

**EXPLORING THE EFFECTS OF NEO-COLONIALISM ON
THE IMPLEMENTATION OF LEARNER-CENTRED
PEDAGOGY: THE CASE OF FRENCH IN THE LESOTHO
JUNIOR CERTIFICATE (JC) CURRICULUM**

BY:

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DECLARATION

I, **Refiloe Lephoi-Sooknanan**, declare:

1. That the dissertation, *Exploring the effects of neo-colonialism on the implementation of learner-centred pedagogy: the case of French in the Lesotho JC curriculum*, hereby submitted to the National University of Lesotho, for the degree of Master of Arts in Education, is my own work and has not been previously submitted for a qualification at this university or any other institution of higher education.
2. That all sources that were used or quoted herein have been duly acknowledged and referenced using the American Psychology Association (APA) 6th Edition Convention for Citation and Reference, as recommended by the Faculty of Education at National University of Lesotho.
3. That I have not allowed or will not allow anyone to copy my work with the intention of passing it off as his or her own work.
4. That I am fully aware that plagiarism (to use another person's work and pretend that it is one's own work) is an academic offence.

Signature _____ **Date** _____

DEDICATION

This thesis is dedicated to Mpho Mofolo Bazill “mama”, the woman who helped me become the person I am today, by teaching me the values of education and critical thinking, as well as being resilient, strong-willed and independent. I indeed owe you a huge debt of gratitude for your words of encouragement, prayers, motivation, and financial support. Mother, you played a big role in my life.

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ABSTRACT

Neo-colonialism, which is an advanced stage of colonialism that occurs through cultural and educational domination, is a reality in Africa. The study aimed at exploring the effects of neo-colonialism on the implementation of learner-centred pedagogy, with French in the Lesotho Junior Certificate (JC) Curriculum as the case study. The researcher argues that the majority of language teachers in African countries, particularly Lesotho, are vested in structures and pedagogical practices, which maintain the status quo at the expense of societal needs and cultural beliefs of the learners. This view necessitates a proper interrogation of the effects of teaching a foreign language curriculum, such as French, in African countries that are struggling to rid themselves of the vestiges of neo-colonialism. The study followed a sequential exploratory mixed-methods design, in which the initial phase was qualitative and the second phase quantitative. Qualitative data were collected from three purposely selected French language teachers in form of telephonic semi-structured interviews, while quantitative data were collected from 331 Grade 10 French language learners from three purposely selected schools in Maseru, in form of questionnaires. The study findings show that neo-colonialism has a negative effect on the implementation of learner-centred pedagogy (LCP), particularly in the context of the French language curriculum, since the curriculum and supplemental materials used are predominantly French and inflexible to pedagogical practices that are modified to suit the local context, socio-cultural beliefs and ideologies. This hinders learners from actively engaging in the construction of new knowledge and acquisition of French based on their worldview and prior local experiences. The study therefore recommends that the Ministry of Education should deconstruct the French language curriculum and ensure that pedagogical strategies and supplemental materials used for the teaching and learning of French are culturally and contextually relevant to the learners' local context, culture, and world view.

Keywords: neo-colonialism, learner-centred pedagogy, French JC curriculum, implementation, pedagogical practices, QUAL-quan sequential exploratory mixed-methods, case study design.

ACRONYMYS

CAP	:	Curriculum and Assessment Policy Framework
CIEP	:	Centre International D’Etude Pedagogiques
FEI	:	French Education International
LGCSE	:	Lesotho General Certificate of Secondary Education
LCP	:	Learner-centred pedagogy
JC	:	Junior Certificate
MKO	:	More Knowledgeable Other
MoET	:	Ministry of Education and Training
NUL	:	National University of Lesotho
SPSS	:	Statistical Package for Social Sciences
UN	:	United Nations
UNESCO	:	United Nations Educational, Scientific and Cultural Organisation
ZPD	:	Zone of Proximal Development

CHAPTER ONE

INTRODUCTION AND OUTLINE OF THE STUDY

1.1 Introduction and context of the study

An exploration of extant literature reveals some notable existence of the aspects of neo-colonialism, manifested in the daily lives and practices of Africans (Rodney, 1973; Fletcher, 2013; Tai Babatola, 2014). Neo-colonialism, which is an advanced stage of colonialism that occurs through cultural and educational domination, is a reality in Africa (Tai Babalota, 2014). Even though it is generally accepted that all African countries have achieved independence from colonial rule, these countries are still controlled and influenced by their former colonisers and new superpowers through cultural domination and educational neo-colonialism (Anwaruddin, 2014; Taiwo, 2017). As Emdin (2011) notes, most black teachers are vested in structures and pedagogical practices of the traditional school systems that maintain the status quo at the expense of the needs of the learners. These pedagogical practices are presumably based on the legacies of colonial education and are inflexible to the needs of learners in African context.

Thus, there is deep-seated need for a paradigm shift from neo-colonial forms of education to decolonised educational content and practices (Smit, 2017; Smith, 2012; Matsoso, 2012; Nguyen, Elliot, Terlouw & Pilot, 2009). For instance, pedagogical approaches in Lesotho should aim at addressing learners' needs, which can be achieved if teachers integrate learners' daily experiences, interests, preferences, ethnicity, and their cultural background in the process of teaching and learning (Matsoso, 2012). In other words, the curriculum and pedagogical practices should be presumably premised on the view that classroom content and practices, aimed at addressing learners in the context of Lesotho, are responsive to the learner's cultural and social context.

However, despite the Ministry of Education and Training's (MoET) (2009) effort to deliver a curriculum that is culturally relevant, there seems to be some challenges in balancing national needs and global needs in the Lesotho educational system. This issue is more problematic and requires extensive inquiry because, even though the MoET intends to address the national aspirations of Basotho, globalisation appears to exert tremendous pressure on the country's

educational system to address global needs, rather than focusing solely on national needs (MoET, 2009). The term globalisation refers to the world as one village (Sharma, 2018).

As Punchi (2011) observes, the problem in the educational system of African countries is that in trying to measure up to the demands and standards of the so-called global village, there is a tendency to perpetuate neo-colonialism in form of cultural and educational domination. On this, Matsoso (2012 p.10) avers, “As lecturers in English, we are so colonially brainwashed and deculturised that our educational practices continually pursue and adopt Western belief systems, values, and practices”. Although this argument focused on the teaching of English as a second language in Lesotho, the same applies to the issue of teaching French as a foreign language in Lesotho. The French language curriculum is also characterised by global pedagogical practices and content which may not necessarily be relevant to Basotho learners’ national and local contexts. Colonial mentality is thus embedded in the way of thinking of the Basotho teachers and learners and is further translated into practice through education in form of neo-colonialism.

Consequently, the provision of the French language curriculum in Lesotho is tantamount to placing the Basotho learners’ local context, cultural beliefs, and prior knowledge secondary to the study of the French people’s way of thinking and living. As Shin and Kubota (2008) conclude, this implies neo-colonial domination and subordination through foreign language education in today’s world. Therefore, this view necessitates an interrogation of the effects of teaching a foreign language curriculum in African countries which are struggling to rid themselves of the vestiges of colonialism and neo-colonialism. However, there is an apparent dearth of literature pertaining to the effects of neo-colonialism in the implementation of learner-centred pedagogy (LCP), in the context of the French language curriculum in Lesotho. It appears that the curriculum content and the *Et toi!* textbooks used by French language teachers in Lesotho secondary schools do not reflect Basotho learners’ cultural beliefs and values. Premised on this hunch, the study utilises a sequential exploratory mixed method and a case study approach to explore evidence of neo-colonialism and its effects on LCP in the Lesotho secondary French language curriculum.

1 *E-toi* is a French language textbook designed for and used by teachers and learners in Lesotho secondary schools. This textbook is a donation by the Council for cooperation and cultural affairs at the French embassy in South Africa and Lesotho.

1.2 Background to the study

The relationship between education and national socio-economic development continues to be a question of critical concern among African scholars (MoET, 2009; UNESCO, 2016; Dupraz, 2017; Otzurk, 2018). Historians and economists concur that education is a key ingredient in the socio-economic development of African nations (Dupraz, 2017). In line with this view, all African countries including Lesotho have made education central to their socio-economic development agenda. The MoET (2009) Curriculum and Assessment Policy (CAP) document affirms that education has been one of the major strategies for promoting socio-economic development in Lesotho since independence. Consequently, Lesotho has prioritised education as one of its major poverty eradication tools, as indicated in the Lesotho Vision 2020 document.

According to Otzurk (2018), no country can achieve sustainable economic development without substantial investment in education, as a form of human capital. This assertion suggests that education in Africa should receive considerable attention, since it plays a pivotal role in accelerating the socio-economic development of the continent. Some African leaders have noted this fact. For instance, in his 2003 speech, Nelson Mandela, the former president of South Africa, asserted, “education is the most powerful weapon we can use to change the world and the mind-set” of people. Although the statement seems ambiguous, it suggests that education liberates the mind from the shackles of ignorance and subsequently eradicate socio-economic ills in society.

This concurs with the South Africans’ former chief of staff in Basic Education, Dingani Ngobeni’s statement in his 2013 speech that Mandela's unique leadership style of persuading big business to build schools across the country, especially in rural communities, was an innovative way to enable the eradication of mud structures used as schools. Therefore, it is apparent that the move towards establishing systems of eradicating illiteracy has an added import of improving infrastructure in rural communities. This underscores the importance of education in the discussion on the nexus between education and socio-economic development of countries. Therefore, in this context, the introduction of formal education by missionaries in Sub-Saharan Africa was seen as an essential step to promoting literacy skills and liberating Black Africans from poverty (Woodberry, 2007).

On the contrary, the first president of Ghana, Kwame Nkrumah (1965), argues that the essence of formal education by the colonisers is not to liberate the mind but rather to oppress, influence

and control the educational policies and practices of Black Africans, both politically and economically. It is for this reason that, Frantz Fanon (1952), a political philosopher whose works have become influential in the fields of post-colonial studies, queried the former colonisers on the essence of African education thus: “Was my freedom not given to me then [sic] to build your world?” Hence, even though Africa is said to be independent, it seems to remain largely dominated within a neo-colonial world order (Creary, 2012). This concurs with Muleke’s (2010) observation that formal education introduced by the missionaries in Africa is an instrument to dismantle the indigenous cultural practices of Black Africans and replace them with Western cultures. The reality is that the missionaries’ educational project in South Africa was based on European worldview: social, political, economic, and cultural perspectives (Duncan, 1997). In this context, Sir Gordon Guggisberg, the former governor of the Gold Coast in 1920 remarked that,

“One of the greatest mistakes of education in the past has been that it has taught the African to become European instead of remaining African. This is entirely wrong, and the government recognises it. In future, our education will aim at making an African remain an African and take interest in his own country” (cited in Boahen, 1985 pp. 800-801).

Thus, the formal education brought by missionaries in Africa, was not geared towards getting Black Africans to become interested in their own country, but to serve the interests of Europe. It is in this context that Nkrumah’s (1965) thesis on the concept of neo-colonialism was crafted. Neo-colonialism, sometimes referred to as neo-imperialism, refers to the continuous domination of African countries by the West and their former colonial masters through certain debilitating socio-economic practices, masquerading as policies that help African nations consolidate the freedom achieved at independence (Nkrumah, 1965). Hence, neo-colonialism is a planned shift from the old tactics of colonising as experienced during the European scramble for Africa, to the new strategies of ruling through ideological domination. As Smith (2012) observes, this ideological domination of Africans is achieved through established systems of education inherited from colonial times.

In truth, most former colonial countries in Africa have adopted these systems of education without transforming them to become relevant to their contexts and to respond to their varied socio-economic needs. Therefore, African learners seem to experience a form of alienation as they engage in education that may not equip them with relevant skills to address their respective

societal needs (Vavrus & Bartlette, 2012; Schweisfurth, 2013). As a result, some African nations have demanded that education in the post-2015 development agenda should advocate inclusive, locally relevant and quality education (Bunyi, 2013; UNESCO, 2016; MoET, 2009). This concurs with Kalimaphoso and Mulubale's (2015) view that societies have their way of living and that the extant systems of education seemingly do not impart knowledge and skills needed by learners in their societies. Policy makers and curriculum developers in developing African countries, including Lesotho, have tried to respond to this problem through the LCP, which explicates the fundamental goals of education in democratic societies (Brinkmann, 2015). Thus, the discourse on pedagogy and education curriculum has also shifted to a focus on LCP, to help learners develop creativity, independence, and survival skills (MoET, 2009).

The intention to make inquiry-based learning shift from teacher-centred pedagogy to LCP is also a major topic for research among Asian and African scholars. Thus, curriculum reform at all levels of education should also focus on the radical transformation of methodologies and pedagogy (Rose & Mackenzie, 1991; Huong & Fry, 2005; Nguyen, et al., 2009). Hence, transforming methodologies and pedagogy is crucial, since they have a huge impact on the quality of student learning and provides the opportunity for mental colonialism and neo-colonialism to continue and triumph. There is a need for methodological and pedagogical change since the available methodologies and pedagogy seem to neglect the social and cultural dimensions of the learner (Rose & Mackenzie, 1991).

Consequently, the MoET (2009) concluded that for Lesotho to achieve educational aspirations of all learners, knowledge content and pedagogy should be carefully considered and selected, in accordance with the learners' social and cultural contexts. This will further develop in learners the enthusiasm and willingness to learn, which would lead to active participation in the learning process. Thus, the MoET began to reform the content of education after Lesotho gained independence in 1966. However, even though the MoET has attempted to redesign curriculum in 2009, scholars concur that there is need to reconsider and redesign the present curriculum in order to address societal and national needs (Raselimo & Mahao, 2015; Williamson & Payton, 2009).

Therefore, there is a paradigm shift from teacher-centred pedagogy to LCP in order to promote active participation among learners and the application of critical and problem-solving skills of the learner. This type of pedagogy places the learners' existing knowledge, cultural beliefs and societal needs at the centre of learning, as opposed to teacher-dominated instructional

practices which are centred on the teacher (Varus, Thomas, & Bartlett, 2011). The attempt to address the learners' needs is central in Lesotho's educational reforms. As Raselimo and Mahao (2015) affirm, curriculum reforms by the Ministry of Education and Training (MoET) have been made in an endeavour to address societal needs. As a result, the latest curriculum reform was made in 2009 in order to deliver the education for individual and social development, whilst maintaining the core values and identity of Basotho culture (MoET, 2009). This reform presented in the Curriculum and Assessment Policy framework (CAP), advocates LCP through the introduction of the integrated curriculum (MoET, 2009). Furthermore, as the MoET (2009) elaborates, LCP involves the development of critical thinking skills and active learning that reflects the learners' daily experiences of the real-world and how they learn in their communities, as they engage with others.

Indeed, it is one of the goals of education outlined in the CAP, that educational progress in Lesotho should incorporate values that are compatible with individual and social development, as well as integrating the role of families and communities in school activities (MoET, 2009). According to Makumane (2018), the Lesotho French language curriculum appears to be integrated, as it seemingly incorporates learners' real-life problems and follows the performance curriculum pattern. However, as MoET (2009) suggests, it is still characterised by international control and dominance, in which teachers are requested to centralise their teaching around international content and standards, with little or no attention paid to the learners' societal needs. Therefore, there is no connection between the learners' prior knowledge, societal needs and cultural beliefs with the content covered in French as a foreign language in Lesotho. The classroom activities are characterised by instructional practices, teaching resources, and learning activities, which are more Western. This presents a challenge, since French teachers are apparently "overwhelmed by the different curricula: integrated and performance" (Makumane, 2018 p.9). Thus, the teaching of French as a foreign language in Lesotho secondary schools is characteristically content-based rather than focusing on the learners' needs and interests.

According to Makumane (2018), teachers are overwhelmed by the curriculum because they are not incorporated in the decision-making process, whilst they are the ones entrusted with the task of implementing the curriculum. However, the implementation of the LCP does not rely only on how teachers perceive the curriculum, but also on a range of issues informing the "what and how" of teaching and learning present major challenges for its developers, since curriculum development processes are supposedly influenced by local needs, transnational trends, and

international ideologies (UNESCO, 2016). As Schweisfurth (2011) contends, there are contradictions in the conceptualisation of LCP in democratic Africa. Hence, for almost a hundred years, teachers have been at war with each other over what the nature of school curricula should be (Schiro, 2013). Some preliminary work carried out in Botswana revealed that LCP **conflicts** teachers' view of knowledge and learning informed by their real-world and colonial perspectives (Tabulawa, 1997).

According to Brinkmann (2015), an effective curriculum should not view teachers and learners as technicians who must passively implement and act upon pre-designed ideas from outside, but rather consider learners' individual interests and cultural beliefs related to their context. As Van den Akker (2015) observes, quality improvement through curriculum change should contribute, amongst others, relevant content and a curriculum that is clear and aligned to societal needs with strong local awareness for practical feasibility. This concurs with Brinkmann's (2015) view that the LCP should be re-invented in each context to suit local needs, rather than imposing fixed predefined and often Western practices. Raselimo and Mahao (2015) also maintain that the attainment of the goals and objectives of the integrated curriculum in Lesotho depends on how different stakeholders including teachers are involved in the development and implementation of the curriculum and ensuring understanding of the policy in their contexts.

Furthermore, there are studies focusing on the 'West-centric' orientation of educational practice in Lesotho and Tanzania. Matsoso's (2012 p.12) auto-ethnographic study on the role of Sesotho traditional knowledge in the acquisition of academic English proficiency by the National University of Lesotho (NUL) students from a Sesotho-speaking-background revealed that the NUL is a "print-oriented West-centric education setting", that seemingly implement a western type of education to Basotho learners without taking into consideration the learners' cultural background and beliefs. As Wandela (2014) argues, curricula in Tanzanian secondary schools continue to be Eurocentric and teaching seems to be characterised by memorisation of concepts rather than comprehension. This indicates that western pedagogical practices may pose serious challenges when adopted in developing countries without necessarily adapting them to suit the learners' local needs and cultural beliefs.

According to Matsoso's (2012) view, the NUL should consider adopting an ethno-culturally sensitive yet academic-based policy to improve academic English proficiency among Sesotho speaking learners. Though Matsoso's study focused on NUL students and their use of academic

English, there is also a need to address the implementation of a culturally responsive pedagogical practice in other educational institutions in Lesotho and subject-specific areas, such as French in secondary schools. This would ensure that the process of helping learners to acquire French as a foreign language is not divorced from their cultural backgrounds, beliefs, and personal perspective. This is the premise on which the current study is grounded. The aim is to understand how a French language curriculum that is culturally responsive to the learners' needs may be used to improve the acquisition of French as a foreign language in Lesotho secondary schools. Therefore, culture seems to play a pivotal role in the acquisition of a foreign language. As Matsoso (2012) contends, teachers should be aware of the role of culture in second language acquisition. Hence, cultural beliefs, worldviews, and values, as well as the learners' context, are essential in second language acquisition because they could be used to produce and localise knowledge (Matsoso, 2012).

In summary, the need to adopt relevant pedagogy to suit the local needs of the learners and localisation of curriculum are grounded in CAP, through the policy statement which stipulates that the Lesotho curriculum design should reflect the interconnectedness and relevance of the learning areas with the learners' everyday life experiences, individually and communally (MoET, 2009). However, as Emdin (2011) notes, the problem with policymakers and teachers in developing countries is that they are so deeply committed to a teaching approach or pedagogy that is Eurocentric in its form and function. Thus, the implementation of LCP in a French classroom would not pose problems, if it were programmed in such a way that it takes cognisance of the learners' context, including cultural and societal needs.

The French Language is included in the Lesotho Junior Certificate (JC) Secondary Education's curriculum as a two-year programme, developed by the MoET to reflect the government's commitment to ensure, among others, relevant and quality education. In the CAP, French forms part of the linguistic and literacy area among other languages like Sesotho and English (MoET, 2009). The goal of French language is to help learners acquire linguistic skills necessary for effective communication and application of creative skills, significant in promoting literary works responsive for socio-economic development and poverty eradication in Lesotho (MoET, 2009). However, scholars have expressed concern that language education is deeply involved in the continuation of colonisation of developing countries by Euro-western ways of being and thinking (Ghandi, 1998; Loomba, 1998). As Viswanathan (1989) suggests, the introduction of English as a European language in India was a tool for the British to consolidate their power in

Indian schools. Thus, it is the researcher's conviction that French as a foreign language in Lesotho schools is also used as a tool to promote French ways of thinking and living.

Indeed, despite the achievement of political independence in Africa, Western countries promote educational dependency by funding Africans to study western languages and cultures, as is the case of France and Lesotho (Tai Babataola, 2017). This suggests that the government of France is promoting educational dependency in Lesotho by funding the teaching and learning of French. The educational dependency phenomenon caused by neo-colonialist strategies continues to dominate educational practices and policies of developing countries. This is educational neo-colonialism, which Altbach (1971 p.88) sums up as follows:

Neo-colonialism can be quite open and obvious, such as the distribution of foreign textbooks in the schools of a developing country. It is, however, generally more subtle and includes the use of foreign technical advisors on matters of policy and the continuation of foreign administrative models and curricular patterns for schools. Some developing countries rely, for example on expatriate teachers for their secondary schools and colleges.

This concurs with Anwaruddin's (2014) view that the use of foreign textbooks from a coloniser or developed Western countries to an independent developing country is an example of educational neo-colonialism. In addition to utilisation of foreign technical advisors' policy-related matters and curriculum development, financial aid is also a considerable force in promoting neo-colonialism, making developing countries such as Lesotho dependent on their former colonial powers. According to Cumming (2013 p.3), the main goal behind the French government's educational fund and financial aid to developing countries is "to promote France's wider politico-cultural objectives in South Sahara-Africa".

This concurs with Wauthier's (1972 p.23) view of *L'Agence Internationale de Francophonie*² (the International Organisation of la Francophonie (OIF)) as a French-speaking aid "dedicated to the greater glory of French culture and the French language". Indeed, through this project, several teachers are sent from developing countries to be trained in French-speaking countries. The project also funds the teaching of French in non-francophone countries, such as Lesotho.

² The International Organisation of la Francophonie (OIF/ Organisation Internationale de la Francophonie) is an international institution established in 1970 and aimed at strengthening and promoting the French language and universal values.

Thus, the major reason the French government is committed to financially supporting the educational system of Lesotho is to serve the interests of France.

