

**THE PROSPECTS OF ENGAGING INDIGENOUS RESOURCE PEOPLE IN
TEACHING CREATIVITY AND ENTREPRENEURIAL LEARNING AREA IN
KOALABATA, BEREA DISTRICT**

by
'MAMPOETSI MOHOANG
(200602102)

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Department of Educational Foundations
Faculty of Education
National University of Lesotho

Supervisor: Dr T. Tlali

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Declaration

I declare that *the thesis, The Prospects of Engaging Indigenous Resource People in Teaching Creativity and Entrepreneurial Area in Koalabata, Berea District*, is my own work, that it has not been submitted to any university and that all the sources that have been used or quoted have been indicated or acknowledged by means of complete references.

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DEDICATION

This dissertation is dedicated to my parents, Ntate Naphtali Thabo and 'M'e Mable Matšepiso Phofu for the educational inspirations they inculcated in me despite all the financial constraints, I will always love them. This work is also devoted to my husband, ntate Moeti John, to my brothers and sister and to my little angels Mpoetsi Lindiwe and Tšele Eliot. Guys, always remember that education is the theftproof inheritance. I love you.

Abstract

The Curriculum and Assessment Policy (CAP) enacted in 2009 recognises the need to produce learners that are self-reliant and affirms the critical role of Indigenous Knowledge Systems (IKS) in education. This policy document expects teachers to integrate practical work/projects in their lessons, most of which can be done by the indigenous knowledge holders. This study sought to establish the prospects of engaging the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area.

The study employed a qualitative approach to explore participants' views about engaging indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area, the teachers' challenges in incorporating indigenous knowledge in their teaching and the benefits of incorporating the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area. The interviews and the focus group discussions were used to generate data.

The findings indicated that it is possible to engage the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area. However, teachers face a challenge in finding and inviting them to schools as they do not know the community members and the skills that they possess. The participants suggested that the government could register indigenous knowledge holders so that they can be easily accessible to schools. This study also recommends that the indigenous knowledge systems be explicitly stated in the curriculum and that there should be a policy that details how the indigenous knowledge holders can be involved. Lastly, the strategies that should be used at each level of involvement should be stipulated to avoid duplication of human resources and conflicts between and among the indigenous knowledge holders and teachers.

Key words:

Creativity and Entrepreneurial learning area, Indigenous knowledge holders, Postcolonialism, Epistemology

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List of Acronyms

CAP	Curriculum and Assessment Policy
C&E	Creativity and Entrepreneurial
IK	Indigenous Knowledge
IKH	Indigenous Knowledge Holders
IKS	Indigenous Knowledge Systems
MoET	Ministry of Educations and Training
NCDC	National Curriculum Development Centre
LO	Learning Outcomes

CHAPTER 1

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

This is an introductory chapter that provides background to the study. It will also articulate the statement of the problem, research questions, objectives, and significance of the study. The methodology that is going to be used in the study will be briefly discussed. The primary objective of this study is to explore the possibility of engaging indigenous resource people in teaching of Creativity and Entrepreneurial learning area.

Education includes all the processes of raising young people to adulthood and advancing their potential to contribute to society (Seleti & Kaya, 2013). Ibanga (2016) defines education as a “process by which a society deliberately transmits its cultural heritage from one generation to another through certain formal and informal institutions”. It acts as a socialising and enculturation tool where characteristics, values and norms of a certain group can be shared (Shava & Manyike, 2018) and leads to the creation of knowledge; hence the core business of education is knowledge creation. Darlkir (2011) indicates that education is seen as being fundamental to the development and the diffusion of knowledge. This view is supported by Derry (2018) as well as Tlali (n.d.) who allude that education without knowledge would not be plausible since knowledge dissemination constitutes the core function of education.

Drawing from some philosophical perspectives regarding the definition of knowledge, it can be noted that knowledge is a justified belief (Rice & Kitchel, 2012). The subdivision of philosophy that deals with knowledge construction is called epistemology (Grincheva, 2013). Thus, epistemology “examines the nature of human knowledge and understanding that can possibly be acquired through different types of inquiry and alternative methods of investigation” (Hamza & Antwi, 2015). It gives rise to the following questions: “What is the relationship between the knower and what is known? How do we know what we know? What counts as knowledge?” (Hamza & Antwi, 2015).

1.2 Background to the study

As stipulated by Mapesela-Monnapula (2005), there are two types of knowing, the Eurocentric (Western) and Afrocentric (African) ways of knowing. African ways of knowing mean all forms of knowledge and practices that have their roots in the pre-colonial Africa, while Eurocentric ways of knowing are based within the scientific endeavours of the West (Pitsoe & Letseka, 2018). Unlike Western knowledge, African knowledge was not developed for public consumption. It was intended for application by its developers, the indigenous people (Asakitikpi, 2019). The arrival of European colonialism led to the unavoidable imposition of European or colonial ideology (Eurocentric ways of knowing) which was largely responsible for the deliberate misrepresentation of the customary projects of education already in place (Shiza, 2021). On the other hand, Ocheni and Nwankwo (2012) add that the post-independence education was not entrenched in African culture and therefore lacked an organic linkage to the African environment.

If it is to be successful, a full Western education must appreciate who the learners are, the culture they come from and cherish their identity (Fogarty, 2012). Most countries of the world use two types of knowledge' (Pitsoe & Letseka, 2018). These are the Western and the Indigenous Knowledge systems (IKS) used in the communities; Sefotho and du Plessis (2018) advocate for a move to decolonise or Africanise the education system. With these, the African ways of knowing (African epistemologies) would be used in the education sector to attach knowledge and education to the socio-cultural context in which they unfold (Tlali, 2018).

Anwar (2011) argued that colonialists connived to abolish African indigenous knowledge (AIK) and made Westernised beliefs, practices, and epistemologies lead, thereby overpowering black Africans formal education. Most educators seem not to be grounded in distinguishing between indigenous epistemologies and Western epistemologies. Opoku and James (2021) state that this situation may result from their limited exposure to AIK that educators received in pre-service training or from their underdeveloped AIK pedagogical content knowledge.

With the indigenous epistemology, the ways of knowing are grounded in indigenous African cultural knowledge, history and ecology (Ngara, 2015). The indigenous knowledge systems are explained by Seleti and Kaya (2013) as the ethnic knowledge that is contextually and historically stuck among local people, rural and urban, certificated or uncertificated, for their own employment and advancement. Similarly, Sabzalian, Jacob, Tobian, Vincent and Lachance (2018) state that "indigenous knowledge is the local knowledge, folk knowledge, traditional knowledge, wisdom

or traditional science that is generated and transmitted by various communities overtime in an effort to cope with their own agro-ecological and social-economic environment”. This study adopted the definition of Sabzalian, et al. (2018). In the indigenous education systems, the learners learn by watching the educators do and then participating and executing what is done. This makes learning a fast process. Such knowledge may include or may lead to knowledge of disease prevention and control, poverty reduction, food preservation methods, home care, stick fighting, pottery and other forms knowledge which help people to solve present and future problems (Opoku & James, 2021).

In the pre-colonial phase, the wealth of knowledge existed among the Basotho and they had the means of knowledge production such as the initiation schools, *thakaneng*, storytelling (*litšomo*) skills and traditional games which helped them to nurture their children. Basotho performed many practices that earned them a living. For example, Segoete (1940, p. 44) narrated “that a traditional healer would be able to heal a particular disease with the particular plants that he/she has the knowledge about the plants’ species and their characteristics by following what the lead witch doctor tells them to do”. On the other hand, Basotho women have always been able to make artefacts such as clay pots (*maritšoana*), grass mats (*meseme*) and grass hats (*tšets’e*, *mekorotlo*) and animal hides and make clothes with animal skins without any difficulty. This knowledge and theories were passed down to the younger generations at *thakaneng* or through the initiation practices or traditional feasts where their children would watch the elders (Mats'ela, 1990).

In Lesotho formal education came with the advent of the missionaries of the Paris Evangelical Missionary Society in 1833 (Beckner, 2013). The establishment of schools and remuneration of educators was the responsibility of the churches from the beginning and curriculum development was not the responsibility of the Ministry of Education and Training (MoET) (Ministry of Education and Training, 2009b). However, soon after independence, the MoET took over the roles of curriculum formulation and remuneration of the teachers. In 1982, the then Ministry of Education, Sports and Culture adopted a curriculum reform which identified the subjects that the learners had to take, however, this reform somehow “marginalised the practical subjects which were and are still intended to address the national goal of education with production” (Ministry of Education, Sports and Culture, 1982).

The 1982 curriculum reform seemed to lack relevance to the needs and concerns of Basotho and did not address the emerging issues relating to new demands, practices and life challenges of the

modern universal world (Ministry of Education and Training, 2005). This view is also underscored by the literature which indicates that even in the post-independence era, the Lesotho education remained irrelevant to its context, as it continued to exhibit colonial characteristics (Aba, Mashebe & Denuga, 2015; Theman, 2014; Tlali, 2018). In 2009, the Curriculum and Assessment Policy (CAP) was enacted in order to integrate learning with assessment. The CAP (integrated curriculum) was introduced with the belief that it would “highlight the life challenges and the contexts in which the learner is expected to function as an individual and a member of society” (Ministry of Education and Training, 2009a). It was further meant to eliminate the negative impact of examinations on the education system by uniting curriculum with assessment (Raselimo & Mahao, 2015). In the CAP (2009), the learners are supposed to be taught five learning areas (linguistic and literacy area, numerical and mathematical area, Personal, Spiritual and Social area and Creativity and Entrepreneurial)

The CAP (2009) aims to, among others, provide the learners with radical entrepreneurial, vocational and technological skills for the learners’ own self-reliance in the world of work or for future studies (Ministry of Education and Training, 2009a). According to Iroegbu (2017), a self-reliant person is one who relies on own powers and resources, depending less on other people in the management of human material resources. Amongst the five learning areas, this study focused mainly on the Creativity and Entrepreneurial (C&E) learning area which is believed to promote the attainment and application of creative and entrepreneurial skills in unravelling everyday life challenges (Ministry of Education and Training, 2009a). As indicated in Table 1, the learning area includes Accounting, Home management, Home economics, Fashion and textile, Food and nutrition, Agriculture, Arts and crafts, Development studies, Drama, Health and Physical education, Music, Wood work, Metal work, Business education and Information and Communication Technology.

From this learning area, different types of arts are learned. Learners are exposed to visual, decorative, commercial, performing/martial and culinary arts. The arts include film making, painting, drawing, crafts, sculpture, enamel work, furniture designs, mosaic, theatre, music, dance, design of advertising material and material for commercial purposes such as fashion designs (Cheon, 2021).

Table 1: An Extract from the Creativity and Entrepreneurial syllabus

Projects	Suggested learning outcome
Produce various artefacts and provide services for sale in a flea market.	LO1 to LO30
Interpret and analyse music, and participate in folk song, instrumental and choral music competitions.	LO18 to LO31
Use traditional methods to preserve food	LO7 to LO12
Prepare a meal for a traditional man/woman	LO1 to LO5
Use local material to produce sellable products.	LO3 to LO6
Use local material to make ornaments and decorating items such as glass to make mosaic	LO5 to LO9

1.3 Statement of the problem

The subject-oriented curriculum that was offered prior to the introduction of the CAP (2009) has been condemned for making education too detached from community concerns and production of graduates who tend to be inadequately sensitive to the developmental challenges of their local communities and the country (Andea, 2019). As Raymond (2011) points out, “presently, African children are either kept in their home environments, missing out on the ‘modern’ aspects of education, or increasingly, forced into full-time formal schooling, missing out on the African ‘traditional’ education.”

In the 1982 curriculum policy, the practical subjects (Agriculture, Integrated Home economics, Fashion and textile, Woodwork, Drawing and Metal work) were elective subjects (Ministry of Education, Sports and Culture, 1982). Many schools decided to do away with these subjects and only focused on theory-oriented subjects. The curriculum that was offered prior to the integrated curriculum seemed to focus mostly on what a learner knew, not necessarily on what a learner could do (Ministry of Education and Training, 2009a). This was believed to produce thinkers of Western theories and practices, not African theories and practices (Seleti & Kaya, 2013).

With the CAP (2009), the practical subjects are still elective. However, in grade 8 the learners must take all the learning areas, then choose four subjects from the eight elective subjects of which four are practical and four are theoretical in the subsequent grades 9, 10 and 11. It means that each school must have teachers who are ready to teach practical subjects should the learners choose to

do them. Previous research indicates that the integrated curriculum was executed without a proper situation analysis to determine the infrastructural, material and human resources required for its implementation (Morojele, 2012). This observation indicated that most of teachers have not undergone any training to teach any vocational-related areas and find it difficult to relate it to the learners. There is also a lack of equipment to do some of the activities recommended by the curriculum. For example, in the C&E learning area the learners must prepare and organise a performance but there are no performing stages or music rooms at schools.

Previous research further highlights that the integrated curriculum was abruptly implemented which did not give the Ministry of education adequate time to train teachers on its implementation. This makes it difficult for teachers to implement the vocational part of the curriculum as they were trained to teach the subjects which are now phased out in the integrated curriculum (Raselimo & Mahao, 2015).. Workshops were held where each school had to send one teacher who would go back to train other teachers in their respective schools. These were deemed not to be adequate. Selepe (2016) reiterates that the training that the teachers received prior to the implementation of the integrated curriculum was considered inadequate to get them ready to implement the curriculum.

Raselimo and Mahao (2015) aver that the definition of integration given by MoET (2009b) reflects making curriculum more contextually relevant by associating it with real life problems. This is not different from what the Ministry of Education and Training (2009a) stated that educational programmes should include cultural values and activities that are well-matched with individual and social development. This would mean that the roles of family and society be expanded to schools. Iroegbu (2017) argues that training should be done by competent, experienced and qualified instructors. As advanced by Nyerere (1968), community members are both the learners and teachers, and they play bigger roles of teachers/educators in imparting skills to trainees. However, the prospect of incorporation of indigenous resource people who are competent and knowledgeable in indigenous knowledge systems has not been explored.

In contextualising the issue of indigenous knowledge at Koalabata as a research site, it can be illustrated that this village is situated in the Berea district but that is in the outskirts of Maseru district. Like some Basotho villages, it is partly rural and partly urban. This research site is chosen because of its semi-urban character whereby it is populated by both the traditional and modern inhabitants. In the village there are urban people who practice modern ways of living such as

using gas and electricity for cooking, their houses are built with bricks and tiles. There are two primary schools and three high schools.

On the other hand, there are highly traditional people who live in mud and thatched houses, who use wood to make fire and live on livestock rearing. They also practise traditional ways of living. For example, they consult traditional doctors who are entrusted with attending to the sick and performing rituals at initiation centres. Thus, the availability of crafts people, traditional performers, witchdoctors, nutritionist, craftsmen and farmers at this research site is key to the study. In view of the issues surrounding the teaching of C&E learning area, this study seeks to explore the prospects of engaging the traditional knowledge resource people in the teaching of this subject.

1.3.1 Research questions

This study is directed by the following question:

What are the prospects of engaging the indigenous resource people in the teaching of Creativity and Entrepreneurial learning area?

1.3.1.1 Secondary research questions

This main question will be supported by the following sub-questions.

1. What are the participants' understanding of indigenous knowledge systems?
2. Which challenges are encountered by teachers in the teaching of the Creativity and entrepreneurial learning area?
3. What are the participants' views about engaging the indigenous resource people in the teaching of Creativity and entrepreneurial learning area?
4. How will Basotho benefit from engaging the indigenous resource people in the teaching of Creativity and Entrepreneurial learning area?

1.3.2 Aims of the study

The aim of this study was to determine the prospects of engaging the indigenous resource people in teaching Creativity and Entrepreneurial learning area.

