designed the Religious and Moral Education Syllabus (RMES), adopting a multi-religious approach that also looked at environmental and population/family life education in the religious context. This syllabus was meant to reflect religious pluralism and traditional diversity. It was believed that it would help learners to participate in a modern global community and to be competitive in the global market. The new syllabus aims to foster learners' personal growth towards responsible behaviour, moral development and tolerance to other people's views and values (Mokhatla, 2005). The syllabus focuses on the development of skills, attitudes and knowledge relevant to the world of work in an economy that extends beyond national borders (Ministry of Education and Manpower Development, 2003).

In 1996, Government gave all schools in the country the new syllabus to implement, much to the chagrin of the churches, who rejected its content outright. This deadlock stopped the implementation of the syllabus in its tracks. This study therefore seeks to critically analyse the content of the Religious and Moral Education Syllabus at Junior Certificate Level in relation to trends associated with globalization and the causes of tensions between government and churches arising from the introduction of the syllabus. The dissertation provides a case study of local complexities within a broader picture of international policy trends.

1.2 Rationale

The topic of this dissertation emerged from my own experience as a religious education teacher in one of the Roman Catholic-owned high schools in Lesotho. In this school, the church accepted the revised curriculum of all subjects with no reservations, except for the Religious and Moral Education Syllabus, which became the object of vehement criticisms from the churches over its content. The churches strongly believed that the new syllabus would not equip learners with true Christian values.

1.3 Research questions

This research will investigate the following issues:

- The motivation behind the re-design of the syllabus; its objects and purposes; and the process followed in syllabus development.
- The content of the syllabus.
- The response of the main Lesotho Churches to this syllabus.
- How these responses impacted on implementation of the syllabus.

To deal with these issues, I have adopted a qualitative research approach involving content analysis and interviews. The syllabus text and a related policy text - The Status Report on Religious and Moral Education in Lesotho Secondary Schools - were analysed. I also analysed four transcripts of interviews with key officials from the three main Lesotho churches to determine reasons for the churches' reluctance to accept the syllabus. A key government official responsible for the religious education panels at the National Curriculum Development Centre was also interviewed, to investigate reasons for the change in syllabus and the aims and objectives of the syllabus.

The research questions for this study are:

- What purposes are inscribed in the Lesotho' Religious and Moral Education Syllabus, and in the syllabus production processes, as described in policy texts?
- What has been the response of the main Lesotho Churches to the introduction of this syllabus?
- How has this response impacted on the implementation of the syllabus?

1.4 Setting for the study

1.4.1 Background

Lesotho is a small southern African kingdom completely surrounded by the Republic of South Africa, covering an area of 11,720 square miles. A more recent estimate by the American Intelligence Agency puts the total population of Lesotho at 2 022 331 for 2006

(<http://www.cia.gov/cia/publications/factbook/print/lt.html>). Around the 1820s, it emerged as a nation of different tribes founded by one famous chief, Lepoqo, who came to be known as Moshoeshoe the Great, as a result of his prowess in the Mfecane (Lifaqane) wars that raged in southern Africa at the time. The

territory was self-governing until the late 1860s when it was made a protectorate of the British authority. This was at the request of Chief Moshoeshoe, following fierce battles with Boer farmers from South Africa which threatened to bring the nation to extinction. Lesotho was to remain one of the British High Commission's protectorates known, as Basutoland, until it gained independence on the Fourth of October 1966 (Gill, 1993).

Today, Lesotho is classified as one of the world's poorest countries (Gay and Hall, 2000 cited in Monaheng, 2003). Lesotho's economy depends on subsistence farming, export of water and migrant labour to South Africa, and textile exports to western countries.

Presently, royalties from the export of water to South Africa and textile exports to the rest of the world keep the economy afloat. Migrant labour is also a major contributor to Lesotho's economy as it provides remittances obtained from a significant proportion of Lesotho's labour force working in South African mines. Before the nineties, these remittances made up 45 percent of the Gross National Product (Gay and Gill, 2000 cited in Monaheng, 2003). This percentage has drastically dropped in recent years due to increased retrenchments in the mines, weakening the country's economy in the process. According to Hassan (2000 cited in Monaheng, 2003) economic decline is likely to affect 40 percent of the labour force, who face redundancy.

The location of Lesotho makes it heavily dependent on South Africa. According to Monaheng (2003), the country gets 90 percent of its imports from South Africa, while exports to South Africa and other southern African countries comprise about 65 percent of all the exports (Monaheng, 2003). The Lesotho government has thus embarked on skills-based programmes geared towards equipping locals with the necessary knowledge, skills and values to enable them to compete in the global market in the 21st century. The government intends to achieve this

through the provision of quality education for all. To this end, primary education has been free since the year 2000 and the school curriculum has been reviewed.

1.4.2 Colonial and missionary education

The history of education in Lesotho predates the colonization of the country (Moleko, 1994). Formal education in Lesotho dates as far back as the 1830s, when the Paris Evangelical Missionaries arrived in the country. In the 1860s the Roman Catholic Mission followed, and the 1870s saw the arrival of the English Church Mission. Missionaries introduced formal education primarily as an instrument for evangelisation in order to attract the youth to church and obtain a supply of low-level workers. The evangelists also introduced European culture, Christian morals and values (Moleko, 1994).

Students were equipped with literacy (reading and writing) and numeracy skills to enable them to read the Bible for themselves. As the pioneers of formal education, missionaries had the autonomy to decide on the relevance and validity of content of schooling for students. Today the Churches in Lesotho still control most schools and have a direct say in curriculum design and implementation. Religious Education (or Bible Study) has been a core subject in the curriculum of church owned institutions.

Approximately 90 percent of the population of Lesotho is Christian. 70 percent are Roman Catholics, 15 percent belong to the Evangelical church while the remaining five percent are of various other denominations. Ten percent of the population are Muslim, Hindu or other non-Christian believers denominations own and administer 98 percent of all primary schools and about 92 percent of all the secondary/high schools (Mateka, 1994, US Government, 2006).

The Lesotho constitution provides for freedom of religion. The Government is thus bound to ensure the protection of this right to encourage religious tolerance

and to forbid any form of religious persecution, either by government, private entities or individuals.

1.5 The Lesotho education system

According to the 1995 Education Act, provision of formal education in Lesotho is the joint responsibility of the government, churches and the community (Ministry of Government, 1992). The Ministry of Education is responsible for paying teachers' salaries, formulating education policies, some of which are encoded into law, and drawing up regulations that govern schools. The government also develops school curricula, monitors their implementation, and supervises teaching. Churches deal with the day-to-day running of schools. Communities, in particular parents of children enrolled in schools, at times contribute financially to the infrastructural development of schools and sit on the School Advisory Committees and Boards at local level. In practice, the government and the churches appear to have more powers than do the communities.

The education system of Lesotho is divided into three stages, the first being the primary education stage which takes seven years to complete. Primary education offers the following subjects to learners: Mathematics, Science, Social Studies, English, Sesotho, Agriculture, Home Economics, Health Education, Religion, and Arts. Students leave this stage with a Primary School Leaving Certificate (PSLC), which is the prerequisite to secondary education.

The second stage is junior and senior secondary education - forms 'A' to 'E'. The Junior Certification level is from Form A to C and the senior level comprises forms D and E. Subjects taught at the Junior Certificate (JC) level include core and optional subjects, all of which are examinable. The core subjects are English Language, Sesotho, Mathematics and Science. Religious Education is among the optional subjects and does not contribute to the credits required for further education. Teachers and learners often do not take it seriously and some schools

do not even offer it at all. At the end of this level learners get a Junior Certificate which is a prerequisite for entry to the Senior Certificate level, that is, forms D and E. At senior level learners are expected to take the following core subjects: English Language, Mathematics, Science (Physics, Chemistry and Biology and Sesotho). Other subjects are optional. On completion of this level students are awarded the Cambridge Overseas School Certificate (COSC), a prerequisite for entry to the tertiary education.

The third stage of education is the tertiary level. The main institutions of higher learning are the National University of Lesotho (NUL), the National Teacher Training College (NTTC) recently known as the Lesotho College of Education (LCE) and the National Health Training College (NHTC). There are also other health, vocational and technical institutions owned by both the churches and the government.

1.6 Education reforms

Curriculum reforms were introduced after Lesotho gained its independence in 1966. In 1978, the Government introduced the first national Five-Year Development Plan for education after consultation with the public at a 'National Pitso' (National gathering). This was followed by the 1982 plan whose theme was *'improvement of quality and efficiency in education'* (Ministry of Education, Sports and Culture, 1982). Both plans standardised curricula for all subjects including religious education, for both secular and parochial schools. The reforms in the plans were intended to improve the education system and put the existing missionary education system in line with its development strategy. The reforms were also aimed at ensuring access to education and training as a means of developing skills for employment. The belief was that this would promote socio-economic development and improve the standard of living in Lesotho in the process of the nation building (Ministry of Education, cited in Muzvidziwa and Seotsanyana, 2002). Under the above mentioned plans, the government paid

special attention to the improvement of education management at all levels with a view to maximizing delivery and efficiency of resources.

The 1982 plan was spearheaded by the World Bank. In order to improve access and efficiency the government of Lesotho, like other developing countries, had to seek financial assistance from donors such as the World Bank, International Monetary Fund (IMF) and others. Through economic structural adjustments programmes, (hereafter referred to as ESAP's) these agencies dominated the direction and thrust of education in the developing world. The conditions laid down by these agencies in Lesotho were that Lesotho had to adopt the prescribed programmes of the World Bank. These programmes stipulated massive budgetary cuts in social sectors such as the health and education sectors (Muzvidziwa and Seotsanyana, 2002). ESAP's have been criticised as being one of the factors which brought about an increase in cost sharing in education which culminated in school dropouts in countries which adopted the programme, including Lesotho. Critics have also perceived ESAP's as preserving and perpetuating the interests of minority groups in the area of education. Furthermore, ESAP's have been seen as a mechanism of globalization which pushed countries to adopt similar education policies concerned with efficiency and democracy (Muzvidziwa and Seotsanyana, 2002).

In the early 1990s, these developments forced Lesotho to shift towards a new phase of interdependence with the globalized world. The government initiated the third Education Sector Development Plan, the purpose of which was mainly to transform and restructure the education system. Government localized the Cambridge Overseas Syndicate Certificate (COSC) examinations (Ministry of Education Policy Document, undated). In addition to implementing the policies of the previous plans for 1991/92 to 1995/96, the 1992 Education Sector Development Plan attempted to align objectives and targets to resource availability (Ministry of Education, 1992). In order to increase access to and

quality of education for all Basotho, the government of Lesotho also increased spending on education during this period.

The key strategy of the 1992 education reforms and the 1991/1992-1995/96 Education Plan's involved the development of the social sector from the perspective that 'development is by the people and for the people.' To make education more relevant, the government decided to introduce pupils to employable skills to enable them to participate in the labour market (Pitso, 1997). They called for an appropriate education system which emphasized primary education with a focus on literacy and numeracy improvement. The government later established technical and vocational institutions for the provision and improvement of technical skills training at secondary level (Ministry of Education, 1995).

After reviewing the national basic education system and the international aims of the Jomtien Declaration in the early 1990s, the government of Lesotho recommended, among other things, the following revised broad aims and policies for basic education. It was envisaged that the secondary programme should:

- 1. promote permanent and functional literacy and numeracy for application in various situations;*
- 2. equip students with knowledge, attitudes and skills which would enable them to adapt to socio-economic and technological changes in life;*
- 3. prepare learners to communicate effectively and promote scientific methods to adapt to all changes in life globally;*
- 4. provide students with relevant basic skills for survival and for employment opportunities that may be available in the world of work, and to help them to acquire appropriate standards of social living needed in present-day Lesotho society;*
- 5. promote awareness, skills, knowledge and understanding of the environment, and help them to appreciate its importance to mankind and interaction therein;*

6. *provide learners with an awareness, understanding and appreciation of their culture, and to enhance cross-cultural awareness, as well as to arouse aesthetic awareness;*
7. *provide for suitable activities aimed at improving health and standards of living;*
8. *give learners knowledge and basic understanding of civic education for human rights; as well as responsibilities for effective participation and contributions to the society;*
9. *provide character training as well as moral and religious education for the development of socially and culturally acceptable character;*
10. *provide awareness, knowledge and understanding of the physical, emotional and spiritual nature, behaviour and development of man and his relationship to the world around him, and*
11. *equip learners with socially acceptable and appropriate skills that could prepare them for self-employment and the world of work locally and outside the country. (Ministry of Education, 1995:5-6).*

The emphasis here was on skills development for employment, social responsibility, moral development, interdependence with other countries, and participation in the global market and in a diverse society that extends beyond national borders.

In summary, from 1978 through 1992 the government of Lesotho introduced various significant education reforms, some of which have been intended to improve the economy of the country as well as the standard of living of Basotho. These reforms included curriculum reform initiatives, some of which did not go down well with the main churches in Lesotho, as will be discussed below.

1.7 Curriculum reform: The Religious and Moral Education Syllabus in Lesotho schools

It was indicated in the 1982 Education Sector Development Plan that:

Many of the problems with curriculum and instruction stem from the inordinate emphasis given to the preparation for terminal exams, which undermines the attainment of certain education objectives that are critical for the country's economic development. These include problem solving; the practical application of concepts and skills; the spirit of co-operation and teamwork; creativity and imagination; and development of a moral, socially conscious character (Ministry of Education, Sports and Culture, 1982:94).

In view of this discrepancy in the school curriculum, the Ministry of Education through the Education Sector Development Plans, 1991/92 and 1995/96, raised concern about the need to revamp the education system including its curriculum. The aim was to shift away from the Westminster inspired curriculum which, it was argued, did not address local needs. The whole idea was to develop a curriculum that would respond to national development priority goals. The Ministry of Education thus established a national Task Force whose mandate was to evaluate the education system in general, including the school curriculum.

It was during the reforms of the early 1990s that religious education, along with other subjects, was for the first time revised (Muzvidziwa and Seotsanyana, 2002). Religious education was seen as a discipline equipping learners with transferable moral education skills, values and personal growth. In response to the recommendations of the Task Force, the minister of education tasked the National Curriculum Development Centre (NCDC) with the development of a new religious education syllabus which prioritised values relating to the interdependence of Lesotho with other countries and environmental and social responsibilities.

In 1994, the design of the syllabus was initiated. In January 1997 orientation workshops for teachers were undertaken to sensitize them to the new syllabus and its proposed implementation (Mokhatla, 2005). In the same year (1997) the implementation of the new religious education syllabus was initiated on a trial basis in 20 schools. The implementation resulted in tensions between the government and main church authorities over the content of the syllabus. The trial testing of the syllabus was thus postponed to January 2000 when only eight schools participated in the trials. The rest declined to participate due to the fact that the reasons for suspending its implementation were still not resolved. Church schools continued teaching the old syllabus, a state of affairs which remains to this day.

Implementation of the new syllabus has thus remained at a standstill while negotiations continue between churches and the Ministry of Education. In this study, this standstill is seen as an expression of tensions between the Lesotho government, who promote a curriculum aligned with global trends, and local churches, who oppose these trends.

1.8 Chapter synopsis

This first chapter provides a rationale for the study and outlines the setting and background to the study. It lays out the history of education and curriculum reforms and briefly describes the current situation of religious education in secondary schools in Lesotho.

The second chapter reviews relevant literature relating to the effects of globalization on education, curriculum policy and religious education. It provides an overview of various approaches to religious education as well as current developments in the field of religious education in Southern African countries, including Lesotho.

The third chapter presents the research design, discusses the instruments for data collection and describes the approach to data analysis.

Chapter four analyzes the following texts: The Lesotho Religious and Moral Education Syllabus, the Status Report on Religious and Moral Education in Lesotho Secondary Schools, three transcripts of interviews with key officials from three main churches who control most secondary schools, and finally one transcript of an interview with a key official from the National Curriculum Development Centre.

The Fifth Chapter presents the conclusions and discusses limitations of the study.

University of Cape Town

CHAPTER TWO: Literature Review

2.1 Introduction

The focus of this study is to discern how global policy discourses and local dynamics and conditions impacted on syllabus design and implementation in the case of the Lesotho Religious and Moral Education Syllabus. The study examines factors that contributed towards tensions and misunderstandings between the Lesotho government and the main churches over the syllabus. The literature reviewed in this chapter covers debates dealing with the concepts of globalization, education and curriculum.

The literature review comprises four sections. The first section discusses the concept of globalization broadly. The second section reviews literature that assesses how globalization has affected the education system worldwide while the third section looks at how globalization has contributed towards curriculum reforms globally. The fourth section reviews literature pertaining to how globalization has contributed to the development of new approaches to religious education as well as current developments in the field of religion, in particular, southern African countries including Lesotho.

2.2 Globalization

Globalization can be seen as a process that links distant localities to such an extent that local happenings are shaped by events occurring many miles away. This idea is found to be common among those theorists who view globalization as:

...linkages and interconnections that transcend the nation-states which make up the modern world system. It defines a process through which events, decisions and activities in one part of the world can come to have significant consequences

for individuals and communities in quite distant part of the world (McGrew, 1992:65-66).

As the definition shows, globalization consists of linkages and connectedness that go beyond the industrialised countries. According to Giddens, globalization is changing the way the world looks, and the way we look at the world (Giddens, 2001). We have come to see the world as a single social space. Advances in information and communication technologies have intensified the speed and scope of interaction between people around the world (Giddens, 2001:75). This suggests that connectivity lies at the heart of globalization. The essence of the argument is that people live in one global village. This view is reflected, amongst others, in McGrew (1992) and Giddens (2001).

Like McGrew and Giddens, Held *et al.* (1999) emphasise interconnectedness across space. They describe globalisation as a:

process or set of processes which embodies a transformation in the spatial organization of social relations and transactions – assessed in terms of their extensity, intensity, velocity and impact generating transcontinental or interregional flows and networks of activity, interaction, and the existence of power (Held et al. 1999: 16).

Wiseman holds a similar view, but places emphasis on economic processes. He defines globalisation as a:

contested trend towards more interdependent, local, national and transnational economies and societies, the expansion of international trade, investment, production and financial flows, the growing significance of regional trading blocs and trade agreements, more influential roles for international financial institutions and transnational corporations, far greater mobility of capital – particularly financial capital – and the overall spread of highly commodified and individualized economic, social and cultural relations into ever more spheres of human activity (Wiseman, 1998:126).

This view of globalisation places the emphasis on how economic markets (goods, services, capital and labour) have been greatly accelerated over the last century, under the drive of new information and communication technologies that compress time and space on a world scale (Castells, 1996). Although the definitions above focus more on economic factors that characterize the presence of the global era they also recognise social and cultural factors, which are instrumental factors within the economic sector (Smyth and Shacklock, 1998). Vulliamy (2004) similarly argued that the growth of global networks is an important component of globalization.

Even though the century in which we are living is characterized by the expansion of global interconnectedness and linkages where people share almost everything including belief, culture and religion, connectivity is not for everyone or every place (Giddens, 2001; Castells, 1996). Globalization proceeds in an uneven way, resulting in what Giddens (2001) refers to as the growth of inequality within and between societies and nations.

Understandings of globalization can be categorized into three views, or what Tickly (2001) terms 'approaches' (Held *et al.* 1999; Tickly, 2001). These are: the 'hyperglobalists' approach, the 'sceptical' approach and the 'transformationalists' approach. Each of these approaches characterises the relation between globalisation and education in a different way.

The first approach, that of the 'hyperglobalists', outlines the role of the state in education provision. The 'sceptical' approach involves discussion of the nation-states' capacity to control their economies and education systems. The third approach, that of the 'transformationalists', offers a discussion of the effects of globalization on education change.

2.2.1 The hyperglobalist approach

Hyperglobalizers define globalization as “*a new epoch of human history in which traditional nation-states have become unnatural, even impossible business units in a global economy*” (Held et al. 1999, p.3). Hyperglobalizers argue that through the establishment of transnational networks of production, trade and finance, the nation-states are being deprived of the ownership of their economies. Arguably, hyperglobalists see the world as having truly entered a ‘global age’ involving the triumph of global capitalism and the advent of new forms of global culture, governance and civil society.

Hyperglobalizers such as Ohmae (1994) emphasize that the global economy is eroding the sovereignty of the nation-states over their economies. Ohmae argues that globalization ‘*is a process that is leading to the decline of nation-states as the primary economic and political units in the world*’ (Ohmae, cited in Vulliamy, 2004:264). An example would be the influence of supranational organizations such as the World Bank and the International Monetary Fund on education policies, and resulting similarities in such policies. Hyperglobalizers indicate that globalization has brought about new patterns of winners and losers in the global economy and inequality in the world. Some sceptics criticise the hyperglobalists approach to globalization.

