The Connotations of *Semoshoeshoe* in Education for Peacebuilding:
A Plea for Restoring a Culture of Peace through Education in
Lesotho

The Connotations of *Semoshoeshoe* in Education for Peacebuilding: A Plea for Restoring a Culture of Peace through Education in Lesotho

[1] **Malephoto Niko Ruth Lephoto (PhD), [2*] Mapulane Mochekele** iD

[1, 2*] National University of Lesotho

Faculty of Education

Educational Foundations Department

https://orcid.org/0009-0004-6384-6844

Abstract

Purpose: The purpose of this theoretical study is to argue for the application of *SeMoshoeshoe* as an African philosophy for educating for peace. We support UNESCO (2020) and UNICEF (2016) advocacy that education is the only tool that can transform the world that is experiencing a surge of violence and the disruption of peaceful human co-existence. In Particular, in this study we contribute knowledge essential for transforming escalating acts of violence in Lesotho and other countries with similar contexts. Research has attested that violence is surging in the Lesotho, placing the country in the sixth highest murder rate in the world (UNDP, 2021).

Methodology: Guided by the Indigenous Wholistic theory (IWT), this study adopted a semi-systematic review of literature as a research methodology to argue for *SeMoshoeshoe* as indigenous resource for Education for Peacebuilding (EP). The study sought to answer; what call for Education for peacebuilding in Lesotho? What are the connotations of *SeMoshoeshoe* in education for peacebuilding? The content analysis method was used to analyse data.

Findings: The findings which yielded that the escalating acts of violence and moral decay in the country call for education for peacebuilding. The study also found that the principles of *SeMoshoeshoe* are essential resources for educating for a culture of peace.

Unique contribution to Theory, Policy and Practice: The study concludes and recommends that *SeMoshoeshoe* is a valuable indigenous resource for restoring a culture a peace, and should be adopted as a cultural resource for the development of policy for educating for peace in the country.

Keywords: *Semoshoeshoe*, *Connotations, Education for Peace-Building, Indigenous Resource, Restoring, Culture of Peace*

Introduction

Globally, the escalating violence in its various forms continues to attract attention from organisations interested in the promotion of peace, researchers, academics and the public. Despite the commitment to UN agenda for promotion of peace and prevention of violence many countries are continuing to experience escalating acts of violence, which barricade human and planetary flourishing (Center for Global Nokilling, 2019; UNDP, 2021. For instance, although Basotho nation has been known for a culture of peace, the nation has remarkably deviated from this righteous path. Research shows that currently Lesotho is notorious of horrific forms of violence including genocide, gender-based violence, sexual abuse, gun violence (Center for Global Nokilling, 2019; UNDP, 2021). Although there is no war in country, the escalating acts of violence have left innocent citizens in a state of bewilderment (UNDP, 2021; Mahlatsi, 2020). Mokotso (2022) add that currently, Lesotho is afflicted with multiple forms of violence, including direct, structural violence and cultural violence.

International organisations working for the promotion of peace and non-violence have appealed to global education systems including Lesotho to implement education for peacebuilding (UNESCO, 2020; UNICEF, 2016). For instance, UNESCO (2024), UNESCO (2020) and UNICEF (2016) concur that education must be used as a tool for promoting peace, building resilience and preventing violence in society. Global Campaign for Peace education (2022) emphasise that schools must educate for peace and address contemporary and emergent global threats to peace. The current organisations consider education as an essential tool for fostering empathy, compassion, tolerance, and respect for diverse perspectives which are considered in this study as essential blocks for building a culture of peace. UNESCO IICBA (2021) argues that it is through education that knowledge, attitudes and skills essential for peaceful coexistence can be developed. Hence, UNESCO responded to the situation of surging violence in Lesotho by introducing peacebuilding education programme with the aim of fostering peace, resilience and the avoidance of violent extremism (Mokotso, 2022). Mokotso (2022) show that the main objective of the programme is "to teach young people about peace, global citizenship, resilience and the avoidance of violent extremism through education" (Mokotso, 2022: 1).