1.3.2.1 Objectives of the study

The study was led by the following objectives:

1. To establish the participants' understanding of the indigenous knowledge systems.

2. To identify the challenges met by teachers in the teaching of Creativity and Entrepreneurial learning area.
3. To explore the participants' views about engaging indigenous resource people in the teaching of Creativity and Entrepreneurial learning area.
4. To examine the benefits of incorporating indigenous resource people in the teaching of the Creativity and Entrepreneurial learning area.

1.4 Research design and methodology

Rakotsoane (2018) explained a research methodology as the procedures that are going to be followed in the research study. This section offers details on how the study was conducted. First it indicates the research design, then it gives full details of participants, sampling, shares the data collection methods, expresses the data analysis methods and lists the ethical considerations pertaining to this study.

This study adopted a qualitative approach to enable the researcher to get a richer and more exhaustive understanding of the effects of incorporating indigenous resource people in the teaching of teach C&E learning area in Lesotho secondary schools. The qualitative approach “includes the collection, recording, analysing and uncovering deeper meaning and significance of human behaviour and experiences as well as contradicting beliefs, behaviour and emotion” (Lee, 2012).

1.4.1 Research paradigm

Rehman and Alharthi (2016) define a research paradigm “as a way of understanding the reality of the world and studying it”. This study followed the interpretivist paradigm where the researcher explored the views of the Basotho indigenous knowledge holders and the contemporary teachers who teach the C&E learning area from the three high schools in the Koalabata area. This paradigm was chosen in accordance with Mapesela-Monnapula's (2005) view that the indigenous knowledge systems do not have a single meaning but have different interpretations from different authors. Hence, the different participants' opinions were gathered.

1.4.2 Research design

Research design is the overall approach that the researcher chooses to integrate the different components of the study in a rational and logical way, thereby ensuring that the researcher will effectively address the research problem (Rakotsoane, 2018). The study employed a case study design. A case study design was chosen because of the observation by Bougie and Sekaran (2013)

that it allows the researcher to examine the real-life situation from several angles and standpoints using multiple methods of data collection and so the participants were interviewed at their places allowing them to be free to answer.

1.4.3 Data collection

To establish the views of the indigenous knowledge holders and the teachers, an interview schedule was designed and utilised to interview the participants and focus groups. Data was accumulated through semi-structured interviews. “Through the interviews the researcher can get new factors resulting in a deeper understanding” (Bougie & Sekaran, 2013). With the consent of the interviewees, teachers and indigenous knowledge holders were audio-recorded. Teachers’ interviews were conducted in English whereas other participants were interviewed in Sesotho. Each interview was expected to take approximately one hour.

1.4.3.1 Population

Akhtar (2016) defines a research population as “a group of human beings or of non-human entities such as educational institutions or time units drawn by an individual”. The population in this study comprised the Creativity and Entrepreneurial teachers from the three high schools, and the IKHs (the chief, nutritionists, traditional healers, traditional dancers/performers and craftsmen/women) in Koalabata area who use the indigenous knowledge to make a living or that have been educators in the indigenous knowledge imparting centres.

1.4.3.2 Participants selection

“Research participants’ selection is a process of selecting a section of the population, based on certain characteristics, such that they can be representative of the population” (Bougie & Sekaran, 2013). Purposive participant’s selection method was used to select teachers and snowballing participants’ selection method was used to select the indigenous knowledge holders.

A purposive selection method refers to the situation where the participants are selected because of the expertise they hold or because they are the only ones who have the necessary information. The present study needed information from the C&E learning area teachers. A snowball selection method was adopted in this study because each participant identified led the researcher to the next eligible participant (Johnson, 2014; Lategaan, Vermeulen and Truscott 2004; Naderifah, Goli and Ghaljaie, 2017). The study tentatively included fourteen participants namely: a village chief, two

craftsmen/women, two traditional doctors/traditionalists, two traditional performers, two nutritionists and two Creativity and Entrepreneurial teachers from each of the three high schools.

1.4.4 Data analysis

Data was scrutinised using a thematic analysis method where the contents of the recording were evaluated. Caulfield (2020) asserts that thematic the analysis method allows a researcher to identify the emerging themes. Caulfield (2020) further states that “it is used when the researcher tries to find people’s views, opinions, knowledge and experiences from the set qualitative data”. The concepts were analysed and interpreted and the relationships between them are established.

1.5 Significance of the study

In view of inadequate skills needed to offer the indigenous aspects of the C&E learning area among substantive teachers, this study tried to find the prospects of engaging traditional knowledge resource persons in the teaching of this learning area. It is anticipated that this move will allow the integrating of instruction with assessment. This study is likely to inform the policy making process as it seeks to identify the benefits of involving IK resource people in education. The study is also likely to make teachers aware of the opportunity to collaborate and learn from the indigenous resource persons. Future researchers may also use this study as a source of reference for their studies.

1.6 Delineation of the research area

This study is situated within the Philosophy of education as an area of study. It dealt with the issue of indigenous knowledge system and the involvement of indigenous resource persons in the contemporary education. This area specifically falls within the epistemology branch of philosophy which focuses on knowledge production (Grincheva, 2013). The study was going to be conducted within the Koalabata community in the Berea district. The community included the villagers and three high schools from where the key informants for the study will be drawn.

1.7 Integrity of the Research

Integrity of the research means the process of preventing exploitation of the research subjects (Corea & Molligoda, 2017). It is the duty of the researcher to ensure that integrity measures are upheld. For this study integrity was maintained by paying due consideration to both the ethical and trustworthiness issues.

1.7.1 Ethical Considerations

Firstly, the researcher sought informed consent from the respondents and for recording them. Secondly, respondents were guaranteed that all the information collected from them would be treated in strict assurance and that it would be used solely for the purposes of fulfilling the requirements of this research. Thirdly, respondents were not exposed to any harm and no one was forced to have the interviews. Lastly, data and the audio tape are kept safe by the researcher. When reporting on the study, the researcher would in no way misapprehend or distort the data collected during the study. As proposed by Aluko, Omidire and Mampane, (2018) the researcher will uphold the ethical considerations of (no harm, informed consent, data safe keeping and data confidentiality) which will be discussed in greater detail in Chapter Three.

1.7.2 Trustworthiness

Ormrod (2014) defines trustworthiness of a study as a framework for ensuring rigor in research. He explains the following four measures for ensuring trustworthiness: credibility, transferability, dependability and confirmability. More details about ensuring trustworthiness will be discussed in chapter three.

More details on the research methodology and design will be discussed in chapter three.

1.8 Layout of chapters

Chapter 1: This chapter provides the contextual background and research problem together with the research questions and objectives that outline the purpose of the study. The research design and methodology, data collection, participants' selection techniques and data analysis methods have been introduced. It also included issues relating to the integrity of the study.

Chapter 2: The chapter will provide a literature review to contextualise the study. This will cover both the theoretical as well as the empirical literature. The theoretical framework within which the study is anchored will also be foregrounded.

Chapter 3: This chapter presents a detailed methodology for the study. It details the research paradigm, design and methodology that was utilised for the study. It then explains the participants election and data collection processes.

Chapter 4: This chapter presents data analysis, and interpretation of findings.

Chapter 5: This is the last chapter which provides the conclusion and recommendations of the study.

1.9 Conclusion

This introductory chapter provided the background to the study, statement of the problem, research questions, the aim and the significance of the study. It also highlighted the research methodology section where the research paradigm, design, population and participants' selection processes were discussed. The data collection process was given and the issues of integrity in research. The primary objective of this study is to explore the possibility of engaging indigenous resource people in teaching of Creativity and Entrepreneurial learning area. The next chapter will concentrate on the literature review.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter focuses on the literature review and commences with the theoretical framework that underpins this study. Drawing from the theoretical framework, the studies on the concept of indigenous knowledge systems is examined and the prospects of involving indigenous knowledge holders in teaching C&E learning area, is explored. The chapter further discusses the effects of colonialism on the education of countries which were colonised. The views on the knowledge within the indigenous education are also presented. The discussion further stipulates the objectives, content, the methods of teaching, and who the educators were in the context of indigenous education. The chapter concludes by highlighting the prospects and challenges that are observed in integrating indigenous knowledge and indigenous educators in contemporary curriculum of C&E learning area.

2.2 Theoretical framework

This study is anchored within the postcolonial theory, also known as postcolonialism. This is a theoretical tactic that interrogates the dominant discourse of the colonial power (Nair, 2017). This theory was proposed to help the neglected or suppressed cultures of the colonised countries to re-emerge and to be used again. Nair (2017) adds that postcolonialism emphasizes the effects of colonialism on both the colonised and the coloniser. It advocates for the acknowledgement of other cultures and refutes the elevation of the European culture over other cultures as the ultimate and ideal culture against which all the other cultures must be modelled (Tlali, 2018). Moreover, Young (2020) comments that “postcolonialism focuses on political, social and cultural effects of decolonization, continuing the anti-colonial deconstruction of Western dominance”.

Postcolonialism seeks to advance creative practices that do not marginalize, oppress or negate the other practices but rather creates a counter-discourse of representation empowerment (Shehla, 2012). Ashcroft, Griffiths and Tiffin (2013) are of the view that the term ‘postcolonial’ is “used to advocate all the cultures affected by the imperial process from the moment of colonisation to the present day”. This would mean that the suppressed cultures of the colonised countries be visited and up brought to benefit the societies. This view is also supported by Nair (2017) who avers that postcolonialism climaxes the impact that the colonial and imperial histories still have in shaping a

colonial way of thinking about the world and how the Western forms of knowledge and power marginalise the non-Western world.

Msila and Gumbo (2016) posited that “in post-colonial Africa, education needs to be transformed through educational decolonisation and reconstruction”. There is a Sesotho saying that *bohlale ha bo haele ntloama nngoe*, simply meaning that there is no one complete way of doing thing, it would be wise to use all the available ways of doing and ways of knowing. in this case, Western and indigenous ways. This is because knowledge is transformed, reassembled and rewritten to celebrate differences, diversity, pluralism, collection and heterogeneity without uplifting one form of knowledge over another (Msila & Gumbo, 2016). A postcolonial critique allows for the re-contextualisation of knowledge from the non-Eurocentric ways (Heleta, 2018). It is meant to decolonise education curricula by rehabilitating indigenous knowledge together with redefining pedagogies of postcolonial terms (Thielsch, 2020) thereby restoring and upholding what was good in the African indigenous way of life (Tlali, 2018).

Postcolonial theory is “a means of defiance by which any exploitative and discriminative practices, regardless of time and space can be challenged” (Rukundwa & Aarde, 2011). Anwar (2011) argued that colonialists plotted to eliminate African indigenous knowledge (AIK) and made Westernised beliefs, practices and epistemologies predominate, thereby hegemonising black Africans formal education. The colonised countries still use Western ways even post colonialism. Postcolonialism has argued that the academic systems of knowledge are fixed in a colonial prioritise advancement of colonial values and silence voices of the colonised (Nair, 2017). This, however, divorced the participants from the worldview that serves as a basis for their knowing and knowledge claims (Leshota & Sefotho, 2018) .

This study is in line with the postcolonial theory because it seeks to find the prospects of incorporating indigenous knowledge holders into the teaching of C&E learning area. Rukundwa and Aarde (2011) wrote that the role of knowledge creation in the academic realm is particularly important to postcolonial theory. On the other hand, Khumalo (2018) maintains that turning postcolonianism, to an Afrocentric perspective of knowledge is an admissible move meant to lay a foundation upon which African educational curriculum can be formed. The position held in this study is that if Afrocentric and European epistemologies can be integrated to educate learners, this is likely to help them to appreciate other epistemologies, especially Afrocentrism. Sefotho (2018)

observes that in Africa, knowledge is perceived as being multi-centric, therefore, various philosophies of education apply in Africa.

In the C&E learning area syllabus, the learner's activities and content taught are mostly Western. Even the equipment or teaching materials are mostly Western. For example, in preparing the meals during the home economics part of the lesson, the learners use gas and electric stoves while there are Basotho mud ovens that could be used for the same purpose. In line with the post-colonial theory, this study explored the indigenous ways of doing the class activities that were initially done in the European way. These ways allow learners to learn from an African point of view.

2.2.1 Situating Indigenous Knowledge Systems within epistemology as a sub-discipline of Philosophy

Indigenous knowledge means a living, a language-rooted practice exceptional to each indigenous culture and adapted to a specific environment, seen through the lens of their cultural and spiritual traditions (Kimmerer, 2015). On the other hand, Ezeanya (2015) is of the view that IKS ideally form a foundation upon which the formal education system of any society is constructed. However, this form of knowledge has been consistently and intentionally downgraded to an inferior position. This view is supported by Mele (2019) who adds that with a greater awareness of IK and indigenous perspectives, nations and governing bodies can learn the practises that sustain healthy communities.

Murray (2017) explained knowledge as a product of education which is a set of information, facts, ideas, skills, expertise and awareness or familiarity acquired by a person through education or experience for the theoretical or understanding of a subject. Indigenous knowledge holders were agriculturists, hunters and fishers, artists and musicians (Andea, 2019). They passed the knowledge pertaining to economic activities and socialization of the young generation (Getahun, 2020). Jerome (2020) posits that philosophy and education are interconnected disciplines that share concepts of knowledge and values in relation to man and development. He further states that education practises philosophy both as a foundation and the culmination of the delivery of knowledge and values on human development.

In addition, Okoro (2010) adds that philosophy underpins education. Philosophers of education are concerned with scrutiny of what is said about education by those who practise it and by those who theorise about it (Igwe & Onebunne, 2019). Philosophy of education sets a basis for

developing educational theories. In support of this view, Igwe and Onebunne (2019) further assert that one function of philosophy of education is the analysis of education into its most significant aspect for the development of educational theories. Getahun (2020) adds that the branch of philosophy that deals specifically with the description and extent of human knowledge, its creation and sharing is called epistemology. The African indigenous knowledge creation systems are founded upon the African ways of knowing (epistemologies).

2.3 Historical overview of education in Lesotho

In this section, the history of education in Lesotho is given in three phases, the pre-colonial, colonial and post-colonial phases.

2.3.1 Pre-colonial phase

Before the advent of colonialism, the wealth of knowledge existed among Basotho and they had institutions of knowledge creation such as the initiation schools, *thakaneng*¹, their storytelling (litšomo) skills and their traditional games which helped to nurture their children. This knowledge and theories were passed down to the younger generations at *thakaneng*, or through the initiation practices or traditional feasts where their children would watch the elders (Mats'ela, 1990). Indigenous people had their ways of bringing up their children and training them to be responsible adults (Muriel, 2019). Basotho were able to perform many practices that earned them a living. For example, they knew various herbs, distinguishing between medicinal and edible ones (Getahun, 2020). Getahun (2020) further states that “training was given to the young generation (by adults) on economic activities such as farming, animal husbandry and hunting”. Male and female figures in the community passed the household and farming skills to the younger boys and girls. A further discussion of indigenous education will be provided later in this chapter.

2.3.2 Colonial phase

Colonialism is “the direct and overall domination of one country by another because of the state power being in the hands of a foreign power” (Ocheni & Nwankwo, 2012). The Colonial phase is the time when IK is not acknowledged as a valued knowledge. The missionaries arrived in Lesotho in 1833 (Beckner, 2013) who then introduced formal institutions that taught people to read religious scripts (Getahun, 2020). They taught Basotho how to read and write (Tseuo, 2020) ignoring what Basotho already knew and what have been their ways of living pre-colonial. Their

¹ A place where boys and girls of certain ages are brought together to stay and be groomed.

form of education did not consider the realities of the colonies and the needs of the local population (Tikly, 2021).