2.2.2 The sceptical approach

Sceptics view globalization as a ‘myth’, which hides the reality of the global economy. They associate globalization with an integrated global market and view it as an exaggerated process. They regard the hyperglobalizers’ theory as false and politically naïve (Held et al., 1999) and attack hyperglobalists for overstating the nation states’ inability to control their economies and education provision. They indicate that this conflicts with reality as many national governments still hold primary responsibility for developing their economies and education systems (Green, 1999; Tickly, 2001). Marginson (1999) and others support this view by

emphasizing the point that supra-national organizations have not replaced the national governments' primary responsibility for providing education to their citizens.

This issue is further addressed by Dale (1999) who analyses the nature of states' policy responses to global trends. He followed what Green termed "*the direct jurisdiction of supra-national bodies over national educational systems*" (Green 1999:56), through the imposition of policies in return for loans. For Dale, nation states do sometimes voluntarily yield "*some of their national political capacity to international organizations, in order to maintain their own privileged positions in the world economy*" (Dale, 1999:4). Emphasis here is on individual country willingness to develop its economy and education system in order to respond to changing economic conditions and to take advantages of global opportunities.

Priestley (2002) argues that the pressures of globalization, rather than weakening state control over its economies and education provision, have tightened states' responsibility further in these spheres. Contrary to the predictions of some hyperglobalists that the impact of globalization has weakened nation-states, the common idea among sceptics is that globalization has strengthened national control over economies and education (Green, 1999 and Vulliamy, 2004).

This view is also shared by Carnoy and Castells (2001), who argue that the role of nation states is to restructure education in response to global trends in order to equip learners with new knowledge needed in the capitalist world. Halsey *et al* (cited in Priestley 2002) agree that one of the few social policy domains where governments can still exercise their influence and power is education. As a result, in the eyes of governments, education policy has become crucial for states to express their capacity to enhance the socio-economy of their respective countries and the well-being of their citizens.

According to the sceptical approach, globalization is about ways in which nation states manage the deepening crisis of capitalism (Hirst and Thompson, cited in Held *et al.*, 1999). States accomplish this by “*losing control over various levers on their national economies and cede absolute sovereignty in foreign affairs and defence, and ... turning to education and training as two areas where they do still maintain control*” (Avis *et al.*, cited in Green, 1999:56). The heart of this argument is that globalization has not taken states’ power; instead, the individual nation states are expected to exercise their power fully. This implies that in today’s world more knowledge is needed, and that this can only be achieved through the restructuring of the education system by nation states. This issue is further developed by the transformationalists, though from another angle.

2.2.3 The transformationalist approach

From the transformationalists’ perspective, the role of the state has been defined in relation to education provision as a political effect of globalization. This role has been described as involving a ‘new principle’ aimed at making nations more competitive within the global economy (Ball, 1998). From this perspective, education policy is viewed as the outcome of contestation between competing interest groups within the state over accumulation guidelines aimed at proposing solutions to economic crises.

The transformationalists argue that globalization refers to the rapid social, political and economic changes that are shaping modern societies and the world order. The emphasis within this approach is mostly on transformation, which is brought about by globalization on local education discourses. It can be argued that because of globalisation “*we are living in a world of transformations, affecting almost every sphere of what we do. For better or worse, we are being propelled into a global order that no one fully understands, but which is making its effects felt upon all of us*” (Giddens, 2001:23).

In the transformationalists' view, globalization is historically a dialectic process, which is unevenly experienced across time and space. While it is believed to have brought contradictions, it is nevertheless said to consist of mutually opposed tendencies. Transformationalists describe the process of globalization as contingent and contradictory. The essence of globalization is that it pulls and pushes societies in opposing directions. Giddens (2000) and McGrew (1992) assert that globalization produces two contradictory tendencies which operate in an oppositional fashion. *'It fragments as it integrates; engenders while it particularizes'* (Held *et al.*1999:14). On one hand it pulls away power and influence from local communities and nations into the global arena making nations lose the economic power they once had. On the other hand, globalization creates new pressures for local self-sufficiency. For example, there are pressures towards global orthodoxy on the one hand associated with satellite television, the media industry and the global spread of McDonalds and pressures towards local diversification and identity formation on the other. It could be argued that the contradictory aspects brought about by globalization have resulted in greater integration in some areas of the economy, politics, education and culture.

This could also be seen as resulting in greater fragmentation and stratification in which some states, societies and communities are becoming increasingly caught up in the global order, while others are becoming increasingly marginalized (Held *et al.*, 1999:8). This idea is echoed by Priestley (2002:127) who says that *"the contradictory aspects of globalization are impacting on the nation-state in general and upon education systems in particular"*. In addition, the transformationalists approach indicates that the logic of global capitalism has led to greater polarization between the developed and developing countries (Green, cited in Tickly, 2001 and Castells, 1996).

The common idea in the transformationalists' view is that, in the face of economic threats, governments believe that education can provide the solution to these

threats (Priestley, 2002). However, this perspective clearly indicates that countries propose different solutions to the crisis with implications for their education policy (Brown and Lauder, 1997). Emphasis is on each country's ability to find its way to reform the education system, in order to enable its citizens to effectively face and cope with anxieties and threats of the modern world.

In summary, globalization may be said to be associated with global capitalism whereby the social structures of modernity (capitalism, industrialism and the nation-state) are spread worldwide normally destroying pre-existent cultures and local-determination in the process (McGrew 1992:65). Globalisation entails free trade between nations, which results from the deregulation of financial markets and the liberalization of cross transactions in most countries (Carnoy and Castells, 2001:7).

Giddens (2001) points out that the process of globalization and the expansion of information and communication technology have significantly influenced the development of education systems. It is further argued that globalization processes have also led to a great demand of specialized schooling and school curriculum that could produce an educated and well-trained workforce to compete in the global market (Giddens, 2001). The three approaches to globalization agree that globalisation is a dual process involving both centralisation and decentralisation

2.3 Globalization and education

Globalization has had implications for reforms in the education system. The following sections will examine recent literature which broadly explores the restructuring of education and also illustrates how globalization has influenced change in education systems. The linkages between globalization and educational restructuring, and also between globalization and a new education policy consensus, have recently been identified by many theorists such as Castells (1998). Henry *et al.* (2001) argue that in recent years the idea of

globalization has assumed considerable importance in educational thinking. It is also suggested that educational policy makers and theorists alike should try to seek an understanding of ways in which global processes such as 'mobility, and pluralism' (Warburg, 2001) affect education and the manner in which education responds to them.

Along the same lines, Marginson (1999) notes:

Globalization is irreversibly changing the politics of the nation-state and its regional sectors, domestic classes and nationally-defined interest groups. It is creating new potentials and limits in the politics of education. Its effects in the politics of education are complex. Though modern education systems are creatures of the nation building project... education itself also operates as one of the subject-object of globalisation. Increasingly shaped as it is by globalization - both directly and via the effects of globalization in national government - education at the same time, has become a primary medium of globalization, and an incubator of its agents (Marginson, 1999:19).

Marginson is of the view that there has been a shift in the orientation of education towards a different relation to social and economic purposes. Henry *et al.* (2001) indicate that the shift in the orientation of education towards different purposes brought new activities for education. The activities comprise accountability, governance, vocational education and training, lifelong training and redefinition of the type of knowledge to be taught in schools. This change is portrayed through the language of business and trade such as 'consumer', 'provider', 'accountability', 'appraisal' and 'performance', which have their roost in the world of industry and commerce" (Priestley, 2002:125-126), moving into the education system. Emphasis is placed on some school subjects as proposed by the global community in relation to skills required in the global market. As Donald argues global post-modernity has undermined the modernist goals of national education and national culture (Donald 1997).

A change in education is believed to be a requirement for economic growth and a mechanism to develop citizens who can compete successfully in global markets. This implies a shift in the relationship between state and global forces as these have greatly affected education systems in various ways. In Priestley's (2002) view many, though not all, changes in the education system are accredited to globalization. This view is supported by Castells (1996) and Christie and Jansen (1999) who argue that globalization is characterized by changes within education systems and by 'migration of policies' worldwide. What most theorists found remarkable about these changes is that "*education policies and ideologies cross the border with roughly similar promises, perils and procedures as economic markets*" (Jones, cited in Christie and Jansen, 1999:1). Thus education systems in many countries share common discourses or themes as they have drawn from the same well of ideas (Levin, 1997 and Christie and Jansen, 1999). These discourses orient education reforms to economic priorities.

Giddens (2001) views this as a process of industrialization characterised by knowledge based economies. This implies that there is now a greater demand for specialized schooling that could produce an educated, capable workforce who can respond to a changing world and successfully cope with demands in the global market as occupations become more differentiated. This has been motivated by the belief that education fosters economic growth and contributes to the goals of personal and social development (Smyth and Shacklock, cited in Priestley, 2002).

In recent times there has been an intensification of the transfer of policies across national boundaries. Examples of such packages of similar elements in education are outlined below:

- *Promotion of education change through changes in governance through decentralization of authority to schools and the creation of school parent councils to share authority;*

- *Educational change in economic terms, through various forms of choice or other market-like mechanisms;*
- *Increased achievement standards through testing and accountability with publication of results; and*
- *Promotion of a more centralized curriculum.* (Levin 1997: 56)

Thus schools are *“currently expected to become open to competition, be more competitive, identify core business, plan according to cost centre accounting and have a flexible, retainable and redeployable staff who are efficiently lined and project managed”* (Castells, 1998:5). The emphasis here is on changes in education systems so as to equip learners with skills that would enable them to participate in the world of work and take advantage of global opportunities.

The restructuring of education is often described in terms of quality. Quality education is *“linked to people and how they perceive education”* (Rissom, cited in Vedder, 1994:6). In both developed and developing countries, the meaning of quality education is determined by the international community whose representatives are organizations such as UNESCO and the World Bank, to mention but a few (Vedder, 1994). Vedder suggests that the international community has its own expectations for educational systems in developing countries in line with human development theory. These expectations are sometimes not easy to fulfil. In this regard, education systems, curricular offerings and the institutions of the state are examples of the products of a world culture based upon central ideas of modernization and human development (Vedder, 1994). Thus quality is defined homogenously across national system in the terms of powerful international agencies.

Recent analyses of school reform focus on globalization themes such as policy conversion and state control. Green (cited in Tickly, 2001) says *“there has been a more modest process of ‘partial internationalization’ of education involving widespread policy-borrowing and attempts to enhance the international*

dimension of curriculum at secondary and higher level" (Tickly, 2001:153). Scholars such as Ball (1998) and Jones (1998), Brown and Lauder (1997) and Marginson (1999) share the view of transformationalists' with regard to the state control of the education policy, which is believed to have some positive implications. They say that states must have the option to react differently to global forces toward educational policies so that the undesirable effects of globalization can be either opposed or made to suit local conditions.

It must be noted here that policy processes are being translated differently from country to country (Vidovich and O'Donoghue, 2003). Rosenmund (cited in Vidovich and O'Donoghue, 2003) observes that, while countries have been made to share similar curriculum policy processes, they have nevertheless experienced constant tension between universalistic processes and context-specific curriculum processes. This view is acknowledged by Ball (1998) who identifies generic problems within the social, political and economic conditions for education in different countries. Thus a collection of common education policy directions are emerging across the globe, while at the same time, there are local variations in the responses to these problems.

One commonly held view is that developed countries have promoted education restructuring with two "*interrelated but potentially contradictory, thrusts*" (Vidovich and O'Donoghue, 2003:2). Educational restructuring is oriented, on one hand, towards deregulated, decentralized systems involving school-based management, school-based budgeting and community management of schools. On the other hand, it is aimed at strengthening control by central governments over school curricula through such structures as national curricula and outcome-based curriculum frameworks. Unterhalter (2000) argues that within the nation states, globalisation is experienced most strongly as centralised curriculum policy. According to Karlsson (2000) the state's centralized curriculum conflicts with local conditions at grassroots where the syllabus is being implemented, causing tensions between the two entities.

On the whole, the emphasis of education restructuring associated with globalisation is on quality education and new identities characterised by an industrial vocabulary and redefined school subjects within centralised education systems.

2.4 Globalization and curriculum policy

This section reviews literature dealing with the impact of globalization on curriculum policy. A number of research projects discuss links between globalization and school curriculum change. Gouth (1999) points out that most of these studies are concerned with the ways in which processes and effects of economic and cultural globalization have been evident in curriculum policies and school programmes, with particular reference to ways in which meanings that circulate in increasingly globalized media such as internet and television are organized in the construction of school knowledge. Carnoy (cited in Vulliamy, 2004) observes:

Firms, workers, students, and even children watching television or using the internet at school, are reconceptualising their 'world', whether that world is defined as a market, a location for production, a place of work, a source of information, a place of vacation, or a source of environmental problems (Vulliamy, 2004:264).

The emphasis here is on how the development in information communication through the use of internet and television has affected the school curriculum and ways of thinking and of doing things. As Castells (1996) has pointed out, access to knowledge and information enables those participating in such networks to wield greater power.

Curriculum designers have taken into account the rapidly changing context in which education now takes place (Rizvi, 2005). Priestley (2002:130) notes that "recent curricula trends are moving in the direction of central control over what is

taught in schools". The language of delivery, accountability, vocationalisation and market value at all levels of the education system signal the transnational shifts in people's understanding of curriculum globalization (Christie & Jansen, 1999).

School curricula have become comparable in various countries in relation to attainment outcomes. The overall picture is one of policy migration and homogeneity of provision of content across diverse contexts (Priestley, 2002). Similarities in the curriculum can be seen in assessment trends that have accompanied initiatives in the area of vocational education and training. Policy migration, according to Priestley, can be discerned through Jessup's (1991) competency-based model, which appears in various countries worldwide, though sometimes in different forms. However similar policies are interpreted differently in different countries due to differences in their histories, experiences, values, purposes and interests (Bowe *et al.*, 1992). Commonalities include similarities in curriculum structure and the prioritization of the field of science and information and communication technology education, which are viewed as subjects that will enhance countries' economic development. National education systems are increasingly being compared internationally, with particular focus on their mathematics and science curricula, and on English as an international language and for communication skills. For instance, Carnoy (cited in Castells, 1998) points out that key skills for success in the global market those that comprise science, mathematics, and English language and Internet literacy.

Curriculum policy discourses emphasise the new technologies both as content and as medium of delivery. There has been some concern that information advancement and the way it interacts with global markets will lead to the downfall of schooling in its traditional forms (Edwards, cited in Tickly, 2001). However, Edwards argues that information technologies are relatively underdeveloped in relation to schooling and that schools are unlikely to be replaced by virtual networks (Edwards, cited in Tickly, 2001). Castells (1996) notes that new curricular developments have interacted with and often disrupted, or even

displaced indigenous forms of education, ceremonies, skills and craft training. This implies that new technologies have developed and strengthened the school curriculum.

Carnoy (1999) argues that changes in the global organization of the workplace put a great premium on highly skilled and flexible workers, thus stimulating the demand for both university education and lifelong learning. Thus the primary goal for improving education is human capital development (Castells, 1996). This implies that education should build flexible and adaptive personalities that could survive this fast-changing network society. The essence of this view is that the global economy is knowledge based. As already indicated, the knowledge-based economy is based on a combination of technological infrastructure, connectivity and human resource. In this context, human resources not only require technical skills, but they also need a broad level of education that will benefit the entire population (Castells, 1996).

In summary, it can be argued that the driving force behind changes taking place in the school curriculum are the recent developments in information and communication technology through the use of satellite television and the linking of computers through the Internet (Castells, 1996). Changes in school curriculum are in line with economic competitiveness and political legitimacy. It is noted that the development towards a global market including the information and communication technologies as well as emphasis on mathematics and science education posed a major challenge to the credibility of nation-state's policy on school curriculum (Hutmacher, 2005). These changes have forced nation-states to reform their curriculum in order to meet the demand and challenges of the capitalist world, and to equip learners with employable skills that will enable them to compete in the global market (Millo and Barnnet, 2004).

2.5 Globalization and religious education

Globalization has had implication for re-designing religious education within the school curriculum. According to Chidester (2002), the increasing scope and pace of globalization has generated new forms of 'post-national citizenships, which involves different kinds of religions. In the process, global flows and networks from previous decades and centuries left their marks on the education system of countries through the spread of global religions, which brought with them their own educational forms and systems of schools and culture. In many countries religious pluralism has been reviewed in response to new demographic situations. In the context of this increasing religious and cultural diversity as observed in the individual countries' educational policies, the purpose of religious education in schools has shifted in relation to content and approach towards 'world religions' and skills needed in the global market. According to Rizvi (2005), with internationalization cultural diversity has become a permanent feature of the education system.

Under recent changing conditions of religious demography, the global framework of world religions has appeared to be of more importance in curriculum design. As Neumann and Weisse (cited in Chidester, 2002) noted, the educational task is not to define 'world religions' as abstract systems, but rather to define them through personal experience evolving out of dialogue with people who perceive themselves as members of a particular religion. Maurice (cited in Chidester, 2002) proposes that the study of religions provides knowledge that is useful for a nation that is engaged in trade with other countries. Chidester (2002) emphasizes that religious education instruction should be made more meaningful to learners by relating the curriculum to the natural, social and global contexts.

Chidester (2002) argues that school religious education curricula have come to focus on global citizenship as an essential component of national education to prepare students to live in a globalized world. The very notion of citizenship has

been transformed by the increased scope and pace of flows of people, capital, technology, images of human possibility and ideals of human solidarity (Chidester, 2002).

As regards pedagogic practice, international projects in religious education have developed methods that are responsive to the challenge of globalization and pluralist religions. According to Chidester, examples of some of the methods, which were tested in the classroom are: "*the ethnographic method of Warwick* (Jackson, 1997), *the dialogical method of Hamburg* (Weiss and Knauth, 1997), *the structured exchange of Utrecht*" (Bakkerm 1997) to mention but a few.

Chidester *et al.* (1994) propose four approaches developed internationally and regionally to describe the roles of religious education in religiously diverse contexts. These approaches respond differently to the challenges of globalization. The next sections discuss these four approaches as observed in various contexts. These are: the neutral (secular) model, the mono-religious model, the particularistic (parallel single faith) model, and the pluralistic (multi-tradition) model as will be discussed below.

2.6 Approaches to religious education

2.6.1 The neutral or secular approach

Countries such as the United States of America (USA) practice the neutral or secular approach to religious education. In this approach there are no formal religious practices such as the saying of prayers or devotional scripture reading within the school grounds (Chidester *et al.*, 1994). This approach gives learners and schools freedom of religious practice. According to Du Toit and Kruger (1998) this approach respects the rights of individuals and minorities and avoids religious friction. In criticising the secular approach Hirst (1974) argues that religious education needs to be taught in schools since it has an important role to

play in history and learning and in imparting knowledge and understanding of religions (See also Sealey, 1982:83).

2.6.2 The particularistic (parallel single faith) approach

The parallel single faith approach creates separate religious education programmes for each religious tradition. This approach is designed to divide students into separate religious programmes (Chidester *et al.*, 1994). It aims to serve the religious interests of different denomination in schools. Even though various religions are accommodated in the school system as a whole, any individual learner is allowed to learn about only one of them (Chidester *et al.*, 1994). As a result, many believe that offering separate but supposedly equal programmes in religious education to learners appears to accommodate learners from different denominations in schools.

This approach is followed in Israel and Nigeria. For instance, in Nigeria programmes in religious education include Islam and Christianity, while in Israel, Jewish schools teach Judaism and the Arabic schools teach Islam and Christianity (Chidester, *et al.*, 1994). Mateka (1994) agrees that this approach would be suitable for a country like Lesotho as this would allow faith communities to provide religious instruction for their own children and avoid the discriminatory privilege given to the Christians. Mateka goes on to argue that this would not be a threat to other people's religions. It would not undermine the work of any religious body running a school. However, some theorists believe that this approach to religion might bring divisions amongst learners (Chidester *et al.*, 1994).

2.6.3 The mono-religious approach

The mono-religious model teaches one religion, which is deemed to be the official state religion. Most often under the mono-religious approach, the teaching of religious education is either based on Christianity or the Koran (Chidester *et*

al., 1994). The perspective of the religion that is taught is believed to be the truth or at least closer to the truth than any other religious perspective. Many countries have been practicing this model for some time, Lesotho being one of them (Moleko, 1994 and Mateka, 1994). In Lesotho, the role of religious education within this model was to ensure learners' adherence to a particular Christian denomination.

The mono-religious approach has been criticized by many authors such as Miedema (2000) who argue that this approach to religious education brings about coercion and discrimination in public institutions such as schools. Miedema proposes that, since schools function as communities of diverse religious practices, religious instruction should be open and free of dogma and compulsion. He sees religious education as a subject that should give learners room to be creative, and enable self-development.

More recently, with the growing presence of Asian Muslim and Hindu traditions as well as traditional religions, many governments have attempted to change the approach to religious education in schools. This situation has led to the development of new curricula in religious education based not only on Christianity alone but also on world religions and other religions. This approach is also practised in Northern Ireland (Chidester *et al.*, 1994).