However, according to Manyawu (2007), this initiative by the French government to fund Basotho learners and Lesotho's educational activities is a positive aspect that may help accelerate the economy of the country. Hence, "the French consulate's commitment to institutions teaching French in Lesotho is demonstrated most eloquently by the financial support it has given over the years. It also offers bursaries-to entice local youths to study French" (Manyawu, 2007 p.136). On the contrary, Albata (1977) argues that one of the objectives for supporting the educational systems in developing countries is for France to promote its culture and to ensure that the economy of developing countries belongs to Europe and benefit the French government not necessarily the Third world. Thus, it is the researcher's conviction that perhaps the reason for France's commitment to teach French in Lesotho is to win the hearts and minds of Basotho by imposing French cultural beliefs and ways of living, with a disguised aim to neo-colonise Basotho.

In addition, educational neo-colonialism severely limits the capacities of a country to set its own educational policies and priorities (Anwaruddin, 2014). As a result, the independent neo-colonised country would fail to address its national needs and focus on the interests of donors for the implementation of its own curriculum. This appears to be evident in most African countries such as Tanzania, Ghana, Uganda, and Namibia, where researchers have highlighted the challenges experienced in delivering content that seems to be Eurocentric and alienated from the African culture and context (Muleke Ezati & Tamale, 2017). For Instance, Muleke Ezati and Tamale's (2017) descriptive survey study to investigate the indicators of neo-colonialism at O-level curriculum in Uganda revealed that the O-level curriculum in Uganda does not address the national needs of the country. Hence, the educational curriculum in Uganda is influenced by neo-colonialism, resulting in the fact that the indigenous people benefit less from education compared to people in the Western world. Furthermore, Nguyen, et al.'s (2009) study on neo-colonialism in education suggests that the implementation of cooperative learning seems to have been hindered by the adoption of western educational theories and practices in Asia.

This concurs with Chidozie's (2013) view that the spread of French language in Africa within contemporary literature is due to neo-colonialism. Hence, African cultures are largely marginalised as African elites channel their energy and resources into learning European

languages such as French. According to Rodriguez, Balancer and Esparza (2017), culture is central to learning because it plays a pivotal role not only in communication, but also in shaping the thinking process of groups and individuals. For Dillon (2016) language is one of the most important cultural markers and it cannot be understood and learned outside of its cultural setting. This concurs with Rodriguez et al's (2017) view that a pedagogy that acknowledges, responds, and celebrates its learners' culture leads to equitable relevant education. Thus, the teaching of French in Lesotho secondary schools would be relevant to the learners' context if the teacher places the learners' cultural beliefs, values, and societal needs in the centre of teaching and learning. As Chidozie (2013) observes, the main objective of French language teaching in the Third world countries is not to provide education that suit the context of the learners but, rather, to turn African natives into "Frenchmen³" and to dismiss African culture and history, replacing it with French culture, ideologies, and beliefs. Thus, it is the researcher's conviction that Lesotho might not be an exception to other Third world countries in their experience of teaching a foreign language curriculum.

Against this background, the present study is based on the premise that neo-colonialism exists in Lesotho's educational policies and curricula. It occurs in subtle form of awarding scholarships to Basotho students and teachers, and through financial aid and instructional textbooks offered by the Government of France to the MoET, as well as the teaching of the French language curriculum, with associated French cultural beliefs and values. Therefore, the current study seeks to explore the effects of neo-colonialism on the implementation of learner-centred pedagogy, with French in the Lesotho Junior Certificate (JC) Curriculum as the case study. The main issues of concern for the present study centre on the two major themes: first, a neo-colonised French language curriculum, which demonstrates cultural dependence, influenced by international standards and ideologies, and second, the LCP which is Eurocentric and inappropriate to the learners' context.

1.3 Statement of the problem

The current study is motivated by the need to interrogate the issues of concern as stated above in the background of the study. The French government seems to control and influence the pedagogical practices of Lesotho, through its active participation in financing the educational system. As Anwarunddi (2014) observes, European countries provide scholarships for students

³ A Frenchman is a native, citizen, or inhabitant of France - definition by Collins English Dictionary

and teachers from developing countries to go and study in Europe and upon their return to their home countries, they continue to use Western pedagogical practises. Thus, there is deep-seated need to determine the way a decolonised, locally relevant LCP could help in facilitating the teaching and learning of French as a foreign language at secondary school level in the context of Lesotho. It is not clear whether LCP, as a borrowed pedagogical practice from the West, addresses Basotho learners' needs at a national level and if it has the power to change the socio-economic and developmental challenges faced by Lesotho (Altbach, 1982; Schweisfurth, 2013).

As Schweisfurth (2013) notes, the number of learners in schools who are studying a curriculum irrelevant to their current lives and societal needs is one of the factors hindering both personal and national development of developing countries. Hence, a curriculum should prepare learners for democratic and economic citizenship, by developing necessary skills for their development at a community and national level. In addition, the MoET (2009) policy document affirms that education in Lesotho should impress upon the learners' realisation that even whilst at school, they are still part of their communities and should be equipped through a relevant educational curriculum to be involved in the development of their localities.

There is an assumption that LCP, as a borrowed practice through curriculum reform, has imposed pedagogical problems in developing countries, since its focus is to respond to global trends of Western countries rather than the local needs of the people living in developing countries, thereby promoting neo-colonialism (Coulby & Zambeta, 2005). The Lesotho MoET's curriculum is intended to address individual, professional and social challenges of Basotho (MoET, 2009). Thus, as Vavrus, Thomas and Bartlett (2011) agree, pedagogical renewal across Sub-Saharan Africa has included many attempts to switch to LCP from teacher-dominated instructional practices to promote the acquisition of critical thinking skills, analysis, creativity, and the problem-solving skills necessary for the twenty-first century.

However, despite the MoET's (2009) effort to respond to the changing needs of education in Lesotho, the World Bank (2017) has recently observed that instruction in Lesotho secondary schools is generally teacher-centred. This suggests that student teamwork, collaboration and active learning are generally absent, and pedagogy fails to foster critical thinking skills as recommended by the MoET (2009). Thus, what is presented in the CAP does not necessarily translate into practice (World Bank, 2017). This observation has prompted research on

instructional practices of French language teachers in Lesotho which may be teacher-centred rather than learner-centred.

Furthermore, the implementation of LCP has generated interest among researchers in the field of education, particularly in curriculum democratisation and decolonisation. Tabulawa (2003) and Vavrus (2009) have questioned the use of LCP, arguing that in Africa it is not only limited by resources and inadequate teacher training, but also the difference(s) in cultural beliefs makes it inappropriate for developing countries to implement. As a result, Smit (2017) posits that the Western type of education is considered superior to African traditional teaching approaches. This concurs with Muleke, Ezati and Tamale (2017), who observed that indicators of neo-colonialism have an influence on educational curriculum. Moreover, Muzvidzwa and Seotsanyane (2002) observed that legacies of colonialism continue to hold great power over the educational system in Africa as whole, including Lesotho. However, there is a dearth of literature on the effects of neo-colonialism on teachers' implementation of LCP in Lesotho.

Moreover, the perceived pressure to modernise and review curriculum to attain high standards has put pressure on policy makers in developing countries to adopt Western practices. As Nguyen, Elliot, Terlouw and Pilot (2009) affirm, the pressure to attain high international standards has compelled policymakers in non-Western countries to look to the West. In addition, there is a global trend to promote Western originated LCP without adequately considering the challenges involved in crossing cultures (Tabulawa, 2003 & 2009). As Nguyen et al. (2009), there are difficulties that can result when Western pedagogical methods, including LCP, are applied without sensitive cultural modifications. According to Raselimo and Mahao (2015), the adoption of LCP is envisaged to help make secondary school curriculum responsive to the national needs of Basotho if it could be underpinned by social constructivist pedagogical practices. Thus, the localised and contextualised French language curriculum would promote active participation and respond to the learners' societal needs if the target language is taught with a locally contextualised LCP. However, research on localisation of curriculum has tended to focus on curriculum in general rather than subject-specific areas such as in the implementation of LCP in the French language curriculum. Therefore, the present study seeks to investigate how a localised and contextualised LCP in the French language curriculum can be beneficial.

Nadeau and Barlow (2003) have questioned the teaching of French in countries where French is hardly spoken and further argued that instruction of French seems to be inappropriate. Hence,

it appeared at an 1887 conference of l'Ecole professionnelle in Bordeaux, in France, that the aim of Alliance Française across the globe is to teach the indigenous people French language and culture in France's former colonies and other countries where French is hardly spoken, in order to ensure that one day all those people would become Frenchmen and serve the interests of France (Brooks, 2016). This indicates that perhaps the reason for the government of France to teach and introduce French in Lesotho secondary schools, where peers and parents of those learning French in Lesotho public schools hardly speak French in their communities, is to introduce and inculcate French beliefs and ways of thinking into these learners, with the hope that one day these learners would become Frenchmen and Frenchwomen. Therefore, this in effect means achieving neo-colonialist agenda through language instruction.

According to Leglise and Migge (2007), language, which is central to culture, is deeply rooted in continuing colonisation of the third world by Euro-western ways of beings and thinking. For instance, the French government indirectly colonised the Algerians by imposing French in Algerian primary and secondary schools. Hence, the Algerian indigenous populations are taught basic communication in French to replace Algerian culture, language and traditions with the French language, values, and beliefs (Brooks, 2016). As Canagarajah (2008) observes, there is lack of negotiation between standardising education to global practises level and meeting the needs of local communities who need education. Educational practitioners in developing countries should therefore develop a contextualised and localised educational curriculum that addresses the values and cultural beliefs of their learners. This concurs with Makumane's (2018) view that the teaching of French as a foreign language in Lesotho should be contextualised, so that the learners are not only equipped with French knowledge but also intercultural skills, which can be achieved through the practice of comparing the learners' own culture to the French culture. This suggests that the French language curriculum should be contextualised to suit the learners' local needs and cultural beliefs. Thus, seeks to explore the effects of neo-colonialism on the implementation of learner-centred pedagogy, with French in the Lesotho Junior Certificate (JC) Curriculum as the case study.

1.4 Research questions

As stated in the background, an educational curriculum should be able to prepare learners for democratic and economic citizenship. It should be able to encourage active collaborative learning to help the learner develop critical thinking and problem-solving skills (Schweisfurth, 2013). The LCP could be seen as responding to the above, as it is a constructivist approach

which can play a pivotal role in promoting democratic learning and development of necessary skills amongst learners for economic growth and development of Lesotho (MoET, 2009). However, from extant literature perspectives in this study, it is noted that the LCP seems to be a borrowed practice from the West, thus, implementing it in developing countries, without clearly addressing local needs embedded in cultural beliefs, makes it inappropriate and might lead to its failure (Tabulawa, 2003; Vavrus, 2009).

Notably, language education has been reckoned as germane to constructive learning. For some scholars, language is inseparable from culture as it is regarded as a medium through which a speaker communicates his/her ways of thinking, beliefs, and daily experiences (Leglise & Migge, 2007; Shakib, 2011). Consequently, the teaching of French language in Lesotho might inadvertently mean encouraging cultural domination and neo-colonialism, since the learner was subjected to study the language with its French worldview and cultural trappings. In this, it can then be surmised that the teaching of French as a foreign language in Lesotho may constitute a problem hinging on encouraging neo-colonialism of alienating the learner from cultural needs and may also hinder the learner from engaging in active participation in class.

Thus, the present mixed-methods research seeks to explore evidence of neo-colonialism and its effects on the implementation of LCP in the Lesotho JC French language curriculum. In tandem, the study concerns itself with the following key research questions emerging from the different trajectories of the background to the study and the problem statement:

1. How do the French teachers in Lesotho secondary schools implement the Learner Centred Pedagogy (LCP) in the context of the French language curriculum?
2. What are the effects of neo-colonialism on the implementation of Learner Centred Pedagogy in the context of the French Junior Certificate curriculum in Lesotho?
3. To what extent can neo-colonialism be claimed to be having an impact on the implementation of Learner Centred Pedagogy (LCP) in the French language curriculum?

1.5 Significance of the study

According to Saldaña and Omasta (2018), research is framed as a question to answer, a topic to investigate, and new knowledge to gain; and it is the more formal, systematic, and thorough process of working in a scientific way of analysis, carried out to find solutions to a problem. This research aims to investigate the effects of neo-colonialism on the implementation of LCP in the teaching of French as a foreign language in Lesotho secondary schools. It is hoped that the findings of this study would benefit the learners, teachers, the MoET and be relevant for further research towards improvement of education and curriculum in Lesotho, particularly in the teaching of foreign language education such as in the context of French.

First, it is hoped that learners would benefit from this study, since the findings of the study are geared towards improving the education curriculum and content, which learners are familiar with. Thus, it is hoped that this study's findings would assist in informing an education curriculum which considers learners' society, community, and cultural context. Language plays a significant role in the current global world. As Canagarajah (2008) affirms, the expanded markets of the new economic order and transnational industrial production networks have created greater interaction between people from diverse linguistic backgrounds. As such, the demand for French language skills in international organisations justifies the need for the teaching of French in developing countries. This enables economic growth and employment needed by developing countries like Lesotho, characterised by high unemployment and poverty rate (Neera, 2018; Damane & Sekantsi, 2018). Therefore, the current study findings would help inform policy and practice in the teaching of relevant curriculum, towards enabling learners to acquire and demonstrate mastery of language skills, which could make them employable and thus overcome poverty and unemployment challenges in Lesotho.

Second, this study is important as it seeks to guide and assist teachers of the French language curriculum to contextualise the implementation of LCP in the French language curriculum and make use of culturally relevant authentic teaching materials to improve learners' active participation in class. Moreover, the study hopes to assist French language teachers in providing activities that would help learners develop critical thinking skills. This would help them tackle real-life problems utilising prior knowledge, beliefs, and daily life experiences.

Third, the study is significant as it hopes to assist MoET in making sure that the textbooks that are used by the French language teachers are culturally relevant to the learners' real-world. The study's findings would inform the review of the French language curriculum taught in Lesotho.

Thus, the findings may sensitise the MoET to contextualise LCP and address the learners' societal needs, as well as the nation's needs for economic growth. This could be achieved by opting for a locally relevant LCP, in form of French language textbooks which address Basotho cultural ways of thinking and living, and French language curriculum driven by local beliefs and cultural values. This may promote active participation in class and enhances the learners' cognition. Finally, it is hoped that this study would assist in furthering and informing future research on related themes.

1.6 Scope and delimitation of the study

According to Simon and Goes (2013), the scope of the study refers to the **parameters** under which the study operated, while delimitation of the study focuses on delineating choice of research objectives, questions, variables of interest, theoretical perspectives, research paradigm and the choice of participants in the study. In other words, the scope is the domain of the research while delimitation of the study are the **parameters** that the researcher makes to control certain aspects of the research. The aim of this study was to explore the effects of neo-colonialism on the implementation of LCP in the French language curriculum in the context of Junior Certificate (JC) in Lesotho. The study did not focus on the teachers and learners' perceptions of neo-colonialism in general, but rather their views on this phenomenon was garnered from class observation of their actions; assessing teaching resources used in class; and investigating behaviours that demonstrate collaborative learning, situated within the learners' local context and cultural beliefs.

Therefore, the study includes in its scope French language teachers' views on the implementation of LCP in the context of the French JC language curriculum. The study was also limited to a group of French language teachers and learners in Maseru public schools. The questionnaires were only given to a sample composed of Grade 10 French language learners from each school. Since the study employed a case study survey design, the three selected schools which teach French language in Maseru are regarded as centres of French language by the MoET. The research data was generated from semi-structured interviews, with French language teachers focusing on their understandings of neo-colonialism and the extent to which it may have had an impact on LCP, as well as the questionnaires which were completed by 331 French language learners.

1.7 Organisation of the study

The study is presented in six chapters. **Chapter One** introduced the study and provided a summary of the background to the study, in which the major themes of the topic, LCP, neo-colonialism and French language curriculum are reviewed. This chapter also described the research problem and identified research gaps identified in the background of the study. The chapter also introduced the research questions.

Chapter Two focused on the theoretical framework that underpins the study. This chapter explored theories relevant to the topic, which are neo-colonialism and the social constructivist theory.

Chapter Three is a review of the literature on LCP and neo-colonialism. The chapter critically reviews and synthesises empirical studies relevant to the phenomenon of interest.

Chapter Four featured the research methodology and design, followed by a description of the participants and setting. Also, the data collection methods were included, as well as a detailed discussion of how these instruments were interpreted and analysed, whilst chapter three focused on the research methodology, design, paradigm, approaches, data collection tools, and data analysis.

Chapter Five provided the presentation and discussion of both quantitative and qualitative data collected by means of research techniques.

Chapter Six presented the key findings established from data derived from both qualitative and quantitative data collected in this study. The chapter also provides recommendations for further research.

1.8 Clarification of terminology adopted in the study

Learner-centred pedagogy (LCP) is a pedagogical approach, which gives learners and demands from them a relatively high level of active control over the content and process of learning. What is learnt, and how, are therefore shaped by learner's needs, capacities, beliefs, interests, and context (Dewey, 1916; Henson, 2003; Yilmaz, 2008; Schweisfurth, 2013). The term is also used interchangeably with learner-centred approach in this study.

Pedagogy: This term refers to what takes place between teachers and learners and is often studied through a focus on classroom interaction (Hufton, Elliott, & Illushin, 2000)

Neo-colonialism: This is a new form of indirect linguistic and cultural colonialism that is expressed in terms of expert discourse (Canagarajah, 2008).

Curriculum decolonisation: This is to dismantle a colonially imposed education and interrogate whiteness or Western ideologies within the curriculum studied by Black students. This is achieved through a move towards classroom practices, content and pedagogies that incorporate indigenous epistemologies and social justice practices (Criser & Knott, 2019).

1.9 Summary

In this chapter, the researcher introduced the study and discussed the main themes which are neo-colonialism and LCP, as well as how neo-colonialist strategies influence the implementation of LCP in the context of the French language curriculum. The chapter further explored the issues of concern as outlined in the background of the study, the key research question, significance of the study and delimitation of the study. Finally, the chapter presented an overview of the six chapters and definition of key terms. The next Chapter would discuss the theories underpinning the study.

CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 Introduction

A theoretical framework provides the philosophical, epistemological, methodological, and analytical basis for a research inquiry (Grant & Onsaloo, 2014). Grant and Onsaloo (2014) recommend the use of multiple theories in a study. Thus, the current study adopts a theoretical framework in order to contextualise the discussion and analysis in the study. The framework adopted was geared towards helping the researcher to explore and analyse some variables of the research and help the researcher to engage effectively with views posited by different scholars on issues which concern the study. There is general consensus among scholars on the utility of adopting a theoretical framework (LeCompte & Preissle, 1993; Smyth, 2004; Agherdien, 2007; Saldaña & Omasta, 2018).

The study adopts both the social-constructivist and neo-colonialism theories as approaches to analysing the effects of neo-colonialism on teachers' implementation of Learner-centred Pedagogy (LCP) on the French Junior Certificate curriculum. The study opted for a theory of social constructivism to investigate the implementation of LCP in teaching French as a foreign language, while neo-colonialism theory is used to analyse the possible neo-colonial influence on the implementation of the French language curriculum in Lesotho secondary schools. The reason for using two theories is based on the premise that a research inquiry, such as this should be dynamic and multifaceted, engaging multiple ideologies, philosophies, and practices (Fink, 2005). This leads to the understanding of research as an extensive inquiry of different phenomena, requiring multiple viewpoints and methodologies.

Another reason is based on the view that two theories help the researcher to establish a lack of appropriate theories or reveal the limitations and inadequacy of a theory on a problem being investigated (Fink, 2005). Thus, the theory of social constructivism is used as the main theoretical basis for this study because the implementation of LCP in the French language curriculum from the MoET's point of view is strongly influenced and shaped by Basotho learners' cultural beliefs, interests, and societal norms, while the theory of neo-colonialism is used to explore the issues of concern that may hinder the implementation of LCP as required by the MoET.

2.1.1 Social constructivism

To fully appreciate how scholars understand the theory of social constructivism, it is pertinent to give a brief historical background of the theory. The founding fathers of constructivism as a theory are Russian psychologist Lev Vygotsky, Swiss psychologist Jean Piaget, American psychologist Jerome Bruner, and an American philosopher and psychologist John Dewey. Dewey and Piaget developed theories of education and childhood development (Brooks & Brooks, 1999). According to Brooks and Brooks (1999), Dewey called for education to be grounded in real-life experiences. However, Piaget, who focused on childhood development, viewed a learner as a “lone scientist” in learning (Pritchard, 2009, p.24). This indicates that Piaget was of an opinion that learners actively construct knowledge through personal experiences without necessarily interacting with the world around them.

Bruner and Vygotsky added new perspectives to constructivist learning and practice (Brooks & Brooks, 1999). According to Brooks and Brooks (1999), Bruner initiated curriculum change based on the notion that learning is an active process, while Vygotsky introduced the social aspect of learning to constructivism. From the theory of constructivism, Vygotsky then developed the notion of social constructivism, which is a variety of the initial theories that focus on the relation between a person and the world around him, which is fundamentally social. In addition, Vygotsky rejected the assumption made by Piaget that it was possible to separate learning from its social context (Kiraly, 2000). For Vygotsky, the learner can never construct knowledge alone (Kiraly, 2000). In other words, Vygotsky’s social constructivism emphasises on learners’ collaborative efforts (Ramsook & Thomas, 2016).

Moreover, Vygotsky (1978) emphasised the role of language and culture in cognitive development and in how individuals perceive the world. These provide a framework through which learners experience, communicate, and understand reality. Vygotsky (1978) viewed learning a language as an active process, which emphasises the importance of culture and context in learning, where learners actively engage in social activities to construct meaning by building on their existing knowledge. Thus, it seems that social constructivism emerges from constructivist theory, with much emphasis on contextual learning, learning as a social construct and learning as an active process (Kiraly, 2000). This indicates that the emphasis of social constructivism is on culture, situated learning, collaborative learning, anchored instruction, and active learning that occurs within a social context (Kiraly, 2000).

However, social constructivism has been criticised on various grounds. According to Brooks and Brooks (1999), some of the criticisms levelled against this theory are based on elitism. It is argued that social constructivism has been most successful with children from a privileged background, who are fortunate in having outstanding teachers, committed parents, rich home, and school environments (Brooks & Brooks, 1999). Brooks and Brooks (1999) further argue that disadvantaged children, who lack resources, benefit more from explicit instruction. Therefore, it is the researcher's conviction that since Lesotho is a poor developing country, its schools might not have sufficient teaching and learning resources, and parents might not be fully involved, and perhaps learners benefit more from instructional-based pedagogic practices. According to Lekhetho's (2013) study, Lesotho parents fail to buy teaching and learning resources because of poverty, and the educational environment does not allow learners to actively participate in education. Therefore, it is highly probable that the implementation of LCP in the context of Lesotho might not be effective.