Appreciating the role of education in developing competencies for peacebuilding, in November 2023 the UN member countries adopted the UNESCO Recommendation on education for peace and human rights, international understanding, cooperation, fundamental freedoms, global citizenship and sustainable development (UNESCO, 2024). This commendation is a global standard that lays out how education can and should be used to bring about lasting peace and sustainable development (UNESCO, 2024). We note that UNESCO encourage nations to identify and harness the indigenous resources that can enrich education for peacebuilding (UNESCO IICBA, 2021). Moreover, UNESCO recognises the contributions of all civil society actors and suggests avenues for greater collaboration between all sectors of society in view of encouraging a 'whole-of –society approach' to threats to international understanding, cooperation and peace (UNESCO, 2024; UNESCO IICBA 2021). Therefore, in this study, we present the Basotho

philosophy of *SeMoshoeshoe* as a lens through which we look at education for peacebuilding in African schools. We consider it to be evidence-based indigenous resource for educating for peace and non-violence. Therefore, we attempt to discuss the connotations of *SeMoshoeshoe* in restoring a culture of peace and non-violence through education.

Understanding Peace education and Education for Peace building

The concepts of Peace Education and Education for peacebuilding are often superficially used interchangeably to denote educating for a culture of peace and non-violence. However, scholars in peace education have provided definitions which help readers to draw the line between the two concepts. For instance, the United States Institute of Peace (2011) define peace education as education that covers a wide range of topics and experiences including, conflict resolution education, interpersonal skills such as anger management, emotional awareness, empathy, assertiveness and self-worth, and may include anti-bullying programmes that focus on strengthening cooperation and kindness. In addition, Castro and Galace (2010) define peace education as teaching for and about human rights, gender equality, disarmament, social and economic justice, social and economic justice, non-violence, sustainable development, international law, traditional peace practices. Further, Castro and Galace (2010) point out that peace education is intended to help young people to gain skills, self-assurance and acquaintances they are looking for to realise their potential and to participate in strong and inclusive communities.

Moreover, (Castro and Galace (ix) point out "the methodology of peace education should include critical thinking, reflection and participation as components that should be integrated into the pedagogy of all teaching at all levels of education. It is noted that peace education seeks to equip students with the capacity to resolve conflicts, without resort to violence, and enable them to become responsible citizens who are open to difference and respect others, thus contributing to the cultivation of a culture of peace (Castro and Galace (ix); United States Institute of Peace, 2011). In the same vein, United States Institute of Peace (2011) assert that through Peace Education students develop competencies that allow them to "assert their opinion while being respectful and being open to the ideas of others, to listen with care and attentiveness, and to act responsibly when faced with conflict" (p.7).

On the other hand, UNESCO IICBA (2021) define Education for Peacebuilding as education for non-violence and peace directed towards cultivation of a culture of peace based on human rights. According to UNESCO IICBA (2021), "to prevent our violence-ridden history repeating itself, the values of peace, non-violence, tolerance, human rights and democracy will have to be inculcated in every woman and man-young and old, children and adults alike". That is education for peacebuilding promotes understanding of the manifestations of violence, and aims at imparting skills and attitudes necessary to defuse and recognise potential conflicts and to respond constructively to that violence (UNESCO (2021) Education for peacebuilding challenges the assumption that violence is innate to the human condition, therefore aims to transform the content, pedagogy and structures of education to deal with various forms of violence. Castro and Galace (2010) describes education for peacebuilding as a tool through which our violence-ridden

communities and societies can be transformed, by inculcating the values of peace, non-violence, tolerance, human rights and democracy in every woman and man-young and old, children and adults alike. The United States Institute of Peace (2011) indicate that education for peacebuilding is based on the assumption that conflict is an inherent part of human condition and cannot be eliminated from society. Hence, Castro and Galace (2010) assert that education for peacebuilding is the best way to promote a culture of peace and must be accepted in all parts of the world.