2.6.4 The integrated pluralistic (multi-religious) approach

Unlike other approaches, the multi-tradition approach is not intended to encourage any particular religious way of life, or to promote any religious observance. The pluralistic approach was first developed in Birmingham, Great Britain, and was implemented in 1975 (Chidester *et al.*, 1994). Religious pluralism refers to a situation where teaching of religious education claims no specific religious perspective as superior but claims that the religious perspectives of more than one denomination are equally close to the truth. Thus,

the model involves teaching learners about different religious traditions. This view is emphasized by Chidester *et al.* (1994) for whom the multi-tradition approach to religious education is:

...a unified curriculum in the study of religion, that would fulfil the educational aims and goals of promoting the understanding of religious diversity in the world; is a study of religion in all its diversity that would serve not special, particular religious interests, but the shared educational aims and goals that would contribute to the creation of the nation (Chidester et al., 1994:2).

The multi-tradition approach to religious education aims to teach students about religion in all its many forms, rather than to serve particular religious interests and to proselytize learners. According to the authors, this approach guarantees social benefits by facilitating mutual understanding, reducing prejudice, and increasing social tolerance of human diversity. It engages religion in generic terms as an important human activity like politics, economics, science or literature where students are taught in order to acquire knowledge and to be educated (Chidester *et al.*, 1994). As Chidester *et al.* (1994) puts it, religious education is taught in order to:

... promote religion, as an important dimension of human experience and a significant subject field in the school curriculum. Religion is taught in such a way that it provides a context in which learners can increase their understanding of themselves and others, deepen their capacity for empathy, and, eventually, develop powers of critical reflection in thinking through problems of religious or moral concern (1994:15).

Like any basic educational skills such as reading comprehension or writing ability, skills learned from religion should be transferable skills potentially relevant for any occupation or any role learners need to play in life. Religious education taught under this model is likely to equip learners with tolerance towards other religious traditions. For instance, Chidester *et al.* (1994) indicate that the Birmingham primary syllabus was designed around the lives of six great figures, that of Jesus, Rama, Muhammad, Abraham, Moses and Guru Nanak and aims to

explore meaningful ways of living in a secular society. Similarly, Gillard (1992) points out that the Birmingham syllabus suggests that pupils should undertake studies in Marxism/Communism. Empathy is thus an attitude which teachers are encouraged to develop in their pupils.

Many theorists have criticized this model. The criticisms indicate that the multi-religious approach is likely to run the risk of being dominated by one of the dominant religions studied (Chidester *et al.* 1994). Another criticism of this model relates to the issue of the age at which pupils have the necessary discernment to be devout members of their own faith while at the same time responding maturely to others. The risk, especially with regard to young children is that they may learn very little about their own religion because the learning content will be presented in a general fashion. A third concern is that knowledge of the founders of religion, their symbols, festivals and main practices is not the essence of religion. The Evangelical Fellowship of Canada (2000) argues that this approach would brainwash innocent children by imposing principles and values on them leaving them without freedom to make their own choices. Similarly, Burke (1996) claims that religious pluralism exposes young people to a superficial understanding of differences between their own faith traditions and those which they merely observe from the outside. Therefore, this approach is criticized for ignoring learners' real felt needs in the area of their faith development in favour of curriculum makers' well-meaning theories about what may be useful (Burke, 1996).

Chidester *et al.* (1994) argue that, in Africa as well as in other continents, the changes brought about by globalization have influenced nations to review religious education programmes. Many countries have designed syllabuses that incorporate interreligious dialogue and do not view religions in isolation. They have designed religious education syllabuses that aim to introduce learners to various world religions and related topics.

2.7 Recent reviews of religious education in Southern Africa

Namibia, South Africa, Zambia, and Lesotho are amongst the countries that have recently reviewed their religious education curriculum in order to respond to global processes, as will be discussed below. These countries participated in the Seventh International Curriculum and Inter-church Consultation on Primary School Religion Education held in Malawi in 1995. Subsequently, they reviewed their school religious education curricula in line with consultation recommendations. In all these countries, the framework of 'world religions' has assumed an entirely different significance, not as an instrument for controlling foreign subjects, but as a new inclusive model for nation building.

2.7.1 Namibia

After independence in the 1990s, Namibian educators in the field of religious education sought to overcome political, social and economic divisions of the past by searching for a common, moral ground on which to build a new nation (Chidester, 2002). In Lombard's view, (cited in Chidester *et al.*, 1994) religious education programmes developed by Namibian educators aim to give learners an opportunity to reflect critically and constructively on the function of religion and morality in their personal and interpersonal lives within Namibian society and the world community. These programmes allow learners to discover common values through their own discussion and exploration.

2.7.2 South Africa

Similarly, post-apartheid South Africa also embarked on a religious education review programme. Following the 1994 democratic elections, the country viewed religious diversity as a crucial aspect of nation building. In appreciation of religious diversity, the country has put in place a national policy which is premised on the national constitution that defines the rights and responsibilities of citizens of South Africa (Chidester, 2002). As stated in a draft that grew out of

a Consulting Workshop on religious education submitted to the Minister of Education, *“the policy for the role of religion in public schools in South Africa should flow directly from core constitutional values of citizenship, human rights, equality, freedom from discrimination, and freedom from conscience, religion, thought, belief and option”* (Consulting Workshop, cited in Chidester, 2002:11).

This is consistent with Burke’s (1996) view that religious education should help learners to develop knowledge and understanding of the world around them; the environment and its control, the heritage from the past and the present. Burke maintains that religious education provides learners with the ability to grow individually, empowers them, promotes justice and peace, and builds up morality and ethical values. Burke argues that religious education should also play a significant role in the lives of learners including growth in spiritual awareness, moral sensitivity through religious understanding and expression (1996). This is believed to help learners cope more effectively with problems they encounter in their everyday lives, activities and transactions.

2.7.3 Zambia

A similar review of school religious education was carried out in Zambia (Carmody, 2003). According to Carmody (2003) the main goal of the multi-religious programme introduced in Zambian schools was to address the diversity of religions (Christians, Islamic and African and Traditional Religion). In Zambia, the goal of religious education is to provide learners with a thematic approach to religious education derived from the elements of their local philosophy of humanism (Carmody, 2003).

2.7.4 Lesotho

As one of the participating countries at the Seventh International Curriculum and Inter-church Consultation on Primary School Religion Education, Lesotho has had to come to terms with the contemporary dynamics of religious pluralism as

well as global challenges in developing new programmes in the school curriculum, including religious education. In the Lesotho Education Sector Development Plan for 1991/92-1995/96, it is stressed that learners should be provided with professional and social skills that they will need nationally and globally.

In the 1992 Education Plan, it was envisaged that considerable effort be taken to provide learners with appropriate occupational, technical and managerial skills to support the country's socio-economic development. This formulation is supported by National Religious Education panels (cited in Ministry of Education and Manpower Development, 2003) which states that religious education will prepare students for living in a global community and recognize the contributions made by various religious traditions in developing religious and moral issues in their lives. The basic goals of the Lesotho Religious and Moral Education syllabus as outlined in the syllabus mission statement are the following:

- Preparing learners for living in a global community;
- Enabling students to explore their own existence, their relationship with the ultimate reality and other people; their relationship with the environment
- Preparing learners for quality life both nationally and globally. (Ministry of Education and Manpower Development, 2003):

Thus, the emphasis here is on enhancing social, spiritual and economic development among the young generation and community at large in Lesotho. Religious education is seen as a means to achieve the government's aim of ensuring that education is relevant to the needs of the citizen and providing sufficient numbers of individuals with appropriate occupational, technical and managerial skills to secure the country's socio-economic development (Talukdar, cited in Moru, 2000). The content of the current Religious and Moral Education Syllabus, and its relation to the approaches discussed in this chapter, will be the subject of the analysis in chapter four.

CHAPTER THREE: Research Design

This study constructs an account of how globalization trends and local dynamics have impacted on curriculum design and implementation of the syllabus. The study identifies factors that have contributed towards tensions and misunderstanding between the three main Lesotho churches and the government with regard to the religious education syllabus content. To this end, I have analysed two texts and four interview transcripts. The texts are the Religious and Moral Education Syllabus and the Status Report on Religious and Moral Education in Lesotho Secondary Schools. The interviews were conducted with a key official from the National Curriculum Development Centre (NCDC) and key officials from the three main churches in Lesotho. The selection of texts and interviews and approach to analysis will be discussed below.

This study adopts a case study methodology. Walton (1992:122) explains why a case study methodology is suitable for qualitative research. He states, "*the logic of case study research is to demonstrate an argument about how general social forces take shape and produce results in specific settings*". Nisbet and Watt (1992) describe case study methodology as a systematic investigation of a specific instance, identifying interactions between processes, factors and events and relationships between variables, to illustrate general principles.

The purpose of the case study is to provide a comprehensive and in depth investigation of a single unit. The unit of the study is the Religious and Moral Education Syllabus at Lesotho junior secondary school level and the phenomena surrounding it, in this case, global policy discourses and local implementation dynamics (Yin, 1994 and Struwig and Stead, 2001).

Case studies generally involve the use of multiple data sources to explore a contemporary incident within its real life context (Yin, 1994; Struwig and Stead, 2001 and Robson, 1993). Using different methods and sources for data collection

and analysis not only enhances collection of a large corpus of data but it also helps ensure reliability and validity of analysis and conclusions.

3.1 Documentary method

As indicated earlier, documents were used as one source of data for this study. These were: the Religious and Moral Education Syllabus and the Status Report on Religious and Moral Education in Lesotho Secondary Schools. Both documents were obtained from the Lesotho National Curriculum Development Centre. The Religious and Moral Education Syllabus was the main source of data for the study. The aim was to find out what approach was adopted and to what extent and in what ways the syllabus content and themes were in line with global trends. The Status Report on Religious and Moral Education in Lesotho Secondary Schools, hereafter referred to as (Status Report) which was written by religious education specialist at the National Curriculum Development Centre in 2005 was selected to supplement the syllabus because it reviewed the status of religious education in Lesotho secondary schools and outlined the processes that were undertaken by the religious panels in designing and implementing the syllabus. The Status Report also reviewed reasons for failure of the syllabus implementation. These two documentary sources comprised data for investigations of the discourses that influenced the re-design of the religious education syllabus in Lesotho Junior Certificate schools.

Payne and Payne (2004) define documents as naturally occurring objects that are not deliberately produced for the purpose of social research, but whose purpose is to tell people indirectly about the social world of the people who produced them. Krippendorff (1980, cited in Robson, 1993:272) refers to documentary method as *“a research technique for making replicable and valid inferences from data to their context”*. This comment stresses the relationship between content and the context. Krippendorff emphasizes that reliability and validity are central concerns in documentary sources. As Robson puts it: *“data are in permanent form and hence can be subject to re-analysis, allowing*

reliability checks and replication studies" (Robson, 1993:280). The same principle of permanence in documentary sources holds for the documents that were used in this study.

One of the main limitations in the use of documents as data is that they can sometimes be difficult to obtain or be limited or partial. I did encounter problems in obtaining some documents that I had thought would be of help for this study, as will be discussed below.

3.2 Interviews

Four interviews were conducted for this study. A research interview is defined as *"a two person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by him on content specified by research objectives of systematic description, prediction, or explanation"* (Cohen & Manion, 1989:307).

Selection of respondents was guided by my intention which was to focus on curriculum design and implementation. The four people who were interviewed were the National Curriculum Development Centre official in charge of the religious education panels. The National Curriculum Development Centre official was chosen because of the position he holds at the centre. This official is responsible for curriculum review and design as well as monitoring and implementation of the syllabus.

Three education school secretaries, also referred to as church officials or church representatives, were chosen for interviews for this research because of the official position they each hold in curriculum design and implementation. According to the Education Act No.10 of 1995 section 26 and 28, school education secretaries are members of the National Curriculum Committee whose function is to review the curriculum for primary and post primary schools, and to

advise the Minister through the Principal Secretary. In addition, the school education secretaries are required to:

- *Organize, co-ordinate and supervise the educational work of the proprietor that appointed them;*
- *Liaise with the Ministry responsible for education on matters of management of schools; and perform such other duties as may be required by the Ministry of Education (Education Act No.10 of 1995:14)*

School education secretaries are required to be very conversant with the Religious and Moral Education Syllabus, and the education system in general. The following are the criteria on the basis of which they are chosen:

- Their position, expertise, knowledge and general involvement in the religious education curriculum in schools and their willingness to provide essential information concerning religious education in Lesotho secondary schools.
- Their involvement in education provision in the country.
- Their engagement with syllabus development and implementation in the Ministry of Education. [Own emphasis].

Interviews were semi-structured. Robson (1993) asserts that semi-structured interviews have a clearly defined purpose, which they seek to achieve through some flexibility in wording and sequencing of questions. This type of interview schedule enables the interviewer to modify the questions, to probe responses and to request elaboration (Robson, 1993). In preparation for the interviews with the National Curriculum Development Centre official and the three church officials, a semi-structured interview schedule was designed. The interview questions were formulated in the local language, Sesotho. (See Appendix III).

The interview schedule was designed and divided into the following sections:

- ***What has happened?*** This section of the interview looked at whether there had been any change in religious education in the country. This also looked at the purpose behind the changes and how stakeholders got involved in syllabus design and implementation.
- ***What were the church responses?*** This part of the interview concentrated on each church's responses to the introduction of the new religious education syllabus in schools.
- ***Reasons for the church responses:*** This section explored the reasons each church responded the way it did to the introduction of the syllabus in schools.
- ***The actual practice at school level:*** Questions in this section attempted to find out what is currently happening in schools with regard to religious education.
- ***What is the way forward?*** This section sought to find out the intentions/opinions of the church officials regarding what should happen in the future so far as religious education is concerned.

Interviews were conducted using the local language, Sesotho. All the interviewees knew English relatively well, but use of the local language allowed them to express themselves more freely. (See Appendix III)

In order to prepare for the interview, letters were written to the National Curriculum Development Centre official and three church officials seeking permission to interview them. The researcher introduced herself in the letters and briefed the participants on the proposed study as well as its implications.

Interviews were conducted in May 2005 at the National Curriculum Development Centre and at the offices of the three Church officials. Representatives from the National Curriculum Development Centre office and the three Churches were interviewed individually during working hours. Interviews were taped, with the

permission of interviewees. Interviewees were assured of confidentiality. For reasons of confidentiality, school education secretaries will not be referred to by name. I will also not identify comments made by individual secretaries with particular church. When referring to the officials I will call them: Church official A, Church official B and Church official C. Similarly, I will refer to churches as: Church No.1, Church No.2 and Church No.3, without mentioning their denominations.

The interview schedule was tested by conducting pilot interviews with two PHD students at University of Cape Town. This pilot study was carried out in order to assess the clarity and pacing of the questions.

3.3 Data Analysis

The purpose of the analysis is:

- (a) to relate the content and implementation of the Religious and Moral Education Syllabus to curriculum features associated with globalisation, and
- (b) to describe factors that impacted on the implementation of the syllabus.

In the case of both policy texts and interview transcripts, the analysis was organised in relation to the following themes:

- (a) ***The processes undertaken by the religious education panels:*** This section focuses on steps that were followed by the panels when designing the syllabus. The purpose and intent of the government in adopting the Religious and Moral Education Syllabus in schools is examined. The analysis highlights data relating to alignments between the design of this syllabus and broader regional or international curriculum discourses.
- (b) ***The syllabus content:*** This section identifies the themes of the syllabus content for the three levels which comprise the junior certificate: forms A, B and C.

- (c) ***The churches' response:*** This section develops an account of the responses of the three main churches.
- (d) ***The impact of this response on implementation of the syllabus in schools:*** This section considers developments in schools with regard to syllabus implementation.

Tuckman (1994) refers to this type of analysis as axial coding. Axial coding is described as a process which specifies the context in which the category is prevalent, the interaction strategies in which the category is managed and the consequences of such categories (Tuckman, 1994). Corbin and Strauss (1990) also point out that coding procedure involves reviewing the transcripts and dividing data in order to develop concepts representing an identified idea or event. As pointed out through axial coding categories are identified that result in the formation of themes for the analysis.

3.4 Limitations

There were potential limitations to this study, relating to my identity as researcher. As a nun in the Catholic Church, I have a perspective on the appropriacy of the Religious and Moral Education Syllabus content. However this perspective has not influenced the study as my purpose is not to evaluate the content. Instead, my purpose has been to describe the syllabus content along with the syllabus design process and the responses to its implementation.

It is possible that my status as a nun influenced the responses elicited in interviews. However, it was my impression that all four respondents were not inhibited by my identity.

A second limitation related to the accessibility of policy texts. Many policy texts are not accessible to the public in Lesotho, in practice. I was able to obtain copies of the documents that were essential to this study, that is: the Religious

and Moral Education Syllabus and the Status Report on Religious and Moral Education in Lesotho Secondary Schools. However, in spite of considerable efforts, I did not manage to obtain other policy documents, such as the Lesotho Education Department's statement of goals for religious education.

In summary, this chapter has presented and described the methods for data collection and analysis. The study was based on a case study approach consisting of multiple sources and methods of data collection. The approach to analysis, involving identification of themes, was outlined. Limitations to the study have been discussed. The analysis and discussion of data now follow in chapter four.

University of Cape Town

CHAPTER FOUR: Analysis and discussion of data

4.1 Introduction

This chapter presents the analysis and discussion of data. I analyze two texts: the Religious and Moral Education Syllabus designed in 1995 by the Lesotho religious education panels, and the Status Report on Religious and Moral Education in Lesotho Secondary Schools (hereafter referred to as Status Report). This was a subject specialist's report as part of a situational analysis written when he assumed his official duties at the National Curriculum Development Centre in 2005. Secondary data which is also analysed was collected by means of interviews with the official from the National Curriculum Development Centre and one official from each of the three main churches in Lesotho. The issues under investigation in this study are:

- The motivation behind the re-design of the Religious and Moral Education Syllabus; its objects and purposes; and the process followed in syllabus design.
- The content of the syllabus.
- The response of Lesotho main Churches to this syllabus.
- How these responses impacted on implementation of the syllabus.

Each of these four issues is considered in relation to curriculum trends and discourses associated with globalisation.

4.2 The motivation behind the re-design of the syllabus

This first section of the analysis presents the motivation and influences behind the design of the syllabus; its objects and purposes; and the processes that were undertaken by the National Curriculum Development Centre's religious education panels in designing the syllabus. The analysis highlights the ways in which

religious education panels aligned the syllabus production with globalisation discourses and processes and national and international policies.

The development of the Religious and Moral Education Syllabus was motivated and influenced by guidelines, which emerged from a report made by the 1995 National Seminar on Lesotho Secondary School Policy. The report was a follow up of the National Seminar on Localisation of the "O" Level Curriculum facilitated by the Ministry of Education in Maseru. The Seminar recommended that the youth of Lesotho be taught religion that would instil moral values and prepare them for living in a global community. Following this seminar's recommendations, the National Curriculum Development Centre formed religious education panels for both primary and secondary schools whose assignment was to review the old syllabus in order to develop "*the experimental religious and moral education syllabuses*" for schools (Mokhatla, 2005: 4).

Other texts that influenced the re-design of the syllabus were the Cambridge Religious and Moral Education Certificate Syllabus and the report of the 7th International Curriculum and Inter-Church Consultation on Primary School Religion Education, hereafter referred to as the 7th International Curriculum Inter-church Consultation Report. The Lesotho Education Department was represented at the 7th International Curriculum and Inter-church Consultation by three members of its religious education panels.

The 7th International Curriculum and Inter-church Consultation Report recommendations emphasise the following three themes:

(a) The character of societies: The report suggests that most African nations include people who vary in terms of race, colour, ethnicity, language, custom, culture, life experience and religion (the 7th International Curriculum and Inter-church Consultation on Primary School Religious Education Report, cited in Mokhatla, 2005).

(b) Religious pluralism: The report stresses that diverse religious traditions are found in many African countries. These include Christianity, Buddhism, Hinduism, Judaism and Islam and various religious forms of African Traditional Religions (ATRs). In order to avoid inter-religious conflict and tensions where people do not appreciate each other's religions and traditions, the report recommended that a theology of pluralism be included in the school curriculum (the 7th International Curriculum and Inter-church Consultation on Primary School Religious Education Report, cited in Mokhatla, 2005).

(c) Communalism: The 7th International Curriculum and Inter-church Consultation Report emphasises on the importance of communalism, which characterizes African communities (the 7th International Curriculum and Inter-church Consultation on Primary School Religious Education Report, cited in Mokhatla, 2005). It is argued that African communities are integrated and not easily divided by their religious backgrounds and it is proposed that learners be exposed to various religions in order to become holistically educated people and responsible members of their communities.

The report recommends that learners study living communities and their religious practices so that they become sensitive to religious claims, appreciate the connection between religions and society and think about religious matters sympathetically and openly (The 7th International Curriculum and Inter-church Consultation on Primary School Religious Education Report, cited in Mokhatla, 2005).