Nevertheless, the MoET still advocates LCP as a constructivist approach to the teaching and learning of all secondary level subjects, including French language. As MoET (2009) contends, a curriculum should respond to the needs of the learners and society as a whole to enable the learners' active participation in the classroom and their communities. Thus, from a social perspective, the present study views learning as a social active process, where the learners learning French language engage and associate with the Basotho cultural beliefs, values, and ways of living within their contextual frameworks and the world around them. These principles prove that a classroom should be characterised by cooperative/collaborative learning, situated-learning, the Zone of Proximal Development (ZPD) and Scaffolding, among others (Kiraly, 2000).

Although there are other theories linked to social constructivism, the main reason for selecting the four concepts: cooperative/collaborative learning, situated-learning, the Zone of Proximal Development (ZPD) and Scaffolding is because they are directly related to LCP, which is the problem being investigated in this study. Moreover, the concepts also give an insightful perspective and applicability of a social constructivist view of learning and teaching in a practical environment (Kiraly, 2000). In this regard, a direct inference can be made about how to apply the features of social constructivism in the teaching and learning of French language curriculum in the context of Lesotho. The following table summarises the socio-cultural features and principles of social constructivism and how they may apply in a French language classroom setting.

Table 2. 1 Social constructivist classroom environment

Characteristics	Principles
Cooperative/ collaborative learning and reciprocal teaching	<p>Constructivist French language teacher will use cooperative teaching strategies through student interactions, sharing ideas and learning tasks.</p> <p>The teacher and students form a collaborative group will then take turns leading dialogues on a topic. Within the dialogues, group members apply four cognitive strategies: questioning, summarising, clarifying, and predicting</p>
Situated-learning	<p>French language learners are viewed as active participants in constructing knowledge within authentic settings and realistic contexts to engage them in experiential learning tasks.</p> <p>Constructivist French language teacher is expected to modify and situate their instructional strategies in the process of teaching based upon learners’ thought, cultural beliefs, local experience and interests.</p>
Zone of Proximal Development and Scaffolding	<p>Constructivist French language teacher will help learners to test their thoughts and practises by inviting the learners’ ideas before presenting learners with instructional materials and new knowledge.</p> <p>Constructivist French language teacher invites learners’ questions and ideas.</p>

Source: Author, adapted from Kim, 2005

2.1.1.1 Cooperative learning

Cooperative learning also known as collaborative learning is a form of grouping within a class that promotes interaction among learners of different learning abilities, societal backgrounds, and cultural beliefs (Pellicer & Anderson, 1995). This type of learning is an important aspect of LCP, since it is a social process that is believed to help learners develop problem-solving skills, challenge their beliefs, and construct deeper personal understandings of course content (Moate & Cox, 2005). Several scholars have endorsed cooperative learning both in second and foreign language education (Kuhn, 1962; Johnson & Johnson, 2014; Arnadottir, 2014).

As Johnson and Johnson (2014) contends that cooperative learning in a language class fosters critical thinking and comprehension skills amongst learners and through this process, learners develop reasoning and questioning strategies as they collaborate in the learning process. According to Kuhn (1962), cooperative learning is more beneficial for learners, because their interaction with peers of similar socio-cognitive levels may result in learning new vocabulary and syntax appropriate to their level. It has been discovered that not only does cooperative learning encourage learners to collaborate amongst themselves, but it also prepares learners for the world of work as it promotes teamwork (Arnadottir, 2014).

However, there are challenges linked to collaborative learning. According to Sansivero (2016), though collaborative learning is viewed as the best approach, it is, fraught with some problems. It is time-consuming, as some slow learners hold the group back, and some team members conduct distracting and irrelevant conversations. This suggests that collaborative learning may require teachers who are equipped with collaborative teaching and learning skills to create an environment for diverse learners to work in teams.

Against this background, the collaborative learning is adopted for the current study because it represents a significant shift away from teacher-centred pedagogy to LCP (Smith & MacGregor, 1992). Thus, collaborative learning helps learners to learn better, which is achieved through the process of learning and working together. The French language learners are expected to demonstrate collaborative learning skills by interacting and sharing knowledge to assist one another in the process of learning French as a foreign language.

2.1.1.2 Situated learning

The term situated learning refers to the act of situating learning within an authentic situational environment, in which learning activities in a particular domain are framed based on learners' societal needs, cultural beliefs and physical environment/context (Brown, Collins, & Duguid, 1989; Kiraly, 2000). According to Abdallah (2015), situated learning views learners as active participants in the knowledge construction process within authentic settings and realistic contexts, to engage them in experiential learning tasks. This model of learning was first proposed by Lave and Wenger (1991) following Vygotsky's (1978) socio-cultural and interactional process. According to Lave and Wenger (1991), learning is an action of constructing knowledge through everyday situations and not just a simple transmission of abstract and decontextualised knowledge. Therefore, Lave and Wenger (1991) did not separate classroom learning from the learners' real-world context and introduced the use of authentic educational materials in language learning classrooms. This concurs with Rogers and Medley's (1988) view that authentic teaching materials are samples that reflect the appropriate cultural and situational context of a native speaker of the taught language. In other words, in the context of French language, Rogers and Medley (1988) would regard authentic teaching materials as France's cultural artefacts and icons, such as the Eiffel Tower and the pyramid.

However, as Efe, Demiroz and Akdemir (2011) argue, authentic teaching materials used by teachers and learners in class should not only reflect the context of the native speaker of the target language but should take into consideration the learners' local context and cultural beliefs. This ensures practicability, since foreign language teaching is quite challenging, especially for those trying to teach the language in a country where language itself is neither used nor spoken in the community for everyday needs. This concurs with Felix's (2002) view that, since language is practice, situated learning should also focus on the context in which learners would actively construct knowledge. The significance of situated learning in foreign language teaching is that it creates a meaningful language environment, it reinforces a contextualised acquisition of new language items such as vocabulary and structure, and it bridges the gap between language learning theories and actual practice (Barab & Duffy, 2000; Shih & Yang, 2008; Lave & Wenger, 1991). This indicates that, situated learning links language theory and classroom practice with the learners' real-world, realised through the use of authentic teaching materials.

In essence, learners are expected to learn the French language in such a way that they are engaged in a social world, and not by abstractly learning the language (Lave & Wenger, 1991). The implication, therefore, is that French language learners should be given tasks situated

within their level of thinking based on their cultural beliefs, local contexts, and values to enhance active participation in class. For instance, in the context of French language curriculum in Lesotho authentic teaching materials that would reflect the learner's local context and cultural beliefs may include icons, such as the Basotho hat and Thaba Bosiu, the Basotho cultural village.

2.1.1.3 The Zone of Proximal Development (ZPD)

The ZPD refers to the distance between the actual level of development of the learner, which is what the learner can do without guidance, and the level of potential development under the guidance of the more knowledgeable other (MKO) or in collaboration with more capable peers (Brynes, 2005). According to Shabani (2010), the idea behind this theory is that learners supposedly learn best when they work in collaboration with their peers or more skilled people, because they internalise new concepts and skills. The main goal of education from a Vygotskian perspective is to keep learners in their ZPDs by exposing them to problem-solving tasks, which are culturally meaningful to them so that they can actively participate and work together in constructing new knowledge (Shabani, 2010).

One of the limitations of ZPD is that it is time-consuming. According to Lui (2012), since ZPD is based on an individual learner, it is time-consuming because the teacher has to choose learning styles and pace appropriate for each learner. This also indicates that each learner needs to be assessed independently (Lui, 2012). However, due to its effectiveness, Lui recommends that teachers should understand how to locate and use each learner's ZPD to attain the teaching and learning objectives. In other words, the French language teacher is expected to create a learning environment, where learners are valued as individuals. This is achieved mainly by promoting differentiated instruction which would accommodate learners' different learning styles and paces.

Moreover, in foreign language learning, from a Vygotskian perspective, Turuk (2008) posits that the learners' society and culture play an essential role, since it engages the learner in their real-world. According to Turuk (2008), learners are not expected to copy teachers' capabilities but rather transform what they are taught in schools by fitting it in their appropriate societal and cultural context. This practice is believed to elicit active participation during the process of learning, since the learners would be taught what is within their ZPD (Turuk, 2008).

Therefore, this suggests that a social constructivist French language teacher should first consider their learners' individual needs, knowledge, beliefs and allow the learner to build on existing knowledge for practical feasibility and cognitive development (Mvududu & Thiel-Burgess, 2012). This indicates that in delivering content in a French language class, the teacher should consider the learners existing knowledge and should use that as a foundation for the learner to build on new knowledge. This would help the teacher to ensure that the content covered in class always falls within the field of interest of the learner in order to promote active participation, as it is one of the requirements of LCP.

2.1.1.4 Scaffolding

Scaffolding is a metaphor used to describe the process of building from a lower starting level towards the learners' potential, through the intervention of another (Bruner, 1966 In Schweisfurth, 2013). Scaffolding refers to the support offered by the teacher to assist learners in the collaborative construction of their mental representations. This support may be done by the teacher or through textbooks and other learning materials, which are adjustable to the needs of learners and may be removed once the learner has developed the desired knowledge and skills (Kiraly, 2000). In other words, scaffolding refers to the process where a teacher provides support for learning but slowly removes it as learners become more proficient in the material.

Scaffolding is central to social constructivist thinking because it emphasises that the constructivist teacher should not simply give learners an activity to complete on their own, but they should guide and support the learner through probing and questioning so that learners can complete the given task competently (Kiraly, 2000). As Lave and Wenger (1999) argue, scaffolding is a one-way process which views the adult-child interacting in the classroom as predominantly adult-driven. This suggests that during the process of scaffolding, the teacher seems to be more active in selecting questions and mediating the discussion that would help the learner reach their level of potential in class, while the learners' role is just to answer the questions.

However, despite the limitation of focusing on the teacher or the more knowledgeable other, Stone (1998) posits that this metaphor should not be abandoned as it has been widely accepted, studied, and applied by an increasing number of educational researchers and practitioners. Against this background, scaffolding in this study implies that teachers would establish a French-language classroom that is dialogic in nature to assist learners to independently master

tasks that they are unable to master when working alone. This would further co-construct knowledge towards increasing learners' participation and encourage active learning, since in scaffolding, the French language teacher can ask learners open-ended questions to engage them in discussions and offer them an opportunity to debate amongst themselves.

2.1.2 Linking constructivism to LCP

Constructivist teaching is based on the belief that learning occurs as learners actively participate in the process of knowledge construction, as opposed to passively receiving information (Gray, 1997). This concurs with Mutilifa and Kapenda's (2017) view that, in social constructivism, learners actively construct knowledge and make meaning of taught content, while the teachers' role is to facilitate dialogue in learning through the process of questioning and receiving feedback. According to Gray (1997), constructivist teachers engage learners in meaning-making, active learning, innovation, interaction, hypothesising and self-reflection. Therefore, constructivism requires a learner-centred classroom, which aims at addressing the learners' needs and interests rather than focusing on the teachers' interests (Kalpan, 2014 cited in Mutilifa & Kapenda, 2017). The implication of this theory in this study is that a French language teacher is expected to create a constructivist classroom environment that addresses the learners' interests, cultural beliefs, and values.

2.1.3 Learner-centred pedagogy (LCP)

According to Moate and Cox (2015), LCP emerged from the constructivist learning theory. This framework posits that learners learn by actively constructing knowledge rather than passively adding new knowledge to their existing knowledge (Mtika & Gates, 2010; Otara, Uworwabayeho, Nzabalira, & Kayisenga, 2019). Teachers who use LCP view knowledge through the lenses of social and relational processes, placing learning at the centre of the classroom environment, where both teachers and learners share responsibility for creating meaningful learning (Moate & Cox, 2015). LCP is different from teacher-centred approach because, in the latter approach, the teacher assumes most of the responsibility for teaching and learners are considered as mere recipients of knowledge (Moate & Cox, 2015).

LCP has had multiple terms associated with it, such as progressive education, democratic learning, problem-solving or enquiry-based learning, constructivism and child-centred learning

(Schweisfurth, 2013; Vavrus, Thomas, & Bartlett, 2011). However, as Schweisfurth (2013) posits, even though these terms have been used interchangeably, they are slightly different. Problem-based learning has been used in higher education on research-based investigations into real-life problems, whilst child-centred learning has been developed with young learners in mind, based on child development, and progressive education is linked to wider social movements aimed at promoting social reform (Schweisfurth, 2013; Otara et al., 2019).

Thus, learner-centred pedagogy refers to a teaching and learning approach which emerges from the constructivist theory. In this study, LCP is regarded as a system of instruction based on the learners' interests, needs, abilities, beliefs, learning styles, context, and educational goals, encouraging them to actively construct and interpret knowledge at all levels of the learning process (Dewey, 1916; Henson, 2003; Yilmaz, 2008; Schweisfurth, 2013). Some cultural complexities have been associated with the implementation of borrowed Eurocentric approaches, such as LCP in developing countries. Some educators involve the implementation of LCP without necessarily taking into consideration the learners' cultural beliefs and values on the taught content. Thus, some scholars recommend that LCP should not just centre learning on the learners' classroom environment, but rather it should involve a critical and culturally relevant pedagogy to the learners' community and background (Taher, Mensah & Emdin, 2017).

In summary, a reference to the theory of social constructivism and LCP in this study is essential for the researcher to explore the implementation of LCP in the French language class. In other words, the implications of these theories help the researcher to understand how French language teachers centre teaching around the learners and how they actively engage the learners in their cultural and ideological turf by focusing on making the local experiences of those learners visible within the classroom environment. Therefore, to make the learners' real-life world visible in the context of the French Junior Certificate curriculum, the teacher may ask the learners to bring the Basotho food under the topic "gastronomy"; cultural artefacts under the topic "history" or Lesotho authored newspapers as authentic teaching materials.

Thus, the use of culturally relevant teaching resources can be used by the teacher to assist in contextualising French as a foreign language, so that the learners can link French content taught with their cultural practices and beliefs. This view opposes the use of authentic materials prescribed in the *Et toi* French textbook, which has been authored by a French author, who possesses cultural beliefs and values that are different from that of the Basotho learners.

However, some scholars have observed that neo-colonial practices have significantly contributed to the silencing of teachers to make use of a culturally relevant pedagogy in their classrooms.

2.1.4 Neo-colonialism

To fully appreciate how scholars conceived the term neo-colonialism, it is pertinent to delve into its history. According to Borocz and Sarkar (2012), colonialism involves the domination of a society by foreign settlers. It is a geopolitical, economic, and cultural doctrine rooted in the historical reality of the expansion of Western and European capitalism, which survived until well after the collapse of most colonial empires (Borocz & Sarkar, 2012). According to Aftab and Jamil (2015), colonialism is defined as a direct rule of less developed countries by the West.

However, after the First World War (1914-1918) and the Second World War (1939-1945), colonial powers changed their manner of exerting authority by placing structures to enable continuous control of the colonies, especially in Africa (Aftab & Jamil, 2015). As Bulhan (2015) observes, the driving motivation of colonialism is to pursue material exploitation and cultural domination. In other words, colonialism aims to subjugate developing countries in order to control and influence their cultural beliefs and ideologies. This was then followed by anti-colonial struggles in the 19th and 20th centuries, which were led by African activists to end colonialism. Through these struggles, colonised countries began to resist Western culture and cultural dominance (Young, 2001).

Thus, it is during this era that the postcolonial theory came into the limelight in scholarly discourses. According to Young (2001), postcolonial theory formulates its critique around the social histories, cultural differences and political discrimination that are practised and normalised by Western countries. The theory of post colonialism began with the deconstruction of ethnocentric assumptions in western knowledge as argued by the Kenyan novelist Ngugi wa Thiong'o, in his novel, *Decolonizing the Mind*.

Post-colonialism refers to the period after colonialism, whereas postcolonialism without the hyphen refers to the continuity of colonialism (Aftab & Jamil, 2015). The focus of this study lies in neo-colonialism. The reason is that several African politicians and intellectuals realised that, though Africa is said to be independent, colonialism continues its life in a disguise of neo-colonialism that inherits the historical legacy of colonialism and presents itself in various subtle

forms (Qiao, 2018; Amin, 1973; Nkrumah, 1965). In this regard, there was a shift from post-colonial or postcolonial theories to neo-colonialism. According to Dillon (2016), neo-colonialism may find a place in the context of discourses on colonialism and postcolonialism, for example as seen in the writings of Frantz Fanon. Of importance to the current study is Nkrumah's (1965) reference to the connection between colonialism, postcolonialism/post-colonialism and neo-colonialism.

According to Haag (2011), the origins of neo-colonialism are seen in Leninism, where it was used to describe a new form of domination applied after a colonial period in independent countries. However, this term only got international attention with the publication of Kwame Nkrumah's book entitled "Neo-colonialism: The last stage of imperialism". In the book, Nkrumah (1965) coined this term to refer to the final stage of imperialism. According to el-Ojeil and Hayden (2006), the term imperialism refers to the domination of developing or less developed nations by more developed countries in the interest of economic gain. Nkrumah (1965) argued that the countries, which are subject to neo-colonialism, are trapped by international economic and political power and control.

In support of Nkrumah, Ardant (1965) maintains that neo-colonialism takes advantage of the weaknesses of the independent states to achieve economic, political, and cultural benefits. Hence, neo-colonialism is the control of less developed countries by the western countries through indirect means (for example culture and language). Furthermore, in the context of education, Nguyen et al. (2009) define neo-colonialism as the influence of Western educational approaches in developing countries. Thus, western paradigms shape and influence educational policies, systems, ideologies, and practices through globalisation agenda. In addition, Rizvi (2004) contends that Western societies have shown interests in the teaching and learning strategies of non-Western countries, and the practice of these teaching and learning approaches is such that direction of cultural flow is largely uni-directional from the west to the rest. Nkrumah (1965) conceives of neo-colonialism as indirect cultural and political dominance to gain economic benefits. In this study, Nkrumah's position is understood to imply an indirect cultural control and academic dependency of developing countries on developed countries.

In the current study, the concept of neo-colonialism helps us to explore the subtle neo-colonialist tendencies inherent in the teaching of the French language curriculum in Basotho. It is noted that in the French language classroom, teaching materials and LCP as a pedagogical practice advocated by MoET are seemingly characterised by cultural domination and control

of the French culture and ideologies over Basotho learners' culture and way of thinking. This study aims to interrogate this further, as it seems that the French language curriculum has neo-colonising propensities. Indeed, following such a curriculum, would constitute a problem to the agenda of delivering a constructivist curriculum that reflect the learners' cultural beliefs, values, and interests because as it appears, neo-colonialism does not permit teachers to make use of culturally relevant authentic teaching materials to deliver a decolonised contextualised French language curriculum that does not demonstrate academic, ideological, and cultural dependency.

According to Qiao (2018), areas of culture, politics, ideology, literature, and education neo-colonialism exists through cultural dependency and academic dependency, where the neo-colonisers demand that the neo-colonised people should accept the Western value systems, including social norms, ideologies, critical discourses, and pedagogical practices. This cultural dependency maximises the effect of the neo-colonised people's cultural submission and turns them into controlled subjects, who are willingly and sometimes actively self-colonised (Qiao, 2018). Contextually, it is noted that due to Africa's state of poverty, African countries like Lesotho find themselves dependent on financial aid offered by the West. Thus, European countries take this as an opportunity to impose their values and beliefs on developing countries, leading to cultural dependency, where the West controls ideas and practices of Africans.

2.1.4.1 Dependency

According to el-Ojeil and Hayden (2006), the dependency of African countries on Western countries has undergone three different phases. The first phase began in the sixteenth century with merchant capitalism through trade and plunder. The second phase was colonialism in the nineteenth century and the third phase is in the neo-colonialism era, where former African colonies are said to have achieved independence but still dominated by the Western countries through globalisation, resulting in economic, political, social, cultural, and educational dependency (Hoogvelt, 1978).

From a Marxist perspective, dependency and theories of development focus mainly on culture where the spread of Western culture, knowledge and beliefs promote global inequalities to the extent that developing countries are culturally and ideologically forced to receive Western services, technology, education, and aid thus rendering them dependent on the West (Chase-Dunn, 1989). The dependency theory is thus important in the current study, as it helps in the discussion and analysis of academic and cultural dependency. It is the researcher's conviction

that the French government seems to promote cultural and academic dependency by funding the MoET and the provision of French language textbooks, as well as selecting content that should be covered in those textbooks.

2.1.4.2 Academic dependency

Third world countries are seen to be dependent on developed countries to an extent that problem areas, methods and standards of excellence belong to Western countries. Academic dependency is characterised by dependence of ideas governing educational policies and curriculum, dependence of aid for research, teaching and instructional media and dependency on investment in education (Alatas, 2003). On the issue of research and teaching, Alatas (2003) argues that various governmental organisations in the United States, France, Britain, and Germany play crucial roles in training Third world scholars and teachers by providing them with scholarships and fellowships. These countries have also sponsored the study of their languages and cultures in developing countries. The French government is particularly active in promoting French in developing countries (Altbach, 1977 cited in Alatas, 2003).

Therefore, academic dependency is seen through foreign aid in books, instructional textbooks, and journals. Thus, Lesotho is academically dependent on the French government, since the French language textbooks and audio tapes used by the teacher to deliver content in class are a donation from France to Lesotho. Indeed, these teaching resources have been written by a French author who possesses cultural beliefs and values of the French people. In this regard, the implication of the theory of academic dependency in this study is that a French teacher should use teaching materials that are contextually relevant to the learners' cultural context in order to avoid academic dependency which leads to neo-colonialism.

2.1.4.3 Cultural dependency

According to Umeogu and Ifeoma (2012), cultural dependency invariably puts pressure on one society to adopt the culture, values, and lifestyle of another. This situation implies the existence of forms of inequality between developed and developing countries (Umeogu & Ifeoma, 2012). According to Diagne (2013, p.57), neo-colonialism affects the educational practices in Africa, since it has a negative effect on African cultures because it “relegates it to the side and make caricatures of Africans in their effort to learn or imitate” western cultures. Hofstede (2003) defined culture as a cumulative deposit of knowledge, experience, beliefs, and meanings by an

individual or group. This means that culture defines people's identity and how they perceive the world.