UNESCO (2020) define a culture of peace as a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflict by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations. Murithi (2006) note that since the beginning of time, every society has developed its own mechanisms and institutions for managing disputes in a way that preserves the integrity and fabric of that society while also promoting a culture of peace. She argues that it should not come as a surprise that cultural approaches for managing disputes around the world can play a vital role in promoting peace and social order within communities. Concurring, Castro and Galace (2010) suggest that humankind needs to take lessons from its past in order to build a new and better tomorrow. Therefore, in this study *SeMoshoeshoe* philosophy is a resource from which lessons about the building of peace and resilience and the prevention of violence can be drawn towards the restoration of a culture of peace and non-violence.

The conceptualisation of *SeMoshoeshoe*

SeMoshoeshoe does not have one definition. It is a recently developed philosophy propelled by the need to advance indigenous ways of knowing, being and doing to address complex social challenges of the local people that cannot be addressed solely from the point of view of foreign perspectives. Absolon (2010) argues that as the indigenous practice increasingly becomes asserted and expressed we need to continue to articulate elements of indigenous theories and philosophies that guide indigenous based social work practice. Thus, *SeMoshoeshoe* fits in this context of advancement of knowing, being and doing. It is a philosophy developed out of concern by Basotho academics about ethical leadership, erosion of a culture of peace and the escalating acts of violence that have disordered the nation's social cohesion. We consider and adopt *SeMoshoeshoe* as a home grown philosophy of peace, non-violence and ethical leadership. The adoption of *SeMoshoeshoe* as a framework for education for peacebuilding aims at influencing thought and deconstructing violent ideologies towards the restoration of the eroded culture of peace. SeMoshoshoe forms part of African worldviews and means of relating to the world. This philosophy was developed out of lessons learned from the life and history of Moshoeshoe 1 (the founder of Basotho nation) who founded and build the nation on the culture of peace despite the culture of war which was a way of life at the time he started building the nation. The philosophy of *SeMoshoeshoe* entails principles, values, virtues and attitudes which are crucial for rebuilding a culture of positive peace and non-violence (Mokotso, 2022).

An analysis of the writings on *SeMoshoeshoe* gives that this philosophy embodies critical elements such as vision for development and sustainability, life preservation, courage, critical thinking,

conscience, respect for human rights, love for peace, non-violence, compassion, empathy, humility, solidarity, altruism, trust, honesty, participation, diplomacy, dialogue, social justice, tolerance, courage, self-discipline, empowerment and others, which are all expressions of humanity (Mokuku, 2017; Ilongo, 2021). Tao-Tze, (2021) consider these elements as pillars of world peace and sustainable development, which Lesotho as a signatory of UN conventions has committed to.

In its structure, the concept of S*eMoshoeshoe* entails two components; the prefix 'se' and the suffix Moshoeshoe. The prefix *se* means 'behaving like', it denotes following someone's steps, adopting his attitudes and behaviours from a conscious effort to learn and judge what consequences come as a result of such. The suffix 'Moshoeshoe' is the name of the founder of Basotho nation whose birth name is Lepoqo. The name Moshoeshoe was given to him due to his amazing skill and success in cattle raiding as it was a way of life then. Lepoqo was admired for his leadership skills that lead to his success in many endeavours including that of cattle raiding. Although his skill for cattle raiding may be interpreted as a manifestation of aggression in his character, we argue that the use of aggression was context motivated, it was a context of survival of the fittest, where a leader had a duty to protect his people and ensure that they are taken care off. Beyond the wars, Moshoeshoe 1 was admired for his overall peace and non-violence oriented leadership philosophy that helped him build and sustain a nation respected for a culture of peace.