The report proposes that the design of the whole curriculum including religious education should be child-centred. That is, learners should discover information for themselves through interviews, first-hand observation and comparison as well as through working in-groups. Learners from different religious traditions should be used as resource persons in the classroom as this is believed to help them to represent their own religion with dignity. It is suggested that religious education

should be designed with the aim of evoking sympathetic appreciation of the meanings and values enshrined within the different themes in each religion (The 7th International curriculum and Inter-church Consultation on Primary School Religion Education Report, cited in Mokhatla, 2005).

At the 7th International Curriculum and Inter-Church Consultation, held in Malawi in 1995, participating countries were encouraged to ensure that there is collaboration between all faith bodies and the Ministries of Education with regard to the production of the religious education syllabuses and resource materials, and to make sure that religious education syllabuses are examinable at national level. More importantly the report of the 7th International Curriculum and Inter-church Consultation stressed the need to ensure that in religious education the place of moral education is emphasized and that religious education teaching materials are contextualised. The in-service training of teachers of religious education was also encouraged as was giving curriculum planners an opportunity for professional growth through study tours.

The report encouraged communication between groups involved in religious education. This could take the form of meetings between religious education lecturers in the teacher training colleges at international level, sharing resource materials and exchanging teachers between countries. In addition, the participating countries, which included Malawi, Zambia, Lesotho, Botswana, Namibia, South Africa, Sudan, Tanzania and Uganda, were advised to follow Southern African Development Community (SADC) Education Policies developed at their conferences in 1995, in Malawi, and in 1997, in Zambia.

All in all, the guidelines emerging from the National Seminar on Secondary School Policy, the Cambridge Religious and Moral Education Statement of goals and the 7th International Curriculum and Inter-church Consultation Report motivated the Lesotho religious education panels to design a syllabus aimed to encourage learners' tolerance of the views of others, mutual respect, morality,

collaboration and sharing. The syllabus also aims to encourage learners to embrace a growing religious pluralism and to respond positively to the challenges of modern social pressures encountered in daily life.

4.2.1 Other influences

In the production of the school curriculum in Lesotho, including the Religious and Moral Education Syllabus (RMES), the government of Lesotho as a signatory to the United Nations (UN) Conventions and Declaration strategy was committed to implement goals from international treaties such as Vision 2020 and Millennium Development Goals (MDGs) (Mokhatla, 2005). According to the government of Lesotho (2001), the Millennium Development Goals, which the country aims to have implemented by the year 2010, include the achievement of universal basic education, promotion of gender equality, reduction of the spread of HIV/AIDS, tuberculosis (TB) and other pandemic diseases and ensuring that there is environmental sustainability. All the reports and meetings discussed here served to relay international curriculum discourses to the panels that developed the Religious and Moral Education Syllabus. After designing the syllabus, the religious panels facilitated workshops for teachers and heads of churches. These workshops were intended to educate and sensitize teachers and heads of churches about the new syllabus and its implementation in schools (Mokhatla, 2005).

In summary, the designers of the Religious and Moral Education Syllabus overtly set out to ensure that the curriculum was aligned with international goals and policies and that it met the globalisation challenges which have influenced educational changes worldwide. The newly designed religious education syllabus placed emphasis on religious pluralism and cultural diversity, African communities' communalism and general moral education.

4.3 The Religious and Moral Education Syllabus in Lesotho schools

Following the 1995 National Seminar on Lesotho Secondary School Policy and the 1995 7th International Curriculum and Inter-church Consultation Report recommendations, the government of Lesotho mandated the National Curriculum Development Centre through its religious education panels to design a new religious education syllabus for schools. The newly designed Religious and Moral Education Syllabus (RMES) adopted a multi-religious approach to religious education. The purposes in adopting this type of syllabus as set out in the Religious and Moral Education Syllabus document itself and in the Status Report were to improve and ensure quality in religious education and to instil religious and moral values in the youth of Lesotho so as to build responsible citizens (Mokhatla, 2005).

Generally, according to the syllabus mission statement, the syllabus aims to:

- *...contribute to the development of young people into honest, loving and caring citizens who appreciate and value symbiotic relationships within the whole of creation and who are able to recognize and appreciate the transforming presence of the Ultimate Reality.*
- *...produce an environment of dialogue and understanding in a pluralistic world, and*
- *...develop the children academically and to prepare them for professional and social roles which they will perform nationally and globally (Ministry of Education and Manpower Development, 2003:1).*

Emphasis was placed on learners' embracing religious pluralism and participating in the global community, and on equipping learners with skills needed to participate in a globally competitive economy. The analysis of the syllabus itself is structured in relation to three aspects of the syllabus: That is: general approach and aims, the content and pedagogy.

The first aspect, which is **the approach**, explains the general aims of the syllabus.

The second aspect, **the content**, presents examples of what students are expected to learn or achieve; and

The last aspect, **the pedagogy**, describes a variety of educational teaching practices and methods which teachers are encouraged to employ at classroom level.

4.4 The general aims of the Religious and Moral Education Syllabus

In designing the syllabus, the religious education panels followed the international trend towards a multi-religious approach to religious education (Mokhatla, 2005). The aim was to produce an environment of dialogue and understanding in a pluralistic world, and to develop children academically (Ministry of Education and Manpower Development, 2003). Adopting a multi-faith approach to religious education was seen as one way of ensuring that the human rights of members of various religious traditions in the country are respected (Ministry of Education and Manpower Development, 2003), and promoting democracy, national unity and nation building in a context of religious diversity (Mokhatla, 2005).

The aim of including all world religions was justified on the grounds that learners needed to understand how these religions influenced moral norms, political agendas, economic development and democracy (Mokhatla, 2005). The overall purpose was to prepare both teachers and learners to face challenges brought about by globalization (Mokhatla, 2005). This syllabus represented a shift away from a Bible-based approach towards a more generic or secular approach with an emphasis on dealing with social and moral issues.

4.5 Content of the Religious and Moral Education Syllabus

The Religious and Moral Education Syllabus is divided into three major themes to be covered throughout the three levels of secondary education. These are: history of religions, population/family life education and environmental education. Under all three themes, the following topics are identified: dimensions of religion, ethics, marriage and family life.

Through an analysis of syllabus content, I have identified the following themes that recur throughout the syllabus. These are: personal development and morality, interdependence and responsibility, a generic approach to religion and environmental issues. I have identified these four themes because they comprehensively describe the content of the syllabus and what learners are expected to have achieved at the end of their three years of religious education at the Junior Certificate level. All four themes are present in each module, or grade.

4.5.1 Personal development and morality

The syllabus focuses on individual development in relation to society and the world and on participation in the economy, rather than on their individual relation to God. The syllabus aims to equip learners with educational skills that would help them to live better lives and to grow into fully disciplined, self-reliant and self-accepting people. It aims to prepare learners for professional and social roles, which will enable them to participate in a globally competitive labour market, and to cope effectively with the challenges brought by globalisation, including religious pluralism. To this end, it aims to promote learners' appreciation of different religious principles and values that would change and develop learners' attitudes and behaviour in order to live harmoniously with others within a global community (Mokhatla, 2005). The emphasis is on life skills and knowledge that learners will need nationally and globally for employment.

Moreover, the syllabus focuses on issues that concern individual learner morality, or the difference between what is good and bad, and their relationship with other people. The syllabus also aims to teach learners about truth, love, justice, empathy, conscience and self-control. It aims to equip learners with ethical values that would enable them to cope with contemporary moral issues that are found as part of the increased emotional problems of adolescents today: murder, euthanasia, unwanted pregnancy, conflict and conflict management, crime and punishment, suicide, substance abuse and rape, to mention just a few (Ministry of Education and Manpower Development, 2003).

Thus the emphasis is on moral values pertaining to learners' everyday lives. The approach is to encourage critical thinking and decision making skills are among the skills regarding moral issues. Through moral education, learners are to acquire values and skills that would turn them into fully disciplined, self-reliant and self-accepting persons within the nation and the world community (Ministry of Education and Manpower Development, 2003).

4.5.2 Interdependence and responsibility

The syllabus guides learners to examine their daily experience as a basis for understanding their relationships and interdependence with their families, communities, a global community and the whole of creation. Instead of viewing religion in isolation, learners are taught to consider the consequences of their religion for experiences at every level, from the personal to the international. Thus religious and moral education is a means for achieving social cohesion and developing responsibility towards the natural environment (Ministry of Education and Manpower Development, 2003).

Cultural differences are recognised and explored to allow learners to learn from other cultures and to locate themselves within an international community. The focus is not only on relationships; it is extended further to identify means of

problem solving resulting from economic and technological development from a religious perspective (Ministry of Education and Manpower Development, 2003).

The emphasis is on equipping learners with skills that would enhance their tolerance and openness towards others, and to help them to recognise and appreciate national diversity and religious pluralism. At the same time the syllabus aims to help learners to acquire religious values which sustain meaningful relationships amongst people of different backgrounds within the global community.

The skills emphasised here are communication, problem solving, decision making, conflict resolution, recognition and appropriate expression of emotions, flexible coping skills and self management. Oneness of religion, of humanity and of the 'Ultimate Reality' is also promoted through positive relationships amongst pupils of different backgrounds. In this way it is argued, discrimination and differences will be eliminated among learners.

The view of learners as interdependent is associated with the need for learners to deepen their responsibility towards themselves and other people as part of the global community. The syllabus aims to assist individual learners' development towards responsible behaviour, tolerance and acceptance of the highest common values of humanity and in this way to promote responsible citizenship and progress in society. This involves the development of cooperation, courtesy, responsibility, diligence, self-improvement, friendship and so on. For example, learners are required to form friendships with others in the school. This is regarded as a means to acquire interpersonal skills and to learn to work with others.

The syllabus also aims to equip learners with skills and knowledge necessary to form positive relationships, promote effective ways of managing change and respond to the needs of the local community. Learners are to acquire knowledge

and skills that assist their 'global engagement' (Ministry of Education and Manpower Development, 2003). This means they must be given the opportunity to acknowledge a diversity of knowledge, values and experiences within of the global community and recognise emerging issues that affect their nation and the entire world. These include: social problems, poverty, human rights, sexuality, and gender issues, democracy and the fight against corruption (Ministry of Education and Manpower Development, 2003).

Moreover, the syllabus aims to promote personal qualities, attitudes and skills that facilitate social cohesion such as self-control and gratitude, sharing, giving, receiving, caring, accepting, respect and empathy as well as listening skills and critical thinking skills and positive attitudes in dealing with gender issues (Ministry of Education and Manpower Development, 2003).

In addition to social interdependence and responsibility towards others, the syllabus also aims to promote learners' responsibility towards their physical environment and their awareness and appreciation of creation as the 'wholeness of parts' within the Universe. Here the focus is to help learners reflect on the meaning and purpose of existence and some of the ways in which religions' practices have shaped learners' relation to nature and the environment. Learners are required to get involved with living things such as animals or plants. They are encouraged, to be familiar with nature and to have affection toward living things, and consequently to learn to respect life and care for the environment (Ministry of Education and Manpower Development, 2003). More broadly, the syllabus aims to equip learners with ecological awareness and knowledge and skills that help them to think about sustainable use of the earth's resources (Ministry of Education and Manpower Development, 2003). Nature is presented as a special gift from God that is of importance in their daily lives (Ministry of Education and Manpower Development, 2003).

4.5.3 Generic approach to religion

The syllabus requires that learners be taught about various religious traditions worldwide, particularly those represented in Lesotho, including the African Traditional Religions. Examples of religious traditions that are to be taught to learners are Buddhism, Judaism, Christianity and African Traditional Religions. The approach is not proselytising but rather aims that learners acquire skills that would furnish them with an introduction to other religious commitments and practices, and to evoke sympathetic appreciation of the meanings and values enshrined within different themes in each religion (Mokhatla, 2005).

4.5.4 Pedagogy

The syllabus discusses the desired methodological approach to religious education at the classroom level. According to the syllabus, teachers are encouraged to use various teaching methods and practises and to employ a child-centred methodology, in terms of which learners would participate actively through observation, discussion, dramatization, story telling, oral questions and interviews (Ministry of Education and Manpower Development, 2003). These methods are intended to equip learners with skills of interaction, mutuality, tolerance and interdependence. The syllabus suggests that learners be encouraged to participate in discussions with others from different religious backgrounds (Mokhatla, 2005). The suggested teaching methods are intended to give learners opportunities to express their own views and feelings.

In summary, it is clear that the Religious and Moral Education Syllabus content is not confined to teaching about religions and religious traditions, practices and teachings, but extended to wider areas of morality as well as the effect that religious beliefs and practices have on people's daily lives. The syllabus content is intended to enable students to explore their relationship with the 'Ultimate Reality' and other people within a broader global community and their relationship with the environment. It also aims to help learners to take account of

broader social and political agendas such as economic development, nation building and democracy, to facilitate mutual understanding and increase tolerance and appreciation of diversity of other faiths (Mokhatla, 2005). The teaching methodologies employed in the classroom are intended to increase learners' participation, involvement and creativity in their own knowledge production.

The Status Report explicitly states that the aim of Religious and Moral Education Syllabus designers to align the curriculum with global processes was to enable learners to respond to global challenges and religious pluralism in the country and worldwide. The rationale for the design of the syllabus focused on equipping learners for participation in a global community and globally competitive economy.

It is apparent from the analysis of the Religious and Moral Education Syllabus in Lesotho secondary schools that processes followed by the religious education panels of the National Curriculum Development Centre, the content of the syllabus, and the pedagogy suggested for teachers were greatly influenced by globalization processes and challenges. The religious education panels consciously aligned themselves with international values and policy discourses in designing the Religious and Moral Education Syllabus.

4.6 Responses of the three main churches

There are three main churches in Lesotho, namely the Anglican Church of Lesotho, the Roman Catholic Church, and the Lesotho Evangelical Church. For ethical purposes as indicated above, where need arise for me to mention churches, the churches will not be called by their names. They will be referred to as Church No.1, Church No.2 and Church No.3. These three churches own and control 98 percent of all primary schools and about 92 percent of all the secondary/high schools in Lesotho (Mateka, 1994). A key official from each of

these churches was interviewed on the understanding that these officials would be aware of the Church's response to the introduction of the new religious education syllabus, and be able to represent the response of the church.

4.6.1 Reasons for rejection of the syllabus

All three officials gave similar reasons for their churches' rejection of the new Religious and Moral Education Syllabus. These reasons pertained to both the process of the syllabus design and the content of the syllabus.

All three officials indicated that the government re-designed religious education on the basis that it only wanted to fulfil its political and economic agenda of attracting investors into the country and building the economy. One church official suggested that a multi-faith approach was undesirable in a context where there were real tensions between religious groupings: "*There has been antagonism on the part of Islamic believers, Jehovah Witnesses and Universal Church members towards Christianity ...so we are not willing to let our children get involved with such type of education*" (Church official A). All three officials gave examples of cases where tensions between schools and groups such as the Jehova's Witnesses had led to conflict and court cases.

All three respondents agreed that there had been a lack of consultation and involvement of the church in the design of the syllabus. They all agreed that this lack of involvement has seriously limited the opportunities of the church to engage in curriculum implementation at school level, as most of them did not understand what the curriculum involved. The officials indicated that the government had simply imposed the syllabus on church schools. This contravenes sections 26 and 28 of the 1995 Education Act which provides that church officials (school education secretaries) are supposed to be part of the National Curriculum Committee whose function is to review the curriculum for primary and post primary schools, and to advise the Minister of Education on issues relating to curriculum design or education in general.

According to official A, another reason that the churches opposed the syllabus' multi-faith approach was that the new syllabus does not prepare learners to be Christians. They argued that learners are not taught the content of the Christian Bible, and the syllabus does not cover Christian content in sufficient depth. They feared that learning about other religions would confuse learners and destabilize their beliefs in the precepts of Christianity.

Official C made a similar point: *"The new syllabus teaches religion that somehow opposes Christianity in that its adherents do not accept Jesus as the Saviour and Redeemer"* (Church official C).

One official indicated that the introduction of The Religious and Moral Education Syllabus in church schools caused a lot of confusion among teachers. Some teachers wanted to implement the new syllabus. These teachers disregarded the denominations' own religious education programmes and caused division at school level.

The official claimed:

...we have our own suggested syllabus which we want our learner in our schools to learn about, and we want our teachers to conform to that syllabus not to this one which we do not even understand". Our expectation is that at the end of the day when our learners leave our schools they will have full understanding and knowledge of God and would have developed conscience (Church official B).

Church official A took a different position from the other two officials. He argued that the church is not opposed in principle to a multi-faith approach to religious education. However, the belief of the churches is that this approach is not appropriate in the Lesotho context, as the Basotho have not easily accepted the

teaching of other faiths as part of religious education in schools. The official indicated:

...Having the knowledge of the kind of people we are working with and their culture, one sees that they (the Basotho) are not there... The Basotho as a nation are not yet liberal, even amongst ourselves as Christians we are not yet liberal enough to tolerate other religions (Christians). The Basotho are not yet at that stage. In addition to the reasons I have stated above ... we (the church) want to consider the effect of other religions on Christianity. For instance ... there is a lot of antagonism towards Christianity; these other denominations even call themselves gods. I do not know if I would be right in suggesting that we are not Christian enough to take them in, we are giving an eye for an eye in this respect" (Church official A).

Despite the reasons given above for rejection of the syllabus, according to church official A's point of view, the authorities at church No.1 saw merit in the new syllabus, and in a multi-faith approach in that it could bring unity across different religions. In this official's view, it was not the church, but rather the Basotho, who were not ready for this approach.

4.6.2 The National Curriculum Development Centre perspective

The National Curriculum Development Centre official recognised that a lack of participation by the churches in the development of the syllabus had undermined its implementation. As he put it: *"Proprietors of schools, mainly the Churches, were not duly and satisfactorily consulted about the introduction of the new syllabus"* (The National Curriculum Development Centre's official). He also said: *"When I spoke to some of the church officials it was clear that they were not well informed about the review"*.

This lack of consultation has contributed to the fact that the Examination Council of Lesotho (ECOL) had opposed implementation of the syllabus, on the grounds that the Education Ministry had not dealt with opposition to it or dealt with

tensions arising from it. Some schools had initiated implementation but had suspended this when they became aware of the tensions associated with it. This led to a situation in which different syllabi were in use in different schools, and the Examination Council of Lesotho was faced with the prospect of running examinations for three different syllabi in the same year.

4.7 Church responses at school level

Initially all three main churches encouraged the schools under their control to continue to use the old syllabus and not to implement the new syllabus. One church official explained:

In our schools we are not affiliated to this new syllabus, we have gone back to the Bible-based syllabus. We have decided to retain the old syllabus (Bible-based one/ Old and New Testament) teaching in our schools (church official A).

Two church officials justified this response by saying that the church preferred the Bible-based content of the old syllabus:

The old syllabus, religious knowledge, promotes Christianity because it teaches learners about the creation; it deals with development of God's people and prepares people to be law abiding subjects. It also teaches about Kings as leaders of God's people and about the prophets as spiritual leaders who turn people towards the will of God; ... it shows God as loving, caring and forgiving to mankind. For example, it teaches about birth, teachings and death of Christ for salvation and redemption of mankind. ... In addition, this syllabus engages learners with Doctrine, which teaches about Trinity, that is: God as the Father and the Creator; about Christ's Incarnation, Redemption and Glory; about the Holy Spirit that strengthens God's people and about the church: its mission, nature and teachings and communion of saints and helps learners to aspire for eternal life (church official C).

Church official B stated:

The old syllabus helps learners gain knowledge of the common Christian faith held by various Christian denominations in the country. It assists them (learners) in seeking for Christianity principles, which give a purposeful guide to life in all its problems. ... It helps learners to find inspiration, power and courage to work for their own welfare, for that of their fellow-creatures, and for the growth of God's kingdom (church official B).

Officials from all three main churches confirmed that currently their churches are designing their own syllabi for their respective denominations. Each of these syllabi would be mono-religious and would induct learners into the religious perspectives, practices and values of each of the three denominations. The content would be Bible-based, and would also include church history. In addition to the two recognised state syllabi, the churches' own syllabi would increase the number of syllabi to five within one ministry. The following three extracts illustrate how each official represented his church's views on this topic:

Church official A:

We as [church No. 1] have decided for the first time to formulate what we referred to as education policy for our schools. This includes religious education as the foundation of our teaching. It is our attempt as church [No. 1] to show the government what we believe, what should be taught in our schools so far as religious education is concerned. In the mean time we are busy preparing the document, after which we are preparing to meet with the government for negotiations about this document. In principle we are prepared to follow the national curriculum in our schools, but we want our schools to retain our church's spirit and to teach religious education which is based on Christianity (church official A).

Church official B:

What I see is that each denomination is trying to teach learners according to its doctrine. We as [church No. 2] we have decided not to interfere with the government concerning religious education. In my church we have attempted to design our own syllabus to be taught to our learners, though teachers in our schools are telling us that this is duplication of what the state has given them. ... Regardless of these complaints from teachers, we are continuing with our syllabus as if nothing has happened, not teaching the one designed by the government. To make sure that we instil in our learners the importance of religious knowledge in their lives, we even give them certification at the end of Junior Certificate as motivation and to remind them that they are children of God (church official B).