In this context, Diagne (2013) notes that the French have a policy of assimilation, where they wipe out other peoples' cultures and turn them into little French citizens. A clear example of this is Cameroon, where the French introduced formal education, taught Cameroonians the French language, and made the people of Cameroon believe that their culture is primitive. This resulted in Cameroonians falling back into the French cultural practices, thus depending on the French. The implication of the theory of cultural dependency in this study is that it helps us understand and explore the implications of the use of French Language textbooks with its French cultural beliefs and values trappings offered by the French government to Lesotho MoET. Thus, the use of such materials has resulted in classroom practices which depend on French rather than Basotho cultural worldview.

2.1.5 Summary

In summary, the theory of neo-colonialism, together with its characteristic features, seem to silence the culturally relevant LCP practices. In other words, even though the MoET (2009) advocates LCP to reflect and integrate the learner's daily life experiences, Western beliefs and culture seem to pose serious challenges on its implementation, because teachers seem to be preparing learners to adopt Western culture and worldview in a country that is not Western by nature. In this context, the researcher found it essential to explore the theory of neo-colonialism and constructivist theories discussed in this section.

As Parenti (2011) notes, there are other theories such as realism, liberalism, and Marxist, which researchers use to argue for neo-colonialism. However, a social constructivist theory seems to be a more appropriate theory that explains how and why neo-colonialism occurs, why it is detrimental and how it can be solved. Hence, the other theories do not provide adequate arguments for neo-colonialism and do not envisage a possible solution to the problem associated with it, since neo-colonialism is a social construct. This, therefore, is another reason for the researcher to opt for social constructivism in this study.

The Chapter has also explored the body of scholarship on various themes and conceptual frameworks, on which the current study is grounded. The discussions have centred on the neo-colonial practices that have an impact on the French language curriculum, and on constructivist pedagogical practices, as well as theoretical guidelines that underpin LCP. Thus, it is

hypothetically evident that a neo-colonised curriculum has an impact on LCP in the French language context. For instance, if the French language curriculum is culturally dominated by Western cultural beliefs and values, the learners receiving that curriculum would not be actively engaged in class as the LCP expects, because the content taught is deculturalised and does not reflect the learners' daily life experiences. This suggests that following such curriculum would lead to a situation in which learners are not able to connect their prior/existing knowledge to the new knowledge in class. Therefore, to gain in-depth knowledge and present a comprehensive, critical, and accurate understanding of the current state of knowledge, the next Chapter critically reviews the empirical literature relevant to the present study.

CHAPTER THREE

LITERATURE REVIEW

3.1 Introduction

Literature review is a significant component of the research project, which focuses on surveying and critiquing findings and conclusions from previous research that is related to the topic one is investigating (Saldaña & Omasta, 2018). For Maree (2016), a literature review is “an overview of current, and sometimes not so current yet still sufficiently relevant, research appropriate to [the] research topic” (p.28). In other words, a literature review comprises scholarly articles, books, and other sources relevant to a particular issue, area of research, and or theory, which is conducted by the researcher to critically unveil approaches and activities which may be useful in examining the problem under study (Fink, 2005). According to Strehler (2008), a literature review serves two main purposes. Firstly, it identifies gaps in the body of knowledge that provide pointers for the study (Strehler, 2008). Secondly, the literature review determines what has already been established in empirical literature and uncovers the theories that guide the design of the study and its interpretations (Strehler, 2008). In this study, the literature review explores existing literature pertinent to formulated research questions to identify and critically appraise relevant research.

The literature review in this study follows a systematic literature review approach because the researcher aims to address research problems by identifying knowledge gaps, critically evaluating, synthesizing, and integrating the findings of relevant studies by addressing key research questions of the study (Piper, 2013). On that account, headings in this section are question-related because the researcher aims to answer key research questions guiding the present study based on the relevant empirical findings.

Furthermore, the chapter focuses on exploring extant studies whose themes are related to the issues that the present study is concerned with as stated in the background and statement of the problem. However, since there are many studies on neo-colonialism under different academic disciplines such as politics, history, economics, and trade. It is pertinent to state here that because of the limited scope of this study, the current review will be strictly confined to the subject as it relates to the discipline of education. Hence, the subject of neo-colonialism was discussed in this research with a focus on education, particularly as it relates to the teaching of second or foreign languages in schools.

Some scholars have focused on the issue of neo-colonialism from different perspectives. Aftab and Jamail (2015) explored the issue of neo-colonialism in African literature focusing on Chinua Achebe's (1958) novel *Things Fall Apart*. According to these authors, Achebe (1958) was pre-occupied with the clash between the old and the new order or the friction emanating from two distinct cultures. Although Achebe presented his argument in a fictitious manner, the author's perceptions of neo-colonialism particularly on cultural dependency seem to be analogous to that of scholars who wrote about it in non-fiction writings and academic papers. For instance, it is noted that in Achebe's *Things Fall Apart*, when the white man arrives in Africa, he introduces his western policies based on his cultural beliefs and interests. This cultural invasion resulted in the destabilisation of the Igbo traditional society, hence Achebe's assertion that things have fallen apart. The essence of Achebe's presentation is to advance the argument that the intention of colonialists in the colonies is not about bringing development, but it is about dismantling traditional systems, cultural beliefs, and ideologies of African people (Aftab & Jamail, 2015).

Similarly, Kwame Nkrumah, who is regarded by some as the father of neo-colonialism (Botwe-Asamoah (2005), considered neo-colonialism as the indirect control of developing cultures by Western cultures to alienate African people from their cultures and get them to adopt Western cultures. This in return will allow for Western countries to be able to control the ideologies and practices of people from developing countries colonise their minds in a new and subtle manner, hence, neo-colonialism. According to Dascal (2009), colonisation of the mind may take place through the transmission of mental habits and content using social systems other than the colonial structure. For example, social system such as the family, dominant traditions, cultural practices, religion, science, language, fashion, ideology, political regimentation, the media, and education can be used to advance colonisation of the mind.

The strategy in this chapter was centred on reviewing extant studies whose themes, analysis and conclusions have relevance to the key questions and objectives guiding the current study. Additionally, based on the theoretical underpinnings of learner-centred pedagogy (LCP) and neo-colonialism as discussed earlier, this chapter began by reviewing available literature on LCP and neo-colonialism. More narrowly, the study explores the effects of neo-colonialism on the implementation of LCP in developing countries, referring to the research questions, and providing related literature and examples from empirical findings.

3.2 The implementation of LCP in Lesotho

The researcher sought to establish how teachers in developing countries implement LCP particularly teachers in Lesotho. In essence, the researcher wanted to explore challenges that teachers face when implementing neo-colonised LCP. On that account, the study began by highlighting on LCP and its link to the Lesotho Junior Certificate (JC) curriculum. The researcher then briefly referred to empirical findings on the implementation of LCP in developing countries in general and Lesotho in particular. There is considerable amount of literature on LCP. According to Schweisfurth (2013), LCP has powerful global and cross-national manifestations. The reason being that the United Nations (UN) particularly the United Nations Convention on the Right of the Children (UNCRC), states that each learner should be capable of informing their views and should have the right to express their views freely in the classroom setting. Similarly, United Nations Educational, Scientific and Cultural Organization (UNESCO) (2000) avers that, learners should be allowed to gain knowledge and develop values, attitudes, and skills that would enable them to develop their capabilities to work, to take full control of their lives, and participate fully in their communities.

In 2009, the Ministry of Education and Training (MoET) in Lesotho made efforts to address learners' individual and societal needs for socio-economic development. The initiative resulted in curriculum reform, presented in Curriculum Assessment Policy (CAP), advocating the adoption of LCP (MoET, 2009). In this CAP framework, the MoET noted that LCP, which is the learners' active participation and interconnectedness knowledge, culture, interests, and social context with classroom content and practice, was the best approach to teaching. The MoET further elaborated that use of LCP has the potential to promote active participation among learners; help to enhance learners' critical thinking skills, and reflecting on learners' daily experiences of the real-world, thereby helping them to develop skills to tackle challenges and address socio-economic ills confronting the country (MoET, 2009). However, as highlighted in the background, it will seem that though Lesotho and other developing countries like Botswana, Namibia, Zambia, and Kenya have switched from teacher-centred approaches to LCP, the implementation of LCP in these countries has seemingly been unsuccessful (World Bank, 2017; Malewa & Metto, 2014). For instance, Malewa and Metto's (2014) findings suggested that LCP cannot work in Kenya's public schools due to high teacher-learner ratios, lack or scarcity of teaching and learning materials, and lack of expertise, given that teachers were not properly trained to use LCP.

Using survey method, Matsau (2007) investigated the use of LCP in teaching English and Sesotho in secondary schools in Lesotho. The results were somewhat surprising. Matsau (2007) found that teachers lacked relevant instructional materials, which were LCP based, and they could not easily find appropriate LCP strategies, yet they still used a range of LCP strategies in teaching languages. Further, Matsau (2007) also observed that lesson objectives were achieved by focusing on the language, content, and community building. From Matsau's (2007) perspective, it seems that language learning in secondary schools, particularly Sesotho and English addressed learners' societal needs since their prior knowledge and beliefs were integrated within the language content covered at school. This seems not to cohere with the teachers' views as noted in Matsau's (2007) study that teaching materials used in secondary schools were not relevant to the learners' needs and beliefs. One would then posit that there seem to be contradictions in Matsau's (2007) study, particularly its findings and conclusions.

In a study on the use of LCP in the teaching of reading comprehension, Hloele (2003) observed that high school English teachers in the Maseru district were largely using LCP to teach reading comprehension, given that learners would work collaboratively and independently. However, the researcher observed that teachers do not engage learners in several constructivist activities such as pre-reading activities, developing assessment, and considering the learners' background. One of the recommendations made by Hloele (2003) on how to improve the implementation of LCP in an English reading comprehension class was that teachers should be aware of the importance of pre-reading activities while learners should be involved in developing assessments. Further, learners' background should be considered when teaching reading comprehension. Hloele (2003) recommended that teachers must consider learners' background in the process of teaching English reading comprehension. From Hloele's (2003) perspectives, the implementation of LCP may pose challenges if the teacher is not aware of the learner's background. Hloele (2003) does not provide details/ specifications of what the learners' background could be, Matsoso (2012) suggests that aligning the learners' background to their context, cultural beliefs, worldview, and values is important. Against this backdrop, the current study proposes that there is need to also assess the implementation of LCP in French language as a subject offered in some schools in Lesotho. This study seeks to fill this gap.

Schweisfurth (2013) contends that culture is the first contextual factor that could shape the potential of LCP. Culture shapes and should shape pedagogical practice and content in class (Schweisfurth, 2013). Similarly, a study that focused on how specific contextual factors could shape education policy in relation to LCP in Gambia, Stenberg (2007) argued that the

differences in culture and context shape learning. As a result, LCP might take shape in different contexts since learners have different cultural backgrounds and as a result of this, they may think about concepts and problems in different ways (Stenberg, 2007). Further, Stenberg (2007) observed that behaviour that is viewed as smart in one culture may not be viewed as such in another culture, and when learners are taught in culturally appropriate ways, their academic achievement improves. Thus, the author recommended that pedagogy and curriculum should be localised and contextualised and LCP should consider learners' needs and cultural beliefs.

It can be argued that LCP advocated by MoET has the potential to promote critical thinking skills, teamwork, and problem-solving skills if it could be contextualised to suit the needs of the learners in Lesotho. However, some scholars (Nkrumah, 1965; Altbach, 1977; Vavrus, Bartlett, 2012; Schweisfurth, 2013) have argued that due to Africa's economic ills and its reliance on foreign aid from the West, developing countries in Africa are controlled and influenced by their donors. For that reason, the current study suggests that neo-colonialism, which is a form of new colonisation through cultural hegemony and academic dependency, has had an influence on curriculum design, development, and implementation in developing countries. Developing countries are externally controlled and dominated ideologically and culturally by the West (Nkrumah, 1965).

From the above explications, it can be inferred that although there exists much work on the potential of neo-colonialism having an effect on LCP in developing countries, there is a dearth of research on this matter in the context of French language teaching in Lesotho. Notably, a problem that secondary schools in Lesotho may be facing in the teaching of French as a foreign language is the reality that textbooks currently in use are based on European culture, particularly the French culture and ways of living. In this regard, it can be posited that the question on how teachers in Lesotho implement LCP in their classrooms is legitimate.

3.3 Effects of neo-colonialism on the implementation of learner-centred pedagogy

In this section, the study first discusses the relationship between neo-colonialism and LCP. There is a growing body of literature that focuses on the effects of neo-colonialism on LCP. For instance, there are notable studies that focus on this theme from varied contexts including the Global South, Gambia, China, and Russia (Tabulawa, 2003; Vavrus, Thomas, & Bartlett, 2011; Smit, 2017 & Muleke et al., 2017).

As stated earlier in the preceding chapter, neo-colonialism could refer to the subtle policy of Western countries aimed at achieving and/or maintaining continuous influence in various aspects of life including the educational system of the previously colonised countries even after attaining independence (Altbach, 1971; Nguyen et al., 2009; Kumar-Nag, 2013). Extant literature shows that Western countries exercise some control over these countries through certain structures that perpetuate cultural and academic dependency and further engender the status-quo in which some African countries found themselves economically, socially, politically, and educationally dependant on their former colonial masters (Altbach, 1971). There exists an extensive body of literature, which focuses on the effects of neo-colonialism on education, with emphasis on LCP as an approach to teaching, and learning that promotes democracy and inquiry-based learning (Tabulawa, 2003; Smit, 2017). The current study builds on this body of academic work but specifically focuses on effects of neo-colonialism on the implementation of LCP in a French language class. Interestingly, this area of research, particularly in Lesotho, seems to have been neglected since most studies conducted on the teaching of French tend to focus on teachers' understandings of their teaching strategies, as well as local ownership of the French language, with the aim of enhancing the National Language Policy (Makumane, 2018; Manyawu, 2007).

Furthermore, language teaching and importing of foreign teaching practices such as the LCP has generated academic debates centring on the relationship between neo-colonialism and foreign language education policies and the complexities of implementing LCP in developing countries (Schweisfurth, 2013; Tabulawa, 2003; Vavrus, Thomas & Bartlett, 2011). Notably, Nadeau and Barlow (2003) questioned the teaching of French as a foreign language in countries like Lesotho where it is hardly spoken and argued that it seems inappropriate.

Moreover, academic inquiries into foreign language education became necessary as a result of the interests of aid agencies in LCP to realise proper curriculum reforms, with debates centring on LCP and whether it should be regarded as the best practice to promote democratic classrooms across the globe (Tabulawa, 2003; Schweisfurth, 2013). On this, Tabulawa (2003) notes that current curricula reforms in many African countries such as Botswana, South Africa, Namibia, and Lesotho have transitioned to LCP from a teacher-centred instructional approach. However, previous studies revealed that educational policies in Africa have changed more than practice when it comes to the implementation of LCP (Vavrus, Thomas, & Bartlett, 2011). For instance, studies conducted in Ghana, Uganda, Zambia, Botswana, and Lesotho reported that instruction in secondary schools was still teacher-centred, even though governments in these

countries advocated for the LCP framework (World Bank, 2017). This suggests that there are challenges linked to the implementation of LCP in developing countries. In other words, educational policies in developing countries (for example the LCP policy) does not seem to translate into practice.

Conversely, it would seem that the implementation of LCP has been successful in European countries. The Czech Republic, Latvia and Poland are examples of countries that have successfully realised the idea of democratic classrooms through LCP implementation in their educational systems (Gomez, 2008). According to Gomez (2008), the above-mentioned countries implemented curriculum reforms and were successful in adapting an educational system that considers society's needs to increase quality and practical feasibility of education. For example, Czech Republic revised its social studies secondary curriculum and established a national curriculum with an emphasizes on the country's history and culture as well as a pedagogical shift from teacher-centred instructional practices to inquiry and active learning (Gomez, 2008). Similarly, Poland reviewed its curriculum by emphasizing on learners' rights and responsibilities, how schools respond to local community needs, and the role of education in a democratic society (Gomez, 2008). Considering this, it is clear that some countries are successful in implementing LCP, which is discernible in the fact that these countries place their learners' cultural beliefs and needs at the centre of learning and interpreted the LCP according to their context to make it appropriate.

Additionally, there are more Western countries which have successfully implemented LCP than African and other developing countries (Schweisfurth, 2011). On this, Schweisfurth (2011) notes that the implementation of LCP in developing countries has been characterised by failures. Failure of LCP is a result of a plethora of factors including limited teacher capacity, high student- teacher ratios, inadequate classroom resources, and the view that LCP is a Western construct that is inappropriate for application in African countries (Schweisfurth, 2011). However, due to its drive to improve quality teaching and learning, LCP implementation in Africa and other developing countries has been largely sponsored by international aid agencies (UNESCO, 2000; O'Sullivan, 2004; Tabulawa, 2003). In addition, Schweisfurth (2011), also claims that the reason behind the wide donor support of LCP in Asia and Africa is not only to assist learners in actively constructing knowledge as argued by cognitive psychologists, but rather to promote academic dependency. In this regard, it is therefore, surmised that the implementation of LCP in the teaching and learning French as advocated by the MoET supposedly promotes academic dependency, since it relies on the French

government donor support such as the funding of textbooks, particularly the *Et-toi* textbooks used in Lesotho secondary schools for the teaching and learning of French.

Further, some scholars have endorsed LCP as an alignment between learner's daily practices within the school environment and outside the school context to what is being taught at school (Schweisfurth, 2011). This is to say that the approaches that teachers take in a learner-centred classroom seem to engage learners in ways that affirm, appeal, and respond to their home conditions, social and community needs. However, beyond these arguments is a set of assumptions about LCP as a foundation for the building of democratic citizens and societies. Several scholars such claim that the policy of LCP is viewed as a "one-size-fits-all", decontextualised practice that seems not to address the learners' needs (O'Sullivan (2006); Schweisfurth, 2011; Tabulawa, 2003; Vavrus, 2009). It is from this view that, these scholars questioned whether LCP should be recommended as a policy choice worldwide since it is fraught with various constraints such as limited resources, incompatible examinations, inadequate teacher training and, most fundamentally, differences in cultural beliefs that may render it inappropriate in an African context.

Consequently, scholars such as Schweisfurth (2013) argue that the cultural interconnections between nations have led researchers to investigate the impact of neo-colonialism on LCP. For instance, Altbach (1971) observed in a comparative study on education and neo-colonialism that educational systems in most developing countries were rooted in the administrative structures of Western countries, and that education policies in developing countries reflect Western practices, which has a negative impact on the nature of the education provided. Muleke (2010) conducted a cross-sectional survey in Uganda to investigate the influence of neo-colonialism on educational curriculum design. The researcher observed a significant influence of neo-colonialism on educational curriculum design and that curriculum does not suit the needs of local people. The implication thereof is that in Uganda, the education system is influenced by Western countries through educational neo-colonialism.

Smit (2017) conducted a mixed-methods study on how four neo-colonial features; Western-centrism, cultural dependency, agency, and resistance are experienced by basic education teachers in Ghana's northern region. The researcher found that Western education practices were considered superior to traditional Ghanaian teaching approaches. It appears that neo-colonialism has an influence on curriculum and teaching practices in developing countries. For instance, Mtika and Gates's (2010) study investigated the capability of trainee teachers to

implement learner-centred practice in Malawi. The findings indicated that appropriation and application of LCP were constrained by various factors such as cultural beliefs and social agents. It has been suggested that one of the critiqued educational practices in developing countries that may link to neo-colonialism appears to be the LCP, since it is a borrowed pedagogical practice from Western countries, and it represents Eurocentric cultural beliefs and values (Schweisfurth, 2013).

Summarily, the literature in this section has revealed that developing countries such as Lesotho regard LCP as the best pedagogical practice that may help in promoting quality education. However, neo-colonialism seems to be a threat to the effective implementation of LCP. Lesotho must contextualise LCP in the French language curriculum so that it can reflect learners' local environment. This may assist French language teachers in delivering content that does not only centre on the learners but also make the learners create a learning environment that suits their local needs, recognize their cultural beliefs and perspectives. In other words, the teaching and learning of French language in Lesotho focuses on teachers gaining an understanding of their learners' realities and using this information as a starting point for instruction. Like in social constructivism, a French language teacher should somehow believe that there has to be an exchange of knowledge through dialogue for teaching and learning to take place but with much emphasis on the learner's cultural beliefs and community needs. Further, as MoET's definition of LCP purports, the learner's surroundings, societies, and communities should be seen as part of the classroom learning and content in the French language class. That being the case, the next section focuses on various perspectives regarding implementation of LCP in secondary schools in Lesotho.

3.4 Neo-colonialism and the implementation of Learner-centred pedagogy

Literature in the previous sections has revealed that if an LCP curriculum in a non-western independent country is characterised or seems to be controlled and shaped by Western cultural beliefs, ideologies, and practices, that curriculum is said to be neo-colonised (Smit, 2017). Smit (2017) affirms that educational neo-colonialism may be featured amongst others by cultural and academic dependency. The findings in Smit's (2017) study revealed that LCP plays a dominant role in discussions on neo-colonialism among Ghanaian stakeholders. Notably, Ghanaian teachers were experiencing various aspects of neo-colonialism, which are cultural dependency and academic dependency in their educational system since they implemented a

borrowed Eurocentric LCP in Ghana without considering learners' cultural beliefs and values. Even though neo-colonialism seems to have a negative connotation, Smit's (2017) findings revealed that views expressed by Ghanaian teachers regarding neo-colonialism suggest that the phenomenon is having a positive impact. Ghanaian teachers were of the view that the presence of cultural and academic dependency seemed to be benefiting them; and the focus on Western-centred LCP appeared to be improving the quality of education in Ghana (Smit, 2017). Further, these findings suggest that neo-colonialism has a positive impact on the Ghanaian educational system. Despite this positive outlook on the impact of neo-colonialism in the quality of education, other views from scholars such as Schweisfurth (2013) and Vavrus and Bartlett (2012) on the issue of localising curricula and adapting principles and pedagogical practices that fit the local context have highlighted the need to contextualise LCP to suit local needs.

One of the main limitations to Smit's (2017) study is that most of the data used originated from participants in urban regions of Ghana. According to Smit (2017), drawing participants from an urban context might have resulted in a bias towards particular aspects of the study. For this reason, Smit (2017) recommended that to gain an insightful bias free perspective on the way Western practices, as experienced by local teachers in Ghana could be essential to promoting quality education and acquisition of relevant knowledge, more rural-based teachers should be included and selected as participants in the study. On this, the present researcher agrees that Smit's (2017) study is fraught with some methodological problems. For example, for the study to have realised its aim of identifying how borrowed Eurocentric LCP addresses learners' needs, the author could have observed or interviewed the learners. This is because LCP is a pedagogical approach that centres more on the learners' interests and needs rather than the teacher's beliefs on what the learners' needs and interests could/should be.