Ezeanya (2015) asserts that

“Western intervention in Africa brought with it a repudiation of Africa’s originality, and a belittling of the continent’s authentic experiences, way of life, their cultural values and educational structure and curriculum were considered backward, unscientific and barbaric”.

In the African traditional education, the content included: “mental broadening, physical fitness, moral uprightness, religious deference, good social adjustment and interaction” (Igwe & Onebunne, 2019). However, the education introduced in the colonial era stripped the learners of the conscious rational thought, rather turning them into a depository of mechanized thought patterns (Kanu, 2019).

The first objective of colonial education was political domination. Colonial education was targeted at training clerks, interpreters, inspectors and artisans- who would help in the manipulation of Africa’s rich resources (Ocheni & Nwankwo, 2012). Ocheni and Nwankwo further state that colonial education transported distortion and disarticulation in African indigenous patterns of education which were rooted in African technology. Its emphasis was on reading, writing and calculation in English.

Lesotho became a British protectorate in 1886 where the provision of education, training and employment of teachers was the responsibility of the churches (Pitso, 1977). According to (Guy & Cobbe, 2011) after 1871 Lesotho was annexed to the Cape colony and the government started to control the education system. As Nwanosike (2011) writes, the aim of colonial education was to ensure that African nations were subjugated and exploited. On the contrary, Nwagbo (2020) opined that colonial education in Lesotho served the interests of the political parties and churches.

2.3.3 Post-colonial phase

The postcolonial phase is a time when the colonizers have gone back to their countries. However, they still left their education systems behind. In some colonies, the local population was constrained to get education that would allow them to work in some professions but not in others (Getahun, 2020). The current Creativity and Entrepreneurial syllabus still lack the content that has

indigenous knowledge and is still conquered by the Eurocentric examples yet it is applied on the Mosotho child. For example, they are taught of manmade textile fibres (nylon, rayon, acrylic etc) but are not taught the local natural textile fibres such as (wool, mohair,) and others which are non-textile (loli², animal hides, and mosea³).

The MoET embarked on the review that led to the establishment of the CAP. The review unfolded that the current education system in Lesotho that was left by the colonisers is mostly examination-oriented and promotes memorization of facts by students (Ministry of Education and Training, 2009a). The CAP was, therefore, proposed and it advocates that learner should be active participants in their learning, their learning be activity centered with interactive methods and be integrated to assessment.

In the CAP, the curriculum aspects included “effective communication, awareness of self and others, environmental adaptation and sustainable development, health and healthy living, production and work-related competencies”, as juxtaposed in the five learning areas named in Chapter 1. These aspects coincide with the views of education in the indigenous setting, as listed by Mapesela-Monnapula (2005) and Sefotho (2018).

2.4 Recalling African indigenous education

In this section, an African Philosophy of Education is discussed. This includes the concept of indigenous knowledge systems, the notion of indigenous education, the methods of teaching and the educators in an indigenous education system.

2.4.1 The African philosophy of education

The African Philosophy of education is spreading one’s culture from one generation to another (Igwe & Onebunne, 2019). African philosophy of education formed a foundation for teaching indigenous responsibilities such as those in one’s home, clan or tribe. Notably, “it incorporated the ideas of learning skills, social and cultural values and norms into its purpose and method” (Asakitikpi, 2019). The concept of IKS is incorporated into the African philosophy of education. The discussion on IKS follows.

² indigenous grass

³ indigenous grass

2.4.2 The aim of indigenous education

The purpose of education in an indigenous setting was to teach language and to instil a sense of self mindfulness and cultural identity (Munyaradzi, 2015). Munyaradzi (2015) further states that indigenous education promotes dissemination of indigenous knowledge across cultures. His views are supported by Ponge (2020) who maintains that the purpose of indigenous education is to place knowledge in the perspective of the user.

The aim of indigenous education was to prepare individuals for joint responsibilities and interpersonal relationships as the key components of the learning process (Theman, 2014). Aba, Mashebe and Denuga (2015) add that the refinement of individuals' responsibilities in their communities becomes the dominant objective of the teaching and learning process in the indigenous education. On the other hand, Jansen (2017) is of the view that in IKS, learning is for the life process that is not confined to the classroom and to a fixed curriculum.

The aim of indigenous education was to reserve the cultural heritage of the family, the clan and the society. This view is supported by Mulvihill and Major (2011) who assert that indigenous education "was meant for every member of society as it was believed that they had a role to play in educating a child". This led to the saying "it takes a village to raise a child".

Sefotho (2018) ascribes the following characteristics to indigenous education:

- **Time-based:** this is to say in indigenous education, time is of utmost importance as events happen at specific times of the year or of the day.
- **Location-based:** location is also valuable as certain events take places at certain places (socio-ethical settings) only.
- **Experience-determined:** the educators are elders who have experience in the activity and have status in the community.
- **Pre-planned:** the type of education to be executed to a certain group was pre-planned according to the age groups.
- **Results-oriented:** the skills acquired from education were supposed to be used in the community and to take care of one's family.

2.4.3 Methods of teaching and learning in indigenous education

“The knowledge is passed down from generation to generation through traditional education, with adults teaching the practical knowledge of culture, the environment and survival through demonstrations and a wide range of ceremonies, stories, songs, village meetings and taboos” (Wilujen & Prasetyo, 2018). In these indigenous systems, knowledge is communicated directly from one individual to the other (Jacob, et al., 2018). It is not linked with any form of formal learning/training, but it is transmitted or acquired orally, as well as by living and doing.

Furthermore, in the indigenous setting, the young learn by participating in the activities of their people and imitate them. Indigenous epistemologies are narratively attached in the natural communities categorized by complex kinship systems of relationships among people, animals, the earth and the cosmos, from which knowing originates (Scheisfurth, 2011). Mikhailovna and Anatolevna (2018) add that “acquisition of this form of knowledge is through interaction with daily experiences of the realities of the world reflecting capabilities, priorities and value systems of the members of the community”.

“Children learned by doing, that is to say, children and adolescents were engaged in participatory education through the ceremonies, rituals, imitation, recitation and demonstration” (Higgs, 2016). Additionally, Khumalo and Baloyi (2017) aver that the learners learn across generations. This helps them to respect and appreciate the elders and community members. Meko (2018) wrote that IK is the knowledge that ascends from people’s life experiences. This education is passed down from generation to generation over words of mouth in the form of folklore, sayings, proverbs, songs, rite of passage and rituals. “Given the holistic socioeconomic and spiritual dimensions of AIKS, its methods of discovery, knowing and experimentation are largely from the community and the mode of transmission is oral and collective” (Ponge, 2020).

2.4.4 Educators in the indigenous education system (Indigenous Knowledge holders)

African cultural heritage consists of different folk values, indigenous knowledge and legacy materials. “Indigenous knowledge resides in the heads and on the lips of the custodians and is passed down from generation to generation orally from the elderly to the younger” (Jacobs, 2015). Sefotho (2018) who emphasises that in African education, the sages were the elders who had experience and were respected by the community because of their wisdom. He further stated that the educators were the elders that had experience in the activity and had a certain status in the community.

At night, the elders would tell the young children folklore or tales (litšomo). They would also challenge the young with riddles or mind games that helped to nurture their thinking skills (Segoete, 1940). In most Basotho traditional activities, be they folk songs, traditional games and initiations, the demonstrators are the elderly from the community. They train the younger generation on the tradition (Lesitsi, 2002). The same people could be brought into schools to do the same job as some of the school children do not stay with their elders anymore or are orphaned.

2.4.5 Indigenous Knowledge Systems (IKS)

Matsika (2012) defines indigenous knowledge (IK) as the outmoded and local knowledge that exists and is developed through experiences of the local community in the process of managing the conditions or contexts that challenge people's everyday life. "IK refers to the local knowledge that is unique to a given culture and is acquired by local people through the accumulation of experiences, informal experiments, and intimate understanding of the environment in a given culture" (Kaya & Seleti, 2013). Not different from this is the definition of Khumalo and Baloyi (2017) which classifies IK as domestic knowledge that enables the communities to make sense of who they are and to interact with their environment in ways that sustain life.

Boon and Noyoo (2012) posited that IK is the basis for agriculture, food preparation, health care, education and training, environmental management and a host of other activities. "This reflects the uniqueness of the ways through which the specific societies make meaning of the world and how such forms of knowledge address the local problems and solutions that are context specific" (Munyaradzi, 2015). IK is also seen as a social investment for the poor, their main skill to invest in the struggle for survival, to make food, to provide shelter or to achieve control of their own lives (Khumalo & Baloyi, 2017).

The following section highlight the special features of IK which distinguish it broadly from other types of knowledge. These are adopted from Chikaire, Osuagwu, Oguegbuchulam, Ejiogu-Okereke and Obi (2012). Indigenous Knowledge is:

- Local: in that it is entrenched in a particular community and is situated within the broader cultural traditions; it is a set of know-hows generated by people living in those communities.
- Tacit knowledge: therefore, not easily modifiable. Codifying it may lead to the loss of some of its properties.

- Transmitted orally or passed on through imitation and demonstration.
- Experiential rather than theoretical knowledge: experience and trial and error, tested in the rough laboratory of survival of local communities constantly strengthening IK.
- Learned through replication which is a defining characteristic of tradition even when new knowledge is added. Repetition assists preservation and reinforcement of IK.
- Constantly changing: being made as well as remade, discovered as well as lost; though it is often perceived by external observers as being somewhat static. IK encompasses skills, insights and experiences of the people, that they apply to endure, maintain and improve their livelihoods. These skills, insights and experiences may change with the given life problem at hand.

2.5 The impact of Colonialism on African education

Castagno and Brayboy (2010) argue that Westernised science does not recognise other bodies of knowledge such as indigenous knowledge and indigenous philosophies of existence. The tenacity of education is the development of appropriate skills, mental, physical and sociability and competencies to improve the individuals to live and to contribute positively to society (Kanu & Sa'ad, 2015). However, colonisation introduced the education systems which are out of context of the colonised countries, with too much disregard for African beliefs and practices. In this regard, it could be agreed with Tlali (2018) that education and knowledge cannot be detached from the socio-cultural background in which they unfold.

Furthermore, Anwar (2011) argued that the colonialists schemed to eliminate African indigenous knowledge and made Westernised beliefs, practices and epistemologies predominate, thereby hegemonising black Africans' formal education. The recipients of the Western education were therefore not able to make sense of the content offered to them as it was, and in some cases still unfamiliar. Shava (2016) asserts "that the Southern African school agriculture syllabus is replete with foreign examples of fruit crops and captures insignificant examples of indigenous plants". This view is also supported by Msila and Gumbo (2016) who contended that many Africans were predisposed by Western ideologies, knowledge and practices that they internalized to the disdain of their own beliefs and practices.

Another view was that “Western education was not rooted in African culture and therefore did not bring any meaningful development within the African environment” (Ocheni & Nwankwo, 2012). This is because it lacked an organic linkage to the African context and environment. The education systems of the colonised countries followed the views of the West. According to Tlali (2018), formal education introduced in Africa during the colonial era represented European values at the expense of the African ones, thereby resulting in a decontextualized form of education. Additionally, Colonialism advanced Eurocentric perspectives in procedural processes and in the ways in which power is understood (Nair, 2017).

Lebakeng (2010) asserted that the colonisers suppressed the existence of an epistemology that was at the level of parity with their own, among the indigenous people. In a similar vein, Ocheni and Nwanko (2012) purports that the colonial education made Africans leave their indigenous technological skills and education and embrace Western one that emphasised reading and writing. The colonisers’ education that was imposed in Africa led to the destruction of the African ways of knowing. In addition, the colonisers’ supposed exclusive entitlement to the production of philosophy and knowledge implied that the indigenous people did not have a philosophy and an epistemology (Masaka, 2016). Sefotho (2018) stated that the western education colonised the African mind-set and marginalised African thinkers, as it was designed to serve and support colonialism.

2.6 The prospect for the integration of indigenous resource persons in the teaching of C&E learning area

There seemed to be a knowledge deficiency in the Western education as it did not address the cultural background of African teachers and learners (Anwar 2007 & Theman 2014). The introduction of the western education meant that learners faced the incompatible demands of the new education (purposes, content, process of knowledge transmission) and those of their home cultures (Abah, Mashebe, & Denuga, 2015). Abah et al (2015) further state that “in many countries today, formal education continues to be Eurocentric in outlook and academic in orientation, reflecting the Western scientific cultures rather than the cultures of learners and teachers”. Tlali (2018) on the other hand, argued that the subject matter taught in schools should fit into the context of the learner’s society.

Kaya and Seleti (2013) are of the view that Western education brought a divide between theory and practice; hence, its recipients are prone to inadequate readiness to address the challenges in

the African communities. On the other hand, the teacher-centred nature of Western education also separated children from their parents and, consequently, the parents became less able to pass on the knowledge (that they had inherited) to their children (Abah et al, 2015). The teacher centeredness meant that learners were passive and could not participate in their own learning. However, the indigenous education is participatory, and learners learn by imitation, work, play and oral literature (Tlali, 2018).

Put in their own words, Abah et al (2015) argued that

“for the African child to learn with meaningful practical applications within his/her communities, there is need to extend science teaching in Africa beyond the current practice of “transmission and indoctrination” to facilitating subject matter learning through integration of the learner’s Indigenous knowledge system in order to transform the subject matter knowledge into comprehensible form that the learner can grab and apply”

Additionally, it is argued that education should be void of cultural knowledge, since its content has value underpinning cultural knowledge and is associated with a particular culture (Theman, 2014). This point of view is also supported by Tlali (N.D) who contends that education and knowledge cannot be detached from the socio-cultural background in which they unfold. It is impossible to say that one system is more appropriate to the present educational needs than the other because each develops certain measurements of truth at the expense of others (Abah, Mashebe, & Denuga, 2015). According to the literature, “the learner’s underachievement has been attributed to the “cultural gap between the expectations of the school curriculum and those of the environment in which the learners are socialized” (Senekal & Lenz, 2020). Integration makes education to be culturally responsive.

Ekeke-Hamilton and Dorgu (2015) comment that one way to bring dependable indigenous experiences into the classroom is to work with the community elders. On the other hand, Iroegbu (2017) stated that training should be provided by competent, experienced and qualified instructors. It is also believed that the involvement of parents in schools has been diminishing since the introduction of Free Primary Education (Nthontho, 2018). Against these views, this study advocates the incorporation of indigenous knowledge holders in the teaching of the C&E learning area.

2.7 The challenges anticipated in incorporating indigenous resource people in modern education

“It was opined that this archetype shift is a challenge for teachers who are expected to mediate the interface between different cultural systems of meaning and values that continue to exist in their schools” (Zidny, Sjoström, & Eiks, 2020). The non-indigenous teachers have little knowledge; hence the hesitation and uncertainty or resistance to integrating indigenous content into their teaching (Oskineegish, 2021).

Education in African countries is funded mostly by the foreign (Western) funders who, in a way, dictate what should be taught in schools. (Nyamnjoh, 2012) posits that universities and other education systems in Africa are still tied up in the mimicry of the Western education systems. Ezeanya (2015) supports this view that he who pays the piper commands the tune, thus the African education in the curriculum is based on Western agendas.

IK is oral in nature; this makes its education systems to be hard to be documented and fully used. Khumalo and Baloyi (2017) bemoan that “the oral transmission of customs from one generation to another is in imminent danger of disappearances because this knowledge is without written records and the elderly are dying”. Oskineegish (2021) further states that it becomes difficult for the institutions such as libraries to successfully document knowledge as some of it is communicated to the person/child by the ancestors through dreams and is only understood by the recipient.