Church official C:

Currently where I am, we have recently invited the teachers of our schools to discuss the state of religious education in our schools, and what is the way forward from here. We have taken some steps which we believe would help us to find the solution with regard to what we could teach our learners. In the process I have even invited some of our professionals from the National University of Lesotho and some of our priests who have just arrived from overseas to advise us on what we can teach to our learners. At the end of this process we are intending to meet other Christian denominations to tell them what we have achieved and find if we can design one religious education for church schools (church official C).

According to the Status Report on Religious and Moral Education in Lesotho Secondary Schools (2005), the responses of the three main churches and the tensions and confusion surrounding the new syllabus brought implementation of the new syllabus to a standstill. However, the status report reveals that currently there are a few schools that are still following this new syllabus. In the years 2000 to 2004, learners from these schools wrote the external examination based on the new syllabus (Mokhatla, 2005). At the time of the research there were two official state religious education syllabuses running at the Junior Certificate level

in Lesotho: the old and the new syllabus. Some schools do not offer religious education at all, as the subject is not compulsory.

4.8 Discussion

The previous sections have presented an analysis of data comprising two policy texts and four interview transcripts. This section discusses the results in relation to the research questions for this study, as follows:

- What purposes are inscribed in the Lesotho' Religious and Moral Education Syllabus, and in the syllabus production processes, as described in policy texts?
- What has been the response of the main Lesotho Churches to the introduction of this syllabus?
- How has this response impacted on the implementation of the syllabus?

This discussion reconsiders the findings of the study in terms of the relation between globalisation and local implementation dynamics. The characteristics of the syllabus associated with globalisation are policy borrowing, the internationalisation and standardisation of the curriculum and the orientation of the curriculum to participation of learners in labour market within globally competitive economies (Rizvi, 2005).

The literature review in chapter two emphasised that these global trends interact with local conditions and dynamics. Rizvi (2005) observes that internationalization of the curriculum would help learners to develop new ways of thinking, to recognize the concept of mediated cultures and to respond to a new context of changing nature of social relations (Rizvi, 2005). In Rizvi's terms, the Religious and Moral Education Syllabus can be seen to be responsive to contemporary global changes characterised by changing global knowledge, cultural diversity and relationships.

Following an international trend, the content of the syllabus focuses on the development of new skills, attitudes and knowledge. It creates new learning practices, spaces, ethos and cultures. The developers of this syllabus set out explicitly to align the syllabus with an international model for a multi-faith approach. However, the developers also attempted to take cognizance of the cultural and religious ways of life of the people of Lesotho. The syllabus signalled a major shift in educational thinking towards international discourses consistent with those found in other international policy texts such as Vision 2020 and Millennium Development Goals (MDGs) (Mokhatla, 2005). This approach is characterised as being geared towards holistic education.

The approach of the new syllabus is non-partisan and generic, in keeping with the intentions of the government of the day to help learners to live in a global community. In terms of broad goals and objectives, the religious education panels have committed themselves to a non-discriminatory approach to religion. The goals in the syllabus are arranged in terms of how they relate to international policies, religious communities, public life, religious traditions, values and skills, life issues and ideas (Ministry of Education and Manpower Development, 2003).

The introduction of a child-centred methodology envisaged in the syllabus is intended to stimulate self-activity and foster creative and imaginative thinking, as well as freeing learners to be independent from the teacher. In Rizvi's (2005) views, this is "*a dynamic which gives learners the opportunity to own the process of their own learning and knowledge production*". (Rizvi, 2005:1). This approach is compatible with the discourses that link flexible skills to global economic competitiveness.

In the same vein, the focus of the syllabus is on general moral values, life skills and environmental responsibility disconnected from specific denominational perspectives. The syllabus adopts the term the 'Ultimate Reality' in order to avoid

more specific references to particular duties. In this way, the syllabus encompasses a wide range of groupings, including Traditional African Religions.

The Religious and Moral Education Syllabus places considerable emphasis on equipping learners to deal with everyday challenges within their social contexts. It addresses topics such as population/family-life education, peer influence and social corruption, moral decay and HIV/AIDS to mention but a few. The focus is not only on inculcating morality, but also on developing appreciation for the value of being good citizens and contributing to nation building. The intention is to equip learners to fit into society and a world community. It encourages cooperation, tolerance, trust, unity, informed respect and an understanding of religion in all its diversity.

While the government of Lesotho has explicitly aligned its curriculum policy with global trends such as international goals and curriculum standardization, this transition has not been without its tensions and resistance due to local conditions and dynamics. The three church officials indicated that the three main churches in Lesotho have been reluctant to co-operate with the government's multi-faith approach on the grounds that "*teaching learners about various religions does not promote Christianity*" (church official A). The analysis has shown that the churches have been able to block implementation of the syllabus, by virtue of their control of the majority of schools.

A further complicating issue is that the relative power of the Ministry of Education (MOE) and the churches with regard to schooling is undefined. On the one hand, the Ministry of Education gives Church schools autonomy to develop their own religious education syllabuses, while, on the other hand, the Ministry of Education wants to monitor schools through introducing a standard religious education syllabus. This confusion about the distribution of responsibilities to different levels is symptomatic of the Lesotho government's inability to carry out its own policy priorities.

The three main churches in Lesotho do not support the Lesotho government's attempt to conform to broader global curriculum trends. The particular historical, political, economic and educational conditions within Lesotho have enabled the churches to block these attempts. Church control of schools has been the key factor here. These developments illustrate Vulliamy's argument that: "*there is no essential determinacy to the ways in which globalization pressures work, since for various globalization pressures, there are also sites of resistance and counter movements*" (Vulliamy, 2004:265).

University of Cape Town

CHAPTER FIVE: Conclusions

5.1 Introduction

This study has focused on the interrelationships between global trends and discourses reflected in the content of the Religious and Moral Education Syllabus, and resistance to these trends emerging from local conditions and dynamics with regard to implementation of the syllabus in schools. This interrelation played itself out in the context of tensions between the government and the three main Lesotho churches.

Data for the study comprised texts of the Religious and Moral Education Syllabus, the Status Report on Religious and Moral Education in Lesotho Secondary Schools, and the transcripts of interviews with key officials from the three main Lesotho churches and from the National Curriculum Development Centre.

Analysis of the design and content of the Religious and Moral Education Syllabus focused on the processes undertaken by the government's religious education panels when designing the syllabus as well as on the content and the pedagogical approach set out in the syllabus. Analysis of the processes demonstrated that global discourses entered the syllabus design through guidelines derived from international and regional conferences. By this I mean that these features of the curriculum are associated with international trends and oriented towards participation in a globally competitive labour market. The aims and content of the syllabus were derived from the Cambridge Overseas School Certificate Goals Statement, international documents such as the Lesotho National Vision 2020 and Millennium Development Goals, and the 7th International Curriculum Inter-Church Consultation on Primary Religious Education Report.

The syllabus promoted a generic approach to religious education – a multi-religious approach – in terms of which students were introduced to various religious traditions. The content emphasized personal and moral development among learners and highlighted issues of interdependence as well as life skills intended to promote social cohesion within a global community. The substance of the syllabus aimed at helping learners develop an understanding of their responsibility towards the environment, to appreciate the connection between religion and people's lives and to embrace differences. Teachers were encouraged to employ teaching methods that would encourage learners to participate actively in learning through interaction with other learners.

In the second stage of the analysis excerpts from the interviews were sorted into themes. Factors that were believed to have contributed towards tensions between the main churches and the state were identified and thematic conclusions were drawn. The main themes related to reasons for rejection of the syllabus by the churches and the actual practices in church controlled schools with regard to religious education.

The study demonstrated that although globalization influenced the design and content of the Religious and Moral Education Syllabus, the implementation of the curriculum was not well received at grassroots level due to the history, values, purposes, interests and relations between the institutions that controlled schools. Church officials blamed the failure of syllabus implementation on the introduction of a multi-faith approach to religious education. They believed this approach was motivated by government's covert political and economic agendas (trying to attract international investors and increase control over church-owned schools) and that it would undermine the learners' understanding of their own religion. The churches thus decided to reject the state syllabus and continue with either the old syllabus or their own new syllabi. After dominating the provision of education for more than a century, churches were not ready to relinquish the old mono-

religious approach to religious education and to accept the principles of other denominations in their schools. Each denomination has its own set of values, morals and beliefs which are deeply entrenched in the church school system and form the basis of their institutions. An attempt to introduce multi-religious teaching into the curriculum without consultation was therefore met with resistance. This reluctance made it impossible for the Lesotho government to enforce the implementation of its policies in most schools in the country.

Although the churches have control over the day-to-day running of the schools, the Ministry of Education monitors curriculum design, resulting in tensions between the two parties, as is characteristic of many countries across the globe (Karlsson, 2000). Church officials indicated that the churches' responses may have been different had government consulted them and sought their input in developing a multi-religious approach to religious education rather than unceremoniously imposing it on them. From the responses of church officials, it may be concluded that local dynamics, in particular the reluctance of churches to co-operate with government, resulted in hampering the implementation of the state-designed syllabus.

Issues that have arisen in this study resonate with insights from scholars concerned with globalisation and education, such as Christie and Jansen (1999) and Rizvi (2005) among others. These scholars indicate that currently globalisation is characterised by the following patterns: (1) internationalisation or standardisation of curriculum, and education policies across the globe and (2) tightened state responsibility in education provision. In this case study, we find the first of these features (curriculum standardisation) without the second (strong state control of schools). The state did not have sufficient control of schools to implement the syllabus. A lack of consultation exacerbated this situation.

Debates on globalization and education tend to assume that states do have sufficient power and control to implement standardized curricula oriented towards

learners, seen as participants in a globalized labour market. This study suggests that this assumption is not valid in a developing country such as Lesotho. In the Lesotho context, the state would need to adopt a more consultative approach to curriculum development. The fact that this was not done in the case of the Religious and Moral Education Syllabus goes some way to explaining the failure to implement this syllabus.

5.2 Limitations of the study

One significant limitation encountered when conducting this case study was the inaccessibility of relevant policy texts such as statements of goals from the relevant departments and ministries. Access to such documents would have enabled me to generate a more extensive analysis of the presence of global discourses in policy thinking.

While documentation of the discussions and workings of the religious education panels was obtained from the National Curriculum Development Centre office, attempts to gain access to panel members who had designed the curriculum and facilitated workshops for teachers were fruitless as all of them had been transferred to other ministries.

Another limitation of this study was the lack of time to conduct interviews with representatives from other, smaller Lesotho churches that also own schools in the country. Ideally, the study should have investigated the interests of all stakeholders in education. This limitation meant that the problems these other denominations had with the syllabus are not included in this accord.

In spite of these limitations, the most relevant data was available and I was able to develop a defensible response to research questions.

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APPENDICES

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APPENDIX I

KINGDOM OF LESOTHO

MINISTRY OF EDUCATION AND MANPOWER DEVELOPMENT

FORM A SYLLABUS

RELIGIOUS AND MORAL EDUCATION

2003

INTRODUCTION

The Religious Education panel of the National Curriculum Development Centre recognizes that the vast majority of the population of Lesotho identifies with the Christian faith. Nonetheless, the panel also recognizes that there are many other religious traditions worldwide and those represented in the country, including the African Traditional in Lesotho. In an effort to prepare students for living in a global community, efforts will be made to recognize the contributions of these religious traditions on issues related to the Religious and Moral Education Secondary syllabi. In addition, relevant issues like Population/Family Life Education and Environmental issues have been infused into the syllabi. Other emerging issues nevertheless, if need be, will be considered as they arise. Furthermore the syllabi correlates appropriately with related topics found in other subjects across the curriculum. The syllabus is organized such that it comprises four major topics namely, Religion, Dimensions of Religion, Ethics, Marriage and Family Life with sub-topics for each major topic.

It is important to note that Religious and Moral Education is basic to moral of a people, hence it will enable the students to explore their own existence, their relationship with the Ultimate Reality and other people, their relationship with the environment, moreover it will enable them to search for truth and justice for love and peace thus there will be a gradual movement from selfish desires that close them into the prison of self. Religious and Moral Education is not merely an academic subject but also an educational one for it helps the child to live better and to grow into a fully disciplined, self-reliant and self-accepting person. This implies that it is playing its very vital role in the continued survival of the quality of life of the nation and the world community.

MISSION STATEMENT

In accordance with the goals of Secondary Education and the inherent Curriculum Aims, the overall purpose of Religious and Moral Education is to contribute to the development of young people into honest, loving and caring citizens who appreciate and value symbiotic relationships within the whole of creation and who are able to recognize and appreciate the transforming presence of a environment of dialogue and understanding in a pluralistic world, to develop the children academically and to prepare them for professional and social roles which they will perform nationally and globally.

APPROACHES

LIFE APPROACHES / EXPERIENCE CENTRED APPROACH

In Religious and Moral Education the Life Approach means beginning with the actual day to day experiences of the child and moving through reflection on these to a religious understanding of them. The approach aims at guiding the child to examine his experience as a basis of understanding his relationship with the whole of creation. From reflecting on his / her personal experience he/she is led to see that the experience is also the experience of others. Religious and Moral Education is therefore impossible if it falls outside the pupil's experiences. For example, to understand the relationship within the global community, children must understand in depth the relationship that should exist with his / her family.

Other methods which can be used in combination with the life approach are lecturing, role-play, provocative questioning, interviews, discussion (small-group, panel) project etc.

ASSESSMENT

This includes observation, discussion, dramatization, story telling, oral question, activities, application of lesson to life and solving problems of various kinds. These components of the teaching methods are ready evaluation tools by which the teacher can tell daily whether or not the knowledge and skill objectives set are achieved by the children or not on a particular day.

The attitudinal objectives are far more difficult to evaluate. However these can be assessed over a period of time, through observing relationships in the school, the community and to the physical environment, the teacher can fairly notice whether or not behaviour among them stems from these attitudes. The continuous assessment will be done weekly including the quarterly tests. There will also be a 2 ½ hour terminal examination paper comprising, short answer questions and essay questions.

RELIGIOUS AND MORAL EDUCATION – SECONDARY GENERAL OBJECTIVES

At the end of the five-year Secondary Education programme, students should have developed:

1. awareness and appreciation of the uniqueness of humankind, their responsibility on and interdependence with creation.
2. recognition and appreciation of institutions which sustain religious growth.
3. positive attitudes in dealing with gender issues.
4. skills that enhance the interdependence of both living and non-living entities.
5. independence to identify and solve problems resulting from economic and technological developments from a moral and religious perspective.
6. an understanding of religion, one's religious culture and appreciation of other people's religious cultures.
7. ability to think and act appropriately on issues of morality.

RELIGIOUS AND MORAL EDUCATION – SECONDARY SPECIFIC OBJECTIVES

Students should be able to:

- 1.1 demonstrate understanding of interrelations between society, religion and environment..
- 2.1 describe institutions which reflect sustained religious growth in society. .
- 2.2 describe family life as observed in religion.
- 3.1 demonstrate from a moral aspect, respect and acceptance of people of the opposite sex.
- 4.1 demonstrate from moral perspective the ability to understand and apply principles of fairness, justice, tolerance etc in relation to issues involving prejudice, discrimination and equality in race, gender and religion.
- 4.2 Show from a moral perspective, an awareness of and readiness to respond to the needs of others in society – the rich and aid for the poor and charity in society.
- 5.1 demonstrate skills and religious attitudes that will enable them to rectify ways and means of technology
- 5.2 reflect on moral implications of technology as a way of developing society.
- 5.3 identify social problems brought about by technology and possible solutions from religious and moral perspective.
- 6.1 tolerate and respect other people's religious beliefs and views
- 6.2 understand important rituals, symbols and festivals in religion.
- 6.3 demonstrate an awareness and understanding of religion and religious pluralism.
- 6.4 recognise religion as an important expression of human experience and its contribution to the life of humankind.
- 6.5 understand dialogue as something essential for growth in religion
- 7.1 develop from the moral perspective, a sense of unity and co-operation with one's people and those of different religious cultures.
- 7.2 demonstrate an understanding and acquisition of the moral principle of love as a universal value.

- 7.3 demonstrate from a moral point of view, that peace, justice and observation of human rights are essential elements for a cooperative society.
- 7.4 understand and acquire acceptable moral, ethical and spiritual values.
- 7.5 develop their beliefs, attitudes and skills through personal search, discovery and critical evaluation.
- 7.6 demonstrate, from the moral point of view, that life is both valuable and sacred.
- 7.7 demonstrate understanding of morality in religion.
- 7.8 recognition and appreciation of the religious and moral values which sustain meaningful relationships in society.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
INTRODUCTION TO RELIGION		
<p>At the end of Form A students should be able to:</p> <p>1. Explain the meaning of religion</p> <p>- relate the origin of the world religions.</p> <p>- describe the origin of the Baha'i Faith</p> <p>- describe the importance of religion in the life of humankind.</p> <p>- explain the different forms of religion</p>	<ul style="list-style-type: none"> • Definition of religion. • Religions practised in Lesotho. • Religions practised in other parts of the world. • Places of worship. • Founders of Religions. • Places of origin of major religions • Babism Faith in the East • The Baha'i Faith in the East Baha'i • The Baha'i Faith as a World Baha'i Religion. • Emotional role • Social role • Intellectual role • Monotheism • Polytheism • Pantheism • Non-theism • Give examples of at least one religion in each case. 	<ul style="list-style-type: none"> • Give students time to find out about other religions besides their own. • Students should list religions on a table drawn on a chart paper. • Students should take educational excursions to places of worship. • When looking at Christianity also look at similarities and differences between mainline and independent churches and how the latter came into being. • Students should be able to locate the different places of origin on the world map. • Basing themselves on their daily experiences students should be able to say briefly what they have realized the role of religion to be. • Students should be able to classify the religions they have studied under the forms.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
3. cont.	<ul style="list-style-type: none"> • Advent • Lent • Manner of performance • Places where they are performed. • Times when they are performed • Reasons for performances at particular times and places. • Purpose and importance of festivals in the lives of people concerned. • Rituals associated with the festivals 	
4. SACRED LITERATURE		
4. Identify holy writings in world religions.	<ul style="list-style-type: none"> • Define the term sacred in reference to literature in religion. • Titles of sacred writings. • Major importance of sacred writings. 	<ul style="list-style-type: none"> • Teacher differentiates ordinary literature and sacred literature.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
5. CONTEMPORARY ISSUES RELIGION AND FRIENDSHIP		
<p>5. Describe the essence of friendship according to major world religions and the Baha'i Faith.</p> <p>- explain the importance of friendship.</p>	<ul style="list-style-type: none"> • Meaning of friendship • Aspects of friendship <ul style="list-style-type: none"> - males and males - females and females - between members of opposite sex • Qualities of friendship • Creating friendship • Reasons for creating friendship <ul style="list-style-type: none"> - only friendship is created - For growth and personal development - For special relationships • Obstacles to friendship <ul style="list-style-type: none"> - mending broken friendship 	<ul style="list-style-type: none"> • Teacher makes students aware that a person's life, with the involvement of other, can only develop fully in the context of relationship. • Students talk about qualities of a friend they would like to have or they already have and share these in groups and present to class for discussion. • Discuss parental attitudes towards their children's friendship. • Students discuss friendship as experienced in day to day friendship. • Teacher talks about and encourages worthwhile friendship. • Students discuss reasons why they have friends if they do and why not if they don't. • They should state why they have chosen the particular friends they have. • They should say how they became friends. • Students should say whether they have experienced conflict in friendship, if they have, what was the conflict about and how was it resolved.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
6. RELIGION AND GENDER EQUALITY		
<p>6. Describe religions' views of wholesome relationships between male and female.</p> <p>- explain the conditions for a moral relationship between male and female.</p>	<ul style="list-style-type: none"> • Male and female as human beings • Male and female as social beings • Equality of male and female • Honesty, acceptance, truthfulness, openness, faithfulness, generosity, transparency, hospitality, compassion, forgiveness, compromise. 	<ul style="list-style-type: none"> • Students should be able to say why these attitudes are important to develop. • Teacher holds a class discussion and notes down the points that most students agree on.
<p>7. Describe the role of men and women in society.</p>	<ul style="list-style-type: none"> • Status of males and females in the society: <ul style="list-style-type: none"> - family - community - Religion: African Traditional Religion in Lesotho, Christianity, Bahai Faith • Status of men and women in: <ul style="list-style-type: none"> - education - work 	<ul style="list-style-type: none"> • Let students debate on the participation of women in the society, especially in development. • Students should find out ways in which they think the role of women in changing in Lesotho and ways in which they stay the same.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
8. Evaluate changing male / female roles in society.	<ul style="list-style-type: none"> • Changes in gender roles <ul style="list-style-type: none"> - equity - fairness - positive attitudes - environment • Factors influencing changes in gender role. • Implications and reasons for equal treatment of male and female • Religions' outlook to the changing roles. 	<ul style="list-style-type: none"> • Students give the roles they usually perform in their own families as boys and girls and say whether they have found it impossible to change roles or perform similar roles. • Let students say which roles cannot be done by girls and why and those which cannot be done by boys and why?
9. Describe factors that affect the developments of boys and girls in society.	<ul style="list-style-type: none"> • Sexual differences • Relationship between parents. • Participation of boys and girls in work • Expectations of society. 	<ul style="list-style-type: none"> • Let students give their background knowledge on what culture expects of them.
10. RELIGION AND RESPECT FOR LIFE		
10. Describe the three forms of life.	<ul style="list-style-type: none"> • Human life • Animal life • Plant life • Mineral life / physical • Interdependency of humankind, animals, plants and mineral life • Purpose of creation • The place of man in creation 	<ul style="list-style-type: none"> • There are creation stories in all religions. Let students share some creation stories about how creation took place, the status of human being in creation and let them say what distinguishes humankind from animals • Let students say what they consider important, human life or the other forms of life? And give reasons for their answers.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
<p>11. Describe moral obligation to care for the aids sufferers.</p> <p>- outline the effects of HIV/AIDS in the society.</p>	<ul style="list-style-type: none"> • Caring for aids sufferers: <ul style="list-style-type: none"> - family - community - religious organizations e.g. Hospices • Virtues to develop: love, kindness, patience, compassion, hospitality, empathy, sympathy, humility, respect. • Effects <ul style="list-style-type: none"> - death and poverty - orphans - divorce - decrease in the economy of the country • Religious' response to HIV/AIDS and its control. - contribution of Religious organizations in Lesotho to HIV/AIDS issues. 	<ul style="list-style-type: none"> • Learners should have some knowledge about HIV/AIDS. Let them write this and share with the rest of the class. • Teacher makes sure that students understand the seriousness of the disease. • Share ideas about what and how people know about the disease. • Teacher and students find out how religious groups contribute to combat the spread of HIV/AIDS. • Students should have experienced some effects of HIV/AIDS on the society let them say their experiences. • Students discuss their experiences on the role played by Religious Organisations in HIV/AIDS issues