It was against this background that the philosophy of *SeMoshoesho*e was developed. The philosophy signifies Basotho's appreciation of King Moshoeshoe 1's dispositions, attitudes and principles as essential resources for restoring the nation's social cohesion. Murithi (2006) supports that cultural attitudes and values provide the foundation for the social norms by which people live. Further, Murithi emphasises that "through internalizing and sharing these cultural attitudes and values with their fellow community members, and by handing them down to future generations, societies can- and do- re-construct themselves on the basis of particular cultural image" (p.26).

The need for *SeMoshoeshoe* philosophy as a resource for educating for peace

Mokotso (2022) assert that "Lesotho faces political, economic, social, cultural, religious, institutional and interpersonal violence, a situation that prompted the Unite Nations Educational, Scientific and Cultural Organisation (UNESCO) to introduce a peace-building program" (p.1).Violence exacerbate the negative impact of naturally existing complex social challenges ranging from social, economic and political instability, climate change, poverty, unemployment, diseases and moral decay on human survival. It is unfortunate that the Basotho nation has completely lost its positive image and position through notorious acts of violence, corruption, unethical leadership and moral decay (UNDP, 2021; Mahlatsi, 2020; Center for Global Nokilling, 2019). Reports on violence in Lesotho show that considering the high rates of homicides, suicides and other various forms of violence, it is hard for the country to attain human flourishing and sustainable development (Center for Global Nonkilling, 2019). Literature shows that the economic and political instability in the country is a major contributing factor to the disruption of the culture of peace (Illongo, 2021; UNDP, 2021; Mahlatsi, 2020; Mofuoa, 2015 & Masholugo, 2015).

UNDP (2021) clearly state it that violent conflict resolution and instability have hampered the delivery of services and have led to disillusionment and uncertainty among Lesotho citizens. Consequently, young people become victims, increasingly hit harder by unemployment and social frustration, thus becoming more vulnerable to extremist messages and influences (UNDP, 2021). Generally, the nation's social cohesion is under strain and has left many Basotho, particularly victims of violence in a state of bewilderment and uncertainty (UNDP, 2021). The Center for Global Nonkilling (2019) attest that with a homicide rate of 29.7 killings for a 100,000 habitats, much higher than the world rate of 6.1, or the African rate of 13 for 100.000, clearly Lesotho has work to do to promote life and respect for human rights. According to this report, suicide rate is increasing with a rate of 28.9 for 100.000 inhabitants, which put Lesotho at the second country in the world, and the first in Africa with highest suicide rate. Reiterating, the United Nations Office on Drugs and Crimes of 2017 show that Lesotho ranks top six in countries with the highest murder rate with a record of 43.6 per 100.000 people.

UNDP (2021) indicate that efforts have been made by various local and international organisations to address the problem of the disruption of the culture of peace in the country, and various strategies been have developed and implemented. Because of such interventions, conflicts have been contained so that they could not explode into fully fledged violence (UNDP, 2021). Along the same line, the Center for Global Nonkilling (2019) point out that it is with respect that it salutes Lesotho for supporting the adoption of the 'Declaration on the Right to Peace' in 2016. Therefore, the Center appeals to the authorities of Lesotho and to all educational staff to integrate peace education and peaceful relations of non-violent conflict prevention and management in the education curricular as an alternative to promotion of peace and prevention of violence.

In support, UNSECO IICBA (2021) argues that education for peacebuilding is the best approach for promoting peace, building resilience and preventing violent extremism. Through, education for peacebuilding the values, attitudes, competencies and behaviours that are in harmony with the culture of peace can be developed (Zarif, Urooj & Munir, 2019). According to Zarif, Urooj & Munir (2019) education for building is an important strategy for a positive and non-violent substitute for controlling conflict. UNESCO IICBA (2021) affirm that:

"*If learners are equipped with knowledge, values and skills for building positive relations with each other, promoting human rights, nonviolence and an appreciation of and respect for cultural diversity and inclusion, and are allowed to engage in critical thinking and actively participate in their own learning, they can play an important role in promoting peace in their schools, their communities and beyond*" (p.47).