2.8 Envisioned Mitigation Strategies to the Challenges in Incorporating Indigenous Knowledge Holders Teaching of C&E learning area

“One of the approaches developed through postcolonial studies is a postcolonial critique that suggests a revised research and methodology that capture the problems of recolonization or neo-imperialism, the subaltern personality and struggles to maintain indigenous cultures and roles” (Bourdieu, 2013). These would lead to mutual influence between the coloniser and the colonised, thereby achieving a hybrid education with reference to the postcolonial theory.

Secondly, Samier (2017) suggested that studies on indigenous and traditional education be made in the historical context where there is an alteration, modification and recontextualisation of imported knowledge and policies. The involvement of indigenous knowledge holders in the curriculum to teach different practical subjects would enhance knowledge and confidence of

modern teachers employed in schools. Muriel (2019) adds that the localisation of examinations can involve the indigenous knowledge holders in the assessment of the learners. The oral nature of IK makes it hard to be documented and to be fully used. In this regard, Oroma and Ali (2018) suggest that IK should be conserved using information systems in order to protect cultural heritage and to circulate local knowledge development. These strategies will make it easy to be retrieved when needed.

2.9 Conclusion

This chapter reviewed the literature on IK and IK practices. It commenced with the presentation of the theoretical framework where the post-colonialism critique view was discussed. Drawing from the theoretical framework, the concept of indigenous knowledge systems was examined and the prospects of involving the indigenous knowledge holders in the modern curricula explored. The literature shows that educators play a crucial role in the education system, be it formal or informal, and therefore, they should be fully equipped with the knowledge that is to be transferred to the learners. The literature also revealed that indigenous knowledge holders could be of great help where indigenous knowledge is involved in a modern school. The concept of colonialism was discussed in detail. The chapter concluded with a discussion of the prospect for integrating indigenous knowledge in the contemporary education curriculum, the envisioned challenges and possible mitigation strategies. The next chapter details the methodology used in this study.

CHAPTER 3

RESEARCH METHODOLOGY AND DESIGN

3.1 Introduction

This study aims to explore the prospects of incorporating indigenous knowledge holders in the teaching of C&E learning area. This chapter provides a thorough explanation of the research methodology and design used in this study as well as the rationale for the adopted methodology. It further describes the advantages as well as the disadvantages of each method. In this section, a detailed description of all the stages followed to come up with the research instruments, as well as the data collection and data analysis steps, are provided. Firstly, a discussion on the philosophical dimensions (the paradigm) adopted in this research, (namely ontology and epistemology) are presented.

3.2 Research paradigm

Levers (2013) defines a paradigm as one's net that holds the ontological, epistemological and methodological beliefs. Similarly, Rehman and Alharthi (2016) who define a research paradigm "as a way of understanding the reality of the world and studying it". The next two paragraphs discuss two main philosophical aspects (paradigms) of the study, namely ontology and epistemology. As it was stated earlier, this study is qualitative in nature and follows the interpretive paradigm.

Bougie and Sekaran (2013) state that interpretivist paradigm focuses on meaning making and the creation of new knowledge. "The interpretivists believe that research participants develop subjective meanings of their experiences or towards certain objects or things" (Rehman & Alharthi, 2016). This study used the interpretivist paradigm where the researcher explored the views of Basotho indigenous knowledge holders and the contemporary teachers who teach Creativity and Entrepreneurial learning area from the three high schools in the Koalabata area. The interpretivist paradigm rejects the conception that a single, verifiable reality exists independent of people's senses (Rahi, 2017).

The interpretive paradigm was chosen in accordance with Mapesela-Monnapula's (2005) view that the indigenous knowledge systems do not have a single meaning but has different interpretations by different researchers. Hence, different stakeholders' opinions were gathered.

Events were assumed through the mental processes of interpretation that was influenced by collaboration with interviewees. The inquirer and the inquired-into were interlocked in an interactive process of talking and listening and, therefore, there was a more personal interaction mode of data collection and data interpretation. Different meanings and views were gathered from the teachers and indigenous knowledge holders about indigenous knowledge systems and how they can be incorporated in the teaching of C&E. The teachers also shared the problems that they encountered in implementing the indigenous practical part of the learning area.

3.2.1 Ontology

Nieuwenhuis (2012) regards ontology as “the science or theory of being”. It concerns the question of how the world is built. Ontology can be defined as the logical study of what exists (Bougie & Sekaran, 2013). This study is qualitative in nature and as such its ontological assumption is that multiple subjectively derived realities can coexist. Many social truths exist due to the wavering human experience, including people’s knowledge, views, interpretations and experiences. In ontology, reality was explored and constructed through human interactions with the participants (IKHs and the C&E learning area teachers) and meaningful actions.

3.2.2 Epistemology

Epistemology is defined as the branch of philosophy which deals with knowledge creation (Grincheva, 2013). The different participants’ opinions about the prospects of incorporating the indigenous knowledge holders in the teaching of C&E learning area were gathered through the interviews. The interpretivist paradigm was used as an epistemological stance.

3.3 Research methodology

This study adopted a qualitative approach for the researcher to get a richer and more in-depth understanding of the effects of incorporating indigenous resource people in the modern curriculum in the teaching of teach C&E learning area. Lee (2012) stated that the qualitative approach “includes the collection, recording, analysing and attempting to uncover a deeper meaning and significance of human behaviour and experiences as well as contradicting beliefs, behaviour and emotion”. It is used to obtain the traditionally specific information about the values, opinions, behaviour and social context of a particular population (Rakotsoane, 2018). According to Antwi and Hamza (2018), qualitative research is “used where little is known about a topic and one wants to discover or learn more about it”.

The qualitative research method was chosen because, according to Rahman (2017), it allows for eliciting a deeper insight into the perceptions and feelings as well as understanding a wider range of epistemological viewpoints. The interaction with the participants allowed the researcher to get a richer understanding of the participants' views and opinions about the incorporation of the indigenous knowledge holders in the teaching of C&E learning area. However, this method is said to be time consuming and uses a smaller sample which might make it difficult to make generalisations (Rahman, 2017)

3.4 Research design

Ntakana (2011) defines a research design as “the researcher’s plan of putting standards of interpretation into motion and indicates how to proceed in gaining an understanding of a phenomenon in its natural setting”. Additionally, the design reveals whether the information is gathered in a way that is suitable for the questions asked (Mihkar, 2014). In the same way Murie (2019) states that a research design is a plan for achieving one’s research goals and for resolving research problems by answering research questions.

The study employed a case study design because the researcher hypothesized that in-depth information would be gathered from the interactions. This is in line with Bougie and Sekaran (2013) who maintain that “case studies allow the researcher to examine real life situations from various angles and perspectives using multiple methods of data collection”. Accordingly, the participants were interviewed at their places of residence/work, allowing them to be free in answering the questions. They provided rich information within a natural relaxed state. Tetnowski (2015) contends that case study research is a cherished tool for answering complex, real world questions. It fitted well in this study as it sought to find the prospects of incorporating indigenous knowledge holders in the teaching of Creativity and Entrepreneurial area.

Although Baskarada (2014) criticises the case study design for being difficult to understand and use, Warraich; Rashid; Rashid; Waseem; Sabir, Sana (2019) assert that in a case study, actual time phenomenon is explored within its naturally occurring context, with considerations that context will create a difference.

3.5 Data collection

To establish the views of the IKHs and teachers, an interview schedule was designed and utilised to interview them. Data was collected through semi-structured interviews and focus group interviews. Through interviews, a researcher can get new factors resulting in a deeper understanding (Bougie & Sekaran, 2013). Francisco; Mumby; David; Young (2018) add that “interviews are flexible, allowing an in-depth analysis from a relatively small sample size and place the focus of research on the views of the participants”. However, several criticisms have been raised on the interviews. These include their lack of transparency, the sampling strategy, the choice of questions and mode of analysis (Francisco et al. 2018; Miller et al. 2020). The interviewer can also be biased towards the responses of the interviewees.

With the consent of the interviewees, the interviews were audio-recorded. The teachers’ interviews were conducted in English whereas other participants were interviewed in Sesotho. Teachers were grouped at their respective schools and interviewed together. The indigenous knowledge holders were interviewed individually at their homes and places agreed upon. Each focus group interview lasted for about two hours while the indigenous knowledge holders’ interviews lasted for an hour each.

3.5.1 Data collection methods

Data was collected through semi-structured interviews and focus group discussions. Interviews have proved to yield a great deal of useful information (Ormrod, 2014) because “the researcher can ask questions related to people’s beliefs and perspectives about the facts, feelings, motives, present and past behaviours, standards for behaviour as well as conscious reasons for actions or feelings” (Ormrod, 2014).

After considering several aspects such as the objectives of the interview, the researcher decided to use open-ended questions in the semi-structured interviews. “Open-ended questions can be defined as those that supply a frame of reference for the respondents’ answers but put a minimum of restraint on the answers and their expression” (Ahmar, Rahmah, & Arsyad, 2017). With the semi-structured interviews, effective rapport-building, respectful and reciprocal relationships can be achieved with the participants (Miller, Maya, Kurz, Melchers, & Basch, 2020).

Focus group discussions were also utilised in collecting data. Bougie and Sekaran (2013) assert that focus group interviews are suitable for the generation of new ideas formed in a social context.

The purpose of engaging the focus group was that the respondents share and compare their experiences regarding the topic under study. In a similar manner, Tlali and Matete (2021) emphasis that focus group interviews create an atmosphere in which the respondents share their perceptions, views, experience and concerns without being pressurised. Groups of Creativity and Entrepreneurial learning area teachers were interviewed from each of the three high schools in the Koalabata area.

The teachers' interviews were conducted in English while other participants were interviewed in Sesotho. The probing technique was used to get more clarification on the participants' responses. The interview schedule is herein attached as Appendix 1. With the agreement of the participants, the interviews were audio recorded.

3.3.1.1 Population

Akhtar (2016) defines population as “a group of human beings or of non-human entities such as educational institutions or time units drawn by an individual”. The population in this study comprised the C&E learning area teachers from the three high schools and the indigenous knowledge holders (the chief, nutritionists, traditional healers, traditional dancers/performers, craftsmen/women) in the Koalabata area that use indigenous knowledge to make a living or that have been educators in the indigenous knowledge imparting centres.

3.3.1.2 The participants' selection

Participant selection is defined as the system of selecting a sufficient number of the right elements from the population, so that a study of the sample and an understanding of its properties or characteristics make it possible to take a broad view of such properties or characteristics to the population elements (Bougie & Sekaran, 2013). The purposive participant selection method was used to select the teachers and the snowballing participant selection method was used to select the indigenous knowledge holders.

The purposive participant selection is the method the participants are selected because of the expertise that they hold or because they are the only ones that have the necessary information (Naderifah, Goli, & Ghaljaie, 2017). Thus, only the C&E learning area teachers were selected for this study. To get the teachers' participation, the researcher went to their respective schools and interviewed them, with the permission from the school management body.

Snowballing participants' selection method is adopted in this study because each selected participant would probably lead the researcher to the next eligible participant (Johnson, 2014; Latengaan, Vermeulen & Truscott, 2004; Naderifah, Goli & Ghaljaie, 2017). The village chief helped with the identification of other indigenous knowledge holders. The study included fourteen participants, the village chief, two craftsmen/women, two traditional doctors/traditionalists, two traditional performers, two nutritionists and 2 teachers from Ts'epo Christian school, 8 teachers at Cenez High, and 10 teachers from Phomolomg high school. All of them taught Creativity and Entrepreneurial learning area.

Teachers were then given the codes that were made of school number and teachers' number. The schools were labelled with alphabets (uppercase) and the teachers were labelled using T and the number. SAT1 would therefore mean school A-teacher 1. School A is Ts'epo Christian, B is Cenez high school and C is Phomolomg High school. The teachers' numbers will differ according to the number of teachers that made the focus group per school. These codes will be used in presenting the findings in chapter four.

Table 2: List of Participants

Participants Group	Number
Village chief	1
Craftsmen/women	2
Traditional doctors/Herbalists	2
Traditional Performers	2
Nutritionists	2
Teachers	20
Total	29

A village chief was included as a participant in this study because of their position in the school management board and because of their experiences with the villagers and the activities which earn the villagers a living. Some of the topics in the C&E learning area syllabus require the crafts and pottery skills which made the researcher to select the craftsmen/women as well. The CAP

(2009) states that learners are faced with the challenges of life that include HIV and AIDS and other contentious diseases, which sometimes lead to the inclusion of the traditional herbalists. Lastly, the CAP (2009) also stipulated that *mphe mphe e ea lapisa molekane, motho o khonoa ke sa ntlo ea hae*, a saying which loosely translates to “perpetual begging never satisfies one's needs, a person is fulfilled by self-efficiency”. Based on this saying, the study decided to include traditional performers, nutritionists and teachers to find how learners can make a living from indigenous knowledge systems. The nutritionists would also advise on what traditional meals to take if one has certain diseases such as HIV/AIDS.

3.5 Data analysis

The study adopted a thematic data analysis method where the contents of the recording were evaluated. Caulfield (2020) asserts that a “thematic analysis method allows a researcher to identify common themes, ideas and patterns of meaning that come up repeatedly. Caulfield” (2020) further states that it is used when the researcher is trying to find the people's views, opinions, knowledge and experiences from the set qualitative data. The themes were analysed and interpreted and the relationships between them were established. Specifically, a content condensation analysis method was used. A thematic analysis method is a detailed and systematic examination of the contents of a particular body of material for the purposes of identifying patterns, themes or favouritisms (Lee, 2012). During meaning digesting, the researcher strives to extract, abridge or abstract the most important themes from the data (Park & Park, 2016).

A thematic analysis provided information on exploring the prospects of involving indigenous knowledge holders in the teaching of C&E learning area. This information was then organised into themes. The recorded data was transcribed verbatim and then condensed and subsequently themes were derived. To facilitate analysis, data was presented using a matrix. Data display involves taking the implied data and displaying it in an organised, condensed manner.

3.6 Integrity of the research

“Integrity of the research means the process of preventing exploitation of the research subjects” (Corea & Molligoda, 2017). It is therefore the duty of the researcher to ensure that integrity measures are upheld. For this study integrity was maintained by paying due consideration to both the ethical and trustworthiness issues.

3.6.1 Ethical considerations

One of the major issues in research is the significance of ethical considerations in establishing a rapport with the participants, as well as gaining right of entry to the schools and places (homes/workplaces) of the participants.

3.6.1.1 Informed consent

The researcher ensured that there was cognisant consent from the participants and for recording them. The informed consent is “the legal procedure to ensure that the participants or clients know all the risks and costs involved in an intervention or study” (Nnebue, 2010). Aluko, Omidire and Mampane (2018) noted that a researcher should respect the right of participants to give, withhold or withdraw their consent to participate. The informed consent enables the participants to decide whether to participate in the study or not (Biros, 2018) . All the participants allowed the researcher to interview and audio-record them.

According to Biros (2018), “informed consent encompasses four elements, Competence- where participants will be given the significant information that helps them to make informed decisions. Voluntarism- where participants will willingly choose to participate or not. Full information- which implies that consent is fully informed; and lastly, Comprehension- which implies that participants fully understand the nature of the research project.”

All the participants were duly told about the exact purpose and nature of the research study and that their participation in the research study was discretionary. This gave them an option to withdraw from being interviewed.

3.6.1.2 Confidentiality and anonymity

The participants were guaranteed that all the information collected from them would be treated in strict confidence and that it would be used solely for the purposes of fulfilling the requirements of this research. Aluko et al. (2018) advises that the steps to safeguard the confidentiality of data should be highlighted by the researcher and discussed with the participants. They were promised confidentiality and anonymity. The audio recording was properly stored to guarantee protection and confidentiality according to the agreement with the participants. Data was kept safe by the researcher and reporting was done in a manner that did not misrepresent the participants’ views. In support of this motion, Aluko et al (2018) state that research should be treated with utmost respect for the involved participants.