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
9. RELIGION AND SOCIETY		
<p>12. Describe religions contribution to the empowerment of vulnerable groups.</p>	<ul style="list-style-type: none"> • Groups <ul style="list-style-type: none"> - women - children - ethnic minorities - cultural minorities - religions minorities - the poor - widows and widowers, orphans, the physically disabled • Protection • Social services and charity services • Centres for the minority groups nationally and internationally • Virtues: hospitality, kindness, generosity, patience, humility, sympathy, unselfishness, compassion, justice. 	<ul style="list-style-type: none"> • Teacher makes students aware that to become more meaningful, an individual's life involves the lives of others. • Examine closely the issues of sharing, giving, receiving, caring acceptance. • Students should be given a task to research on the contribution of religious institutions.
10. RELIGION AND FAMILY LIFE		
<p>14. Describe religious understanding of a family in at least five religions.</p>	<ul style="list-style-type: none"> • Meaning of a family • Types of families • Importance of family life to its members • Religions' understanding of an ideal family • The role of religion in family life. 	<ul style="list-style-type: none"> • Teacher finds out how far the students understand the meaning of a family. • Let students say what kind of families exist in their communities, what type is most common and what type they think is the best and why? • Students share their experiences on the advantages and disadvantages of these kinds. (teachers' guidance is essential).

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
<p>1. cont.</p> <ul style="list-style-type: none"> - describe religions' perspectives regarding creation. - describe characteristics of religion. 	<ul style="list-style-type: none"> • Definition of myth • Different religions' perspectives regarding creation • Examples of myths of creation from different religions • Beliefs • Doctrine / teachings • Worship • Practices • Ethical codes • Experience of the Ultimate Reality • Examine characteristics in 4 religions found in Lesotho • Dimensions of religion ethical social examples on each dimension 	<ul style="list-style-type: none"> • The definition of a myth should be explained as simply as possible. • Teacher should consider only religions covered at J.C. level • Students, under teacher's guidance, should discuss among themselves the different characteristics. • Teacher may invite resource persons.
2. RELIGIOUS SYMBOLISM		
<p>2. Describe religious symbols</p> <ul style="list-style-type: none"> - explain the functions of religious symbols 	<ul style="list-style-type: none"> • Definition of a symbol • Major kinds of symbols <ul style="list-style-type: none"> - Representational symbols - Presentational symbols • Religious symbols in at least 4 religions found in Lesotho • Examine some symbols in at least 4 religions found in Lesotho. 	<ul style="list-style-type: none"> • Let students identify as many symbols as possible found in the community and state what their functions are in people's daily lives. • Discuss why we use symbols and why do we like certain brands. • Let students mention religious symbols they know and what they symbolize.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
3. RELIGIOUS FESTIVALS AND CEREMONIES		
<p>3. Identify religious festivals and ceremonies.</p> <p>- describe religious festivals and ceremonies found in African Traditional Religion in Lesotho.</p> <p>- describe religious festivals and ceremonies found in Christianity.</p>	<ul style="list-style-type: none"> • Meaning of festivals and ceremonies. • Festivals: family, communal national, international. • Memorial festivals • Birth festivals • Harvest festivals • Enthronement festivals • Manner of performance • Places where they are performed • Occasions when festivals are performed. • Reasons for performance at particular times and places. • Significance of festivals in African Traditional Religion in Lesotho. • Christmas • Easter • Harvest • The way of the cross • Ash Wednesday • Epiphany • Palm Sunday • Ascension day • Pentecost 	<ul style="list-style-type: none"> • Let students make a list of festivals they usually celebrate saying how they plan and prepare for the festivals. • Let students identify festivals which are celebrated by family, community nationally, internationally. • Students should select religious festivals from among those mentioned.

KINGDOM OF LESOTHO

MINISTRY OF EDUCATION AND MANPOWER DEVELOPMENT

FORM B SYLLABUS

RELIGIOUS AND MORAL EDUCATION

2003

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
AFRICAN TRADITIONAL RELIGION IN LESOTHO SACRED LITERATURE		
<p>At the end of Form B students should be able to:</p> <p>1. Describe sources of African Traditional Religion in Lesotho.</p>	<ul style="list-style-type: none"> • Elders • Forms of sacred literature Legends, proverbs, taboos, folklore, songs and hymns. • Purpose of the sources in African Traditional Religion in Lesotho. • Mode of transmission. 	<ul style="list-style-type: none"> • Students should recite some forms of literature. • Draw examples from African Traditional Religion in Lesotho. • Teacher may invite resources persons • Use oral literature • Teacher provides examples and allows students to come up with as many as possible
<p>2. Explain guides to moral actions in African Traditional Religion in Lesotho.</p>	<ul style="list-style-type: none"> • Folktales • Proverbs • Stories • Code of conduct in A.T.R. in Lesotho • When and why the moral codes are learned at specified times in A.T.R. 	<ul style="list-style-type: none"> • There are no sacred books in A.T.R. in Lesotho, however there are well known behaviours expected of a follower of this religion. • Students should in groups discuss examples of moral behaviours as stipulated in African Traditional Religion in Lesotho. • Students should be able to analyse some of the folktales proverbs and stories with the assistance of the teacher.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
RELIGIOUS PRACTICES AND BELIEFS		
<p>3. Describe religious practices in African Traditional Religion in Lesotho.</p>	<ul style="list-style-type: none"> • Religious practices and how they are performed. - sacrifice - rain making - worship - cleansing • Times when practices are done • Significance of religious practices 	<ul style="list-style-type: none"> • Students should find out why the practices are done, how and when they are done.
<p>4. Describe places of worship in African Traditional Religion in Lesotho.</p> <p>- describe occasions for worship in African Traditional Religion in Lesotho.</p>	<ul style="list-style-type: none"> • The meaning of worship • Manner of worship • Practices associated with worship • Sacred places for worship • Drought • Illness • Harvest (poor/good) • Bad luck • Barrenness • Success • Emigration • Epidemic • Accidents • Birth • Death 	<ul style="list-style-type: none"> • Draw examples from African Traditional Religion in Lesotho. • Use oral literature • Invite resource persons. • Students should say what occasions they know of and how worship is done during the occasions • Let students go out to find how worship is done during occasions they are not familiar with.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
THE SUPREME BEING AND INTERMEDIARIES		
5. Explain the idea of Supreme Being in African Traditional Religion in Lesotho	<ul style="list-style-type: none"> • Names for the Supreme Being “Molimo” “Tlake” “Ea matla ‘ohle” “Jere” “Sekhele” “Rammoloki” “Ramaseli”, “Jere” “Mohokong”, “Mosito” “Pilo” “Mopi” “Ralefoloe” • Interpretations for different names and their significance • Attributes of the Supreme Being • Relationship between Basotho and “Molimo” and “Balimo” 	<ul style="list-style-type: none"> • Teacher and students should investigate on the concept of the Supreme Being and the relationship between Basotho, “Molimo” and “Balimo”
6. Describe the means of communicating with Supreme Being in African Traditional Religion in Lesotho.	<ul style="list-style-type: none"> • Sources of communication with the Supreme Beings - dreams - visions 	<ul style="list-style-type: none"> • Students should give their own experiences and investigate on the means of communication. • Students should be able to give examples of things which are usually communicated.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
7. Describe intermediaries in African Traditional Religion in Lesotho.	<ul style="list-style-type: none"> • The concept of intermediaries. • Spiritual intermediaries • Human intermediaries • Role intermediaries in African Traditional Religion in Lesotho. 	<ul style="list-style-type: none"> • Students should find out before hand about intermediaries and their role in African Traditional Religion in Lesotho.
rites of passage		
8. describe rites of passage in African Traditional in Lesotho. - describe rituals associated with the rites of passage.	<ul style="list-style-type: none"> • Meaning of a rite of passage • Birth rite and naming • Initiation rite and becoming an adult • Death / funeral rite and beyond • Significance of the rites of passage. • Rituals performed before, during and after the birth of a child. • Rituals performed during and after funerals. • Importance of the rituals. 	<ul style="list-style-type: none"> • On the basis of their experiences students in groups discuss the rites of passage and report back to the class. • Teacher may invite a resource person • Students should be made aware that marriage is a rite of passage also, but will be dealt with as a broad topic.
9. Interpret some sacred objects in African Traditional Religion in Lesotho.	<ul style="list-style-type: none"> • “Lioli”, “Lesoko” moon, reed etc. • Other sacred objects used: <ul style="list-style-type: none"> - in the home - by the individual - used during religious ceremonies - objects worn on. • Uses of sacred objects. 	<ul style="list-style-type: none"> • Students should investigate on the sacred objects in African Traditional Religion in Lesotho. • Use oral literature • Students should classify the objects accordingly with the assistance of the teacher. • Let students find out how the different sacred object are used and the purpose of using them.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
CHRISTIANITY SACRED LITERATURE		
10. Describe the Bible as a sacred book and a source of communication in Christianity.	<ul style="list-style-type: none"> • The Bible as the inspired word of God. • Major parts of the Bible <ul style="list-style-type: none"> - Old Testament: 39 books - New Testament: 27 books 	<ul style="list-style-type: none"> • Refer to the Bible for the information. • The different categories of books should be discussed under the major parts.
11. Describe some important forms of sacred literature in Christianity.	<ul style="list-style-type: none"> • Laws • Creeds <ul style="list-style-type: none"> - Apostles - Nicene • Parables • Miracles • Significance of the forms of literature 	<ul style="list-style-type: none"> • Students should have some knowledge of the forms. Let them say what they know about these. • Refer to the Bible for examples of sacred literature.
12. Explain the moral codes in Christianity.	<ul style="list-style-type: none"> • Distinction between general ethics and Christian ethics. • The Sermon on the Mount • The Golden Rule. 	<ul style="list-style-type: none"> • There are problems which exist today that need our attention. Students should write them down and try to work out how these problems might be solved if the Golden rule was applied to them. • Make reference to the ten commandments in the Old Testament as a basis for the Golden rule.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
THE SUPREME BEING AND INTERMEDIARIES		
13. Explain the concept of the Supreme Being in Christianity.	<ul style="list-style-type: none"> • Belief in God. - different names by which God is addressed. • Attributes to God - Omnipresence of God - Omniscience of God - Omnipotence of God - The Holy Trinity • God the father • God the son - Jesus Christ the Messiah - Crucifixion - Resurrection - Ascension • God the Holy Spirit 	<ul style="list-style-type: none"> • Reference should be made to the Bible for information. • Students should explore the significance of the Holy Spirit to Christians.
14. Describe intermediaries in Christianity.	<ul style="list-style-type: none"> • Spiritual Intermediaries. • Human Intermediaries • The role of Intermediaries in Christianity. 	<ul style="list-style-type: none"> • Students should refer to the meaning of intermediaries as given for African Traditional Religion in Lesotho. • Students draw a comparison between the intermediaries in ATR & Christianity.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
RELIGIOUS PRACTICES AND BELIEFS		
<p>15. Identify moments of worship for Christians.</p> <p>- explain how Christians worship.</p>	<ul style="list-style-type: none"> • Times when Christians worship. <ul style="list-style-type: none"> - draught - famine - death - epidemics - church services - harvest - instability - marriage - other societal issues and achievements • Manner of worship in Christianity. <ul style="list-style-type: none"> - prayer - sacrifice - offering - liturgy - dancing - posture - songs and hymns - attire • Places of worship 	<ul style="list-style-type: none"> • On the basis of their experiences students should be able to state some instances when Christians play. Let them discuss in groups and present to the rest of the class. • Students should be able to give experiences on the manner of worship for Christians.
<p>16. Describe basic beliefs in Christianity.</p>	<ul style="list-style-type: none"> • The incarnation • Sin and redemption • Life after death • Kingdom of God • Second coming 	<ul style="list-style-type: none"> • Students should be asked to give their background knowledge on the basic beliefs.
RITEs OF PASSAGE		
<p>17. describe the rites of passage in Christianity.</p>	<ul style="list-style-type: none"> • Birth • Baptism • Confirmation • Death and Burial • Significance of the rite of passage • Rituals associated with the rites of passage. 	<ul style="list-style-type: none"> • Students should review the rites of passage in African Traditional Religion in Lesotho. • Reference should be made to the meaning of the rite of passage .

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
SACRED OBJECTS		
18. Describe sacred objects in Christianity.	<ul style="list-style-type: none"> • Objects associated with communal worship • Objects worn on. 	<ul style="list-style-type: none"> • Students should find out about sacred objects
BAHA'I FAITH SACRED LITERATURE		
19. describe the Bahai Holy Writings	<ul style="list-style-type: none"> • Major Writings : <ul style="list-style-type: none"> - The Bayan; laws and ordinance of the Bab; Spiritual Writings <ul style="list-style-type: none"> - Selections from the writings • Baha'u'llah, the Manifestation of God: <ul style="list-style-type: none"> - The Most Holy Book; book of laws - The Book of Certitude; explanations of some religious concepts - Tablets of Baha'u'llah; selections of his letters to individual, Kings and Rulers - Prayers and Meditations - The Hidden Words - Gleanings from the Writings of Baha'u'llah • Abdu'l-Baha, The Centre of the Covenant <ul style="list-style-type: none"> - Selections from the Writings of Abdu'l-Baha. - Some Answered Questions - The Secret of Devine Civilization - The Promulgation of Universal Peace 	<ul style="list-style-type: none"> • Students should discuss what should be contained in sacred literature. • Select a story with a lesson from the Holy Book of your religion. Briefly tell it to the class and say what lesson it gives. Students should be asked to select the story before coming for the lesson. • Students should talk about some of the forms of writings in the Holy Books of their religions and significance of the writings.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
SUPREME BEING AND INTERMEDIARIES		
<p>20. Explain the concept of God and His Manifestation as viewed in the Bahai's Faith.</p> <p>- describe intermediaries in the Baha'i Faith</p>	<ul style="list-style-type: none"> • The concept of God • The two aspects of Revelation. • Progressive Revelation from God • Founders, leaders and messengers in the Bahai faith. • Meaning of intermediaries in the Baha'i Faith. • Intermediaries in the Baha'i Faith 	<ul style="list-style-type: none"> • Students should explain their understanding of concept of God and why they understand God the way they go.
<p>21. Describe the Central Figures of the Baha'i</p>	<ul style="list-style-type: none"> • The Bab • Baha'u'llah • Abdu'l-Baha 	<ul style="list-style-type: none"> • Teacher and students should have found about intermediaries.
RELIGIOUS PRACTICES AND BELIEFS		
<p>22. Describe the basic principles and beliefs in the Baha'i Faith.</p>	<ul style="list-style-type: none"> • The oneness • The one of Humanity • The need for the elimination of prejudice • The equality of women and men • The need for the universal language • The need for a compulsory education for all. • The need for Spiritual solutions to economic problems. • The harmony of science and religion • The independent investigation of truth • The oneness of religions • Belief in life after death • Belief in progressive revelation from God • The Spiritual foundation of society. 	<ul style="list-style-type: none"> • Students should talk about some of the beliefs in their own religions in groups and report to the rest of the class.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
23. Explain the moral teachings of the Baha'i Faith	<ul style="list-style-type: none"> • Virtues: Love expressed by friendliness, compassion and service. - detachment - justice - mercy and forgiveness - trust - purity - unity • Other ethical teachings - humility and reverence - courtesy - kindness to animals - no drugs and consumption of alcohol 	<ul style="list-style-type: none"> • Students should say why moral teachings are important. • Students should discuss moral values they have learned from their own families, school and the community as a whole. • Refer to the distinction between general ethics and religious ethics.
24. Explain community life in the Baha'i Faith	<ul style="list-style-type: none"> • Baha'i community life worldwide • Lesotho Baha'i community. 	<ul style="list-style-type: none"> • Students should discuss in groups the type of life they would expect any community to lead.
25. Explain some spiritual teachings of the Baha'i Faith.	<ul style="list-style-type: none"> • Prayers • Meditation • Fasting 	<ul style="list-style-type: none"> • Students should state prayers done in their own religions and their purpose.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
CONTEMPORARY ISSUES RELIGION AND RESPECT FOR LIFE		
29. Discuss religion views to violation to human life.	What constitutes violation of life: <ul style="list-style-type: none"> • Sexual abuse • Physical abuse • Verbal abuse • Mental abuse • Substance abuse • Religions' responses to abuses 	<ul style="list-style-type: none"> • Discuss respect for self and others as God's creation. • Discuss value for life • Students should give their experiences of the effects of abuses on the life of individuals • Students discuss local examples on how Religions have responded to abuses.
RELIGION AND AUTHORITY / LEADERSHIP		
30. Explain religions' perspectives on authority.	<ul style="list-style-type: none"> • The meaning of authority and types <ul style="list-style-type: none"> - elected - hereditary • Non-political leaders <ul style="list-style-type: none"> - in the family - school leaders - community leaders e.g. chiefs - religions' leaders • Political leaders <ul style="list-style-type: none"> - government authorities - members of parliament - importance of authority • Responsibilities leaders in at least four religions • Authority of different religions founders and their responsibilities. 	<ul style="list-style-type: none"> • Students should give titles of leaders they know and say what positions they hold and how they became leaders, that is are they hereditary or were they elected in those positions and let them group them as non-political or political. • Teacher should consider religions dealt with at J.C. level. • Students should be able to differentiate between religion authorities and other authorities. • Students should discuss responsibilities of the authorities and other authorities besides religion authorities • As authority of Jesus Christ as head of the Church is discussed at length consider also authority of the church itself.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
31. Explain leadership qualities.	<ul style="list-style-type: none"> • The ability to lead: clear thinking/intelligence decisiveness considerate • Preparedness to listen to what others say and ensure a democratic society. • Willingness to serve the interest of the people • Willingness to take responsibility for decisions made. • Willingness to exercise authority in the spirit of service and fairness to ensure that there is neither domination nor oppression. • Willingness to be a role model • Willingness to represent and speak for others. 	<ul style="list-style-type: none"> • Students should state qualities of leadership they would like to develop and say why? • Students should be able to know how the absence of each of these qualities would affect a person's leadership.
- describe abuse of authority	<ul style="list-style-type: none"> • Bullying and favouritism • Enriching self through bribes, gifts and abuse of public funds. • Nepotism • Use of violence to gain powers/status • Restricting peoples freedom 	<ul style="list-style-type: none"> • Students should discuss situations where abuse of authority has been shown by leaders in their communities and how this can be eradicated. • Let students say how authority is abused particularly in religions • Students should be able to say how this abuse affect development.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
- discuss the role of authority in religious communities.	<ul style="list-style-type: none"> • Major roles of religious leaders in: <ul style="list-style-type: none"> - Christianity - ATR - Baha'i Faith 	<ul style="list-style-type: none"> • Students are asked to discuss roles of religious leaders in their individual religious communities.
RELIGION AND THE FAMILY		
33. Describe functions of a family from religious perspective.	<ul style="list-style-type: none"> • As a social unit • As an economic unit • As an education unit • As a spiritual home for members • Views from at least three religions 	<ul style="list-style-type: none"> • Students should already have experience what individual families can do for their children. Let them say what their families have done for them or expect their families to do for them.
RELIGION AND FAMILY CONFLICT		
34. Explain causes of family conflict.	<ul style="list-style-type: none"> • Strictness, laxity, disrespect, pride, hatred, anger, disobedience, misunderstanding, adultery, infidelity, conflicting values, generation gap, illegitimacy, stubbornness, irresponsibility, childlessness, jealousy, greed, laziness, discrimination. • Abuses: children's abuse Spouse abuse • Financial problems • Divorce • Substance abuse • Prostitution • Concubinage • Fratricide 	<ul style="list-style-type: none"> • Let students state the causes of family conflicts they have experienced and how they were resolved. • Students should relate their own experience of the consequences of family conflicts. • Teacher explains to the students that some of the causes may sometimes be the result of family conflicts.