Since peace education strategies and programmes may differ from country to country, UNESCO IICBA (2021) suggests that nations should harness their indigenous resources such as Ubuntu philosophy and apply them in schools as part of the peace building tools. These tools can be used to equip learners with skills that can help promote community approach to learning by engaging community actors, stimulating learners' collective leadership and contribution to collectively influence change (UNESCO IICBA, 2021). Supporting the grounding of educational programmes

in indigenous resources, Tlali, (2018) and Nkoane (2015) concur that it is crucial for education programmes in Africa to be orientated in African socio-cultural context. Further, Tlali (2018) state that for education to sufficiently serve its purpose, it has to reverberate the socio-cultural context for which it is meant, while Nkoane (2015, p.35) emphasises that "any form of knowledge has its foundation on the experiences of people informed by their own sociological and cultural constructs". Therefore, in this study, we consider S*eMoshoeshoe* philosophy as the indigenous resource for founding education for peacebuilding initiative. *SeMoshoeshoe* entrenches Basotho philosophical statements of justice, peace, prosperity, participatory democracy and peaceful co-existence.

Theoretical underpinnings: Indigenous Wholistic Theory

The Indigenous Wholistic Theory (IWT) supports the adoption of the philosophy of *SeMoshoeshoe* as the resource for enriching the practice of educating for peace. IWT has its roots within the indigenous epistemologies, worldviews, cultures and traditions (Abolson, 2010). According to Abolson (2010) IWT encompasses the spiritual, emotional, mental, and physical elements of being, acknowledging our past, present and future. It is a suitable a framework for indigenizing our thoughts and actions into active healing process that simultaneously decolonise and indigenize relevant knowledge developed in foreign context and culture. In addition, IWT focuses on teachings of visioning, beginning and rebirth, emphasising the past, present and future of indigenous peoples. Moreover, IWT "provides knowledge set that can be used to guide practice and further practice lenses can be developed for purposes of wholistic assessment, evaluation and treatment and change; and may be applied at levels of self, individual, family, community, organisation and institution" (Aboson, 2010:75)

Thus, in line with Indigenous Wholistic Theory, *SeMoshoeshoe* encompasses the mental, spiritual and emotional elements of being as they relate to the agenda of reviving and nurturing the culture of peace among citizens. In addition, *SeMoshoeshoe* philosophy appreciates the power of the significant past and consider it as the foundation for transforming the present inhibiting scenarios towards a better future. We argue that in our restorative process as Basotho nation, we need to apply our critical thinking skill and seek for understanding of how *SeMoshoeshoe* can be translated into practical tools that can transform perpetrators of violence and emancipate those who experience physical, psychological, emotional and spiritual distress originating from the unsettling social, economic and political violence and insecurities. Actually, the development of *SeMoshoeshoe* philosophy marks the paradigm shift and commitment to the production of knowledge originating from our past cultural experiences yet relevant for transforming our current social ills that affect our wholistic being. Absolon (2017) proclaim that "Our work as wholistic practitioners is to remember and reconnect with wholistic knowledges, pick up our bundles and activate them again". Further, Absolon emphasises the need to relearn, reclaim, pick up, and own the teachings and practices that emanate from Wholistic theory and knowledge.

Methodology

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This study is conceptual and theoretical. It adopted a narrative review of literature as research methodology. The purpose was to answer the main research question; "What lessons can be learned from *SeMoshoeshoe* as the resource for contextualising and enriching education for peacebuilding in Lesotho? What connotations does *SeMoshoeshoe* have for education for peacebuilding? Various electronic databases such as Google, Google scholar, ERIC, EBSCO, PsyINFO, Science Direct and Springer Link were used to search for relevant literature. The reviewed documents included published journal articles, reports by international organisations interested in the promotion of peace, published abstracts and grey literature such as dissertations, White papers and Newspapers. Search terms and phrases that were used to search for relevant literature included 'Peace and violence in Lesotho', 'Peace education', 'Education for peacebuilding' 'Indigenous knowledge theories' 'Semoshoeshoe'. Because of the magnitude of literature in these areas, only documents that spoke to the phenomenon under enquiry were included for the review.