3.6.1.3 No harm

To align with Sekaran and Bougie (2013) who asserted that “the respondents should never be exposed to situations where they could be subjected to physical or mental harm, the respondents were not subjected or exposed to any harm and no one was forced to have the interview”. It was the personal responsibility of the researcher to ensure that safety precautions were sustained to secure the safety of respondents. The interview questions did not, in any way, position any harm to the respondents and any complaints (such as teachers’ fear to be interviewed for reasons of job insecurities) were addressed immediately. Aluko et al. (2018) state that research should be conducted with utmost respect for the involved participants.

3.6.2 Trustworthiness

Connelly (2016) commends “that trustworthiness or truth of the value of qualitative research and transparency of the conduct of the study are crucial to the usefulness and integrity of the findings”. Trustworthiness is explained by Bazauki (2018) as the ability to be relied on as honest or truthful. He further proposes four measures for ensuring trustworthiness, namely, credibility, transferability, confirmability and dependability.

3.6.2.1 Credibility

Refers to the actuality of the data or of the participants’ views and the interpretation and representation of them by the researcher (Polit & Beck, 2012). To ensure credibility, the researcher engaged with the participants before the actual interviews to create a relationship and trust and to search whether they are the right people to be interviewed or not. Cope (2014) adds that research findings should be verified to ensure credibility. This, the researcher confirmed by finding the opinions of more than one participant, using the same set of interview questions, where the responses of one teacher were verified against those of other respondents.

3.6.2.2 Transferability

Polit and Beck (2012) note that transferability is a process of ensuring that the results of the research work can be administered to a wider population. To ensure this, this study recommended that a similar study be carried out at a different geographical area for the generalizability of the findings. The researcher also provided adequate information on the participants to allow the readers to relate to their own experiences and make a generalization.

3.6.2.3 Dependability

“Dependability refers to the consistency of the data over similar conditions” (Houghton, Casey, Shaw, & Murphy, 2013). Only the sources that are believed to be experienced were selected so that should the study be replicated overtime and over similar conditions then it should give the same results that are not affected by personal interests. Also, during the interviews, the questions were rephrased to make sure that the participants understood clearly so they give accurate information.

3.6.2.4 Confirmability

“Confirmability refers to the researcher’s ability to demonstrate that the data represents the participants’ responses not the researcher’s bias or viewpoints” (Korstjens & Moser, 2018). In presenting the findings, the direct quotes from the respondents are provided to proof how the conclusions and interpretations were arrived at. The researcher spent adequate time on the field to get adequate information and a picture of the participants’ (indigenous knowledge holders) work at different times and places.

3.7 The researcher’s position

Shaw, Howe, Beazer and Carr (2019) define the researcher’s position as the combination of the researchers’ qualities and experiences in relation to the participants and the context in which they operate. In this study, the researcher anticipates finding the prospects of incorporating the indigenous knowledge holders in the teaching of C&E learning area. As a C&E teacher, I experienced the difficulty of having to teach the practical section of the learning area where traditional knowledge was needed. As an example, the syllabus requires the learners to do pottery, which I cannot excellently facilitate.

3.8 Realities of field work

The data collection took place from the end of September to the beginning of October 2021. At that time, many schools offered the mock examinations to their learners. It was difficult to find the teachers who were readily available to be interviewed. This problem prolonged the data collection process as new appointments had to be set and the researcher had to go to the same place several times. This situation was not planned for; thus, the data collection process became expensive. It was also hard to find some indigenous knowledge holders as they worked in town daily and their

busy work schedules did not allow them to be interviewed there. I had to wait for days to interview them at home.

My family relocated to Geneva in November 2021 and the relocation process made data collection difficult. I had to process visas for the family and make travel arrangements. As a result, I had to cancel or postpone some of the scheduled interview appointments. I was a teacher in one of the schools where the interviews took place, I had to volunteer to do some of my colleague's duties so that they could have time to be interviewed. For example, during my free times I would mark their learners' work so that they would not complain about mock exam scripts when they had to take interviews. This meant that I had no free time to start transcribing the collected data, or to schedule more interviews on the same day.

Bougie and Sekaran (2013) propose that a focus group should comprise 10 to 12 members. However, in this study, in one school, only two teachers formed a focus group as they were the only ones who taught the Creativity and Entrepreneurial learning area. This means that the conditions of focus groups were not met in that school. However, the interviews took place.

Lastly, during the interviews some teachers were reluctant to be interviewed as they were afraid, they would jeopardise their jobs. They feared that the findings of the study might cause them to lose their jobs to the indigenous knowledge holders in the long run, even after the purpose of the study was explained. These challenges prolonged the data collection process more than it was expected as there had to be a session of explaining the purpose again, cancelling and rescheduling.

3.9 Conclusion

This chapter conferred the methodology that was adopted in carrying out the study. This commenced with the explanation of the paradigm as well as the related ontological and epistemological assumptions. The research approach and the design were also discussed. The participants' selection technique, the data collection methods, as well as data analysis techniques were also illuminated. The chapter also highlighted the ethical issues considered in undertaking the study. The next chapter presents the findings of the study.

CHAPTER 4

PRESENTATION OF THE FINDINGS

4.1 Introduction

The purpose of this study was to find the prospects of incorporating the indigenous knowledge holders in the teaching of the Creativity and Entrepreneurial learning area. The study also sought to reveal the indigenous ways that teachers use in other teaching subjects not just in the Creativity and Entrepreneurial learning area. In the previous chapter, the methods that were used to collect data for this study were described. Data was collected through semi-structured interviews and focus group discussions and evaluated through a thematic data analysis method. In this chapter, the researcher will extract the beneficial information from the collected data and make decisions on the basis thereof.

4.2 Description of the data analysis process

Johnson (2021) defines data analysis as “a process of cleaning, transforming and modelling data to discover useful information for decision making”. The representatives of the traditional performers, the craftsmen/women, the traditional healers, the village chief and the Creativity and Entrepreneurial teachers from the three schools in the Koalabata area were interviewed. In this study, data was gathered through semi-structured interviews and focus group discussions. A semi-structured interview schedule was designed and used to find the participants’ views, opinion and motives about incorporating indigenous knowledge holders in the teaching of the Creativity and Entrepreneurial learning area.

4.2.1 Description of the research site

This study was carried out at Koalabata village situated in the Berea district in the outskirts of the Maseru district. Like some Basotho villages which are around towns, it is semi-urban. This research site was chosen because of its semi-urban character meaning that it is populated by both the traditional and modern inhabitants. In the village there are urbanised households that use modern ways of living such as using gas and electricity for cooking. Their houses are built with bricks and have tile roofs. On the other hand, there are traditional households that live in mud and thatch houses where people use wood to make fire and live on livestock rearing and practise traditional ways of living. For example, there are traditional doctors who are entrusted with attending to the sick and performing rituals at initiation centres. There are also, traditional performers, witch doctors, nutritionist, craftsmen and farmers at this research site.

In this village there are two primary schools and three high schools. The C&E learning area is taught from the grade three primary schools onwards. However, this study focused only on the high school syllabus. The focus was on the three high schools situated in this research site. In view of the issues surrounding the teaching of C&E learning area, this study explored the prospects of engaging the traditional knowledge resource people in the teaching of this subject.

4.2.2 Participants' profiles

Table 2 outlines the participants' profiles. The participants were considered relevant as they had been in their current position for more than five years; they have adequate experience as shown in Table 2. Teachers had the teaching qualifications and had C&E learning area as one of their teaching subjects. The indigenous knowledge holders, on the other hand had trained other people through apprenticeship and the results of their teaching are discussed in the findings' section.

Table 3: The Participants' Profiles

Participants	Gender	Teaching Experience and subjects taught	Professional Development (educational level)	Number of participants
Chief	Female	None	Form C	1
Craftsmen/women	2 Males and 1 Female	They teach interested people how to make grass brooms, how to thatch houses, how to make clay pots and how to use mud and dung to decorate houses.	Std 5, 6 and Paliso ⁴	3
Traditional performers	2 Females	They teach Primary school learners traditional dances	FormC FormA	2

⁴ Old school class that is replaced by standard two

		(<i>mokhibo</i> ⁵ , <i>mohobelo</i> ⁶ le <i>liphatha</i> ⁷) during scheduled times. They also teach other interested villagers <i>mokhibo</i> .		
Traditional Healers	2 males	One has been a trainer at the initiation school while the other one has trained other traditional healer apprentices/initiates (<i>mathoasane/bakomats ana/ba lefehlong</i>) ⁸	They both do not remember	2
Nutritionists	2 Females	They only teach own children	Form A Std 7	2
Teachers	12 Males 8 Females	Computer, Mathematics, Accounting, Business Studies, Design and Technology, Lifeskills-based Sexuality Education, Geography,	Diploma in Education Secondary, Bachelor's Degree in Education, Post Graduate Diploma in Education, Advanced Diploma in Management Accounting.	20

4.3 The findings

The purpose of this study was to identify the prospects of engaging indigenous knowledge holders in the teaching of Creativity and Entrepreneurial area... Interviews and focus groups discussions were used to collect data and identify the themes. The themes that occurred from the discussions included the participants' understanding of indigenous knowledge and indigenous knowledge holders, the teachers' challenges in incorporating IK into teaching, the significance of indigenous

⁵ Traditional dance for Basotho women

⁶ Traditional dance for Basotho men

⁷ Traditional dance for Basotho men and boys

⁸ traditional doctors' incubates/ novices

knowledge holders in the teaching of Creativity and entrepreneurial learning area, how indigenous knowledge holders can be incorporated into the teaching of creativity and entrepreneurial learning area, teachers' experiences in using IK in their respective subjects and the indigenous knowledge holders' formal and informal teaching experiences. The summary of themes and subthemes is outlined in Table 3 and the discussions follows.

Table 4: Themes and Sub-themes

THEMES	SUB-THEMES.
Participants' understanding of indigenous knowledge and indigenous knowledge holders	
Teachers' specific challenges in incorporating IK in their teaching of certain subjects.	<ul style="list-style-type: none"> • Lack of clear textbooks • Difficulty locating indigenous resource people. • Lack of background knowledge. • Teachers' attitude towards IK • Lack of other resources
Incorporating of IKH to the teaching of C&E learning area	<ul style="list-style-type: none"> • During Moshoeshoe 1 celebrations in schools. • Through NCDC as a department. • The same way that village health workers are collected
The benefits of incorporating indigenous knowledge holders in the teaching of C&E learning area.	<ul style="list-style-type: none"> • To teachers • To indigenous knowledge holders • To learners
Teachers' experiences with using IK in their teaching subjects	<ul style="list-style-type: none"> • Maths • Business Education • Fashion and textiles • Geography
Indigenous knowledge holders informal and non-formal teaching experiences	<ul style="list-style-type: none"> • Traditional dances • Crafts and pottery

Participants views will be grouped into teachers' and indigenous knowledge holders' views, but where there is an overlap, only a general presentation will be given without grouping.

4.3.1. Participants' perception of Indigenous Knowledge

The participants were asked to give their own understanding of the two main terms in this study, namely: (1) indigenous knowledge (IK) and (2) indigenous knowledge holders. Most participants did not seem to know the two concepts. Their answers were, however, documented.

Teachers views

The participants also associated IK with ancient practices, SBT3 teacher articulated that IK is *the old way of doing things and* explained that it has to do with doing anything using old methods.

...for instance, this represents a situation where one still uses fire and still prefers traditional medicine over the modern one.

On the contrary, SAT1 reiterated that IK is anything that is culturally oriented and can be passed orally to the younger generations as expressed below.

..to give you an idea, there are people who know the things that were done even before I was born. The traditional songs, medicine, dances, to mention a few. To me that knowledge is indigenous knowledge.

Handicrafts was one word that came from the S3T2 as he explained IK. For him it only had to do with handicrafts.

...Imagine, there are people who can use stones, clay soil and sticks to make beautiful crafts. They don't even use modern machinery. I think those people possess indigenous knowledge.

But there were other teachers who associated it with cultural beliefs and games.

..lets say, it is the knowledge of rituals, you know there are doctors that can make your things happen by just calling your name and all those people who believe such witchcraft. I think we can include games there too, different ones for adults and children.

Indigenous knowledge holders' views

Those who tried to define IK seemed to confine it to *Basotho*, or the culture or identity Basotho culture. One participant, explained

..It is the knowledge of Sesotho culture; for example, food and how it is prepared, games, how to make Basotho clothes and knowledge of traditional medicine.

Her explanation was not different from what one indigenous holder, the craftsman who explained that IK is the knowledge of doing things the Sesotho way:

..I think it is when one knows how to do things in Sesotho, for example, when one knows Sesotho games, food and clothes and many other material artifacts.

4.3.2 Participants' perceptions of Indigenous knowledge holders

Drawn from the participants' understanding of the IK, the indigenous knowledge holders are Basotho. S1T2 stated that:

...Indigenous knowledge holders are Basotho traditional leaders such as the chief and the traditional doctors.

This view was reiterated by a nutritionist who stated that indigenous knowledge holders are *the people who know all about the culture of Basotho*.

It is also imperative to note that the participants associated being an indigenous knowledge holder with age. One traditional performer said that the term Indigenous knowledge holder refers to someone who is old. These include the elders of the village or the community. This view was also supported by one teacher who said that

...an indigenous knowledge holder is someone who is eighty years old and above.

The participants also mentioned that indigenous knowledge holder is someone who is from certain cultural groups or an area that has certain ways of living. Interestingly, the nutritionist said that

..an indigenous knowledge holder is someone who has traditional skills or is from a group where traditional skills such as handicrafts are practised.

They also mentioned that even if one does not practise indigenous knowledge, as long as they believe in culture and know it to the roots, they become indigenous knowledge holders. SBT7 mentioned

..our world is revolving and things are changing, but there are still those people who believe in culture and know cultural events like the back of their hands, I think they make the indigenous knowledge holders.

4.3.3 The teachers' challenges in implementing the practical indigenous knowledge in the Creativity and Entrepreneurial learning area

Teachers experience different challenges in the teaching of Creativity and Entrepreneurial learning area. The sub-themes that emerged here included the lack of clear textbooks, teaching what one has never been taught or what one has never done before, difficulty finding resource people (indigenous knowledge holders) and teacher's attitude towards indigenous knowledge.

4.3.3.1 Teachers' attitude towards indigenous knowledge

The findings revealed that teachers have a bad attitude towards incorporating indigenous knowledge in their teaching of Creativity and Entrepreneurial learning area. SCT3 explained,

...I do not use indigenous knowledge when I teach any of my subjects because that knowledge is old, the ways of doing things are old. We are living in a contemporary world. Who would still want to know how to use stone as a cutting tool?

However, with the incorporation of indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area, they are willing to learn and make it a success. SAT1 justified

...We would be happy if someone could be assigned to help us. We don't know those things and it is hard to pass them to the learners, so we skip such topics

SBT8 extenuated that some teachers even go to an extent of skipping the topics that they cannot handle.

..If I do not know what to do and where to find help, I simply skip the topic. They implemented this curriculum without involving and without seeking our opinions.

4.3.3.2 Lack of clear textbooks

For someone who has never taught a concept before or who was not taught the concept before, reading it for understanding is not easy, especially if they are reading so that they can teach it to the learners. One teacher in the SCT5 related that

..The textbooks have explained the steps on how to do the things, but because indigenous knowledge is not well documented, it is still not well explained in the books. One still needs to be shown how to do a certain thing, like making clay pots.

Traditional knowledge is not properly documented or written down. The available textbooks are recently written and lack demonstrations, so they are very difficult to understand for someone who has not seen or done the process before.