KINGDOM OF LESOTHO

MINISTRY OF EDUCATION AND MANPOWER DEVELOPMENT

FORM C SYLLABUS

RELIGIOUS AND MORAL EDUCATION

2003

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
JUDAISM SACRED LITERATURE		
<p>At the end of Form C students should be able to:</p> <p>1. Discuss the Jewish Holy Books.</p>	<ul style="list-style-type: none"> • The Tenakh (Old Testament) <ul style="list-style-type: none"> - parts: Torah (The books of teaching) Nevi'im (The books of prophets) Ketuvim (The writings) - The Talmud or Oral Law two parts: Mishna Gemarra - The Kabbalah • Purpose of the Jewish Scriptures 	<ul style="list-style-type: none"> • What do you know about sources of your own religion? In what language are they used during worship? • Think some specific guidance which can be provided by the Holy book of your religion in making a decision. Discuss these with your class.
<p>2. Describe some forms of sacred literature in Judaism</p>	<ul style="list-style-type: none"> • The framework of Morality <ul style="list-style-type: none"> - the Noahide laws - the Jewish 613 (Mitzvot commandment) - the Ketuvim (The writings) - the Decalogue – Ten commandments • Dietary laws. <ul style="list-style-type: none"> - forbidden food - laws about milk and meat 	<ul style="list-style-type: none"> • Every person whether religious or no, has to make decisions as to how to behave towards others. Religious have their own guides to moral actions. Thinking about your own religion, what are moral codes in your religion? Mention at least three, and say how they guide your relationship with other people.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
THE SUPREME BEING AND INTERMEDIARIES		
3. Explain the concept of the Supreme Being in Judaism.	<ul style="list-style-type: none"> • Aspect of Jewish belief in the Supreme Being. • Names for the Supreme Being • Attributes of the Supreme Being • Relationship between the Jews and God. 	<ul style="list-style-type: none"> • What is the understanding of God in your own religion? Which do you think is the right place to worship God and which is the right time?
4. Discuss the role of intermediaries in Judaism	<ul style="list-style-type: none"> • Spiritual intermediaries <ul style="list-style-type: none"> - Angels • Human intermediaries <ul style="list-style-type: none"> - patriarchs - prophets • The role of intermediaries in Judaism. 	<ul style="list-style-type: none"> • Re-visit the meaning of intermediaries and their role in Christianity and A.T.R. in Lesotho.
RELIGIOUS PRACTICES AND BELIEFS		
5. Describe places of worship in Judaism	<ul style="list-style-type: none"> • The synagogue (house of assembly) <ul style="list-style-type: none"> - the Holy Ark - scrolls - mantle - bimah - women's section - the ever burning lamp • The home <ul style="list-style-type: none"> - Sabbath 	<ul style="list-style-type: none"> • Do you think is very important to have a special place for worship? Give a reason / reasons for your answer. This should be done in groups. • Students should be made aware that Reform Jews refer to synagogue as a Temple and Jews do not always refer to the synagogue as 'the house of God.'

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
6. Describe moments of worship in Judaism.	<ul style="list-style-type: none"> • Meaning of worship for the Jews • Thanksgiving • Supplication • Manner of worship 	<ul style="list-style-type: none"> • When do you worship God? Discuss this in your groups and report to the rest of the class. • What does worship involve? Discuss in your groups and report to the rest of the class.
7. Describe special clothes worn for worship in Judaism.	<ul style="list-style-type: none"> • Clothes for worship and when they are worn - a kippor /skill cap - a tallit / a prayer robe - tefillin / two small leather boxes. 	<ul style="list-style-type: none"> • On the basis of your knowledge as a student how can you explain worship? What does, it involve? • What special clothes are worn by people of your own religion? When are they worn by everybody who is a member of your religion?
8. Describe religious values in Judaism - explain basic beliefs in Judaism	<ul style="list-style-type: none"> • Kindness and good deeds • Center of Jewish life – family • Balanced life • Life after death • Belief in the Messiah • Belief in reincarnation 	<ul style="list-style-type: none"> • Let students discuss what they value in life and why.
RELIGIOUS FESTIVALS AND CEREMONIES		
9. Describe Jewish festivals.	<ul style="list-style-type: none"> • Shabbat / Sabbath • Jewish New Year (Rosh Hashanah) - the day of atonement (Yom Kippur) • The feast of Tabernacles (sukkot) • Passover / pesach • The festival of light (Hanukkah) • Pentecost (shavuot) 	<ul style="list-style-type: none"> • Re-visit the meaning of festival • Make a list of festivals which you know of. Which are family festivals or national festivals? • Among these which are religious festivals. • Which religious festival in your religion is most important to you. Why? How do you plan for it?

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
rites of passage		
10. Explain the rites of passage in Judaism.	<ul style="list-style-type: none"> • Birth and circumcision • Puberty (Bar Mitzvah and Bat Mitzvah) • Death and burial • Rituals associated with the rites of passage • Significance of the rites of passage. 	<ul style="list-style-type: none"> • Did you ever attend a ritual which marked any rite of passage? Were they for a family or a community. • What religion was being practiced? Discussion should be done in groups and then by the whole class. • Re-visit the meaning of rite of passage as given in the previous classes.
11. Describe the sacred objects in Jewish religion	<ul style="list-style-type: none"> • Artifacts used during communal worship <ul style="list-style-type: none"> - the Ark - the scrolls - the binah - Ner tamid • Objects worn on the person <ul style="list-style-type: none"> - the tallit - the tefillin - the Yarmulka • Objects in the home <ul style="list-style-type: none"> - the mezuzah • Other objects <ul style="list-style-type: none"> - the menorah • Functions of each artefact. 	<ul style="list-style-type: none"> • Students should find out about sacred object in their own religion and say what their significance is.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
THE RITUAL DIMENSION OF RELIGION		
12. Discuss the ritual dimension of religion.	<ul style="list-style-type: none"> • Ritual Dimension and its meaning in religion. 	<ul style="list-style-type: none"> • As described by Ninian Smart. • Examples should be given
CONTEMPORARY ISSUES RELIGION AS A FAMILY		
13. Discuss how good relationships can be developed among different religious groups.	<ul style="list-style-type: none"> • Human relations • Unity of religious groups for a good social order and support. • Understanding among people • Good communication • Mutual co-operation and tolerance 	<ul style="list-style-type: none"> • Teacher asks: In what ways are members of the same family different from each other? We find the same differences in God's family. In spite of the differences, there are things which should bind the family of God together. Which are they? Teacher discusses these with students.
14. Explain the causes of religious intolerance. - comment on the effects of religious intolerance	<ul style="list-style-type: none"> • Characteristics of religious intolerance. • Difficulties in relationships between people of different religions. • Prejudice, different points of views, ignorance, selfishness, lack of brotherly love • Hatred, conflict, misunderstanding, rebellious attitude, discrimination 	<ul style="list-style-type: none"> • Teacher and students should discuss what they have experienced to be the causes of religious intolerance in their own country and say how this can be overcome.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
15. Describe the importance of religious dialogue	<ul style="list-style-type: none"> • The difference between “dialogue” and “discussion” • A means of developing and forming good relationships with and positive attitudes towards others. • Familiarization with and understanding of other’s beliefs for personal enrichment • A means of tackling discrimination and cooperating with others. • Provides an environment in which people eliminate ignorance and intolerance, explore other people’s religious life styles, share with others. • Creates awareness of needs of others, self awareness and self knowledge, awareness of worth and self knowledge, awareness of worth and self-esteem in others. 	<ul style="list-style-type: none"> • Teacher allows students to express their views on dialogue of religions. • Teacher makes students aware that religious dialogue does not only help people to learn about religion but also to learn from religions. • Students should think about ways in which co-operation can be shown and when co-operation is important and necessary for different religious groups.
16. Comment on factors which contribute to societal conflicts.	<ul style="list-style-type: none"> • Societal conflicts in the community, religious groups, government sectors and non-government sectors, Causes: principles, culture, values, upbringing, beliefs, education, ignorance, personality structure, nepotism, poor communication. 	<ul style="list-style-type: none"> • Teacher and students refer to kinds of conflicts discussed at Form A level L.O. 20 • Students should classify conflicts as experienced at different levels of the society.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
17. Explain consequences of societal conflicts	<ul style="list-style-type: none"> • Deaths, violence, joblessness, poverty, economic depression, political instability. 	<ul style="list-style-type: none"> • Let students give their own views as to what the consequences of conflicts are in their own view.
18. Comment on religions contributions to conflict resolution.	<ul style="list-style-type: none"> • Principles, skills and conditions crucial in conflict management. • Involvement of religious groups. 	<ul style="list-style-type: none"> • Teacher allows students to give their own views as to how conflict can be managed. • Students should research on conflicts that transpired an resolutions were reached.
RELIGION AND THE ENVIRONMENT		
19. Explain religions' contribution to environmental issues	<ul style="list-style-type: none"> • Ethics of the environment - love of nature and beauty, reverence for nature, self-control, gratitude, appreciation, respect, responsibility, cleanliness • Principles of responsible stewardship <ul style="list-style-type: none"> - gifts / talents - creative thinking - skills - conscience • Contribution of religious communities to environmental issues 	<ul style="list-style-type: none"> • Students should be able to explain why they should love nature. • Students should list gifts God has given to human beings • Students should say what their special talents are and how they use them at school, home and in the community in environmental issues. • Students should research on the contribution of different religious organizations and communities in Lesotho to environmental issues.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
<p>20. Describe responsibility over animal life.</p> <p>- describe abuse of responsibility over animals.</p>	<ul style="list-style-type: none"> • Protection of animal life • Animal health care • Attitudes: Appreciation, respect, care. Views of at least five world religions to animal life. • Illtreatment of animals (cruelty to animal) • Hunting animals for sport • Experimenting with animals • Extinction of animals through, carelessness, greed and irresponsibility. • Religion's views to animal abuse 	<ul style="list-style-type: none"> • Teacher makes students aware that birds, insects, reptiles etc. are included as animals. • Let student say how they usually care for animals at their homes or how they have seen animals being cared for by other people. • Students should state how they have illtreated animals or have seen animals being illtreated. • Teacher reminds students of the value of life.
<p>21. Explain uses of animals.</p>	<ul style="list-style-type: none"> • Provide food for humankind • Provide transport for humankind • Provide clothes and items, source of wealth and status. • Uses in sacrifices as offerings • Sacredness of animals 	<ul style="list-style-type: none"> • Students should write down in their books how animals are used in their community. • They should also discuss with their classmates whatever different answers they have and say why in some cases animals may be used differently. •

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
RELIGION AND PLANT LIFE		
<p>22. Discuss responsibility over plants.</p> <p>- explain abuse of responsibility over plant life</p>	<ul style="list-style-type: none"> • Conservation of plant • Afforestation • Careful ways of farming • Attitudes: Appreciation, care • Views of at least 5 world religions to plant life and care • Factors that can destroy plant life • Growing population • Cutting down of trees and excessive use of other plants • Overgrazing • Poor methods of farming and harvesting • Bush fire • Views of at least five religions on responsibility and abuse over plant life 	<ul style="list-style-type: none"> • Let students say what they have done or other people to care for plants in their school, at home or in the community • Students should say how destruction of plant life has been caused in their community.
<p>23. Outline the importance of plant life in religion.</p>	<ul style="list-style-type: none"> • In religion <ul style="list-style-type: none"> - used for healing - sacredness of plants - protective plants - used in rites of passage - used as religious symbols • In the environment and to humankind <ul style="list-style-type: none"> - plants used for different purposes - how plants are used in at least five religious. 	<ul style="list-style-type: none"> • Students should have seen plants used in different ways at home and in the community for human survival. Let them write down what they know about how plants are used and exchange ideas where differences exist. • Revisit the value of life and relate this to the importance of plants to life. • Students have seen plants used in religious activities, in their religious communities. Let them discuss what these plants are and how they are used.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
24. Discuss responsibility over the physical environment	<ul style="list-style-type: none"> • Waste management • Proper disposal • Recycling • Proper control on the abuse of chemicals. • Management of the earth's resources: Water Minerals 	<ul style="list-style-type: none"> • Teacher should decide on a very small scale project on stewardship over the physical environment e.g. cleaning campaign
25. Explain abuse of responsibility over the physical environment.	<ul style="list-style-type: none"> • Saturation of environment by chemicals. • Pollution: of water resources, air pollution industrial emissions • Strong motorization • Depositing sewage into rivers, seas etc. • Littering • Misuse of resources • Soil erosion 	<ul style="list-style-type: none"> • Students should be able to say how people in their community pollute the environment
26. Describe the use of environment in religious activities.	<ul style="list-style-type: none"> • Uses of water • Uses of trees • Avenues for religious rituals • Religious response to abuse of the physical environment 	<ul style="list-style-type: none"> • Students discuss in groups how they can show their responsibility on the physical environment and how they can be irresponsible stewards towards the physical environment and then relate this to how useful the physical environment is in religions activities.

END OF LEVEL OBJECTIVES	CONTENT	NOTES (SUGGESTED ACTIVITIES)
RELIGION AND POPULATION ISSUES		
<p>27. Discuss the impact of population explosion, unemployment and poverty on the morality of the society.</p>	<p><u>Worldwide:</u></p> <ul style="list-style-type: none"> • Peer influence – gangsterism Breakdown of culture / tradition Lack of control / supervision Health related problems <p><u>On adolescents</u></p> <ul style="list-style-type: none"> • Social corruption and moral decay Bribery Gangsterism Prostitution Suicide Abortion • Contribution of religions to the life of the poor and unemployment. 	<ul style="list-style-type: none"> • Let students write down how population explosion, unemployment and poverty impact on the morality and humankind. There may be differences and probably why the differences. • Let students say what contributions their religions have offered to the poor and the unemployment and how they think religion can contribute

APPENDIX II

THE STATUS REPORT ON RELIGIOUS AND MORAL EDUCATION (RME) IN LESOTHO SECONDARY SCHOOLS

15th April 2005

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**1.6. Progress on the review of the Religious Education
(RE) Junior Certificate (Secondary) Curriculum**

- (a) In 1995, the RE secondary panel intended to substitute R.K. 623 (Old Syllabus) for R.K. 624 (Alternative syllabus or Developing in Christ) due to shortcomings observed. This will be clarified later in the report. R.K. 624 was found to be a better syllabus than R.K. 623 because it is life-oriented and ecumenical. Differences of opinion based on doctrinal considerations necessitated the co-existence of the two syllabuses until a subsequent revision. Plans of the RE panel were in line with the introduction of RME at Cambridge Overseas School Certificate (COSC) level.
- (b) On 31st August 1996, the National Curriculum Development Centre (NCDC) clarified the national goals for RE and a document on goals was produced.
- (c) Curriculum aims were developed for the implementation of the new RE syllabus in 1997 at Form A level
- (d) The RE panel derived general and specific objectives and developed relevant content for the new syllabus. The general objectives were:
- Awareness and appreciation of the uniqueness of humankind, their responsibility on and interdependence within creation;
 - Recognition and appreciation of institutions which sustain religious growth;
 - Positive attitudes in dealing with gender issues;
 - Skills that enhance the interdependence of both animate and inanimate entities;
 - Independence to identify and resolve problems resulting from economic and technological developments from a moral and religious perspective;
 - An understanding of religion, one's religious culture and appreciation of other people's religious cultures and
 - Ability to think and act appropriately on issues of morality.

- (e) The RE panel held orientation workshops in January 1997 in order to sensitize teachers on the new syllabus and finalise plans for its introduction. Letters were written to all schools to suggest content for the workshops.
- (f) The RME syllabus was developed by the primary and secondary panels from 1994 to 1996 and submitted to the National Curriculum Committee (NCC) for approval. The new multi-religious syllabus could not be trial-tested in 1997 due to conflicting views about its relevance for Lesotho. It was finally put to test in 1998 and examined for the first time in 2000. As a result of the stalemate, the new syllabus could not be officially implemented in 1999. However, a few schools proceeded with the trial-testing of the syllabus.

Trial-testing was suspended in most trial schools due to the following reasons:

- Uncertainties as to the appropriateness of the new experimental syllabuses at primary and secondary levels that caused dissatisfaction and discontent with some stakeholders in education. Their major contention was that the RME syllabuses do not meet their individual needs. However, no explanations were given for the allegations.
- The RE panel had not held consultations with relevant stakeholders involved in education. As a result, the trial-testing of the new syllabus was postponed to 1998 since preparations were made late. The panel was thus mandated to hold such consultations with relevant stakeholders in order to convince them of the relevance, applicability and importance of the new RME syllabus.
- After it was piloted in 1998, the panel faced the momentous task of encouraging schools to embark on the new syllabus. This was not easy due to the confusion and discontent that had erupted. However, the aggrieved parties did not officially declare their dissatisfaction with RME. As a consequence, almost all the trial schools decided not to continue with the trial-testing of the RME syllabus. At the

same time, the Examinations Council of Lesotho (ECOL) duly approached the trial schools to stop with the syllabus until the Ministry of Education had discussed and threshed the matter thoroughly. The ECOL contended that only a few schools were offering the new syllabus on trial basis and the Ministry would not afford to run three RE syllabuses concurrently. More importantly, the reason behind discontinuing with this syllabus was that it caused denominational tensions. According to the ECOL, this situation of tension ensued because the owners of schools, mainly churches, were not duly and satisfactorily consulted about the introduction of the new syllabus. This was therefore regarded as a hindrance to progress.

for use

(g) On 19th August 2001, the RE panel was mandated to hold satisfactory consultations with various stakeholders about the new syllabus. The panel thus asked the NCDC director to urge the minister of Education to call heads of churches and other stakeholders to a convention for the definition of the national policy on RE. The designated stakeholders were officers of the Ministry of Education, heads of programmes, school secretaries and heads of churches. The other major stakeholders included parents and teachers. The primary syllabuses were discussed and it was noted that they provide a smooth transition into the Junior Certificate syllabuses. There was no problem with RE at Primary level. Nonetheless, research was to be undertaken on the status of the syllabuses and problems arising from the teaching and learning of the subject.

- (h) The RE secondary panel resolved to invite heads of churches through questionnaires in rationalizing the new syllabus.
- (i) In 2002, 13 school principals were willing to start with the new syllabus but because of misunderstanding and tension connected with it, they changed their minds.

2.0. Factors influencing the introduction of RME in schools

1. The 1995 National Seminar on the Localization of the “O” Level curriculum recommended the need to instill religious and moral values in the youth of Lesotho. Hence, this task was specifically given to the NCDC to develop syllabuses that would cater to this. Consequently, the RE primary and secondary panels basing themselves on this recommendation, developed the experimental RME syllabuses. A great feeling was expressed that RE as a school subject should lead to the understanding of the history of religion, religious values and learning from different religions. It was stressed that learners should be helped to develop greater understanding of life and see the connection between religion and people’s lives, their relationships as well as personal differences.

2. The report of the 7th International Curriculum and inter-Church consultation on Religious Education alerted the participants of the following observations about RE:

- Most societies are composed of people who differ in terms of race, colour, ethnicity, language, custom, life experience and religion.
- Religious Pluralism is a reality in Africa. There are Bahais, Buddhists, Hindus, Jews, Muslims, various forms of African Traditional Religions (ATRs) and many denominations of Christianity on the continent. There is therefore religious tension and conflict due to the ignorance about the religious and traditional understanding of the written and oral tradition. There is need for a Theology of Pluralism. The essence of the consultation was therefore that African communities are not divided according to people’s religious background. One’s neighbour is not always from one’s faith background. It was asserted at this august gathering that it is the right of every child to be exposed to the teaching about different religions so that they can be counted as properly educated people. It was further stressed that RE should create the capacity within people to understand religious phenomena, discuss sensitive religious claims, appreciate the connection between religions and society and think about religious matters sympathetically and openly.

- It is educational to move from Bible-based RE to studying living communities. This form of education broadens the scope of the child as it is exposed to different religious phenomena.

It was therefore recommended for participating countries that the whole design of the curriculum should be child-centred. Children should discover information for themselves through interviews, first-hand information and comparison. The syllabus should be designed with the aim of evoking sympathetic appreciation of the meanings and values enshrined within the different themes in each religion. The thematic approach was recommended for educators. So, the trend is RE that is inclusive of other religions in each country. Educators were strongly encouraged to conscientize pupils about the presence of God in other faiths and religions.