In another study by Muleke, Ezati and Tamale (2017) which investigated the impact of neo-colonialism on Ordinary level (O-level) curriculum in Uganda, the authors observed the existence of academic and cultural dependency, which is one of the features of neo-colonialism. Muleke et al. (2017) argued that this dependency happened as a result of the use of foreign textbooks and foreign curriculum expatriates from the West. The findings in this study further showed that learners' interests and cultural beliefs were ignored in the selection of content and curriculum activities, yet learners are the primary beneficiaries and recipients of this education (Muleke et al., 2017). One of the foreign expatriates interviewed in the study even underscored that the curriculum in Uganda was a direct reflection of the curriculum followed in Western countries (Muleke et al., 2017). This suggests that the implementation of LCP in developing

countries ignores learners' cultural beliefs and values. It is reasonable on this basis to argue that a neo-colonised French language curriculum in the context of Lesotho does not allow the teacher to deliver content that is centred on the learners' cultural beliefs and interest since its main purpose is to transform learners from believing in themselves and their cultural identities but rather it forces both learners and teachers to indirectly put priority on France's cultural ways of thinking and living, and promote French culture as opposed to their own. As a result, LCP, which aims to address learners' ideological perspectives, culture, and societal issues may not be successful in a French language classroom that is neo-colonised.

3.5 Summary

This chapter has shown that for a curriculum that advocates LCP to be successful, a framework that allows learners to manoeuvre within the system from their cultural beliefs and perspectives so that they can relate to the content and address their societal needs while the teacher's role is to facilitate teaching is imperative. This approach to teaching will consider the unique cultural backgrounds of learners and awaken teachers to the possibilities that what they know about teaching with regards to content can be enhanced and improved if the learners' unique cultural backgrounds are considered (Emdin, 2011). That being the case, the study sets out to explore the effects of neo-colonialism that French language teachers and learners may have observed in the teaching and learning of French as a foreign language at Junior Certificate level. The next chapter describes the methodology adopted in this study.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 Introduction

Research methodology refers to the philosophical framework and the fundamental assumptions of research (Creswell & Plano Clark, 2007). This definition suggests that a research methodology can be defined as a framework that relates to the entire process of research for the researcher to conduct a specific study. For Rajasekar, Philominathan, and Chinnathambi (2013), research methodology is a systematic way to solve a problem. These definitions indicate that the aim of a research methodology is to apply correct procedures to determine solutions. Therefore, to understand how this study was done and how to solve the research problems presented in the preceding chapters, the researcher used a sequential exploratory mixed method approach (Creswell & Plano Clark, 2018). The sequential exploratory mixed method employed in this study involved use of the qualitative-quantitative approach wherein results obtained in the first phase which was qualitative, informed results from the quantitative phase (Creswell & Plano Clark, 2018). This process enabled triangulation, which led to believability of the study findings.

Firstly, the rationale for adopting a QUAL-quan method in this study is discussed. The study includes two phases: Phase 1, which is qualitative in nature and Phase 2, which is quantitative. In Phase 1, the interpretivist paradigm, a philosophical view that underpins the qualitative component of the study is discussed. Then, the research approach, participants, and the selection criteria used, data collection methods and procedures, data analysis and quality standards for ensuring trustworthiness of the findings are described. Phase 1 is then followed by Phase 2. In Phase 2, the positivist paradigm was adopted as the philosophical standpoint informing the quantitative component of the study. Phase 2 featured the qualitative method, sampling criteria, instruments for collecting data, data analysis, reliability, and validity for ensuring quality standards, and methodological limitations of the study. The next section features the rationale for integrating the QUAL-quan mixed methods approach to research.

4.2 The QUAL-Quan mixed methods approach

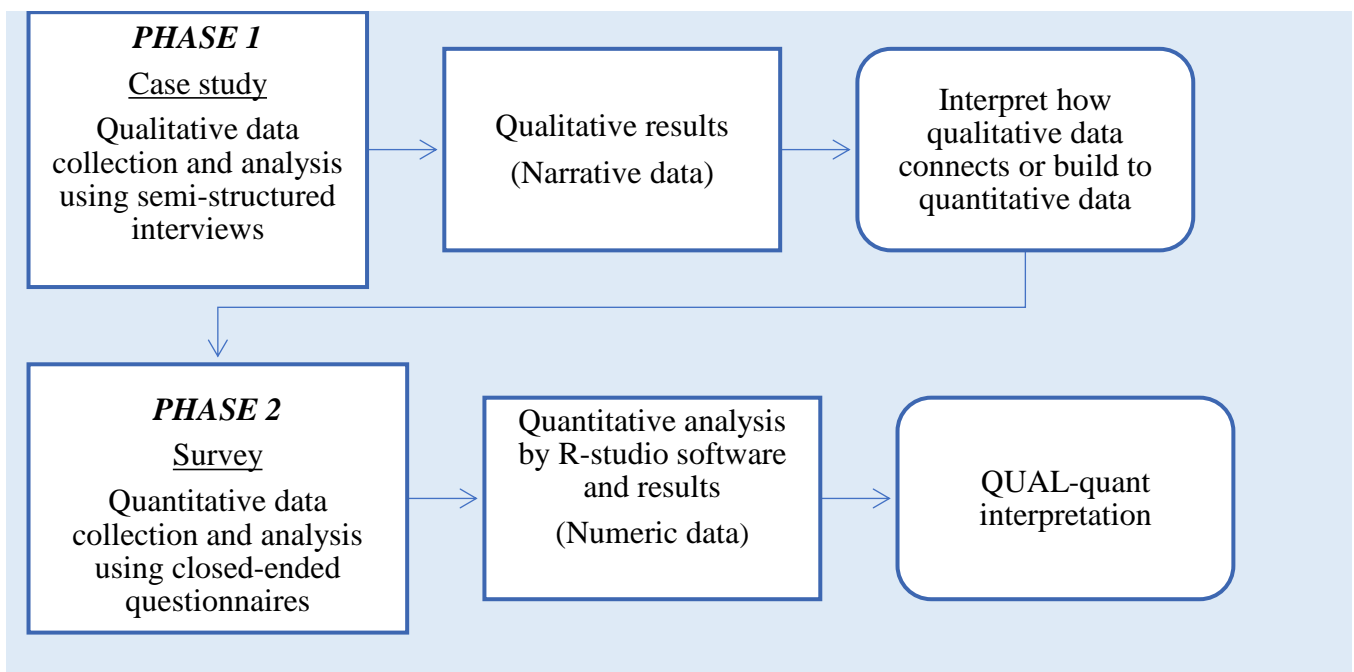
The mixed method approach was considered appropriate for the present study. Mixed methods research builds on both qualitative and quantitative approaches (Maree, 2016). In other words, the researcher combines both quantitative and qualitative strategies within one study to provide depth as well as breadth because one data source may be insufficient (Mertler, 2016). Thus, the primary purpose of the exploratory design used in this study was to generalise qualitative findings generated from semi-structured interviews with teachers, from the first phase to a larger sample comprising students who completed the closed-ended questionnaires during the second phase (Johnson & Christensen, 2017). The mixed-methods approach allowed the researcher to generalise exploratory findings since qualitative data were followed by quantitative results (Mertler, 2016).

Furthermore, the mixed methods research helped the researcher to explain, clarify and extend results generated from one research approach (Mertler, 2016). This approach was adopted from Mertler's (2016) position that relying on a single method for data collection and analysis may limit the researcher in terms of generating answers to research questions that may require both types of data collection methods. To overcome this, the researcher therefore, employed both qualitative and quantitative approaches to research.

A combination of the two approaches followed a sequential exploratory QUAL-quan mixed methods research notation system developed by Morse (1991) where the researcher draws final conclusions based on the data from both phases (Tashakkori & Teddlie, 2009). However, in this study, more weight is attached to the data generated from the qualitative phase of the study (Noble & Smith, 2015). Thus, the QUAL-quan design employed, featured a dominant qualitative aspect to fulfil the purpose of the study and to answer the key research questions. According to Johnson and Christensen (2017), a qualitative dominant or qualitatively driven mixed methods research is the type of mixed research in which the researcher relies on a qualitative or constructivist view of the research process, while concurrently recognizing that the addition of quantitative data and approaches are likely to benefit the study. The process of qualitization of quantitative data in this study was not limited to turning numbers into words, however, it was about finding an underlying conceptual representation where the researcher converted quantitative data into qualitative data (Nzahonimpa, 2018). Weight was placed on Phase 1 (qualitative phase), and the data were mixed through being connected between the qualitative data analysis and the quantitative data collection. At the most basic level, the purpose of this strategy was to use quantitative data and results to assist in the interpretation of qualitative findings.

As a result, a sequential exploratory mixed methods approach was used as a type of design in which qualitative data is collected before quantitative data. According to Creswell and Plano Clark (2018), an exploratory sequential design is a design in which the researcher starts with collecting and analysing qualitative data, followed by a phase of translating the qualitative findings into a tool that can be tested quantitatively. Thus, in compliance with the QUAL-quant mixed-methods approach, the study was divided into phases 1 and 2. The aim of the two-phase exploratory sequential design is that the results of the first phase (qualitative) was employed to respond to the research question on how French language teachers use LCP. Phase 2 involved constructing and validating a questionnaire that was used to measure the relationship between LCP and neo-colonialism, and the extent to which neo-colonialism can be claimed to be having an impact on LCP. Phase 1 focused on collecting qualitative data and it was explorative in nature while Phase 2 was quantitative and descriptive in orientation as illustrated in figure 4.1 below.

Figure 4.1: Model for mixed method sequential exploratory design used in the study



Source: Adapted from Creswell and Plano (Clark, 2018)

The above sequential exploratory design typically involves two phases. First was the qualitative data collection, Phase 1, which intended to connect and build on to the quantitative results so that a contextually appropriate quantitative feature would be developed and subsequently tested. The intent of this integration drew from Creswell and Plano Clark (2018). In Phase 1, the researcher collected using in-depth interviews and analysed it as narrative data. The purpose of Phase 1 was to gain participants' (teachers) understanding of, and views on the

implementation of LCP in French language classes and the relationship between LCP and neo-colonialism in the context of French at Junior Certificate level.

Phase 1 was then followed by Phase 2 where numerical data were collected and analysed using a 5-point Likert scale closed-ended questionnaire where a sample of learners from three (n=3) selected schools was asked questions on how LCP was being implemented in their classes, particularly the use of authentic teaching and learning materials, collaborative learning, situated learning and inclusion of their cultural beliefs and local context. This indicates that Phase 1 was underpinned by the theoretical framework section, which discusses the social constructivist theory and the literature as unpacked in Chapter two. The findings from narratives making qualitative data were then further explored in Phase 2.

Furthermore, the current study adopted a sequential exploratory design, explained by Plano Clark and Ivankova (2016) as a set of procedures for collecting, analysing, and interpreting data to address research questions. Yin (2018) refers to a case study as an “empirical enquiry about a contemporary phenomenon, set within its real-world context” (p.18). Through a case study design, the researcher explores the effects of neo-colonialism on the implementation of LCP in a French language curriculum in selected schools. The focus was to explore whether socio-constructivist principles employed by the teachers in French language classrooms as discussed in the theoretical framework chapter of this study are characterized by features of neo-colonialism, which are academic and cultural dependency.

According to Mertler (2016), case studies may involve both qualitative and quantitative data to develop a highly detailed description and gain better understandings of the case being studied. This points to a case study as a research design grounded on multiple sets of beliefs and philosophical underpinnings. It was therefore believed that responses from participants in the study would reveal the multiple sets of beliefs regarding the implementation of LCP and the relationship between LCP and neo-colonialism. To obtain a deeper understanding of the effects of neo-colonialism on the implementation of LCP in the teaching of French at Junior Certificate level in Lesotho, the researcher employed a QUAL-quan mixed methods case study design. The QUAL-quan design espouses an exploratory sequential mixed methods of case study type, which is analysed through both the qualitative phase and the quantitative phase discussed below.

4.3 Phase 1: The qualitative component

This phase discusses the research paradigm, approach, data collection method and procedures. Thus, the interpretivist paradigm which is a set of beliefs that guide the qualitative portion of this study is first discussed, followed by qualitative research approach, data study is discussed.

4.3.1 Interpretivist paradigm

Phase 1 of the study is the qualitative component of the study, which is allocated in the interpretivist paradigm. Thus, the interpretive paradigm was used to position the study within its conceptual framework. The paradigm was used to explore teachers' LCP approaches and strategies used in the teaching of French in secondary schools in Lesotho. The paradigm was suitable for this study since it allowed the researcher to gain insight of the LCP strategies used in French language classes as well as teachers' views on the relationship between LCP and neo-colonialism. Kivunja and Kuyini (2017) define a paradigm as the researchers' perspectives, school of thought, and a set of beliefs that inform meaning and interpretation to define their worldview. Kuhn (1962) first used the term paradigm to denote a conceptual framework by a community of scientists, which provided them with a convenient model for examining problems and finding solutions to research problems. In simple terms, a paradigm is a set of assumptions. As earlier indicated, the initial phase of this mixed method study focuses on qualitative research, which is an inquiry process of understanding where the researcher develops a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting (Creswell, 2018).

The interpretivist paradigm also referred to as constructivist paradigm is a research paradigm, which acknowledges that people's subjective experiences or realities are valid, multiple, and socially constructed (Eberson & Eloff, 2004; Maree, 2016). In other words, an interpretivist pays attention to, and values what the participants say, do and feel, as well as how they construct or make meaning of the phenomenon being studied. In essence, social constructivism falls within the interpretative educational research paradigm. The interpretative educational research paradigm focuses on understanding individuals' life experiences and views (Cohen, Manion, & Morrison, 2017). This paradigm assumes that studying people in their social contexts or natural environment is a greater opportunity for the researcher to understand the perceptions that individuals have on their activities (Maree, 2016).

The present study adopted a constructivist paradigm since the paradigm embraces individuals' subjective experiences and socially constructed knowledge. Therefore, this permitted the

researcher to explore French language teachers' views on how they implement LCP in their classrooms by placing emphasis on social constructivist features, which are collaborative learning, situated learning, ZPD and scaffolding as they are directly related to LCP. These views further informed the quantitative data collection tool, which focused on the effect of neo-colonialism on LCP. Moreover, the paradigm is applicable because it is entrenched in qualitative methods which is the main component of the present study (Eberson & Eloff, 2004).

4.3.2 The qualitative approach

Qualitative research is a research approach that focuses on exploring individuals' experiences with a phenomenon by collecting and analysing narrative or text data expressed in words or images to gain insights into a particular phenomenon of interest (Gay, Mills, & Airasan, 2009; Plano Clark & Ivankova, 2016). According to Wandela (2014), qualitative strategies are adopted in educational research because the research questions of a qualitative study seek to understand human experiences and beliefs that cannot be expressed in numerical form. The reason behind this is that qualitative studies are interested in observing human behaviour in specific contexts as opposed to interviewing people in artificial settings (Mertler, 2016). That being the case, the present study employed a sequential exploratory mixed methods design. In qualitative studies, sequential exploratory designs in education are often framed with concepts, models and theories, and educational researchers have been using this approach to explore educational problems that have complex theoretical interactions (Merriam, 1998; Lichtman, 2010). This approach can positively or negatively influence the study; hence, the need to highlight some of its strengths and limitations.

One of the strengths of qualitative research is that it is good at simplifying and managing data without destroying complexity and context (Atieno, 2009). In this study, qualitative research helps the researcher to understand how French language teachers implement LCP and the effects of neo-colonialism on the implementation of LCP in the context of the French language curriculum. However, according to Atieno (2009), the main disadvantage of qualitative approaches is that their findings cannot be extended to a wider population with the same degree of certainty as that of quantitative data analysis. Thus, the findings from this study cannot be generalised to a wider population. Instead, they are limited to a case of three French language teachers from the three selected schools. The discussion about the participants and selection criteria is provided in the next section.

4.3.3 Participants and selection criteria

Selection of participants was accomplished using purposive sampling. According to Reybold, Lammert and Stribling (2012), participant selection is one of the invisible and least critiqued methods of qualitative research. Researchers do not merely collect and analyse neutral data, but they decide as to who matters as their source of data and why (Reybold et al., 2012). In addition, the genre of research plays a significant role in choosing participants; also known as key informants in a study (Soldana & Omasta, 2018; Mertler, 2016). For example, a case study can revolve around one family unit (Soldana & Omasta, 2018). Participant selection is not just about numbers, it is also about representative qualities. This suggests that the researcher purposely-select participants. This, according to Creswell and Plano Clark (2018) and Soldana and Omasta (2018) involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with the phenomenon of interest, choosing individuals with unique opportunities, and who were willing to participate or due to a particular population or demographic interest.

In this study, data used for the qualitative component of this study was collected from French language teacher participants. Participants were interviewed to obtain narrative data and teachers were the relevant participants for the study because of their qualifications and experience in teaching French as a foreign language in Lesotho. The teachers that were interviewed were those that had been offered the opportunity take part in the design and development of the French Language Curriculum, funded to attend teacher trainings in a francophone country and had received scholarships to pursue their studies in French Education by the French Government.

A sample size of three information rich participants was considered adequate for this study. Crouch and McKenzie (2006) argue that in qualitative studies, samples are generally smaller than those used in quantitative studies. This is because qualitative research is concerned with meaning rather than making generalised hypothesis statements (Crouch & McKenzie, 2006). Glaser and Strauss (1967) argue that when collecting qualitative data, if the sample is too large, data becomes repetitive and as a result, superfluous. Therefore, Creswell (2018), suggests that when collecting qualitative data, rather than selecting a large number of people, the researcher should identify a small number of participants to provide in-depth information about the phenomenon being studied. According to Creswell and Poth (2018), there is no specific number of participants that is considered ideal when conducting in-depth interviews in a mixed

methods study. However, Creswell (2018) asserts that the numbers may range from one to two people in a narrative study since many qualitative researchers do not like to constrain research by giving definitive sizes of samples.

Purposive and convenience sampling was therefore adopted in this study. Purposive sampling enabled the selection of teachers who have insight into the Junior Certificate French language curriculum particularly by virtue of being engaged in its implementation. Purposive sampling was deemed a useful method for selection of participants in line with Cohen et. al's (2017) addition that it often coincides with convenience sampling whereby a researcher chooses a sample that is easy to reach. The selection of schools was also deemed essential as dealt with in the next section.

4.3.4 Criteria for selection of schools

Three high schools in Maseru district were purposely selected. Firstly, selection was based on the fact that they offered French as a subject. Secondly, selection was based on convenience to the researcher in terms of distance and accessibility. Thirdly, the decision to purposively select the three schools was based on the fact that teachers who participated in curriculum design and development and had received funding from the French government. These schools are located in Maseru urban and rural, and their proprietorship differs in that some are controlled by the government while others are church run.

Once permission was granted by school principals of the selected schools, details of my research were presented to the concerned teachers and heads of departments. A letter concerning the study (Appendix 2) was handed out to both the principals of the three selected schools and the French language teachers as requested. The letter explained the research procedures, issues related to ethical considerations focusing on voluntary participation, anonymity, confidentiality, and the right to withdraw at any time as well as a consent form for them to sign. Teachers then had time to consider whether they were willing to participate in the research. Once decisions were made, some teachers confirmed using WhatsApp texts while some confirmed verbally on the same day when the researcher had a meeting with their principal, and some sent their approval letters using electronic mail (email). As mentioned previously, the researcher employed a QUAL- quan approach, where greater emphasis was placed on the qualitative data gathered from semi-interviews (Tashakkori & Teddlie, 2009).

This is in line with Noble and Smith (2015) who assert that in a QUAL-quant design, more weight is attached to the data coming from the qualitative component of the study.

4.3.5 Data collection method and procedure

This section focuses on the study's data collection methods and procedures. The researcher used in-depth interviews to collect qualitative data.

4.3.5.1 In-depth- interviews

In the Phase 1, in-depth interview method was as a suitable data collection method for gathering qualitative data. In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of participants to explore their perspectives on a particular idea (Parveen & Showkat, 2017). According to Schneiderman and Plaisant (2005), interviews can be productive since the interviewer can pursue specific issues of concern that may lead to focused and constructive suggestions. To be specific, in-depth interviews were conducted in the form of semi-structured interviews. Semi-structured interviews are usually used in research to confirm data emerging from other data sources and they comprise open-ended questions, often followed by further probing and clarification (Maree, 2016).

In this study, in-depth interviews were meant to elicit the views of the purposefully selected Junior Certificate French language teachers on how they were implementing LCP in their classrooms as well as their views on the relationship between neo-colonialism and LCP. However, due to COVID-19 restrictions to observe social distancing, it was not an easy task to access participants for this study face-to-face as the researcher had initially planned. Thus, the researcher conducted telephonic interviews with teachers. The interviews were conducted by the researcher, and all were conducted in English, as the interview guide and the study were also written in English. Although there were times when the participants would use their home language, which is Sesotho or French, the target language that the researcher is focusing on, the researcher translated the languages other than English during the transcription stage. The researcher thought that it was necessary to translate all the interview material to English because the study is written in English and to make the data to be accessible to people who do not speak Sesotho and French.

According to Leedy and Ormrod (2001), interviews yield the highest response rate. Moreover, in a mixed method research interviews can be useful as an adjunct to supplement and add depth to other approaches (Adams, 2015). As a result, in this study, the researcher used semi-structured interviews to ask open-ended questions to unpack the independent thoughts of each individual regarding the phenomenon being studied. This helped the researcher to gather more data on topics that the participants might not be candid about sitting with peers in a focus group (Adams, 2015). The researcher provided the background of the research and explained key terms featured in the interview guide to the participants particularly neo-colonialism as well as ethical considerations relating to participation before conducting interviews.

Once the participants agreed to be interviewed, appointments were scheduled. Each interview lasted for about 35 to 40 minutes. Further, these interviews were recorded using a telephonic application for ease of transcription. The interview recordings were then transcribed verbatim by listening to each phrase and the researcher then typed the phrases into Microsoft word making note of each syllable, filler stutter and fragment.

4.3.5.2 Piloting the interview guide

This section describes the pilot study that was conducted by the researcher before collecting qualitative data to validate and assess the feasibility of the proposed semi-structured interview guide (Majid, Othman, Mohamad, Lim, & Yusof, 2017). The pilot study was conducted with three French language teachers (who did not participate in the main study) as preparation for the study which sought to explore the effects of neo-colonialism on the implementation of LCP in the context of the French language curriculum. According to Majid et al. (2017), piloting for interviews is crucial to test the questions and to gain some practice in conducting interviews. Furthermore, Kvale (2007) asserts that pilot interviews can help the researcher to identify if there are flaws or ambiguities on the interview guide. The participants in the pilot study were asked to comment on the clarity of the questions in the semi-structured interview guide.