4.3.3.3 Teachers unpreparedness

As stated above, the learners' books are available, but in teaching skills demonstrations are needed. Since teachers lack the skills, they find it hard to read how to carry out some skills like thatching a house, so they simply pass such topics. One SBT4 narrated:

..The Creativity and Entrepreneurial learning area is highly practical and learners are expected to make projects and be allocated marks from them. It now means that the teacher should be fully equipped on how to make such a project and how to assess it.

Teachers that are currently in the education system were taught in the policy that was examinations-oriented not projects/skills-oriented. They lack background knowledge in the indigenous knowledge field. Those that have such skills learned them outside the schools. Teachers lack the background knowledge to implement the traditional skills in their respective teaching. SCT4 opined:

..I was trained to teach Business education and Accounting. Now I have to teach ten other subjects in the subjects within the Creativity and Entrepreneurial learning area. That is indeed not possible or else no quality education is guaranteed.

Learners also lack knowledge as far as culture is concerned. SCT6 shared a classroom experience that made learners to conclude that they are unaware of their culture and cultural activities.

..As a Geography teacher I asked the Geography learners to mention the sources of fuel that they knew. Surprisingly, their answers did not include cow dung

(lisu/mapharoa/machekoa⁹). I then wrapped our discussion by mentioning that and asking one student to tell us what that was. They literally did not know.

It is evident, therefore, that it is difficult to teach people who do not have any background information. It is also time consuming as the concepts are all abstract to both teachers and learners.

Teachers on the other hand come from different parts of the country. In some rural parts of the country, some indigenous knowledge/ skills are still practised while that is not the case in towns of Lesotho. It was evident from their responses that they lacked confidence in the teaching of Creativity and Entrepreneurial learning area. One SAT1 professed.

..Some of the things we learn from school, some we get taught by experience when we grow up. I was born in the modern Katlehong village in Maseru and therefore did not have a chance to be taught indigenous skills either at school or at home while growing up. I therefore do not have the confidence when I teach such skills to the learners.

Teachers also voiced that the nature of Creativity and Entrepreneurial learning area makes it hard for them to just read from textbooks, understand and then teach. SAT1 voiced that:

..The Learning area is made up of practical subjects and practical work is not what one can read and execute clearly unless they already had the skill. In other learning areas that are purely theoretical, teachers are coping well. For example, I also teach Social Science learning area and I simply read about Moshoeshoe's trip from Botha-bothe to Thaba-bosiu and narrate it to learners. I don't have to have been there on the trip or to have been taught about it.

4.3.3.4 Difficulty finding indigenous resource people

The participants mentioned that it was their responsibility to find people who will help them deliver the indigenous knowledge content. However, they encountered some difficulties in identifying those people and paying them for their service. One SAT2 explained:

..Some of us do not know many people in the community and the skills they possess. Finding knowledge holders is hard. On the other hand, when they come to schools, means that they are leave their day-to-day jobs, and they should be paid, but the

⁹ The three words mean dried animal dung that is used to make fire

principals complain about lack of funds. This constitutes a lack of support from the school management bodies.

4.3.3.5 Lack of other resources

The participants found it difficult to handle some of the topics in the syllabus because they did not have the required resources. One SCT3 mentioned:

...Some topics are really hard to handle as they require resources that we don't have and don't know where to find them. I believe that if the indigenous knowledge holders are incorporated into the teaching of Creativity and Entrepreneurial learning area, they will bring their own resources or at least help teachers about where to find those so that the schools can buy. An example would be where clay has to be refined to mould items and bake them in a kiln which the school does not have.

4.3.4 The benefits of indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area

As mentioned in Chapter one, the Creativity and Entrepreneurial learning area is made up of eleven subjects, all of which can be classified as arts subjects. Participants mentioned several benefits of incorporating indigenous knowledge holders into the teaching of Creativity and Entrepreneurial learning area. The sub-themes included the benefits to indigenous holders themselves, teachers and learners. The findings will be further classified into teachers' views and indigenous knowledge holders' views but where there seems to be an overlap, a general review will be given.

4.3.4.1 The benefits to the indigenous knowledge holders

Incorporating the indigenous knowledge holders in the teaching of C&E learning has several benefits to the indigenous knowledge holders themselves. The findings from teachers and indigenous knowledge holders' data overlapped so they were grouped together. If there are proper arrangements of incorporating indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area, the learners can also benefit from that. The participants noted that the indigenous knowledge holders could not be incorporated free of charge. One nutritionist said,

..I think if we can be allowed to pass our skills to learners we shall be paid like teachers. With that money we can improve the standard of living of our families.

Indigenous knowledge holders also observed that if they are incorporated in the teaching of Creativity and Entrepreneurial their moral of producing a lot will be uplifted as they will feel valued. They think even other people can be interested in their skills and be trained outside schools. The traditional healer stated that they can even go to an extent of helping the learners at home even after school. Their service would go beyond the hustling stage (boitšokoli) but they would serve a bigger clientele or market. The craftswoman reiterated:

..our morale will go up and we can produce to serve other countries.

One SBT3 mentioned that if indigenous knowledge holders can be incorporated in the teaching of Creativity and Entrepreneurial learning area, their knowledge and skills would not die with them, but they would be passed down to other generations.

.. I think the skills that are already rare will be preserved for the coming generations to know and use. There are skills that were used in the past but are dead or rare to find nowadays. So, I think if they can pass them to learners, they will in turn pass them to the next generations in future.

The participants further stated that if the indigenous knowledge holders could be incorporated in the teaching of Creativity and Entrepreneurial learning area the different arts, natural resources and people's indigenous knowledge would be protected. One participant, the nutritionist, said,

..Once the indigenous knowledge is included in the teaching of Creativity and Entrepreneurial learning area, those who are in power will later develop the laws that will protect people's work. These are things such as copyrights or patents.

One participant was concerned about the protection of natural resources that they used to make their crafts. This participant mentioned

..Currently everybody depletes natural resources the way they want: some even sell them to the neighbouring countries. The government should enforce the laws that protect natural resources so that they can be preserved for the future generations. These are the resources such as mosea¹⁰ that we use to make Basotho hats.

¹⁰ Indigenous grass that is used to make many Basotho items

4.3.4.2 The benefits to teachers

Although some teachers had been in the field for a long time, they have had problems with handling the indigenous part of the Creativity and Entrepreneurial learning area. The teachers believe that they too would learn together with their learners when the indigenous knowledge holders were teaching. The teachers stated that they thought they would also learn as they joined the classes handled by the indigenous knowledge holders. SBT6 reiterated:

..I think as teachers, we will learn from the indigenous knowledge holders. This will boost our confidence in future as we will have gained the skills so that we can confidently handle the learning area.

Another teacher SCT5 mentioned that learners could also use the acquired skills outside school to make a better living. She said,

...imagine if I knew how to make sculptures or any crafts work, I can use that knowledge on a part time basis to make extra money.

In addition, teachers believe that hands-on workshops might be held for them where they would be trained by indigenous knowledge holders on how to handle indigenous knowledge activities in class. SBT6 mentioned that

..if the indigenous knowledge holders can hold workshops to teach us, that can be very helpful. I have always wanted to know how to do some of the crafts; this will be helpful indeed to us apart from gaining knowledge to use in classes.

The learners can learn the indigenous materials and how to use them so that when they ask for assistance from the Ministry, they can be more specific about what to ask for.

This could restore the social and environmental stability that was lost during colonialism by bringing the schools to society and the society to the schools. One participant added

..so far the only community representation in schools was through the school boards. If the indigenous knowledge holders can be incorporated in the teaching of Creativity and Entrepreneurial learning area, I think there will be more community representation in schools and they will help protect school property from other community members.

There is a saying that it takes a village to raise a child. This was vocalized by one SCT7 who stated, *..Children's upbringing and education is the responsibility of the whole community, so involving the entire community to the children's education is a good move.*

If the community is engaged in the learning of children, there is a possibility that they would value the education of its children and work together with the teachers to uplift the children's education. SBT8 lamented

..It is disheartening how parents blame the failure of their children on teachers. These parents don't even know the kind of certificates that their kids are going to get after completion of four years in secondary school. If they are engaged, they will know more about the schools and try to help in teaching learners to improve education.

It was mentioned that there is a high possibility of mass production of indigenous products when many people are taught how to produce material using local knowledge and material. This would lead to increase in the country's Gross Domestic Product (GDP).

..if there is mass production, the standard of living of people will go up, perhaps parents could pay school fees and stop complaining about a lack of jobs. In Addition, the material used in indigenous education is natural and does not require money to be bought.

4.3.4.3 Benefits to learners

This section gives the benefits of incorporating the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area to learners. The teachers and indigenous knowledge holders' views are given separately.

The teachers' views

The participants stated that learners could benefit a lot from the incorporation of indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area. They said that learners could get quality education as they would be taught by people who were knowledgeable in various fields. SBT1 stated,

..I normally do not feel confident when delivering content that I as a teacher do not fully understand, especially when demonstration has to be done. If they will be

taught by people who are fully knowledgeable, they will get skills that can be useful in their lives.

Indigenous knowledge holders typically use mother tongue to deliver their content. SAT1 said this could help the learners to gain a better understanding of what was taught.

..Some of the concepts and skills to be learned by the learners in class are hard to grasp because of the use of English as a medium of instruction. I think now that the indigenous knowledge holders will be using Sesotho to facilitate instructions, learners will easily grasp the content.

Teachers also stated that learners could learn about food preservation methods that would help them to keep food for the future. SCT10 said

..We know that they learn how to preserve food at schools, but the traditional way we do it is easier and cost-effective. For example, we simply use the sun to dry our vegetables, fruits and meat while at schools they are taught to use electricity fuelled dryers.

Teachers also mentioned that perhaps learners could have an interest in education as it would be meaningful in addressing their current problems such as poverty. They will be taught by people who do those activities daily and are exemplary on how to live by the traditional ways. It was mentioned by SCT9 that:

..The craftsmen and women make a living from making artefacts from the local grass, soil, animal hides and some wood and they sell these artefacts in the marketplaces. This earns them money for a living. These learners can also do that and not wait for the unavailable (white collar) jobs.

The indigenous knowledge holders come from the same society as learners, and some are parents/guardians of the same learners. It is believed that they will be able to follow the learners' manners taught at school all the way to homes or those taught at home all the way to schools. One SBT7 voiced

..Some of the Basotho activities instil morals and good behaviour in learners, and if the indigenous knowledge holders are brought to schools, they will follow what they taught their kids at home to see them keep same morals even when they are at

schools. Activities like story telling can be acted on stages at schools to teach learners morals.

The teachers stated that many other school subjects could benefit from indigenous knowledge teaching. SCT1 narrated.

..Let us look at the memorization used in fairy tales/fables, which can help the learners to memorise Mathematics formulae or any other subject. The knowledge of storytelling can help in the Literature and Drama, in History or Religion where the learners can memorise and dramatize the scriptures learned from the bible or the Moshoeshoe trip from Butha-Buthe to Thaba Bosiu, as examples.

Lastly, the participants stated that learners would be able to make a living from the skills learned from the indigenous knowledge holders. The outcomes of the indigenous knowledge holders' teaching will be given later in this chapter. Pictures of some of the items made by the participants are attached in Appendix 2.

Indigenous knowledge holders' views

One traditional healer participant mentioned that traditional healers did not know English as they did not have a chance to attend formal schools. They used the language that they knew and were comfortable with which they believe the learners are comfortable with too. He said, '*no one can fail an instruction given in their own mother tongue.*'

With the use of the home/ first language, the participants were convinced that learners would be connected to their homes, their communities and therefore, their relationships with the communities would improve and cultural discontinuity would be reduced. One participant said,

..Once these kids go to school, they start to separate themselves from the society; some even look down upon the indigenous knowledge practitioners. The use of their home language will incorporate them at school and at home; they will not feel rejected anywhere.

The participants also mentioned that learners would be connected to or attached to nature. They will appreciate and protect it and the chances of cultural loss would be minimised. The craftsman mentioned

..Some of our work uses natural resources such as grass, clay soil and many others. When learners know the importance of such nature, I think they would protect it against harm so that it may be useful to them in the future (for their education).

Traditional food is said to be organic and nutritious. If learners are taught to prepare it, they will be healthy and free from diseases that are caused by bad eating or eating processed food.

..I am a nutritionist. I cook nyekoe¹¹ and motoho¹², then sell them in town. Nyekoe itself has three kinds of food in it, beans (protein), pumpkin (vegetable) and sorghum (starch) and it is a very nutritious and balanced meal.

Participants also indicated that the Basotho games are exciting and mind-blowing. These may help learners to relax their minds. The kind of music sung at the initiation school is one of its kind. It may improve the learners' listening skills. The traditional healer commented,

..At the initiation school, each initiate has to have a certain numbers of initiation school songs (mangae) of his own composition and they have to be known by all the other initiates so that they can sing along in the tutti section. This means that if there are twenty initiates each of whom has five songs, then each initiate must know 100 songs by heart.

If this kind of listening and discipline can be taught in schools, their listening and grasping of knowledge skills can be improved. Their understanding can also be improved through demonstrations, observation and doing. Some participants also mentioned that indigenous knowledge games were not just for exercising or for entertainment. They were intended to protect those who knew them. The traditional healer said

..Some games are for self-protection. Games such as stick-fighting help those that know them to protect themselves against their enemies. They can also protect this country. Imagine thieves stealing your animal and you cannot fight them with a mere stick.

¹¹ Basotho one pot meal that is made of sorghum, pumpkin and beans

¹² Basotho nourishing beverage that is made up of sorghum millie meal

4.3.5 Incorporation of indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area

It was clear from the discussions that the participants were agreeable to the idea of incorporating the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area. The following are their responses on how they envisioned the incorporation. The responses are classified into teachers and indigenous knowledge holders' views.

Teacher's views

The first quarter of the school year is normally dedicated to Traditional activities in remembrance of the founder of the Basotho Nation King, Moshoeshe I. Most teachers suggested that the indigenous knowledge holders should be called during those three months to deliver their content and demonstrate their skills. SAT1

..If they can be allocated the Moshoeshe celebrations at schools, I think they can finish what they planned in those three months, once and for all in the year. This will also be meaningful because that is already a traditional season at school where traditional dances are performed and traditional foods are prepared.

Additionally, SAT2 suggested that there should be an agency which assembled the indigenous knowledge holders where teachers could go when they needed help.

..I think the government should create an agency through the National Curriculum Development Centre (NCDC) where indigenous knowledge holders will be placed and easily accessible when there is a need at schools. Maybe one knowledge holder will be assigned to a certain number of schools per district or a certain number of districts if his/her skill is rare.

According to the above suggestions, the government should create another structure within the education system to incorporate the indigenous knowledge holders. The SBT7 also suggested that indigenous knowledge as a concept should be added to the curriculum so that it could be taught in schools by indigenous knowledge holders because if it was not explicitly stated, it was the responsibility of schools to find knowledge resource persons, which would be costly to the school. She said:

..NCDC should design formal work for indigenous knowledge holders and assign them to different schools.

The debate around the above assertion was that such an arrangement meant that the indigenous knowledge holders would have to leave their day-to-day economic activities that earned them a living to formal work created by NCDC and be paid through the government budget.

Indigenous knowledge holders' views

Indigenous knowledge holders did not seem to have any specific way in which they can be incorporated in the teaching of the Creativity and Entrepreneurial learning area. Many of them seemed ready to be called anytime when there is a need. Their comment was

..Anytime when schools need us we can go and help. We are self-employed so we can find a way to start at schools, handle what we must do then go back to our work any day any time.

On the other hand, another suggestion was that they be called on any two Fridays in a month to come and teach the traditional part of the topic which the contemporary teacher has just completed, only where traditional knowledge is needed.