The qualitative content analysis method was employed to extract the required information from the reviewed texts. According to Bengtsson, (2016), qualitative content analysis is a research method used to analyse and interpret the content of textual data such as written documents, interview transcripts, or other forms of communication. The aim was to get what, why and how answers of the research topic (Bengtsson, 2016). We followed the inductive content data analysis steps and focused on patterns, larger themes and sub-themes (Bengtsson, 2016). The individual texts selected for inclusion for review were analysed to identify units of relevance in the form of sentences and paragraphs that carried similar messages (Jo-Anne et al., 2023). Markers with different colours to code and help the researcher to identify units of analysis which were assembled into blocks and patterns. Similar units of meaning were grouped under a broader category selected from words describing the research topic (Jo-Anne et al., 2023). These units were then categorized into themes and sub-themes in accordance with the objectives of the study.

Findings

The following sections present the findings categorised in themes in accordance with the objectives of the study:

There is a need for education for peacebuilding in Lesotho

The analysis of the reviewed literature yielded that violence is escalating in Lesotho, thus requiring education for peacebuilding at all levels of education. Literature shows that more than ever before, young people actively participate in various acts of violence (UNDP,2021; Mahlatsi, 2020). Apart from the high rate of homicide, violent acts of robbery, theft, sexual assault, gender-based violence, gangsterism, human trafficking, prostitution are increasing (UNDP,2021; Mahlatsi, 2020; UN, 2020). Unfortunately, young people who are expected to be responsible citizens for facilitating human and planetary flourishing are often at the forefront in these violent acts. This situation has not only attracted attention from the civil society, but it has become a concern for both local and international organisations. For instance, a report by Lesotho Mounted Police Service (2020) show that young people are active in serious cases of crime and violence comprised of armed robbery, assault with intend to cause grievous bodily harm, attempted murder, car theft, fraud, house

breaking, human trafficking, robbery, gender based violence, and stock theft. Also, Lesotho Times (Sep, 2021) assert that it is ironic that a nation founded on the values of peaceful co-existence, hospitality to strangers and other vulnerable groups as well as the peaceful resolution of disputes has become the continent's murder capital and sixth in the world for murders.

Therefore, Masholugo (2015) appealed to Basotho nation that the time has come for the people to deeply reflect and lovingly consult on whether, over the years, they have channelled religious, social, political and economic forces that were to have far-reaching impact on Basotho in a way that unifies and educates the nation. Further, he invites the nation to reflect on whether either through ignorance, indifference, egotism or expediency they have allowed disunity to tear the nation apart. UNESCO IICBA (2021) identified Lesotho as one of the African countries that should be supported in implementing education for peacebuilding as the best strategy for building a culture of peace, resilience and preventing violence.

I argue that unless the Lesotho education system ensure that it embraces and strategically implement education for peacebuilding, the country will never attain peaceful and inclusive communities that it has committed to under UN sustainable development goal number 16.

 '…*ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development* (Sustainable Development Goal 16).

In a keynote address, on the 6 January 2023 boot camp graduation ceremony, the LDF commander, Lieutenant General (Lt Gen) Mojalefa Letsoela confirmed that Basotho young people have gone astray from our morals and culture resulting in criminal acts and failing to live in peace in our neighbourhoods. He further demonstrated that all these affect our security, and lamented that people involved are our beloved children, whom he referred to them as "our blessings". Letsoela pleaded with those who have influence in transforming the schools curricular to advise the ministry of education and training to bring back history lesson in schools so that the younger generation would know where the come from.