The interviews were conducted telephonically and further recorded using a telephonic application for ease of transcription. The interview recordings were then transcribed verbatim by listening to each phrase and the researcher then typed the phrases on Microsoft word. Two modifications were made as a result of the pilot interview tests conducted in this study. Firstly, the researcher identified the need to define the two key terms/concepts that guide the study, which are neo-colonialism and learner-centred pedagogy (Appendix 6). Secondly, some changes were made in terms of the language used to make it simple and understandable.

Simplifying the language was important each participant had a different perception and interpretation of the integration of Western interests in the French language curriculum. For instance, question 15 (Appendix 6), which reads “Does the French language curriculum promote Basotho culture or it perpetuates Western interests?” seemed not to be clear. Consequently, it was modified to enhance clarity to read “Does the French language curriculum promote the Lesotho culture or French interests?” The changes on the interview guide were then made immediately after the pilot test.

4.3.5.3 Researcher as key instrument

In qualitative research the researcher is the key instrument for collecting data gathered through semi-structured or unstructured interviews (Owens, 2006; Dale, 2005; Patton, 1990). According to Owens (2006), unique researcher attributes have the potential to influence the collection of empirical data. It is through the researcher’s facilitative interaction that a conversational space is created (Owens, 2006). Furthermore, Dale (2005) argues that the researcher’s qualification and experience can be a useful indicator of the researcher’s knowledge of the area under investigation and the researcher’s ability to ask appropriate questions.

In this study, the researcher is an experienced and qualified French language teacher who obtained a Bachelor of Education degree in English and French language teaching from the National University of Lesotho. The researcher also obtained an Honours’ degree in Teaching French as a foreign language from the University of Cape Town. Thus, the researcher has relevant experience in the teaching of French in the context of Lesotho and has been trained in the skills necessary to carry out the designed study. According to Qu and Dumay (2013), to collect interview data useful for research purposes, it is necessary for the researcher to develop as much expertise in the relevant topic areas as possible so they can ask informed questions. Further, conducting the pilot study prepared the researcher for meaningful engagement with the participants during the main study. Data were then analysed as explained below.

4.3.6 Qualitative data analysis

The analysis for Phase 1 served to answer the first research question concerning the implementation of LCP in the context of the French language curriculum in Lesotho. The

analysis followed a qualitative data analysis approach where data were analysed inductively by synthesizing all the information collected from various sources into common themes or patterns (Mertler, 2016). Themes or patterns within data can be identified in one or two ways, namely - deductively or inductively (Braun & Clarke, 2012). This study followed an inductive analytical process to interpret a rich set of data. According to Mertler (2016), the inductive analytical process relies heavily on narrative summary and rich description. Inductive reasoning is important in qualitative research because it helps the researcher to be open to new information without trying to fit it into a pre-existing coding frame, or the researcher's analytic preconceptions (Mertler, 2016; Braun & Clarke, 2012). In other words, inductive data analysis links the themes identified to the data themselves as a process of coding data.

Since this was a qualitatively-driven mixed methods research, whereby the researcher relied on a qualitative, constructivist view of the research process while, concurrently recognizing that the addition of both qualitative and quantitative approaches is likely to be beneficial for research (Creswell & Plano Clark, 2011). The researcher opted for an inductive thematic approach where the core approach of this study is qualitative, and the supplementary component is quantitative since qualitative methods have been thought to dominate exploratory studies (Creswell & Plano Clark, 2018).

Thematic analysis as a process of identifying patterns or themes within qualitative data was adopted (Braun & Clarke, 2012). This data analysis method is popular in qualitative studies because it offers the researcher some insight into meanings or themes across dataset in relation to research questions (Braun & Clarke, 2012). In this study, thematic analysis allowed the researcher to make sense of the collective meanings, perspectives, and experience of the two variables, which are LCP and neo-colonialism. Thus, the researcher employed this type of analysis to explore the relationship between LCP and neo-colonialism in the context of the French Junior Certificate language curriculum. The data were then coded, organised into themes, transcribed, and assigned to labels (Mertler, 2016). Direct quotes and interview descriptions were then used to report the findings in order to add depth and clarity to the research findings. The next section features the quality standards for ensuring believability of the findings from the qualitative component of the study.

4.3.7 Trustworthiness in qualitative research

In qualitative research, the issue of quality standards for trustworthiness with regard to the qualitative data to be collected and analysed in a study should be addressed. The researcher

does this to describe believability of the results. The term trustworthiness comes from Lincoln and Guba (1985) where they describe it as how much truth value does the researcher place in data and how the data were interpreted and analysed. Furthermore, Gay et al. (2009) state that research studies are built on trust between the researcher and participants. Firstly, to maintain trustworthiness in this study, the researcher communicated interview questions ahead of time to participants, along with a general introductory letter about the study. This allowed participants to reflect and think about their responses, particularly when addressing the issue of neo-colonialism, which they were not so familiar with and to build the participants' confidence. Furthermore, to ensure trustworthiness, data collected were judged on whether it was credible, triangulated, dependable, and transferable. The next section expands on the credibility of findings.

a) Credibility

Credibility is the most important criterion for assessing the quality and integrity of a qualitative inquiry. According to Maree (2007), credibility is a practice intended to discuss labels or themes with colleagues or supervisors to see if they make sense. Lincoln and Guba (1985) argue that for research findings to be considered credible, they must meet the standards of credibility. Therefore, credibility is characterised by a faithful description, to which readers with similar experiences can relate. To ensure credibility in this study, the researcher first employed the expertise factor, which Maree (2007) described as the degree to which a source of data is perceived as qualified, knowledgeable, and experienced in relevant areas. Thus, in this study, participants demonstrated knowledge of the French language curriculum since they took part in its design and development, and they had relevant experience in the teaching and learning of French in Lesotho. Further, the purposefully selected teacher participants in this study demonstrated knowledge of the French language curriculum since they all had Bachelor of Education (B.Ed.) degrees in teaching French as foreign language. They also had 8 to 10 years of teaching French in Lesotho and had attended assistantship in France and teacher trainings in Reunion Island. This information was deemed essential as it provided rich and deep information regarding the issue being studied. Secondly, to enhance the integrity of findings, telephonic semi-structured interviews conducted were audio recorded and this allowed for repeated revisiting of the data to check for emerging themes and remain true to participants' view of the phenomenon being studied (Noble & Smith, 2015).

b) Triangulation

Triangulation seeks for convergence, corroboration, and correspondence of results from different methods in qualitative research (Schoonenboom & Johnson, 2017). The researcher achieves triangulation by employing more than one data collection method (Noble & Smith, 2015). In this study, two data collection methods were used. These were in-depth interviews and closed-ended questionnaires. This triangulation of findings across qualitative and quantitative phases in this study ensured satisfaction of the triangulation and dependability of quality standards for trustworthiness of findings (Yin, 2014). The overall tenor of the results of the sequential exploratory use of the two research approaches was mutually reinforcing. The qualitative findings explored the strategies employed by French language teachers as well as the relationship between Learner centred-pedagogy and neo-colonialism. These findings were then confirmed by quantitative results, which also corroborated with findings from the qualitative phase of the study. This corroboration of findings permitted the researcher to check out the consistency of findings generated by different data collection methods (Noble & Smith, 2015).

c) Dependability

According to Lincoln and Guba (1985), for a study to be dependable, its process must provide the chance to be audited, and that given the same conditions and circumstances, similar or closely similar findings should be found by another researcher. Therefore, to achieve this, the researcher collected data from different sources of data to ensure that the researcher has not studied only a fraction of the complexity of the phenomenon under study and this also helped in providing data that is not biased (Mertler, 2016; Merriam, 2009; Tashakkori & Teddlie, 2010). In addition, the researcher enhanced dependability in the study by including excerpts from the interviews with the participants. Quotations from the different participants were included in the study as the researcher reported the findings and this made it possible for the researcher to verify the findings.

d) Transferability

Transferability is defined as the degree to which the researcher determines the similarity between the study site and the receiving context (Mertens, 2018). In other words, transferability refers to the extent to which the findings can be transferred to another setting or groups. The

researcher achieved this by proving the reader with enough information on the number of participants, which is three teachers and the setting where the study took place. This is useful for future research so that other researchers can make judgement on how to transfer the study findings to a different study setting and population group (Mertler, 2016).

Once the researcher had adhered to the above ethical standards and collected data necessary for this study, the narrative findings from the qualitative data were then cross-checked with quantitative results to determine not only whether the latter results reinforced or contradicted those from the ratings of the former, but to also to dig deeper into discussions on why this was the case. This permitted the researcher to triangulate qualitative results across the quantitative method discussed below in the next section, to obtain information (Creswell & Plano Clark, 2018). The next section presents the methodology that guided Phase 2 of the study.

4.3.8 Ethical considerations

Research ethics is important in our daily life research endeavours and requires that researchers should protect the dignity of their participants and publish well the information that is researched (Akaranga & Makau, 2016). It is upon this basis that the current study adhered to ethical considerations as outlined by Creswell (2015). The study aimed at designing an ethically and culturally responsive research with the selected participants. Accordingly, participants were reviewed in strict confidence, made aware of the objectives, and were given the right to leave, all of which are vital to maintaining ethics (Creswell & Plano Clark, 2007). Because this research involved collecting data from participants through semi-structured interviews, ethical issues such as informed consent, anonymity and confidentiality needed to be addressed. Pseudonyms were used throughout the data analysis and reporting phases to protect participants' privacy (Table 5.1 in chapter 5: Biographical information of the teachers). Each school was assigned a code, and care was taken to avoid presenting any information which might exposed participants' identities. In addition, Creswell (2007) illustrates that the use of a mixed methods approach to research facilitates validity through the triangulation of data. Therefore, this research adopted a mixed methods approach and triangulated two data sources which were explorative in nature. Use of a mixed-methods approach helped to gain a wider scope of information and ultimately increase the validity of the results.

4.4 Phase 2: Quantitative component

As it has been indicated in the previous sections of this chapter, the study employed a mixed methods approach with two distinct research components, which are QUAL-quan in nature. Each component had its own philosophical roots. Thus, Phase 2 of this study employed a positivist orientation for developing knowledge, such as cause and effect thinking, reduction to specific variables, hypothesis, and questions, use of measurement and observation, and testing theories (Ivankova, 2004). The positivist paradigm is discussed below in the next sub section.

4.4.1 Positivist paradigm

Phase 2 of the study comprises the quantitative component of the study, which is located on the contours of the positivist paradigm. The positivist paradigm assumes that reality can be observed empirically and explained with logical analysis (Ebersson & Eloff, 2004). In other words, the positivistic researcher's belief is that the social world consists of concrete and unchangeable reality, which can be quantified objectively (Rahman, 2016). The reason for using this approach in this study is to analyse quantitative data because a positivistic paradigm typically assumes a quantitative methodology. Within the positivism paradigm, the purpose of research is to predict results, test a theory, or find the strength of relationships between variables or a cause-and-effect relationship. In other words, to test the theory of neo-colonialism and explore its effects on the implementation of LCP, the researcher adopted a positivist paradigm. This allowed the researcher to have a general feel about the teaching of French as a foreign language and whether it demonstrates features of neo-colonialism. The researcher therefore tested the extent to which a locally contextualised LCP is implemented in the teaching and learning of French at Junior Certificate level. The study adopted the positivist paradigm, which helped the researcher to analyze Phase 2 of the study, which is quantitative in nature.

4.4.2 The quantitative approach

According to Creswell (2015), quantitative research is the study of social or human problems based on the testing of theory comprising variables measured with numbers. This approach to research examines relationships between variables by collecting and analysing numeric data, scores, or statistical procedures to determine whether predictive generalizations of the theory remain true (Creswell, 2015; Clark & Ivankova, 2016). In quantitative research, the researcher's role is to observe and measure so that researchers remain objective by avoiding contamination with data through personal involvement with the research subjects (Thomas, 2003). However, Mertler (2016) asserts that quantitative data does not only include items that can be counted but also ratings of participants such as feelings, attitudes, interests, or perceptions on some sort of numerical scale. Therefore, this study adopted this type of research approach as it aimed to measure the extent to which neo-colonialism affects the implementation of LCP in the context of a French language curriculum in Lesotho. Quantitative research is characterized by well-selected, relatively smaller random samples that can be used to generalise about larger groups of population (Mertler, 2016). Moreover, quantitative research was relevant as Clark and Ivankova (2016) described it is a form of data collection that examines relationships between variables by collecting and analysing numeric data expressed in numbers. Thus, to explore the effects of the two variables, which are neo-colonialism and LCP, the researcher deemed it necessary to adopt the quantitative approach.

4.4.3 Sampling criteria

Sampling is a process taking a section of units of a population as representative of the total population (Mertler, 2016). According to Mertler (2016), the respondents are generally selected because they can provide rich data based on their rich descriptions of their experiences. Purposive and convenient sampling were used to select respondents for this study component. According to Mertler (2016), purposive sampling refers to the purposeful selection of participants or other sampling units for a particular purpose while convenience sampling involves a process of selecting a sample based on precise numbers of participants or key informants with specific characteristics (Mertler, 2016).

For the quantitative phase of this study, the researcher purposefully selected Grade 10 learners in each selected school to complete the questionnaire. These respondents met a chosen criterion because of their experience in learning French as compared to other learners who were in Grades 8 and 9. Also, Grade 10 is the final year of the Junior Certificate curriculum. Selection

of these Grade 10 French language learners followed purposive sampling and convenient sampling criteria.

As discussed in the previous sections of this chapter, data from the qualitative phase were used to develop a survey instrument for Phase 2 of this study. Survey refers to a group of quantitative research data collection methods that involves administration of a set of questions or statements given to a sample of people (Braun & Clarke, 2012; Mertler, 2016). This research technique is the most used in quantitative research because it provides a high representation of data for the entire population at a low cost (Braun & Clarke, 2012). Survey method was used in this study to measure the frequency at which LCP is implemented in French language classes, how LCP is implemented and the degree to which the French curriculum incorporates the learners' cultural beliefs, interest, and local context. Survey questions used in Phase 2 of the study were found from the themes that emerged from the qualitative data analysis as well as the theory of neo-colonialism and LCP. The closed-ended questionnaires used to collect quantitative data is featured in the next section.

4.4.4 Data collection instrument

4.4.4.1 Closed-ended questionnaires

For the quantitative component of this study, the researcher used a 5-point Likert scale questionnaire to provide data related to the research questions and phenomenon of interest. Self-constructed closed-ended form questionnaire was used in this study. According to Kumar (1996), a closed-ended questionnaire comprises structured types of questions where the respondent replies to questions asked by the researcher from a list of alternatives given. Though these types of questions may reflect the extent of agreement and disagreement with the researcher's opinions and analysis of the situation. Kumar (1996) argues that structured questions are essential in research because they are easy to administer. In addition, Peterson (2000) contends that closed-ended questions are characterized by pre-specified possible responses, which may be known even before administering the questionnaire. Therefore, the purpose of this questionnaire was to assess the extent to which French teachers implemented LCP and the extent to which neo-colonialism can have an impact on the implementation of the LCP in the French curriculum in the context of Lesotho. The questionnaire had three parts with a total of 27 items. Of these 27 items, the independent variable was represented by 14 items

while dependent variables were represented by 13 items. The independent variable: neo-colonialism was the variable that the researcher thought had an effect on the dependent variable: LCP the variable of interest, which could be influenced by the independent variable. To avoid repetition, when analysing data, the researcher selected questions: 8d, 6d, 4d, 9c, 8c,7c, 6c, and 5c as items representing the independent variable and questions: 4c, 2c, 1c, 3b, 5b, 7b, and 9b as items representing the dependent variable.

Questionnaires were distributed by the researcher to French language learners who agreed to participate, and the 331 learners completed the questionnaires at their respective schools during school hours. To complete the questionnaires, learners took 30 minutes to 35 minutes. The first part required personal information of the learners who were selected as respondents in this study. The second part explored the extent to which their teachers implemented LCP in the French language class.

Questionnaires were deemed necessary in this study because according to Mertler (2016), they allow respondents to respond to questions with assurance that their response are anonymous. That being the case, respondents turn to be truthful particularly when dealing with controversial issues. Moreover, questionnaires were used because they are cost effective in terms of time as they can cover a large ground within the shortest possible time and they are practical approaches when dealing with many respondents as opposed to interviews ((Bless & Higson-Smith, 2000; Melville, 2001 & Cohen et. al, 2017). The researcher managed to collect data from a large population of 331 learners. Nevertheless, questionnaires are not without limitations. One of the disadvantages is that they do not give the key informants a chance to read, interpret and explain questions, which may result in a high possibility of confusion as well as misinterpretation (Bless & Higson-Smith, 2000). However, to counter this limitation of misconception of the contents of the questionnaire, the researcher was present during the distribution and completion of questionnaires to clarify some key terms, which learners were not familiar with and also to prevent learners from asking their classmates to assist them in answering questions. This was then followed by quantitative data analysis section discussed below where the researcher presents strategies for data analysis procedures.

4.4.5 Quantitative data analysis

Quantitative data analysis is a process where the researcher converts data to numerical forms and subjects it to statistical analyses (Mertler, 2016). When analysing quantitative data in this study, the researcher coded data, assigned it to numerical values, recorded and prepared them

for computer analysis in an R studio software (Mertler, 2016). Data were analysed using multiple linear regression to discover correlations in the variables presented as important in this study. For the correlation assessment and analysis, R was the main program of choice for the results emanating from the quantitative component. Data analysis was then followed by discussions on reliability and validity of the study to ensure quality standards. Reliability and validity strategies include sampling procedures, reports on the number of participants in the study, descriptive data analysis and reports on testing of statistical data (Creswell, 2014). In the next section, reliability describes methods implemented to maintain reliability and in quantitative results.

4.4.6 Reliability

Polit and Hungler (1993) refer to reliability as the degree of consistency with which an instrument measures the attribute it is designed to measure. The researcher first ensured reliability of the questionnaire by submitting questions to the study supervisors for review. The questionnaires were assessed and approved.

Furthermore, Heale and Twycross (2015) define reliability as the measure of quality in a quantitative study or the accuracy of an instrument. In other words, reliability is the extent to which a research instrument consistently yields the same results if it is used repeated occasions (Cohen et al., 2017; Heale & Twycross, 2015). Heale and Twycross (2015) argue that though it is not possible to give an exact calculation of reliability, an estimate of reliability can be achieved through different measures, which are internal consistency, stability, and equivalence. In this study, the researcher used internal consistency, which is the extent to which all the items on a scale measure one construct to measure reliability (Heale & Twycross, 2015). According to Heale and Twycross (2015), Cronbach's α is the most commonly used test to determine the internal consistency of an instrument. Strong correlations indicate high reliability, while weak correlations indicate the instrument may not be reliable (Heale & Twycross, 2015). In this study, the reliability coefficient is quite low because it ranges from 0.28 to 0.58.

Nevertheless, in a study conducted by Taber (2018) where the researcher aimed at investigating how Cronbach alpha is used in reporting science education research and what it represents, the researcher argued that high reliability does not ensure accuracy, but it provides a basis for making inferences about change. Taber (2018) argues that in education research, it may be quite difficult to test the reliability of an instrument such as an attitude scale or knowledge because human beings are constantly changing due to experiences.

Due to the qualitative nature of this study used in phase 1 of the study, where the focus is to explore human attitudes and behaviours, which are subjective in nature as opposed to being objective, the quantitative component of the study has low reliability. However, to counter this low reliability, the researcher also used semi-structured interviews where in-depth understanding of the variable, implementation of LCP and its relationship with neo-colonialism were discussed to improve the quantitative results.

4.4.7 Validity

Validity is referred to as the ability of a research instrument to measure what it purports to measure as well as the honesty, depth, richness of the data, and the extent of triangulation measure (Polit & Hungler, 1993). Polit and Hungler (1993) define content validity as the extent to which an instrument represents the factors under study. To achieve content validity in this study, questionnaires included a variety of questions on the implementation of LCP in a French language class as well as the two features of neo-colonialism, which are academic and cultural dependency. The questions that were used to collect quantitative data were also based on information gathered during qualitative interviews with teachers as well as the literature review to ensure that they were representative of what learners know about the implementation of LCP in the context of the French language class.

The researcher further ensured content validity by formulating questions in simple language for clarity and ease of understanding. The questionnaires were then distributed to the learners by the researcher and the class teacher. All the learners that agreed to participate in the study completed the questionnaires in the presence of the researcher and the class teacher. This was done to prevent learners from asking their classmates to assist them in answering questions and also for the researcher to be present to clarify some key terms, which may have been new to learners.

Moreover, Creswell and Plano Clark (2018) define validity in mixed methods research as employing strategies that address potential threats to drawing correct inferences and accurate assessments from the integrated data and it can be viewed and addressed best when referring to the type of mixed methods design employed in the study. As a result, from Creswell and Plano Clark's view (2018), to minimise validity threats in this study design, which is QUAL-quant exploratory sequential in nature, the researcher collected data from a large population sample of learners who completed the questionnaire, and this sample was different from the qualitative sample of the study. Further, the researcher explained earlier in this chapter how

data from the initial qualitative phase was used to inform the quantitative component. This is also supported by Creswell and Plano Clark (2018) who assert that in mixed methods, for the researcher to ensure internal validity, triangulation must be adopted by mixing both qualitative and quantitative findings in the study to help the researcher to gain a wider scope of information and ultimately increase the validity of the results.

4.4.8 Methodological limitations

This study is without limitations. Some challenges were highlighted in conducting the study. For the initial phase of the study, the researcher had hoped to do classroom observations where the implementation of LCP would be observed. The focus of classroom observations would have been to observe the implementation of LCP in a French language class particularly collaborative learning, discovery learning and how often the teachers would use authentic teaching and learning materials and the nature of those authentic supplemental materials. However, due to COVID-19 restrictions, which made it impossible for the researcher to travel from South Africa to Lesotho, the researcher could not do classroom observations. However, the researcher overcame this limitation by treating questions that relate to collaborative learning, discovery learning and the nature of supplemental materials in the questionnaires completed by learners.

Another limitation, as earlier highlighted in the reliability section of this chapter, is that the reliability coefficient is low. This is because of the qualitative nature of this study where the focus is to explore human attitudes and behaviours, which are subjective in nature as opposed to being objective. However, to address the issue of low reliability, the researcher also used semi-structured interviews where in-depth understanding of LCP and its relationship with neo-colonialism were discussed to improve the quantitative results.