..I think we can wait for the teachers to introduce a topic, teach it the western way then we can go there any Friday to show the learners how to handle the same topic the traditional way. This can bring both ways of knowing together.

That notwithstanding, the participants also suggested that the indigenous knowledge holders could be collected the same way the Ministry of Health collected the village health workers. This is because they think that not all the skills will be needed at schools. The chief voiced that

..The Ministry of Health laid down the specifications they needed in a village health worker. It asked the villagers to choose people that have those skills for the position of a village health worker. I think the Ministry of Education can tell the villagers what kind of people it needs, then let the villagers to select those people, then have them registered as the knowledge holders to be engaged at schools.

4.3.6 Teachers' experiences of using indigenous knowledge in their respective subjects

Indigenous knowledge systems are not always explicitly stated in many subjects taught in schools. The teachers were asked to give the traditional ways that they sometimes use in their classes to drive a certain concept home. Some of them did not have any examples to give while others shared their experiences.

This was a very interesting debate as the concerned teacher further explained that if the chief's right hand man did not like the villager who requested the site, they would take a bigger stone so

that it does not fall far away, and their site would be small. But if they had interest in the concerned villager, they pick the smallest stone that would be thrown very far to make the site bigger.

Another Mathematics teacher also shared the counting methods that Basotho indigenous farmers used. SBT1 declared:

..Before colonial Education was introduced, a farmer would count his sheep without using counting numbers but using stones. In the morning when his sheep go for grazing, he made sure that they leave the kraal one by one and for each sheep passing, he puts a stone aside. At night when they come back, he does the same and the number of sheep should always be equal to the number of stones, if there is a shortage it means the shepherd lost some sheep or captured some sheep from the neighbour's flock if the counted sheep are more than the stones.

One Business Education teacher SAT1 also shared a traditional way of introducing a topic in class. He said,

..When teaching the buying and selling methods, I normally introduce my learners to the barter system method which was used prior to the introduction of money. Basotho used to exchange their cattle for services or for other goods. For example, if you want your field to be ploughed but you did not have cattle, you negotiate with the one who has the cattle and he ploughs the field for you and you give them whatever is harvested from that field.

One Fashion and Textiles teacher SBT4 introduced us to the concept of fibres.

..Before I can teach learners the types of fibres, I normally ask them to give types of Basotho clothing and what they are made of. They mention for example, Setea¹³, Mokorotlo¹⁴ and many others. They further mentioned that those artefacts are made of animal hides and different kinds of grass. This helps me to bridge the introduction by classifying the artefacts according to the natural fibres that they are made of.

¹³ Basotho women dress that is made of cow hide.

¹⁴ Basotho hat that is made of grass (mosea)

It seems that teachers are still using the traditional knowledge in class to facilitate the teaching and learning. A geography teacher SBT6 shared how he teaches the times of the day the traditional way.

..In the olden days, there were no clocks, Basotho used to look at their shadows to tell what time of the day it is. If they do not see the shadow, it means it is mid-day, if the shadow is in their right it is afternoon and if it is in the left it is morning (before noon).

Another Geography teacher SCT1 briefly explained the concept of clouds, the moon and the wind to tell when it is going to rain.

..In Geography, we teach different types of clouds and functions of each, before we get to that, I always bring to the attention of my learners that Basotho did not have names to clouds, but by the look of the clouds, the moon and the direction of the wind they would always tell whether it was going to rain or not.

A greater number of teachers do not integrate IK in their teaching of other subjects. It was also evident that either teachers lacked content to integrate or thought IK should be taught at homes not at schools. One teacher chuckled:

..Do we have to teach those things? I teach Chemistry, what does it have to do with indigenous knowledge and what part of Indigenous knowledge should I add in Chemistry?

Another teacher SCT9 said:

..Those things should be taught by old people at home not by us at schools.

4.3.7 Indigenous holders informal and non-formal teachings

Some of the indigenous knowledge holders have passed their skills and knowledge to other people in one way or another. Upon probing of the indigenous knowledge holders, it was found that most of their learners graduated into life. Their results were seen where their initiates made a better living. The traditional performer mentioned:

..I have trained women in the village to do the mokhibo dance. They then formed a choir which is performing at cultural events in the village. They were once called to perform at the Kings birthday and earned themselves some money.

The crafts people also shared their work in excitement.

..The two people that I have taught how to thatch the houses are doing very well in that area and are making money. One of them is even employed in the company that built the Thaba-Bosiu cultural village.

Another participant added:

..I taught some ladies how to make brooms, grass mats and Basotho hats. They currently sell their product in the town market and make money. They also supply the nearby schools with brooms.

The traditional healers, on the other hand, have done their part in changing peoples' lives.

..I have been called many times to perform rituals at the boys' initiation schools. I'm happy with my work that I am able to protect those boys against any bad spirits and they all come out alive. Some of them have even resorted to famo music where I think they use the singing skills learned from initiation school.

Another indigenous knowledge holder divulged:

..I have trained other traditional healers and they are now renowned healers in their own right. Occasionally they come to me for a few consultations.

Below is a table that gives the summary of the findings of this study. The findings included the participants' comprehension of indigenous knowledge and indigenous knowledge holders, the challenges that teachers face in introducing indigenous knowledge to their teaching and the benefits of incorporating indigenous knowledge holders to the teaching of Creativity and Entrepreneurial, suggest ways of incorporating indigenous knowledge holders to the teaching of Creativity and Entrepreneurial learning area and the indigenous knowledge holders' formal and informal teaching.

Table 5: summary of the findings

Themes	Sub-themes	Findings	Reference
Participants' understanding of indigenous knowledge and indigenous	Indigenous knowledge	Knowledge of Sesotho and <i>Bosotho</i> . Knowledge of culture and cultural practices. Knowledge of Basotho games, music and medicine	4.3.1

knowledge holders	Indigenous knowledge holders	People who know and believe in tradition and culture. Elders of the community. People who are from a certain cultural group.	
Teachers challenges in incorporating IK in their teaching	Lack of clear textbooks	Present textbooks lack demonstration are difficult to understand.	4.3.2
	Difficulty locating indigenous resource people.	Teachers do not know village people and the skills they have.	
	Teachers' unpreparedness.	They were not trained to teach indigenous skills and knowledge	
	Teachers' attitude	They have a negative attitude towards indigenous knowledge	
Benefits of incorporating indigenous knowledge holders	To the Indigenous knowledge holders	Natural resources which they use might be protected by laws. They will get paid for their work and the morale for producing more will increase.	4.3.3
	To the teachers	They will learn together with their learners and their confidence in teaching will be boosted	
	To the learners	They will learn from knowledgeable people and make their own living from the skills learned	

Incorporating of IKH to the teaching of Creativity and Entrepreneurial.		They may be called during Moshoeshoe season or be assigned an office at each district education office or be sourced in the villages just as the village health workers are	4.3.4
Teachers' experiences using IK in their teaching subjects	In Mathematics	Stone for counting	4.3.5
	In Business Education	Barter system.	
	In Fashion and Textiles	Natural fibres vs synthetic fibres	
	In Geography	Telling time from own shadow. Using the moon, the clouds and the wind direction to tell whether it is going to rain or not.	
Indigenous knowledge holders formal and informal teaching		Traditional performers' trainees formed a performing group that performs to gain money. Traditional healers' trainees are now great traditional healers themselves and heal people for money. Crafts trainees make brooms, Basotho hats, grass mats and sell in the town markets for money.	4.3.6

		Traditional healer trainees are into famo ¹⁵ music	
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4.4 Conclusion

In this chapter, the findings of the study were tabled and analysed. The qualitative data was collected from the indigenous knowledge holders using semi-structured interviews and from the Creativity and Entrepreneurial teachers using focus groups interviews. There were three focus groups formed at three different schools in Koalabata. Each school consisted of 2, 8 and 10 ten teachers respectively. Data was collected and analysed right away using a thematic analysis where emerging themes were identified and analysed.

¹⁵ Basotho music genre which is accompanied by an accordion

CHAPTER 5

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The study sought to explore the prospects of incorporating indigenous knowledge holders in teaching of Creativity and Entrepreneurial learning area. This chapter focuses on the discussion of findings, conclusions and recommendations, based on the reviewed literature and empirical findings. The recommendations of the study, for policy making, for practice and for further research are also proposed. Furthermore, the limitations of the study are stated.

5.2 Overview of the study

In **Chapter one**, I described the problem and the purpose of this study. The purpose of the research was to determine the prospects of engaging indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area. I also introduced the research design and methodology, data collection techniques, selection of participants, data analysis methods as well as the issues of ethics and trustworthiness.

Chapter two provided the theoretical background that reinforced the study, as well as the literature review on the historical overview of education in Lesotho, African indigenous education and discussed the effect of colonialism on African education.

In **Chapter three**, the methods used to collect data about prospects of engaging indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area were discussed. The chapter also included the detailed procedures on ethical considerations and issues of trustworthiness.

Chapter four presented the findings derived from detailed interviews and focus group discussions. The findings were grouped into common themes and sub-themes in order to answer the research questions.

Chapter five summarises the study and draws the conclusions.

5.3 The aims and objectives of the study

The purpose of this study was to establish the prospects of incorporating the indigenous knowledge holders in teaching of Creativity and Entrepreneurial learning area. The study was based on the

interpretivist paradigm using a case study design. Data was collected using individual interviews for indigenous knowledge holders and focus group discussions for teachers. A purposive participant selection method was used to select the teachers who teach Creativity and Entrepreneurial learning area as one of their teaching subjects, while the snowballing technique was used to select the indigenous knowledge holders where the chief led me to other participants. The study aimed to answer the following main question and sub-questions.

Main research question:

What are the prospects of engaging the indigenous resource people in the teaching of Creativity and Entrepreneurial learning area?

Secondary research questions:

This main question was supported by the following sub-questions:

1. Which challenges are encountered by teachers in the teaching of Creativity and entrepreneurial learning area?
2. What are the participants' understanding of indigenous knowledge systems?
3. What are the stakeholders' views about engaging the indigenous resource people in the teaching of Creativity and entrepreneurial learning area?
4. How will Basotho benefit from engaging the indigenous resource people in the teaching of Creativity and Entrepreneurial learning area?

5.4 Major findings and discussion

Regarding the main research question, the findings revealed that it is possible to incorporate the indigenous knowledge holders in the teaching Creativity and Entrepreneurial learning area. This will be addressed by the responses on the subsections below. In line with the postcolonial theory, the findings indicate that the neglected or suppressed cultures of the previously colonised countries can be regrown and be used again (Nair, 2018).

5.4.1 Participants' understanding of indigenous knowledge and indigenous knowledge holders

Although participants did not have one comprehensive definition of indigenous knowledge and indigenous knowledge holders, their fragmented responses were in line with what a lot of literature has written about indigenous knowledge and indigenous knowledge holders. Indigenous knowledge holders were conceptualised as agriculturists, hunters and fishers, artists and musicians

(Andea, 2019) while indigenous knowledge refers “to the local knowledge that is unique to a given culture and acquired by local people through the accumulation of experiences, informal experiments, and intimate understanding of the environment in a given culture” (Kaya & Seleti, 2013).

The participants associated IK with ways of Basotho’s living. These ranged from knowledge of plants (medicinal and edible plants), songs and games, handicrafts and Basotho clothing. They also mentioned that it is a process of doing things the Sesotho way, or in line with the Sesotho way culture. Drawing from their definitions of IK, the Indigenous knowledge holders were defined as the old people who do things the traditional way.

5.4.2 The challenges encountered by teachers in the teaching of Creativity and Entrepreneurial learning area

Regarding this theme, teachers mentioned that they lacked background knowledge and training as they were not trained in the practical subjects, especial to deal with the traditional sections. . These made teachers to skip topics that they felt they could not handle because they lacked relevant training and content knowledge. The difficulty in handling some topics also made them have an attitude towards indigenous knowledge.

Secondly, teachers seemed to have a problem with interpreting the steps that towards making projects as they stated that textbooks lacked demonstration aspects. These made teaching and learning very hard, but if the indigenous knowledge holders were to be incorporated in teaching of Creativity and Entrepreneurial learning area, learning would be easy as they would use their experience and not rely on the textbook that is not clear. Their views are in accordance with Wilujen and Prasetyo (2018) who state that “knowledge is passed down from generation to generation through traditional education, with adults teaching the practical knowledge of culture, the environment and survival through demonstrations and a wide range of ceremonies, stories, songs, village meetings and taboos”.

Teachers also mentioned that learners lacked knowledge of culture and lost interest in classes when indigenous knowledge was taught. It was also stated that teachers are unable to identify the indigenous knowledge holders from the community as they did not originally come from the villages where they taught. They did not know the indigenous knowledge and skills that the community around the school had. Their challenge accords with Asakitikpi (2019) who wrote that

indigenous knowledge holders are community members, who are knowledgeable in the communities' ways of living.

5.4.3 The benefits of engaging the indigenous resource people in the teaching of Creativity and Entrepreneurial learning area

The participants categorised the benefits of engaging indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area into those pertaining to learners, teachers and indigenous knowledge holders themselves. They stated that learners would get quality education as they would be taught by knowledgeable people. Secondly, learners could learn by seeing since in the indigenous setting knowledge was transmitted orally by demonstrations. On the other hand, teachers would have a chance to learn together with their learners and use that knowledge to make extra money and improve their living. Lastly, indigenous knowledge holders would earn money from their engagements in the teaching of Creativity and Entrepreneurial learning area. They would also produce beyond the hustling stage and make more money. These views are in line with what (Muriel, 2019) stated as the benefits of introducing indigenous knowledge into Life Orientation curriculum.

5.4.4 Incorporating the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area

The participants proposed that the Ministry of Education and Training (MoET) should identify the indigenous knowledge holders and place them at district education offices where teachers could easily access them. They also suggested that the National Curriculum Development Centre (NCDC) should include indigenous knowledge in the curriculum and have indigenous knowledge department offices. Thirdly, they mentioned that indigenous knowledge holders could be convened the same way that the Ministry of Health does with the village health workers where they registered their personal information and skills with the village chiefs, for ease of access.

5.4.5 Teachers' experiences using Indigenous knowledge in their other subjects

Teachers shared their experiences where they used the indigenous knowledge to clarify some of the concepts in other teaching subjects. Only a few teachers seemed to integrate IK in their teaching. Others did not know what contents of IK to integrate into the subjects and they thought IK was taught at home not at schools. Those who used it embraced an idea held by Sefotho (2018) that in Africa, knowledge is perceived as multi-centric where various philosophies of education apply. They used it in Mathematics classes to explain counting as a concept where they used stones

to count. IK was also used in Geography when teaching the concept of time. Basotho used shadows to tell the time. On the other hand, IK is used in Business education to explain exchange before the monetary system was introduced. Basotho used the barter system to exchange their goods for goods, service for service or service for goods. Lastly, IK is used in Fashion and Textiles to explain different types of natural fibres.

5.4.6 Indigenous knowledge holder's formal and informal teaching experiences.

Some indigenous knowledge holders have taught informally before and are still teaching. They were quite excited about their results. From their teaching, they managed to produce traditional doctors who were doing well in the field, craftsmen/women who produced and sold their crafts in town and musicians or singers. This shows that Basotho knowledge is still upheld even after colonialism, in line with the post-colonial theory which “is a means of defiance by which any exploitative and discriminative practices, regardless of time and space can be challenged” (Rukundwa & Aarde, 2011).