Moshoeshoe 1 and Mohlomi interaction evidences the role of education in developing competencies for peacebuilding

 Moshoeshoe I's life experiences and transformation under Mohlomi's guidance and teachings as an exemplary and evidence of the power of educating for peace and non-violence in transforming and developing competences for peace and non-violence in young people, building their resilience to violent ideologies. Mofuoa (2015) points out that Moshoshoe 1 was a young warrior without any moral problems. Literature shows that as a young man, Moshoeshoe 1 was very ambitious to become the great leader and excel in his leadership (Illongo, 2021 Mofuoa, 2015; Preez, 2011). However, his father and grandfather were concerned about his ambition, stubbornness and aggression (Preez, 2011). They feared that unless these attributes were transformed the young man wouldn't make good leadership material when he had to take over the leadership of the Bamokoteli.

Hence, in about 1804, they decided to take him to Chief Mohlomi's Leadership Academy so that he could be guided and transformed (Ilongo, 2021; Mofuoa, 2015; Preez, 2011.

According to Max du Preez, (2012), Mohlomi sensed Moshoeshoe's alertness and leadership qualities, and took him in and gave him special attention, taught him his own philosophies of peace, non-violence and leadership (Ilongo, 2021). Mohlomi instructed Moshoeshoe "All the experience, knowledge and wisdom with which Molimo and ancestors have enriched my mind with, shall now also be inhabit and enrich your intellect for the great work you are to perform" (Max du Preez, 2012, p.5). Ilongo (2021) demonstrates that Moshoeshoe's ambition to excel as a chief was encapsulated by Mohlomi as a mission of 'love and justice, through humanization of, and equality with others'. From the perspective of education for peacebuilding, it is evident that Mohlomi created a safe space for Moshoeshoe, educated him, equipped him with necessary knowledge, attitude and skills for peacebuilding.

It is noted from literature that at the end of his teachings, Mohlomi commanded Moshoeshoe to go and rule by love, and look upon his people as men and brothers, and must learn to know his people, and when he judges he should let his judgement be just (Max du Preez, 2012; Ilongo, 2021). Mofuoa (2015) proclaims that "through moral influence and prowess, Moshoeshoe 1 built the Basotho nation in a situation as uncertain and insecure as the time of Lifaqane" (p.23). This shows the power of educating for peace and non-violence in leadership and nation building.

Ilongo (2021) argues that without the autotelic personality traits of King Moshoeshoe 1, the Basotho nation of Lesotho could never have emerged, especially against the backdrop of flux, violence, and displacement of thousands of people as a result of the *Lifaqane* onslaught between 1815 and 1840. He further adds that "king Moshoeshoe' s autelic personality was a combination of the maximal challenges from the chaos of *Lifaqane*, and the urgent imperative for developing and effectively and efficiently implementing metaskills for managing and resolving conflicts" (p.28). Apart from that, Ilongo (2021) argues that this could have not been resolved without a 'low self-centeredness ethos which characterises his autotelic personalities. Moshoeshoe 1 portrayed to a highest level "the skills of curiosity, persistence, openness to novelty, concentration, independence, cooperation, and low self-centeredness, among others" (Ilongo, 2021, p.28) at a chaotic time that could possibly test his good qualities to the edge.

Indigenous knowledge in educating for peace is essential for developing African youth competencies for peace and non-violence

The power of indigenous knowledge in shaping young's characters is expressed in Preez (2011) 's assertion that although Mohlomi was able to guide Moshoeshoe in the right direction yet he had neither studied in any of the foreign academies nor sought advice from the West. Preez (2011) puts it clearly that in his entire life he never met a single person who was not indigenous to Africa. That is, his wisdom and insights were entirely original and African. Along the same lines, Letseka (2013) indicates that he is persuaded that Basotho indigenous education which strove for the kind of social civility which was functional and participatory. Further, Letseka claims that lessons can be learned from the Basotho indigenous education. He affirms that the Basotho indigenous education was

used to create citizens with the kind of personhood that was deemed necessary for good human conduct among Basotho communities. Matsela (1979) shows that Basotho indigenous education entailed cultural values, philosophy, personal and family responsibilities and duties to the clan and the people.