4.5 Summary

The study used an exploratory sequential mixed methods design. This permitted the researcher to triangulate data obtained from the qualitative ratings where the aim was to gain teachers' views on the implementation of LCP and the relationship between LCP and neo-colonialism, with quantitative data, which aimed at exploring the two variables which are LCP and neo-colonialism. To achieve this, two sources of data were used: in-depth interviews and closed-ended questionnaires. This chapter explained the rationale for an exploratory sequential mixed method approach to the study to enhance the answering of key research questions. The research

methods, research questions, ethics pertaining to the study, participant selection, sampling strategy, data collection methods, tools, and procedures were discussed. Further, the data management approach, and data analysis method were also described. Chapter Five discusses the results and findings from this study.

CHAPTER FIVE

FINDINGS AND INTERPRETATION

5.1 Introduction

Chapter Five focused on the presentation of research findings and data interpretation. The data captured from the qualitative and quantitative research was presented, analysed, and interpreted in a systematic manner that enabled the researcher to respond to the key research questions that guided the current study. The chapter consists of two phases following a QUAL-quan exploratory sequential mixed-methods design adopted in the methodology chapter of this study. The purpose of this study was to explore the effects of neo-colonialism on the implementation of LCP in the French Junior Certificate (JC) curriculum through the lens of the social constructivist theory and the theory of neo-colonialism. The chapter, thus, unpacked the findings in accordance with the guiding principles of both the social-constructivist and the neo-colonialism theory.

The research findings were first presented as an analysis of the qualitative data obtained from the telephonic semi-structured interviews with French language teachers. The analysis of the qualitative data was then followed by the analysis of the quantitative data collected through closed-ended questionnaires, completed by Grade 10 French language learners. In addition, the initial qualitative data were organised and presented into themes and subthemes to form part of data that were connected to and combined with the quantitative data in phase two of the study. Data collection and analysis were conducted in accordance with the following research questions:

1. How do the French language teachers in Lesotho secondary schools implement Learner Centred Pedagogy (LCP) in the context of the French language curriculum? (Qualitative)
2. What are the effects of neo-colonialism on the implementation of Learner Centred Pedagogy in the context of the French language curriculum? (Qualitative/Quantitative)
3. To what extent can neo-colonialism be claimed to be having an impact on the implementation of Learner Centred Pedagogy in the context of the French language curriculum? (Qualitative/Quantitative)

The findings from the above questions were divided into two phases in which, phase one presented qualitative data analysis and phase two unpacked the quantitative analysis. Furthermore, it is important to bear in mind that the data from the qualitative and quantitative phases are connected and the results of qualitative data contributed to the development of the quantitative data collection instrument. The next section therefore focused on the analysis and interpretation of qualitative research data.

5.2 Data analysis and interpretation of findings from Phase 1

Phase 1 provides analysis and interpretation of the qualitative data collected from the participants through semi-structured interviews. The purpose of the semi-structured interviews was to identify related themes during the data collection process that would contribute towards the development of an appropriate instrument for the quantitative phase of this chapter. Phase 1 commenced by providing biographical data of the three interviewed participants, followed by the principal themes and subthemes that emerged from the first research. In this phase, the researcher followed a qualitative data analysis approach to explore how French language teachers implement the learner-centred pedagogy in their classes, as well as teachers' views on the effects of neo-colonialism on the implementation of LCP in the French Junior Certificate curriculum.

5.2.1 Biographical data

A total of three participants participated in the semi-structured interviews. Letters T1, T2 and T3 represent all the three participant teachers. These participants were required to respond to questions regarding their qualifications and area of specialisation, if they have received scholarship or any form of funding from the French government, their teaching experience as well as their professional background. This information was provided in order to compile a profile of the interviewed participants. Attention was therefore drawn from the experiences of participants in teaching French as a foreign language in Lesotho, their qualifications, and the financial aid they received from the French government. Table 5.1 presents the biographical data of teachers who participated in this stud

Table 5.1 Biographical information of the participants

Name of teacher (<i>pseudonyms</i>)	Name of school	Qualification & Area of specialization	Funding received from the French Government	Teaching experience	Professional background
<i>T1</i>	SC	B.ED in French & Delf B2	Attended assistantship in France & teacher trainings in Reunion Island.	8 years	Teacher
<i>T2</i>	SA	B.ED in French + Delf B2	Attended assistantship in France & teacher trainings in Reunion Island. Obtained a scholarship to pursue postgraduate studies in a francophone country	8 years	Teacher & took part in the French curriculum design and development
<i>T3</i>	SB	B.ED in French + Delf B2	Attended assistantship in France & teacher trainings in Reunion Island.	10 years	Teacher & took part in the French curriculum design and development

Source: Author

From table 5.1, it is evident that all the three participants were qualified French language teachers with 8 to 10 years teaching experience. The teachers had also attended teacher training courses in Reunion Island. These training courses were organized by the France Education International (FEI) organization, also known as CIEP4 (Centre International d'Etudes Pedagogique), with the aim to assist French language teachers on how to improve their pedagogical practices, instruction, evaluation, and classroom management, when teaching French as a foreign language. In addition, T3 also obtained a scholarship to pursue postgraduate studies in a francophone country, which is also an added advantage to the experience and knowledge in the context of French teaching.

The selection criteria used in this study is supported by Creswell and Plano Clark (2018), who assert that when identifying and selecting a population sample, the researcher should consider participants that are knowledgeable and have experience of the phenomenon of interest. Therefore, all the interviewed participants were knowledgeable and could provide rich and

4 France Education International (FEI) of CENTRE INTERNATIONAL D'ETUDES PEDAGOGIQUE (CIEP) is an operator of the French Ministry of Education. Its Mission is to promote the French language across the globe.

deep information regarding the issue being studied. The next section presents the principal themes and subthemes that emerged from semi-structured interviews conducted in accordance with the first research question.

5.3 Phase 1: Findings of the first research question

This section addresses question one which sought to investigate teachers' understanding of how they implement learner-centred pedagogy (LCP). The results of Phase 1 are organized into two main themes, which emerged from the analysis namely: teachers' understanding of LCP and the use of authentic teaching and learning materials, as shown in Table 5.2.

Table 5. 2: Themes and sub-themes

How teachers of French in secondary schools in Lesotho perceive themselves to be implementing the LCP in the context of the French language curriculum

Primary theme	Subthemes
1. Teachers' understanding of LCP	<ul style="list-style-type: none"> • Discovery learning. • Collaborative learning. • Teachers' roles. • learners' active participation. • Cater for learners' individual needs and abilities.
2. Teaching and learning materials	<ul style="list-style-type: none"> • Authentic teaching and learning materials. • Prescribed textbooks do not relate to the learners cultural and social context.

Source: Author

Table 5.2 shows the two themes, consisting of six subthemes which emerged from the data when investigating the first research question: How do the French language teachers in Lesotho secondary schools implement Learner Centred Pedagogy (LCP) in the context of the French language curriculum? Theme 1 came as a response related to the interview question (cf. Appendix 4 p.139), where the researcher sought to establish teachers' understanding of LCP and how they would define LCP in their own words. Theme 2 emanated from question 7 of the interview guide (cf. Appendix 4 p.139), which required the teachers to mention the authentic teaching and learning materials they use to teach French, as well as the authentic learning tasks they have developed for teaching French as a foreign language in the context of the Junior

Certificate curriculum in Lesotho. The identified themes were further used as a basis for content, reasoning, and analysis on the effects of neo-colonialism on the implementation of LCP in the context of the French language curriculum in conjunction with the data obtained from Phase 2 of this study. Thus, the themes that emerged from the interviews were teachers' understandings of LCP and teaching and learning materials used, while implementing LCP in the context of French. The next section covered the interpretation of these themes, as revealed from the data collected in relation to research question one.

5.3.1 Participants' understandings of learner centred pedagogy

Participants understood learner-centred pedagogy (LCP) as an approach to teaching and learning that centres more on the learner. The findings concur with the views expressed by Mtika and Gates (2010) and Schweisfurth (2015) in section 2.3.8 of Chapter two, that LCP is associated with collaborative learning, learners' active participation in learning, teachers' roles as facilitators, catering for learners' individual abilities, and considering the learners' prior knowledge. The following responses from in-depth interviews help illustrate this point:

“Learner-centred pedagogy, uhm... I would say is a form of teaching where you let learners come to their own findings without you telling them. You let them discover things on their own” (T1, Appendix 7).

“Learner centred Pedagogy is a form of teaching where the teacher lets learners to come to their own findings without telling them what to do and how to do it. Learners work in groups, discover things on their own and they are in control of their learning activities” (T2, Appendix 8).

“Learner-centred pedagogy is a teaching method which places learners at the centre for teaching and learning. The teacher prepares lessons bearing in mind their students' abilities” (T3, Appendix 9).

The findings reveal that LCP is a constructivist approach, which is premised on a belief that learning occurs when learners are actively engaged in knowledge construction through discovery and collaborative learning. This concurs with findings from related literature that LCP involves the development of critical thinking skills through learner's active participation in the process of learning as they engage with others (Mtika & Gates, 2010; MoET, 2009). The finding is recurrent in all the three interviews of this study and its trustworthiness is thus

confirmed by triangulation. The following responses from in-depth interviews help illustrate this point:

“I use learner centred pedagogy in my class because it promotes reading and encourages learners to do their own research” (T1, Appendix 7).

“I always try to follow a learner-centred approach in my class because it motivates learners to work on their own and discover new things, without memorising them or expecting me to give them answers all the time” (T2, Appendix 8).

The responses have revealed that French language teachers support the use of LCP in their classes. However, their implementation of LCP was only limited to learners’ roles as active participants, their abilities to work independently in knowledge construction and teachers’ roles as facilitators. Little was said about learners’ interests and local context. As MoET (2009) asserts, education in Lesotho should impress upon learner’s realisation that even at school, they are still part of their communities and should be equipped through a relevant educational curriculum to be involved in the development of their localities.

Furthermore, the LCP approach gives learners, and demands from them, a relatively high level of active control over content in that what is learnt and how the learners learn are shaped by their needs, beliefs, context, and interests (Yilmaz, 2008; Schweisfurth, 2015). The findings therefore have revealed that French language teachers place more emphasis on the cognitive abilities of learners in learning French rather than the sociolinguistic aspects of language learning. However, it seems that these teachers do not realise that culture is the first contextual factor that could shape the potential for LCP, because learners have different cultural beliefs and backgrounds which make them think about concepts and problems in different ways (Stenberg, 2007; Schweisfurth, 2013).

Moreover, as Gomez (2008) argues, LCP seems to be successful in countries which place their learners’ cultural beliefs and needs at the centre of learning, as well as interpreting the LCP according to their context to make it appropriate. This is important because it shows that if French language teachers in the context of Lesotho fail to interpret the LCP according to the learners’ context and make it relevant by placing their cultural beliefs and local context at the centre of learning, the implementation of LCP in the context of French is characterised by cultural dependency, which is a feature of neo-colonialism. This concurs with Schweisfurth’s (2011) view in section 3.2 of Chapter two, that the implementation of LCP as a western concept

is inappropriate for application in African countries. The next section covers collaborative learning and learner's active participation in class.

a) Discovery learning and active participation

The study alludes to the use of discovery learning and active participation as effective, when implementing LCP in the teaching and learning of French as a foreign language. This view is further borne by in-depth interview findings. Hence LCP is the best teaching and learning approach in which the learners are actively involved in knowledge discovery, as opposed to being the passive receivers of knowledge. The following response from in-depth interviews helps illustrate this point:

“LCP is a form of teaching where the teacher lets learners to come to their own findings, without telling them what to do and how to do it. Learners work in groups, discover things on their own and they are in control of their learning activities (T2, Appendix 9).

Therefore, the research findings have revealed that LCP promotes discovery learning and active participation in class. This finding shows that French language teachers expose learners to an environment and classroom activities that allow learners to actively participate and discover new knowledge on their own. The finding also substantiates previous views expressed in the theoretical framework and literature review that education requires a teacher to expose learners to problem-solving activities that challenge their beliefs, so that they can actively participate and work together in constructing new knowledge (Shabani, 2010; Moate & Cox, 2015). In addition, an extensive body of literature as previously discussed in section 2.3.4 and 2.3.5 of Chapter two, makes it clear that teachers should expose learners to culturally meaningful tasks and environment based on the learners' societal needs, cultural beliefs, and physical context, in order to enhance active participation in class (Abdallah, 2015; Shaban, 2010; Felix, 2002; Lave & Wenger, 1991).

However, participants' responses to question 8 of the interview guide (Appendix 7) where the researcher wanted to establish how often the learner's cultural beliefs, local context and needs are integrated in a French language class, have revealed that teachers do not expose learners to culturally relevant activities. The following response from in-depth interviews helps illustrate this point:

“To be honest with you, I follow the syllabus and my learners still pass. So, I teach them what is in the syllabus. I make use of the E- toi textbooks and everything in those books from E-toi 1 to E-toi 3 is based on the French people culture and daily lives” (T2, Appendix 9).

Therefore, the findings have revealed that, although French language teachers use discovery learning and participation as effective teaching and learning strategies in the implementation of LCP, some teachers do not expose learners to culturally relevant activities. Instead, they impose fixed predefined French cultural beliefs and practices from the French syllabus, without re-inventing them to suit the learners’ local context, daily lives, and cultural beliefs. These findings confirm the researcher’s hypothesis as indicated in section 2.4.1 of Chapter Two that the problem that Lesotho French language teachers may be facing is that the textbooks and teaching materials used in French classes are based on European culture, particularly the French culture and context. The finding is also in congruent with the results from a study conducted by Matsau (2007) as indicated in section 3.2 of Chapter Three that English and Sesotho language teachers lack relevant instructional materials, which are LCP based. The next section covers collaborative learning and catering for individual abilities.

(b) Collaborative learning and catering for individual abilities

Collaborative learning and catering for individual abilities emerged as the other theme in the study. What emerged as a finding from this theme was that the high learner-to-teacher ratio in classrooms hindered collaborative learning, as it becomes impossible to identify and cater for learners’ individual needs and abilities. The following responses from in-depth interviews help illustrate this point:

“We have way too many students in class and things like group work and working on individual students are a serious challenge. In groups they play and make noise and we don’t complete the tasks on time” (T2, Appendix 7).

“Ah! Do you want an example? Ok, so this other time when we went for training in the Reunion Island, one of our concerns was that our French classes are too big, so one of the facilitators of the workshop gave us a suggestion that in a foreign language class, a teacher has to get the learners talking in order for them to speak that language. But we said that we cannot do that because if you have to ask questions individually to all the students, then we will not be able to complete the curriculum” (T2, Appendix 8).

Though, the Ministry of Education and Training wants every learner to be actively involved through LCP strategies, such as collaborative learning, it is clear from the above responses by T1 and T2 that there is minimal group work assigned to the learners and collaborative learning remains a challenge due to overcrowded classrooms.

Thus, the findings on collaborative learning concur with Malewa and Metto's (2014) view (section 2.4.1 Chapter 3) that in Kenya public schools, collaborative learning cannot work due to high student-teacher ratios. In a similar manner, a study conducted by Mtika (2010) in Malawi on overcrowded classrooms revealed that teachers have switched to teacher-centred approaches, which require learners to be passive recipients of knowledge due to high student-teacher-ratio. The findings therefore confirm views expressed in literature review section 2.4.1 that LCP is fraught with some problems, as it is characterised by large classes (Sansivero, 2016). The findings also augment the World Bank (2017) statement that though Lesotho and other developing countries like Botswana, Namibia, Zambia, and Kenya have switched from teacher-centred approaches to LCP, the implementation of LCP in these countries has seemingly been unsuccessful due to several challenges which learners, teachers, and the system itself faced, such as high student-teacher ratio, limited resources, cultural factors, and learner background (O'Sullivan, 2004).

The research findings have also revealed that active engagement in collaborative learning can reduce memorisation and repetition of what has been taught in class. Instead, collaborative learning can be associated with successful completion of assigned tasks by critically analysing and brainstorming with their group members during their discussions. The following response from in-depth interviews helps illustrate this point:

“Also, when they work in groups, learners are able to attempt the tasks given in different ways. They do not even memorise; they help each other until they are all on the same page” (T3, Appendix 9).

Therefore, collaborative learning is a pedagogic practice that could promote the implementation of LCP in a French language class by engaging learners in classroom activities that could help teachers move learners towards their potential Zone of Proximal Development (ZPD). According to Shabani (2010), the main goal of education is to keep learners within their ZPDs through scaffolding and social interactions with their peers. This view on the importance of collaborative learning confirms social constructivist theory discussed earlier in section 2.3.5 of the theoretical framework, that the French language learners are expected to demonstrate

collaborative learning skills by interacting and sharing knowledge to assist one another in the process of learning. The finding is also consistent with the views expressed earlier in Chapter Two by Brynes (2005) and Shabani (2010) that learners learn best when they work in collaboration with their peers or more skilled people, because they internalise new concepts and skills. Although the above response by T3 expressed the teachers' preference to work in groups, high student teacher ratios remained a challenge.

(c) Teacher as a facilitator

The study has revealed that the implementation of LCP required the assumption of new roles by teachers. Such new roles include teachers' assistance by considering learners' abilities and existing knowledge during the process of learning for ease of acquisition of new knowledge, as opposed to teacher-dominated instructional practices. Therefore, the results have revealed that teachers gave a description of a learner-centred class, where they noted the role of a teacher as that of a facilitator who provides a learning context, plans the lessons, and prepares classroom activities for learners to assume an active role towards their acquisition of the French language. The following responses from in-depth interviews help to illustrate this point:

“LCP requires for me to give some learners context so that they can come up their own conclusions and their own decisions on how they learn. I use LCP in my class because it promotes reading and encourages learners to do their own research” (T1, Appendix 7).

“LCP requires that a teacher is prepared all the time. By this, I mean that the teacher must prepare a lesson plan and classroom activities in advance before they come to class. The teacher must be prepared to guide learners into achieving the set lesson objectives” (T3, Appendix 9).

Therefore, it is evident that French language teachers are aware that the effective implementation of LCP requires them to be facilitators to promote active participation in the class. This is in line with Mutilifa and Katende's (2017) view that in social constructivism, learners actively construct knowledge and make meaning of taught content, while the teachers' role is to facilitate dialogue in learning. The following response from in-depth interviews helps illustrate this point further:

“In my class, I facilitate students, I do not spoon feed them, they are expected to be in charge of their own learning and do research on their own, this helps them because they

learn from their fellow classmates and by so doing, they are able to express their own ideas freely, discuss, argue, and learn new things from their peers” (T2, Appendix 8).

Thus, the findings suggest that French teachers act as facilitators in their implementation of LCP by doing less talking and allowing learners to do most of the talking through oral activities, discussions, and group work. As indicated in this section, T1 and T3 concur with T2 in that teaching a language requires learners do research and be in charge of their own learning. Surprisingly, contrary to these findings from qualitative data, quantitative data from the learners on this theme have revealed that teachers predominantly did all the talking as shown table in 5.3.

Table 5. 3: The teacher spends half or more of the class time teaching or presenting

The teacher spends half the class time or more teaching or presenting					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	23	6.9	6.9	6.9
	Rarely	30	9.1	9.1	16.0
	Sometimes	88	26.6	26.6	42.6
	Often	72	21.8	21.8	64.4
	Everyday	118	35.6	35.6	100.0
	Total	331	100.0	100.0	

Source: Author

Table 5.3 reveals that French language teachers do most of the talking in class. As a result, the above quantitative findings from the learners do not match the qualitative findings from T1 and T2 that they allow their learners to be in control of their own learning. Failure to allow learners to be in control of their learning process, according to the guiding principles of LCP, could defeat the purpose of LCP as a teaching and learning approach that centres on the learner. As a result, such failure would lead to challenges in the implementation of LCP in the context of the French language curriculum. In the subsequent section, a summative perspective of teachers understanding of LCP is presented.

5.3.1.1 Summative perspective

The main findings on teachers’ understandings on the implementation of LCP in the context of the French language curriculum leads to LCP as a constructivist teaching and learning approach associated with collaborative learning, teachers’ roles as facilitators, learners’ abilities, and

their roles as active participants in class. What seemed to be missing from the findings was the inclusion of the learners' cultural beliefs and local context. According to Emdin (2011), lack of cultural understanding and learners' context can disadvantage the learning process since learners often become alienated and feel disengaged from learning. It can be concluded that if French language learners are not offered a curriculum that is culturally relevant to their beliefs and local context, there is a high possibility that the curriculum they are receiving is culturally dependant and therefore neo-colonised. The next section presents the findings from the use of authentic teaching and learning materials.

5.3.1.2 Use of authentic teaching and learning materials

The research findings have revealed the use of authentic teaching and learning materials in a French class. Although the findings have revealed the teachers' use of authentic teaching and learning in class, it was found that the supplemental materials used in French language classes are not culturally and contextually relevant to Basotho learners. The following response from in-depth interviews helps illustrate this point:

“I use learning materials, uhm...in fact, I use the audios that come with the textbooks; sometimes we watch French movies; we also use the environment that we are in to learn French. For instance, when we learn about things that we use in class, I ask my learners to look around their classroom and tell me the objects that they see in class, or when I teach them about locations, I will put an object on the table, under the table or even behind. So, we try and use things that are already there, and we have access to them” (T3, Appendix 9).

Therefore, the research findings have revealed that learners become more actively involved in the learning process, and find it easy to acquire French, and retain it longer, when their lessons were enriched by authentic teaching and learning resources. Furthermore, the findings on the use of authentic teaching and learning materials have revealed that some French teachers do not use authentic teaching and learning materials, due to the learners' ill socio-economic backgrounds. The following response from in-depth interviews helps illustrate this point:

“Our learners come from poor backgrounds, the school itself cannot afford those French artefacts and resources in the textbooks, so I do not even bother myself asking learners to bring them” (T1, Appendix 7).

The research findings have therefore revealed lack of authentic teaching and learning materials in the implementation of LCP in schools which are highly under-resourced and operated in impoverished conditions. The following response from in-depth interviews helps illustrate this point further:

“I do not necessarily use the tangible teaching and learning materials. Because of my learners’ background, most of them are from poor families, so they do not have access to such materials; even I myself as a teacher do not have them and the school cannot afford them, so we learn about things that are in the textbooks. There are drawings and pictures and then I refer to local materials e.g. bread then I point at the French baguette on the textbook and tell them that bread is like baguette so I compare the two materials that we find locally with the French ones on the textbook. My learners still pass. At the end of the day, it’s about them passing the exams” (T2, Appendix 8).