Other recommendations

1. Churches and the Ministry of Education need to collaborate on the production of the RE syllabus and resource materials.
2. RE should be examinable at national level.
3. The place of Moral education in the RE syllabus should be emphasized.
4. RE teaching materials should be contextualized.

A number of regional workshops were held to sensitize SADC countries on developing a new way of introducing RE in schools. These workshops were conducted in 1995 and 1997. Countries participating in these workshops were Malawi, Zambia, Lesotho, Botswana, Namibia, South Africa, Sudan, Tanzania and Uganda.

2.0. A need for adoption of a comprehensive strategy towards RME

Six (6) trial schools were identified to pilot the RME curriculum at Junior Certificate Level. Follow-up visits were made in March and September of 1999. As information was needed from other schools, visits were also made to non-trial schools. As indicated earlier on, the new syllabus was trial-tested in 1998. One officer at ECOOL pointed out that due to denominational tensions and confusion surrounding the new syllabus, curricular activities concerning RME came to a standstill. Currently it is not known what is happening in most of the trial schools save that RME is taught and some students have sat for external examinations from 2000 to 2004. An example of such a school is St. James Anglican High School in Maseru. Findings from this school show that:

- Uncertainties surrounding the introduction of the new syllabus forced some schools to stop with the trial-testing of the new RE syllabus. One of the trial schools withdrew before it could start with the syllabus as the principal thought trouble was imminent.
- The ECOOL advised the trial schools to suspend trial-testing of the new RE syllabus until further notice from the Ministry of Education. The reasons given were that the new syllabus had sparked off tension and only a few schools and students were doing it.
- Individuals from the mainline churches were divided on the introduction of the syllabus: some were in support of the move while others wanted the idea to be dropped. The main reason given for objection was that the new syllabus had the potential to temper with the doctrinal teachings of particular denominations. The new RE syllabus was supported on condition that Christianity is given prominence over other religions because Lesotho is a Christian country. Also, teachers and other intellectuals consulted expressed satisfaction with the new syllabus.

- A concern from the Bible Society of Lesotho that schools no longer bought Bibles because of the introduction of the new syllabus, made some school principals not to feel encouraged to introduce it.

4.0. Trial Schools

The trial schools were selected according to the districts and status of the school as well as, the location in terms of ecological zones. As the table below shows, the RME syllabus was not trial-tested in Berea, Mokhotlong, Qacha's Nek and Quthing. The trial schools were as follows:

School	District	Ecological zones
Emmanuel High	Leribe	Lowland area
Leribe High	Leribe	Lowland area
Mohale's Hoek High	Mohale's Hoek	Lowland area
St. James A. High School	Maseru	Lowland area
St. John's High School	Mafeteng	Lowland area
Thabeng High School	Maseru	Lowland area

5.0. Reasons for introducing RME in schools

1. RME employs a life-approach or child-centred methodology. Hence, it is not teacher-driven and goes beyond the classroom setting. As opposed to R.K. 623, RME involves more pupil activity. There are plenty of questions from the pupils as discussion, exploration, reflections as well as, problem-solving are used to enhance pupils' learning. For instance, RME allows for an open discussion of religions and moral issues. Pupils are encouraged to express their own views and feelings. It follows that self-development is encouraged through RME and this helps learners to make their own investigations and draw their own inferences. In other words, education must be geared towards man as a thinking being. Through RME, children listen with respect to the views and feelings of others. In congruence, Engebreston (1997) states that more emphasis should be placed on reasoning, thinking and dialogue. He notes that this leads teachers and learners to appropriate integration of theory and practice. RME changes and develops children's

attitudes, values and skills. On the contrary, the old syllabus in particular, contributes more to the nurturing and indoctrination of the child. Learners memorize the subject-matter and recall it for examination. This means that in the teaching of R.K. 623, participatory methods are not employed as the teacher, making learners passive recipients, does most of the work. This is strongly discouraged in the theory and practice of education. Furthermore, the old syllabus does not specify the amount of content to be covered under each topic. Besides, the teacher is not provided with teaching and assessment methods. Apparently, this does not contribute to the efficiency and effectiveness of teaching/learning situations. It is thus the contention of the Ministry of Education that Biblical content alone narrows and retards learners' academic growth. It thus falls short of achieving the aim of education by developing the whole child. By right, the learner has to be developed holistically, that is, mentally, physically, psychologically and spiritually. This means that education leads to the formation of the whole man.

3. The syllabus directly addresses African Traditional Religions (ATRs). It is widely known that most Basotho still strongly adhere to their traditional religion as a communal society. This philosophy of communalism and wisdom of the people are enshrined in their traditional religion. Basotho like other African peoples understand that their lives evolve from the community. They have not jettisoned the beliefs of their people even after having been influenced by the Christian religion. They believe that religion permeates all aspects of a person's life. Through its pragmatism, the Sesotho religion is useful for their thinking and the solution of problems they encounter in life. It is evident therefore that RME is reflective of and ingrained in Basotho culture. Thus, RME performs an important role in the transformation, transmission and preservation of culture for the development of individuals and communities.

4. The RE Panels aspire to improve and ensure quality education in religion, at the same time considering global trends in curriculum design. The whole curriculum needs to be kept up-to-date by constantly responding to new challenges brought about by globalization (Gordimer, 1988:19-20). Teachers and learners have to be prepared to face

these challenges. Thus, the global dimension to the curriculum can be a solid platform for the achievement of interconnectedness in educational culture. Therefore, syllabuses in religion should not be an exception.

5. There is need to teach children in such a way that they realize the necessity to unite as humankind. Moreover, they have to know and appreciate each other's backgrounds for a happy and fuller life. They are inextricably linked with others. An old English saying goes: "No man is an Island". Equally, Basotho agree that "Motho ke motho ka batho ba bang". While recognizing the role of Christianity as the major religious tradition in Lesotho, pupils should be encouraged to develop an understanding and respect for other religions/faiths. This is because the student population in Lesotho is today composed of learners from different religious backgrounds. Another living example of this symbiotic relationship is that traditionalists, Christians and Moslems worship the same God. It is a fact that most Basotho who profess Christianity participate in observance of some aspects of the Sesotho traditional religion. Again, Christians and Muslims alike participate in rites, rituals and festivals inherited from their ancestors. These practices continue in Lesotho and other African countries today when African traditional religions are being revived. In support to this, Dele Jegede cited in Martin & O'meara (1897:272-273) asserts that although Islam and Christianity have been fully embraced in Africa, they have not succeeded in supplanting some aspects of traditional customs like ancestor worship. This greatly influences the African's world view.

All the above information forms the content of RME. This syllabus gives children a growing awareness of broad religious outlook and makes them to realize the importance of tolerance for a broader scope and enhanced academic growth. RME does not deny learners to fit their own specific world view, religious principles and values (Moshoeshe, 2002). This allows them freedom in religion as clearly expressed in the country's constitution. The primary role of any curriculum is to promote good relationships among pupils of different backgrounds. RME is all-encompassing and by accommodating other religions, it does not discriminate. Different beliefs and values mirrored in our schools necessitate the creation of an ethos in which differences are welcomed to enrich children's faiths. The Ministry of Education through its various

organs has to ensure that children are educated in the context of religious diversity and pluralism for national unity, democratic consolidation, as well as, nation-building (Unesco, 1996). More importantly, they have to know and appreciate different religions as well as their own. This will represent the oneness of religion, of humanity and of the Ultimate Reality. If they understand other religions better, they will not be prejudiced against them. This will enable them to co-operate in addressing the social ills affecting their society, thus making them responsible citizens (Moshoeshoe & Setloboko-Chobokoane, 2002). As Evandro Agazzi cited in Unesco (1988:34) argues, people from different religious or cultural backgrounds should be seen as active subjects in shaping and promoting development. According to Colin Power cited in Campbell (2001:16-18), the co-operation thus developed, will enable them to have shared ethical values and principles as well as, mitigated conflict situations.

6. Syllabuses in religion should form the basis for high ethical standards. This is because all world religions are concerned with moral norms. Great scholars found that morality and religion are closely related and reinforce each other. For instance, the followers of Confucianism, Christianity and Islam aspire for a just moral order, social justice, and peace in the world. This is also true of Sikhism that espouses the search for truth, democracy and gender equality. All these and other virtues are addressed in RME. It is thus the responsibility of schools to assist children to develop a sound moral character in order to distinguish between good and bad, right and wrong (Sheratt & Hawkin, 1972). This will enable them to lead a sound moral life.

7. RME affords pupils an opportunity to learn about current emerging issues such as social problems, poverty, human rights issues and environmental concerns. HIV/AIDS, Population and Family Life Education. Furthermore, sexuality, women and child abuse and Gender issues, democracy and anti-corruption, affecting our society today are addressed directly by this new syllabus. These and other issues are the over-arching challenges facing Lesotho as part of the world economy. Furthermore, the syllabus material provides pupils with life skills that will be of invaluable help to them both in and

out of school. In essence, the application of religion to the socio-economic development of Lesotho should rank supreme.

8. RME teaches learners about their relationship with nature. The knowledge and skills developed help them to think about the sustainable use of the Earth's resources, and ecological awareness. These ideals are enshrined in international treaties such as Vision 2020, Millennium Development Goals and Agenda 21, all signed by Lesotho as a member of the world community (Ohirohenuan cited in UNDP (1988)). In this way, the new syllabus greatly responds to the overriding principles and needs of the country. This syllabus enables learners to explore these dimensions in an investigative manner.

9. Another pressing reason for the recommendation of this syllabus is that supportive learning materials are currently being developed. For instance, for the Junior Certificate level, form A and B textbooks and Teachers' Guides have already been evaluated. Moreover other learning materials are also being developed so that they will be handy at the time of dissemination to schools once relevant stakeholders have officially approved the syllabus.

10. It is possible to create various links with other curricular areas in schools (multidisciplinary approach). RME is user-friendly and can be integrated with a large number of school subjects. These include Mathematics, Sesotho and History. This is one of the prime requirements of a well-designed programme of instruction.

6.0. Recommendations

1. The new RE syllabus is strongly encouraged for Lesotho today. The Ministry of Education cannot afford to run three syllabi concurrently. Therefore, there is a need to do away with the Old syllabus (R.K. 623). The main reason is that the teaching of this subject in schools does no longer conform to contemporary theory and practice of education. It should be substituted by RME because of its attributes alluded to before in this report. This means that the Alternative syllabus (R.K. 624) will co-exist with the new

RME. The co-existence of the two syllabuses will be reviewed by the RE panel from time to time. This will be done to improve the teaching of Religious Education in Lesotho.

2. R.K. 624 should be renamed Christian Religious Education because it is basically on Christianity.

3. The root of the confusion and tension surrounding RME was founded on the RE panels' failure to duly consult relevant stakeholders. As it has been shown earlier, RME does not make learners to change from their own religions. Rather, it embraces other religions. Through RME, learners are educated but not converted into different faiths or religions. That is the role of curriculum developers. Freedom in religious Education is a necessity for the sake of transparency and accountability. RME is for the inner transformation of the learner so as to make him/her a useful citizen. It is thus recommended for all stakeholders to collaborate and keep in close touch with the RE office at the NCDC for sufficient and proper information regarding RME.

4. The ideal time for the official implementation of RME is January 2006 as it is envisaged that enough preparations will have been made. The RE panels will meet in May 2005 to prepare for consultations with stakeholders in education about the status and future of RME.

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APPENDIX III

QUESTIONS FOR INTERVIEWS

A. What Has Happened?

1. Ho ea ka tsebo ea hau, na ho bile le phetoho manane-thutong a Thuto-Molimo thuto e bohareng (JC) haufinyane ka hara naha (Lesotho)? Ha ho le joalo, e etsahetse neng?

(To your knowledge have there been any changes to Religious Education Syllabus at Junieur Certificate in Lesotho recently? When did these take place?)

2. Ka ho ea ka uena, phapano ke efe pakeng tsa manane-thuto a khale le a macha?

(In your view, how is the new syllabus different from the old one?)

Probe: ask for full explanation of what was the old syllabus liked and how the new one is like.

3. Mabaka e bile a feng a phetoho ee?

(What was the purpose behind the changes?)

4. Sepheo kapa chebelo-pelo ea phetoho ee e ne ele sefe?

(What were the aims and objectives of that syllabus revision?)

5. E bile ka ts'its'inyo ea mang?

(Who proposed the changes?)

6. Ho ea ka tsebo ea hao ke bafe ba bileng le seabo morerong oo?

(To your knowledge, what authorities and bodies take part in designing school Curricula, in particular, the religious education?)

7. Na kereke e bile le seabo phetolong ea lenane-thuto Molimo? Ka uena, hobaneng?

(Was the Church consulted about revision of the syllabus? why?)

8. Ke mafapheng afe moo 'lefapha le ikarabellang meralong ea menane-thuto le eeng le le atamele?

(In what areas do curriculum planners usually consult you?)

B. What Has Been the Churches Response?

9. Boemo ba Kereke ke bofe? Hobaneng?

(What is the position of the church about the changes? Why?)

10. Maikutlo le seabo sa Kereke ea heno e bile afe malebana le morero oo oa 'Muso?

(What was the reaction of your denomination towards this project of syllabus revision?) How did your denomination contribute to these changes?

11. Na li ananela manane thuto aa a macha

(Do they approve the syllabus?) Why?

C. Why Has the Church Responded in that Way?

12. Ha u hopola ke eng e ntseng hore Kereke atamele morero oo joalo?

(Why do you think caused the Church respond in such a manner?)

13. Ke lintho life tseo u ka reng ke tsona tsa mantlha tse khahlanong le Thuto-Molimo likolong?

(What do you see as the most important challenges facing Religious Education in schools?)

14. Ke mabaka afe ao u ka reng a susumelitse kereke ho se amohele manane-thuto aa likolong?

(What do you consider the most profound reasons for the church not accepting the syllabus in schools?) *Probe*

D. What is actually happening in Schools?

15. Fana ka maikutlo a hao ka boemo bo teng ha joale likolong tse bohareng malebana le Thuto-Molimo.

(Given the changes that have been implemented in the syllabus, what is the real practice in schools in relation to Religious Education?

Probe

16. Na manane-thuto a Thuto-Molimo likolong a rutoa kamoo a neng a raliloe kateng hotloha sethathong?

(Is the syllabus being implemented in schools as planned?)

More explanation

17. Na Thuto-Molimo e ea tlama lihopheng tse bohareng?

(Is religious education compulsory at JC Level?)

E. What do You Think is the Way Forward?

18. Merero ea Kereke ke efe ka bokamoso ba Thuto-Molimo likolong?

(What are the Church's plans about the future of Religious Education in schools?)

19. Ka ho ea ka Kereke, barutoana ba lokela ho ithuta eng ho Thuto-Molimo.

(What is the Church's philosophy on Religious Education in schools?)

20. Ka kakaretso na ho na le hoo u ka ratang ho bua ka hona ntle le seo re buileng ka sona nakong ea lipuisano.

(Is there any thing you would like to add that we have not touched on during our discussion?).

APPENDIX IV

REPORT ON THE SEVENTH INTERNATIONAL CURRICULUM AND NTER-CHURCH CONSULTATION ON PRIMARY SCHOOL RELIGION EDUCATION

Venue: Malawi institute of Education
DOMASI, Malawi

Dates: 29th April -5th May 1995

Objectives: 1. To sensitise the participants on the challenge of growing up in a pluralistic society.
2. To be aware of the proper and improper uses of religious Source materials in Religious Education.

Main Features:- Key Address
Country Reports
Recommendations

1. Key Address

A. Dr. Chakanza: The challenge of growing up in a Pluralistic Society
Religious Pluralism and modern social pressures.

The Essence of the address

Character of society: Most societies are comprised of people who differ in terms of race, colour, ethnicity, language, custom, culture, life experience and religion.

Religious Pluralism: In Africa there are Bahais, Buddhists, Hindus, Jews, Moslems, various forms of African Traditional Religious and many denominations of Christianity. There is therefore inter-religious tension and conflict due to ignorance about other religious and traditional understanding of the written and oral tradition. There is need for a Theology of Religious Pluralism.

Implications for Religious Education

1. Inter-religious dialogue
2. Inspiration of God may not have ended
3. Discover complementary truths
4. Abstain from passing negative judgements on peoples of other faiths
5. Try to work together where we are - Have a plan of action
6. Mutual respect and readiness to listen
7. Allow oneself to be enriched by others
8. Work for unity and collaboration. Churches should be champions in all community/social engagements e.g. Human rights, Unemployment, Drought, Women a issues, Aids, etc. FOLLOW THE GOSPEL.

B. I.A. Phiri

Proper and improper use of religious source materials in Public Schools

The Essence: African communities are not divided according to people's religious background. One's neighbour is not always from one's faith background. It is the right of every child to be exposed to the teaching about different religions so that they can be counted as properly educated people.

R.E. should create the capacity within people to understand religious phenomena, discuss sensitive religious claims, appreciate the connection between religions and society and think about religious matters sympathetically and openly.

1. The Study of Communities

As stated in The End of the Tunnel (RE for a non-racial South Africa), moving from bible based RE to studying living breathing communities is very educational. It shifts

R.E. from a narrow scope to a broad one. The pupils study different phenomena of religion.

When studying living communities, the whole design of the curriculum is child-centred. That is, children should discover information for themselves through interviews, first-hand observation and comparison. Where it is possible group work of not more than five children each should be emphasised. Each child in a group should be given a special responsibility so that they all feel important.

In the case where children who belong to the RE being discussed are present in the classroom, they become resource persons. This method helps each child to own their religion with dignity. The syllabus should be designed with the aim of evoking sympathetic appreciation of the meanings and values enshrined within the different themes in each religion. So the thematic approach is used.

2. Country Reports

All the countries represented gave their reports. There were book exhibitions from the countries and these were indicative of the amount of work countries had done in promoting R.E. Lesotho's corner had a copy of the syllabus only. Most countries have produced pupil s' books for all classes, Teacher's Manuals, Reading materials and teaching aids e.g. charts. The trend is Religious Education which is inclusive of other religions rather than the Christian Religious Education we are still teaching.

✓ What we gathered for Lesotho is that for an inter-faith syllabus to be effective we need to

1. Get the objectives clearly worked out
2. Set the syllabus
3. Ask different churches to reply in 3 months (CCL must be actively involved)

4. Act accordingly
5. If 80% of the ideals and objectives are achieved or if we get 80% response we should be happy and go ahead.
6. Change the syllabus in seven years.

3. General Recommendations

1. All faith bodies should work with the Ministry of Education in the production of a single R.E. syllabus and Resource materials.
2. R.E. should be examinable at national level.
3. The place of Moral Education in the R.E. syllabus should be emphasized.
4. R.E. teaching materials should be contextualized.
5. In-serve training of teachers in R.E. should be encouraged. The possibility of a distance education approach to in-service training should be explored.
6. Curriculum planners should have the opportunity for professional growth by study tours.
7. Meetings of R.E. Lectures in the Teacher Training Colleges at international level should be encouraged.
8. Sharing R.E. resource materials should be encouraged.
9. The possibility of the interchange of teachers between countries should be explored.

The Next Consultation

Proposed Venue: Zambia

Proposed Date: 1997

Proposed Topics: 1. Practical Methodology in the teaching of R.E.
2. Teaching of Moral Education in R.E.

5

Conclusion:

I am grateful to the L.C.B.C. for nominating and sponsoring me for this important workshop, I am also grateful to the NCDC for supplying me with materials and for allowing me to represent them. I am grateful to the NTTC for enabling me to attend this very useful Consultation. It has really enriched me in more ways than one. It is beneficial to the College in terms of broadening the scope for the PTC syllabus as well. It is beneficial to the churches so that they may be more receptive of the Government Syllabus. It is also beneficial to the NCDC so that we may not lag behind other countries in the pursuit of conscientising pupils about the presence of God in other faith and religions.

Thank you.

Sr. Rene Khiba

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TABLE OF CONTENTS

1.0. Progress on the review of the RE curriculum.....	1
2.0. Factors Influencing the introduction of RME in schools.....	4
3.0. A need for adoption of a comprehensive strategy and the status of RME.....	6
4.0. Trial Schools.....	7
5.0. Reasons for introducing RME in schools.....	7
6.0. Recommendations.....	11

REFERENCES

University of Cape Town

APPENDIX V

University of Cape Town

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20/03/2005

The Director,

This letter serves to request your authorization to conduct research with regard to religious education curriculum in the junior certificate level in Lesotho. The research will be in the form of interviews which will be conducted during the second week of May 2005. I hope to interview the following people: the person whose responsibilities are in line with curriculum design and implementation during the working hours.

This research is part of the requirements of the Masters Degree for which I am currently studying at the above mentioned university.

I would appreciate your corporation and assistance in conducting the research.

Thank you,

Yours sincerely,

Helena Mōllele (Sr).