5.5 Conclusions

The purpose of this study was to find the prospects of engaging indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area. The study explored: the stakeholders' understanding of indigenous knowledge systems, the challenges encountered by teachers in teaching Creativity and Entrepreneurial learning area, the participants' views about engaging the indigenous resource people in the teaching of Creativity and Entrepreneurial learning area and what would be the benefits of engaging the indigenous resource people in teaching Creativity and Entrepreneurial learning area.

5.5.1 Participants' understanding of indigenous knowledge and indigenous knowledge holders

The teachers and indigenous knowledge holders did not have a clear understanding of the definitions of indigenous knowledge and indigenous knowledge holders. They gave the pieces that could be generalised as the knowledge of Basotho or the Sesotho cultural identity and doing things the Sesotho way. They also mentioned the knowledge of traditional medicine, crafts, songs, food and how to make traditional attire. They explained the indigenous knowledge holders as the elders of the community who knew all about the tradition. They mentioned that an indigenous knowledge holder is someone who knows traditional songs, medicine, food and how to make traditional clothes.

5.5.2 The challenges that teachers face in incorporating Indigenous knowledge in their teaching.

A number of challenges were identified by the teachers; notably: teachers' unpreparedness, a lack of clear textbooks, difficulty in finding indigenous resource persons and learners' lack of indigenous knowledge. Teachers lacked know-how background to teach the indigenous knowledge and skills as they were trained in the policy which was subject and examination-oriented and not skills-oriented. They were trained to teach a maximum of two subjects and not a learning area which incorporates more than two related subjects.

Some teachers mentioned that although certain textbooks were prescribed, the nature of this learning area requires more practical work (projects and models) than theory and written examinations. It is difficult for teachers to follow the steps on how to do a certain project from the textbook and then pass the knowledge to learners. For instance, learners would be asked to use clay to make sculpture, which requires a knowledgeable teacher to teach that, not one who reads and relies on textbooks. Different subjects have their jargon, which cannot be easily understood by someone who has not been teaching that subject before.

It was also noted that teachers came from different villages and had only come for work. This made it difficult to identify knowledgeable resource persons in their fields from the community around the school. If they identified them, such people required to be paid and principals were not helpful in that regard. They said the schools did not have money, and so, teachers should find other ways that would not be costly to schools.

Lastly, the learners too do not have indigenous knowledge background. This makes it difficult for teachers to combine their background knowledge with the new learning outcomes, because everything is foreign to them. These also make them to be less interested in topics that require the teachers to teach them indigenous knowledge.

5.5.3 The participants' views about incorporating indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area

The participants suggested that the Ministry of Education and Training should collect the indigenous knowledge holders and place them at district education offices where teachers can easily find them. They also suggested that NCDC should include indigenous knowledge in the curriculum and have an indigenous knowledge department. They mentioned that the Ministry of Education and Training could identify the necessary skills according to different learning areas,

then ask indigenous knowledge holders that have such skills to register with the education offices in their districts. This would make finding them easy since they could be allocated offices, either at the district education offices or at NCDC.

It was also proposed that the NCDC should design a clear curriculum that includes indigenous knowledge. This can make it easy for them to find indigenous knowledge holders who can design the curriculum and write materials on indigenous knowledge. These materials can encourage teachers to consider indigenous knowledge topics as important as the other topics. Accordingly, they would no longer skip traditional knowledge topics when teaching.

The participants also mentioned that indigenous knowledge holders can be identified and engaged in the same way that the Ministry of Health does with the village health workers. They can provide the candidates' specifications to village chiefs so that the chief together with the villagers can choose the knowledgeable persons who could teach such skills. The identified resource people can then be registered by the chief so that schools can easily find them through the chief.

5.5.4 The benefits of incorporating indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area.

The participants categorised the benefits of involving the indigenous knowledge holders in teaching Creativity and Entrepreneurial learning and forging cooperation between learners, teachers and indigenous knowledge holders themselves. They stated that learners would get quality education as they would be taught by knowledgeable people. Secondly, the learners would learn through experience as in indigenous setting knowledge is transmitted orally and through demonstrations. They also mentioned that learners have a better understanding when they are taught in their home language and that they would use the skills to make their living in the future.

The participants further mentioned that teachers have a chance to learn together with learners which may boost their confidence in handling such topics in the future. They can use that knowledge to make extra money and to improve their standard of living. Lastly, indigenous knowledge holders can earn money from their engagement in teaching Creativity and Entrepreneurial learning area. They can also produce goods beyond the hustling stage and make more money. Teachers and indigenous knowledge holders affirmed that if indigenous knowledge holders could be engaged in the teaching of C&E learning area, the government could protect the

traditional material that the indigenous knowledge holders use to make their products because they are useful in the education of Basotho children.

5.5.5 Incorporating the indigenous knowledge holders teaching Creativity and Entrepreneurial learning area

The participants suggested that the Ministry of Education and Training should give the indigenous knowledge holders some office space at the district education offices where teachers can easily contact them. They also suggested that NCDC should include indigenous knowledge in the curriculum and have indigenous knowledge department offices, this would coincide with the post-colonial theory which advocates indigenisation/re-contextualisation of knowledge from the non-Eurocentric ways. Thirdly, they mentioned that indigenous knowledge holders can be convened in the same way that the Ministry of Health does with the village health workers where they laid their person specifications to the village chiefs and the chiefs, together with the villagers would elect the persons with the required skills.

5.5.6 Teachers' experiences with using Indigenous knowledge in their other subjects

Teachers shared their experiences where they used indigenous knowledge to clarify some of the concepts in other teaching subjects. Presently indigenous knowledge is minimally used in schools as only a few teachers seem to be keen to integrate IK in their teaching. Those teachers who do not integrate it did not seem to know what content of IK to integrate in the subjects. Some of them think that IK is taught at home, not at school. Teachers who integrate IK seem to embrace Sefotho's (2018) idea that in Africa, knowledge is perceived as multi-centric, therefore, various philosophies of education apply in Africa. Teachers use it in the Mathematics classes to explain counting as a concept where Basotho used stones to count. IK is also used in Geography when teaching time as a concept, in this respect, Basotho use their own shadows to tell time. On the other hand, IK is used in Business education to explain the concept of exchange before monetary system was introduced whereby Basotho used the barter system to exchange their goods for goods, service for service or service for goods. IK is often used in Fashion and Textiles to explain different types of natural fibres.

5.5.7 Indigenous knowledge holder's formal and informal teaching experiences.

Some of the indigenous knowledge holders in this study had taught before and are still teaching. They are quite excited about the results of their teaching which are seen in the way their graduates make a living. From their teaching, they produce traditional doctors who do well in the field,

craftsmen/women who produce and sell their crafts in town and musicians. This shows that the Basotho knowledge is still upheld even after colonialism but to a limited extent. Pictures of some of the indigenous knowledge holders' works are attached as Appendix 2

5.6 Recommendations

Based on the findings of this study, the following recommendations are made:

5.6.1 Recommendations for policy

- In view of the findings of this study, it is recommended that the Ministry of Education and Training should develop a detailed policy document that incorporates indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area. This would offload the stress on the teachers and help them to focus on the contemporary sections of the learning area. This policy should also detail the strategies that should be used at each level of involvement to avoid duplication of human resources and conflicts between the indigenous knowledge holders and teachers.

5.6.2 Recommendations for practice

As a measure to address the teachers' unpreparedness to teach Creativity and Entrepreneurial learning area, this study recommends that:

- Indigenous knowledge systems should be contained within or explicitly stated in the Creativity and Entrepreneurial curriculum. This could make schools implement the IK in their day-to-day activities.
- Teachers should be properly trained on the implementation of the CAP, especially where indigenous practical components are involved. This could help them to handle the skills sharing efficiently.

5.6.3 Recommendations for further research

- A quantitative study can be carried out in the same area to quantitatively analyse the participants' views about the incorporation of indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area.
- More qualitative studies can be carried out in different study areas to identify various opinions about the prospects of incorporating indigenous knowledge holders in the teaching Creativity and Entrepreneurial learning area.

5.7 Limitations of the study

Firstly, the study was qualitative in nature, aiming to find the stakeholders' views about the prospects of incorporating the indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area. The opinions were gathered but the study did not provide the number or percentage of participants who had a certain opinion because this is not a quantitative study. Secondly, some schools did not have an adequate number of teachers to form a focus group. As a result, in such schools the focus groups were formed by less than the minimum number recommended. Lastly, the key concepts of the study (indigenous knowledge and indigenous knowledge holders) are easier understood in English. When translated to Sesotho for the indigenous knowledge holders, they seem to lose the meaning that would lead to appropriate responses from the participants.

5.8 Conclusion

This study investigated the prospects of incorporating indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area in schools in Koalabata village. This chapter discussed the findings that were presented in Chapter four. The conclusions were then drawn from the findings; however, these cannot be generalized as this a qualitative study. The recommendations and limitations of this study were presented. The study has revealed there are prospects of incorporating the indigenous knowledge holders in teaching Creativity and Entrepreneurial learning area which can improve the quality education as learners will be taught by knowledgeable resource persons. In turn, this could revive the neglected or suppressed cultures of Basotho.

Appendix 1: Interview Schedule

The interview questions for all individual participants (teachers and IK holders)

- 1) Name of participant
- 2) Gender
- 3) What is your role in this community?
- 4) How long have you been in this role?
- 5) What is your highest academic qualification?
- 6) What, in your own view are indigenous knowledge systems? Give an example
- 7) Who, in your own view are the indigenous knowledge holders?
- 8) How do you think indigenous knowledge holders can be of assistance in the teaching of Creativity and Entrepreneurial learning area?
- 9) How are the teachers different in IKS and in the contemporary school? Please give examples.
- 10) In your own view, what do you think the IK and Scientific knowledge have in common?
- 11) How can IK holders be integrated into the Creativity and Entrepreneurship learning area?
- 12) As an Indigenous knowledge holder, have you taught in a formal or an informal setting before? If yes, what were the results?

Focus group questions for the teachers

- 1) Apart from the Creativity and Entrepreneurial learning area, which other subjects do you teach?
- 2) How are the current textbooks useful/useless in explaining the indigenous content/ section of the Creativity and Entrepreneurial learning area?
- 3) What challenges do you face in implementing the practical part where IK is involved?
- 4) What may be the benefits of incorporating the IK holders in the teaching of Creativity and Entrepreneurship?
- 5) Where IK is not explicitly labelled in the syllabus, what indigenous strategies do you implement in class to make sure that the learners understand the concept?

Lipotso tse akaretsang ho bohle ba tlang ho nka karolo (mesuoe le ba nang le tsebo ea bochaba)

- 13) Mabitso a ea botsoang
- 14) Bong ba ea botsoang
- 15) Boemo ba ea botsoang kahare ho sebaka sa Koalabata
- 16) U na le nako e kae o le boemong boo?
- 17) U tsoile sehlopheng sefe sekolong?
- 18) Ho ea ka maikutlo a hao u ka hlalosa tsebo ea bocha/botsoalloa/setso e le eng? U ka sebelisa mehlala
- 19) Ho ea ka maikutlo a hao u ka re ba nang le tsebe ea bochaba/botsoalloa/setso ke bo mang?
- 20) U nahana hore tsebo ea bochaba/botsoalloa/setso e ka thusetsa joang ha ho rutoa thuto ea bonono, boqapi le boits'okoli likolong?
- 21) Mesuoe/mesuoetsana thutong ea bochaba/botsoalloa/setso ba fapane joang le mesuoe/mesuoetsana lithutong tsa sekolong?
- 22) Thuto ea bochaba/botsoalloa/setso e ts'oana joang le thuto ea sekolong?
- 23) Ba nang le tsebo ea bochaba/botsoalloa/setso ba ka kenngoa joang lenane thutong la boitshokolo, bonono le boqapi likolong?
- 24) U kile oa ruta ka litsebo tsa hao tsa bochaba/botsoalloa/setso? Liphetho li bile joang?

Appendix 2: Items made by the Indigenous knowledge holders



Fig 1: Muscovy ducks made from sand stone



Fig 2: Stone mosaic made as a paving at one participants home.



Fig 3: The art of making brooms by one participant

Appendix 3: Permission letters to schools and a Letter of informed consent to the participants

The National University of Lesotho

Telephone: +266 22340601
Fax: +266 22340000
<http://www.nul.ls>

P.O. Roma 180
Lesotho
Africa



FACULTY OF EDUCATION

17th October 2021

The Principal
Cenez High Schools
Koalabata, Berea

Dear Sir/Madam

APPLICATION FOR PERMISSION FOR MRS. 'MAMPOETSI MOHOANG (STUDENT NUMBER: 200602102) TO CONDUCT RESEARCH IN YOUR SCHOOL

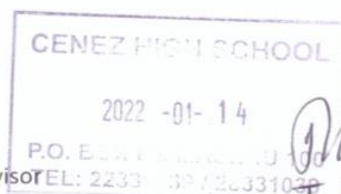
I wish to confirm that Mrs 'Mampoetsi Mohoang is a registered part-time student at the National of University of Lesotho in the Faculty of Education. She is currently pursuing Master of Education (M.Ed) Degree in Socio-Philosophical Studies. As a requirement for this degree, she is conducting a study entitled: *The prospects of engaging indigenous resource people in the teaching of Creativity and Entrepreneurial area: a case of the Koalabata Berea.*

In order to achieve the objectives of his study, she will conduct semi-structured and focus group interviews with teachers and indigenous knowledge holders in the area. The findings from this study will help the Ministry of Education and Training and the schools to improve the teaching of the Creativity and Entrepreneurial area. Prior to conducting interviews, the researcher will issue letters of informed consent to each participant to reassure them that the information gathered will be treated with utmost confidentiality as per the requirements of the Faculty of Education, at the National University of Lesotho. I therefore request you to grant Mrs 'Mampoetsi Mohoang permission to collect data in your school.

Yours sincerely

T. Tlali

T. Tlali (PhD) - Supervisor



M. M. MOTANJANE

M. M. MOTANJANE - A. Principal

The National University of Lesotho

Telephone: +266 22340601
Fax: +266 22340000
<http://www.nul.ls>

P.O. Roma 180
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Africa



FACULTY OF EDUCATION

17th October 2021

The Principal
Phomolong High School
Koalabata, Berea

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Yours sincerely

T. Tlali (PhD) - Supervisor



The National University of Lesotho

Telephone: +266 22340601
Fax: +266 22340000
<http://www.nul.ls>



FACULTY OF EDUCATION

P.O. Roma 180
Lesotho
Africa

17th October 2021

The Principal
Ts'epo Christian High School
Koalabata, Berea

Dear Sir/Madam

APPLICATION FOR PERMISSION FOR MRS. 'MAMPOETSI MOHOANG (STUDENT NUMBER: 200602102) TO CONDUCT RESEARCH IN YOUR SCHOOL

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Yours sincerely

T. Tlali (PhD) - Supervisor

28/04/2022

**TSEPO CHRISTIAN HIGH
SCHOOL**
P.O. BOX 4271, MASERU
The School of Good Moral

Dear Participant,

I am Mampoetsi Mohoang, a full Lesotho citizen with ID number 014209281429. I am enrolled with the National University of Lesotho within the Faculty of Education; department of Educational Foundations and my student number is 200602102.

As part of the requirements to complete my post-graduate studies, I must carry out a research study and I have already started the process. My topic of interest is: **The prospects of incorporating the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial Learning area: A case of Koalabata, Berea.** The study is aimed at exploring the stakeholders' views on the incorporation of the indigenous knowledge holders in the teaching of Creativity and Entrepreneurial learning area at secondary school level.

I hereby humbly request your participation in this study as one of the key stakeholders. The information collected from this study will be treated in the strictest confidence and will be used solely for the purpose of this study.

My supervisor is Dr Tlali of the Faculty of Education at The National University of Lesotho.

Yours sincerely

'Mampoetsi Mohoang
+266 58081402

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