The connotations of *SeMoshoeshoe* in education for peacebuilding

SeMoshoeshoe philosophy, as it relates to education for peacebuilding is premised on the principle that despite the turmoil and tribulations that young people go through in life they can choose to remain sane and resilient to violent ideologies. Hence, education for peacebuilding oriented in *SeMoshoeshoe* has the potential of developing critical thinking in young people, to assess situations critically and approach life from a more positive perspective. S*eMoshoeshoe* values of recognition, inclusion, collaboration, respect for human rights, peace and non-violence position it as a reliable resource for educating for peace since all aspects of curriculum are driven by the principles that helped Moshoeshoe 1 to build and sustain a nation respected for a culture of peace.

Fundamentally, *SeMoshoeshoe* embodies Basotho philosophical statements of justice, equality, peace, prosperity, participatory democracy and mutual co-existence which underpin their way of life and education (Ministry of Education and Training, 2009). In addition, *SeMoshoeshoe* self-control, tolerance, courage, diplomacy, humility, empathy, care, assertiveness, selflessness and non-violent communication. These attributes are not only crucial for creating peaceful and inclusive communities, but also for creating safe and non-violent learning ecologies. The infusion of *SeMoshoeshoe* in schools connotes that teachers and educators are more conscious of the kind of attitudes and behaviours that can promote peace and resilience. It suggests teachers and educators' consciousness to reflect on their moral obligation to respect learners 's rights while at the same time ensuring that they develop knowledge, values, attitudes and skills necessary for promoting peace and preventing violence. The aim should that of demonstrating and teaching responsibility, empathy, compassion and support to those made vulnerable by life challenges.

SeMoshoeshoe offers a relational approach to peace and non-violence. It emphasises the importance of non-violent interactions and attitudes towards each other. Moshoeshoe 1's principle of 'u se ke oa re ho moroa moroa toe" (never say to a bushman, you bushman) connotes recognition for others as deserving, respect and inclusion and affordances for participation. Recognition implies that people mutually appreciate there should be some form of legitimate coexistence where they truly accept the existence of others and work with them towards the attainment of a positive social change that benefits all. Also, the above teaching negates and deconstruct violent attitudes of exclusion, neglect, discrimination, stereotypes and prejudice. Eventually, *SeMoshoeshoe* encourages behavioural interactions of non-domination, deliberation and cooperation, mutual recognition and trust. It suggests recognition of the potential of every learner, creating safe spaces for them to actualise their potentials and offering the necessary support. *SeMoshoshoe* principles of inclusion, participation, collaboration, respect, empathy and non-violence are critical elements for pedagogies that are transformative.

Conclusion and Recommendations

This chapter was intended to discuss the philosophy of *SeMoshoeshoe* as an indigenous resource for education for peacebuilding. I argued from a point of view that education is an essential tool for promoting peace, building resilience and preventing violence. Thus education for peacebuilding as an approach provide guidelines of how to educate for peace. The reviewed literature yielded that *SeMoshoeshoe* entails essential principles and values that can enrich the practice of educating for peace. It became clear from the review that Moshoeshoe 1possessed a strong moral code that honoured human dignity, honest dealing, and following through on promises (Mofuoa (2015. His moral code enabled him to retain the goodwill of people he ruled. He learned and succeeded to control his negative impulses, particularly anger that could easily get him into trouble. Mofuoa (2015) explains "when his anger was aroused he could terrify and sometimes even attack his subjects, but usually he was affable and tolerant of human foibles" p.27.

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