The research findings have therefore revealed that some teachers do not use authentic teaching and learning materials. As a result, the lack of authentic supplemental materials may pose challenges to the implementation of LCP, since these materials are used in language classes to expose learners to real language use in real life contexts (Kilickaya, 2004). The next section covers teachers’ views on the prescribed textbooks used in French classes.

a) Prescribed textbooks do not relate to the learners cultural and social context

The research findings have revealed that prescribed textbooks did not relate to learners’ daily lives, community needs, local context, and cultural beliefs. The main research finding was that French language learners struggle to understand the content in the textbooks, since information on those prescribed textbooks does not reflect their local context and cultural beliefs. The following response from in-depth interviews helps illustrate this point:

“The textbooks that we are given do not reflect the learners’ cultural beliefs and local context; I mean not at all. Everything in there is French, from Francois to Nicola” (T1, Appendix 7).

Thus, the research findings have revealed that the prescribed French language curriculum does not reflect the learners’ cultural beliefs and local context. However, data from the quantitative phase of the study revealed that learners preferred French language textbooks that reflect their cultural beliefs and local context, as shown below in table 5.4.

Table 5.4: Learners prefer learning materials that reflect their culture and values

I prefer learning materials that reflect my cultural beliefs and values					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	33	10.0	10.0	10.0
	Rarely	28	8.5	8.5	18.4
	Sometimes	1	.3	.3	18.7
	Often	115	34.7	34.7	53.5
	Everyday	154	46.5	46.5	100.0
	Total	331	100.0	100.0	

Source: Author

Table 5.4 confirms that French learners prefer teaching and learning materials that reflect their cultural beliefs and worldview. However, despite the learners' interest to use French language textbooks and authentic teaching and learning materials that are culturally relevant to their beliefs and local context which is Lesotho, learners are still faced with a challenge where their culture and local context are being compromised. Teachers force them to follow the prescribed curriculum together with the *E-toi* French textbooks that are predominantly of a French worldview. The findings therefore have revealed that the French teachers implement the prescribed curriculum and follow it rigidly without re-inventing the curriculum to suit the local context of the learners, as it has been suggested by MoET. It is thus evident that cultural dependency exists in the implementation of LCP in the context of the French language curriculum.

5.3.1.3 Summative perspective

It can be deduced from these views that learning materials used in a French class by teachers are authentic in some sense, but with limited relevance to the learners' culture, local context, and prior knowledge. By using relevant authentic teaching and learning materials, learners can determine the connection of the content taught to themselves, to their communities or to a larger society. However, in the context of French in Lesotho the findings have revealed that authentic teaching materials used in class are not responsive to the learners' culture and social context. Teachers depend on the textbooks which they received as funding from the French government and these textbooks do not reflect the Basotho learners' context, cultural beliefs, and ways of thinking and can therefore be linked to academic and cultural dependency, which are features

of neo-colonialism. The findings also concur with Alatas' (2003) view that academic dependency is characterised by dependence of ideas governing educational policies and curriculum, dependence of aid for research, teaching and instructional aids and dependency of investment in education.

5.4 Interpretation of findings pertaining to the first research question

First, data from the interviews with teachers have revealed that French language teachers understand what LCP is, and these ideas predominantly relate to LCP being a teaching method advocated by MoET. The findings from section 5.3.1 as echoed by the interviewed teachers point to LCP as a valuable approach in the context of French language teaching and learning since, it allows learners to become more active, independent, critical thinkers, discover things on their own and be motivated in their learning. The study, therefore, demonstrates that there is lack of deep understanding of LCP, as far as the notion of placing learners' culture, beliefs, local context, and interests is concerned, because teachers did not mention them in their definition of LCP.

Furthermore, the participants acknowledged that they used teaching and learning materials which were prescribed in the French language textbooks and these materials were predominantly French. They also highlighted that these teaching aids were received by the MoET, as a form of funding from the French government through Alliance Française. Despite their dissatisfaction that the teaching aids are not responsive to the learners' culture, social and local contexts, participants have revealed that due to the country's ill economic status, they are bound to use these materials since they are the only available and accessible supplemental materials for the teaching and learning of French. This concurs with Schweisfurth's (2011) view that the implementation of LCP in developing countries has been characterised by failures. The reasons behind the unfortunate reality are that teacher capacity is limited, student-teacher ratios are high, classroom resources are low, and LCP as a western construct is inappropriate for application in African countries (Schweisfurth, 2011).

The findings have therefore demonstrated that academic dependency, which is a feature of neo-colonialism, is prevalent in the context of French language teaching in Lesotho. The findings concur with Alatas' (2003) view that academic dependency is characterised by dependency of ideas governing educational policies and curriculum, dependency of aid for research, teaching and instructional aids and dependency of investment in education. The results have also

demonstrated the existence of cultural dependency, which is elicited by academic dependency. This is due to the fact that the use of French language textbooks with French cultural beliefs and values have resulted in classroom practices which depend on French rather than Basotho cultural worldview. It is worth noting therefore that due to socio-economic issues, the MoET and French teachers in Lesotho are dependent on the teaching and learning aids which they receive from the French government. The supplemental materials used in French classes are based on European culture, particularly the French culture and ways of thinking and living. These materials seem to silence the culturally relevant LCP practices in the teaching and learning of French in Lesotho.

5.5 Summative perspectives on the findings of research Question 1

Phase 1 discussed French teachers' understanding of LCP and the issues perceived as impacting on the implementation of LCP in French language classes. Some of the themes that emerged from this phase include, teaching and learning materials which were not responsive to the learners' culture and social context, as well as some principles of LCP which are collaborative learning, teachers' roles as facilitators, learners' abilities, and roles as active participants in class. These issues did not include learners' background, interests, needs, cultural beliefs, and local context. This concurs with Makumane's (2018) view that the current French language curriculum is influenced by the Common European Framework of Reference for Languages CEFR⁵ which is foreign to the Basotho learners.

Therefore, it is worth noting that due to socio-economic issues, French teachers in Lesotho are dependent on the teaching and learning aids which they receive from the French government. This suggests that there is an element of neo-colonialism, since as it has been earlier hinted by Anwaruddin (2014) that the use of teaching resources, such as textbooks from a coloniser or developed western countries to a less developed country, is an example of educational neo-colonialism which limits the capacities of a less developed country to set its own educational goals and policies based on the learners' societal needs, context, prior- knowledge and cultural beliefs. To confirm and obtain the qualitative results on the cause and effect of the two variables which are neo-colonialism and LCP, the researcher further explored the qualitative results in Phase Two of the study, which is discussed in the next section (Ivankova, 2014).

⁵ The Common European Framework of Reference for languages (CEFR) is an international standard for describing language ability.

5.6 Data analysis: Phase Two

Phase Two was employed to triangulate the qualitative phase results across the quantitative data. This phase permitted the researcher to support qualitative findings and validate the proposed exploratory mixed methods approach, while assessing the effects of neo-colonialism on LCP in the context of French Junior Certificate curriculum in the three selected schools. The LCP is assessed in the next section, with the relationship and impact on the independent variable, and neo-colonialism on the dependent variable. Data from this Phase was obtained from the 331 closed-ended questionnaires completed by French language learners from the three selected schools. Like in Phase 1, the researcher followed the thematic analysis in Phase 2 of the study, because this was a qualitative driven mixed method where qualitative data was given higher priority and quantitative data was incorporated to increase understanding of the underlying phenomenon (De Lisle, 2011). Thus, the narrated findings obtained from Phase 1 data were then triangulated and crossed-checked with quantitative results in Phase 2 to determine whether the quantitative results reinforced or contradicted the qualitative ratings. In this Phase, the researcher first provides biographical data, where the participants' nationality and experience of the French language and culture are discussed, followed by the themes that emerged when analysing the quantitative data.

5.6.1 Biographical data

In Part A of the survey questionnaire (cf. appendix 3), respondents who were Grade 10 learners in this context were required to answer questions regarding their nationality and if they have been to a French speaking country or not. This part was required in order to enable the researcher to compile a profile of the study population, as well as to draw comparisons between different groups relevant to this study. First, the nationality of the participants was determined.

5.6.1.1 Nationality

In Table 5.5, the nationality composition for this study is shown. This part is significant in this study, since it provides information on the background of a respondent, which is based on the languages they speak, their culture, communities where they belong and their local context. This data allows the researcher to critically analyse, evaluate and compare the participants' responses, as well as understandings and if the participants' nationality plays a role in the choice of their responses.

Table 5. 5: Participants' nationality

Nationality					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	309	93.4	93.4	93.4
	Yes	22	6.6	6.6	100.0
	Total	331	100.0	100.0	

Source: Author

As illustrated in Table 5.5, of the 331 learners who completed the survey, 93.4% are Basotho. This implies that their cultural beliefs, local context, and prior knowledge are that of Basotho. Therefore, the research results might be generalisable to French learners at Junior Certificate level in all the three selected schools in Maseru.

5.6.1.2 Whether one has been to a French speaking country

Table 5.6 demonstrates statistical data of French language learners, who have been to a francophone country.

Table 5. 6: Learners who have been to a French speaking country

Have been to a French speaking country					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	75	22.7	22.7	22.7
	No	256	77.3	77.3	100.0
	Total	331	100.0	100.0	

Source: Author

Table 5.6 shows that the majority of the French language learners have not been to a French speaking country. The implication of this finding is that the learners' prior knowledge, experiences and culture is aligned to their home country which is Lesotho. The subsequent section features data presentation and analysis based on the themes that emerged from the closed-ended questionnaires completed by learners. These are the themes that emerged in an attempt to address research question one and two of the present study.

5.7 Phase 2: Findings from research questions 2 and 3

This part presented the themes that emerged from the closed-ended questionnaires completed by Grade 10 French language learners. The quantitative data analysis in this section addressed research question two and three, which are:

1. What are the effects of neo-colonialism on the implementation of LCP in the context of French language curriculum?
2. To what extent can neo-colonialism be claimed to be having an impact on the implementation of LCP in the in the context of French language curriculum?

The findings were discussed according to the themes that emerged from the data. The data were then organized into themes. The findings were discussed according to the two themes as shown in table 5.7.

Table 5. 7: A table of themes deduced from research question 2&3

Primary theme	Subthemes
1. French culture dominates the class	<ul style="list-style-type: none">• The curriculum promotes Western culture and interests.• There is no sense of curriculum ownership
2. Teachers' views on the curriculum in relation to neo-colonialism	<ul style="list-style-type: none">• The curriculum is a tool for neo-colonialism.• Impact is both negative and positive.

Table 5.7 shows that in response to research question two and three, the two themes consisting of four subthemes emerged. This data permitted the researcher to analyse and interpret quantitative data by measuring the relationship between the dependent variable items and independent variables which emerged from Phase 1. The first finding on the effects of neo-colonialism on LCP have revealed that neo-colonialism does have an effect on the implementation of LCP, since the curriculum and its practices are dominated by the French cultural beliefs and ideologies rather than the learners' culture and way of living. The next section discusses the finding on the first theme.

5.7.1 How the French culture dominates the cultural beliefs and practices of the learners

The data obtained from Phase 1 of the study have revealed that the authentic teaching and learning materials used in the context of the French language curriculum in Lesotho seem to silence the culturally relevant LCP practices, because they are based on the French culture ideologies and daily practices. The researcher then triangulated the results obtained from Phase 1 to Phase 2 to check whether the findings in Phase 2 would confirm or contradict the findings in Phase 1. The results from Phase 2 confirmed the data from Phase 1 by revealing that the French language curriculum dominates the cultural beliefs of the learners as it promotes the French culture and interests.

a) The curriculum promotes Western culture and interests

The data from Phase 1 have revealed that that the prescribed French curriculum does not meet their learners' needs, since the prescribed French language textbooks used by the French teachers were predominantly of a French worldview and way of living. The following responses from in-depth interviews help illustrate this point:

“The curriculum that we use promotes the French people’s interests. It does not promote Lesotho and Basotho’s interests at all. I think the learners are colonised in a way because we teach them all the things that the French culture bring. We have to teach them what the French people eat, how to eat like them, the things they dress, how they dress and many other French habits and lifestyles. I think in a way we are colonising these learners through French education” (T1, Appendix 7).

“The curriculum that we use does not promote our learners’ culture and interests. You know what, looking at the definition of this thing that you call neo-colonialism, I think we are being neo-colonised. The French government sees this as an opportunity for them to control us and make us help them to make their language famous and known but they don’t care about our culture” (T2, Appendix 8).

However, some participants have mentioned that they follow the curriculum rigorously, clarifying that the curriculum has a clear link to assessment. The following response from in-depth interviews helps illustrate this point:

“I follow the curriculum and make use of the prescribed textbooks so that our learners can pass. Well, if you want to, you can still teach them other things out of the syllabus

maybe for extra knowledge, I normally don't do that because I don't have enough time. So, I teach what's in the syllabus and that's it." (T3, Appendix 9).

This implies some participants are aware that the prescribed French language curriculum does not respond to the Basotho learners' needs, cultural beliefs and local context. However, the participant places more emphasis on assessment by relying on the prescribed textbooks and supplemental teaching materials in order to complete the prescribed syllabus. This poses a problem to learner-centred pedagogy, since LCP allows for flexibility of adaptation (Schweisfurth, 2013).

Despite T1, T2 and T3's dissatisfaction with the curriculum that did not relate to their learners, all the three interviewed participants did not express commitment to using supplementary authentic teaching and learning materials that are culturally responsive to the learners' beliefs and local context, as well as adjusting the French curriculum content to meet learner's individual, societal and national needs. Instead, when participants T2 and T3 who claimed to have taken part in developing and designing the French curriculum were asked about their inputs and whether they saw a need to centre the curriculum around the learners' cultural beliefs, background, social needs, and local context, they (T2 and T3) both stated that they were instructed to only align the curriculum to assessment and learner's linguistic competency. Their role was to make the French language curriculum to suit the age and language proficiency level of the students. This was done in order to promote a sense of structure for all schools to maintain. The following response from in-depth interviews helps illustrate this point:

"This is a serious issue I tell you; we have been talking about it in the French Teachers Association with all the French teachers in Lesotho that we need books that have local examples, books that our learners can relate to just like English, science and social studies textbooks prescribed by MoET. Those textbooks even show Lesotho and how Basotho people live. But our French textbooks don't, you know, even the kind of names that are being used our learners cannot relate to. We want textbooks with names like Lineo, Lerato and forget about Nicola and Coma because it doesn't make learners feel like they are part of what they are learning. Sometimes are learners do not even know that Coma is a name of a person, they sometimes mistaken those for animals, food, or something else. Its stressing! We tried to raise those concerns in workshops but it's one of those things that are not taken seriously. So, we also just do our jobs and teach" (T1, Appendix 7).

Therefore, there has been a concern for other teachers to use the textbooks that are culturally relevant to their learners' culture. Thus, the teaching of French in Lesotho places much emphasis on the linguistic competence and the sociolinguistic competence: culture-specific contexts norms, values, beliefs, and behavioural patterns which are predominantly French.

To expand the theme further, quantitative data was then collected to determine the relationship between the prescribed French textbooks which portray France scenery and culture only and LCP in a French class. Multiple R on the table was used to identify the strength of effect that the independent variables have on a dependent variable. This is the proportion in the variation of the dependent variable. Thus, in this case part B, question 7 (BQ7) (the French textbooks we use portray France and its scenery only) of the questionnaire is explained in Table 5.8 in this section by the independent variables.

Table 5. 8: Dependent variable BQ7

Regression Statistics:

<i>Multiple R</i>	<i>R-Squared</i>	<i>Adjusted Squared</i>	<i>R-Residual</i>	<i>Std Error</i>	<i>Observations</i>
0.5415	0.2936	0.276	1.251		331

The above statistics indicates the percentage of the variance in the dependent variable (LCP) that the independent variables (neo-colonialism) explain collectively. The statistical data demonstrates a low relationship of 0.54185 between question 7 (BQ7) and independent variable. Thus, there might be an effect of the independent variable onto the dependent variable from an R value (correlation coefficient) of the 0.5 (0.54185), a 29.36% R-Squared and 27.6% Adjusted R-Squared. However, this is a qualitative dominant analysis study, in which the qualitative analysis is given higher priority and quantitative data is incorporated to increase understanding of the underlying phenomenon (De Lisle, 2011). Quantitative results together with qualitative findings in this section both reveal that the French language curriculum has a negative impact on LCP. French language classes appear to promote western culture and interests rather than the learner's local contexts, cultural norms, values, beliefs, and behavioural patterns.

In the same way, survey data from the learners confirms qualitative findings in this study that the French culture and way of thinking is dominant in French classes, as shown in Table 5.9.

Table 5.9: Content covered reflects the French cultural beliefs and way of thinking more than the learners’ cultural beliefs and ways of thinking

Content covered in the French language class reflects the French cultural beliefs and way of thinking more than my cultural beliefs and ways of thinking					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	49	14.8	14.8	14.8
	Disagree	78	23.6	23.6	38.4
	Unsure	1	.3	.3	38.7
	Agree	83	25.1	25.1	63.7
	Strongly Agree	120	36.3	36.3	100.0
	Total	331	100.0	100.0	

Source: Author

Table 5.9 demonstrates that that the French language classes from the three selected schools in Maseru reflect French cultural beliefs and ideologies. It can therefore be surmised that the cultural and academic dependency of teachers on the French government has a negative impact, since the curriculum divorces learners from their local context, lived experiences, culture and being.

b) There is no sense of curriculum ownership

The research findings have revealed that the French language curriculum in Lesotho is not suitable for Basotho learners since, it does not centre on the learners’ culture, way of living, local context and lived experiences. Manyawu (2007) supports this view of local ownership of French by the teachers and claims that adaptation of the French language curriculum to the learners’ local context might motivate learners as they would be able to use the language outside the classroom environment. According to Makumane (2009), this could be achieved through the action-oriented approach which favours learners’ autonomous behaviour, different needs and capabilities. The finding also revealed that French language teachers do not use supplementary teaching and learning materials, which are culturally relevant to the learners.

The implication, thereof, is that the authentic teaching and learning materials used by these teachers promote cultural dependency, since they reflect the French culture. According to Efe et. al. (2011), authentic teaching and learning materials should not only reflect the context of

the culture and context of native speaker of the target language, but also the learner's local context and cultural beliefs.

However, the findings in this study show that the prescribed textbooks together with their audios are not relevant to the learners' background, culture, and experiences and as a result work against teachers catering for local learners' needs. The following response from in-depth interviews helps illustrate this point:

“There is a book that is prescribed for the teaching and learning of French. the book is called Et-toi, level 1 up to level 4 but we have only used level 1 to 3 so far. The books that we use are books that we got from France. It seems the examples given in the books are quite different from the kind of life that our learners live here. Some of the examples talk about things like the sea, the port, railway and so on... So, it's not easy for our learners to understand things like that because we don't have them here and they becomes a problem in class because we are always forced to teach them about the French culture and environment, or we always have to make reference to the textbooks pictures which are about France, before we can even teach the language because there are many things that my learners are not familiar with” (T1, Appendix 7).

On this issue, T2 and T3 who took part in the design and development French language curriculum, held a strong belief that if their voices as implementers of this curriculum were heard, instead of being told by the French government through Alliance Française what do they would then feel that sense of curriculum ownership. The following response from in-depth interviews helps illustrate this point:

“To be honest, we are the ones that teach this curriculum. I know my learners and all the challenges that teachers face on the ground, but I don't think the French government is willing to listen to us. To them it sounds like we are making excuses. It appears as if we are lazy. I only got exposed to some of those things in the textbooks after my travel to France and Reunion Ireland. Before, everything was like a myth. So, you can imagine how these learners feel” (T2, Appendix 8).

Therefore, the research findings concur with Makumane's (2018) view that the French language teachers implement the curriculum rather than enacting it. Curriculum enactment alludes to the idea that teachers adapt the curriculum to the learner's local context and lived experiences, while curriculum implementation implies that teachers use the curriculum precisely as it was intended by its developers without interpreting, modifying, and

contextualising it to suit the local context and experiences that do not relate to the learners' local context, cultural beliefs, and practices (Fullan, 2008; Makumane, 2018). These assertions on the need to adopt a relevant LCP to suit the local needs of the learners and localisation of curriculum are also grounded in the Curriculum Assessment Policy (CAP) document, which states that curriculum design should reflect learner's everyday life experiences individually and communally (MoET, 2009).

However, Nguyen et al. (2009) affirm that the pressure to attain high international standards has compelled teachers in developing countries implement curriculum by looking to the West rather than to enacting it to suit the local context. The following response from in-depth interviews helps illustrate this point:

“Well, if you want to, you can still teach them other things out of the syllabus, maybe for extra knowledge. I normally don't do that because I don't have enough time. So, I teach what's in the syllabus and that's it. At the end of the day, it's about them passing the exams” (T2, Appendix 8).

This implies that for French language teachers to attain international standards and assist their learners in mastering French, they deliver content as it has been prescribed to them in the curriculum. This demonstrates that teachers do not see a need to modify and contextualise the curriculum, since their goal and focus is to implement the curriculum for their learners to pass. This, according to Canagarajah (2008) poses problems, as there seems to be lack of negotiation between standardising education to global practices and meeting the needs of local communities who need education. As a result, this suggests that the French language curriculum taught in Lesotho is characterised by international or Western control and dominance, which is a feature of neo-colonialism in order to suit international standards.

In line with the findings that emerged from the data with T1, T2 and T3, learners also confirmed that the textbooks that they use in French language classes reflect the French cultural beliefs and values, as shown in table 5.10.

Table 5.10: French language textbooks reflect the French cultural beliefs and values

Textbooks reflect the French cultural beliefs and values					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	33	10.0	10.0	10.0

	2	28	8.5	8.5	18.4
	3	1	.3	.3	18.7
	4	115	34.7	34.7	53.5
	5	154	46.5	46.5	100.0
	Total	331	100.0	100.0	

Source: Author

Table 5.10 reveals that the textbooks used by learners in French language classes are characterised by the French cultural beliefs and way of living. This concurs with the findings on quantitative data when addressing question 4 (CQ4) on learning materials that reflect cultural beliefs and values of the questionnaire, shown in table 5.11.

Table 5.11: Dependent variable CQ4

Regression Statistics:

<i>Multiple R</i>	<i>R-Squared</i>	<i>Adjusted R-Squared</i>	<i>Residual Std Error</i>	<i>Observations</i>
0.51264	0.2628	0.2444	1.303	331

Table 5.11 reveals some strength in the linear relationship from the R of 0.51264. There is 26.28% and 24.44% of the R-Squared. The Adjusted R-Squared below on table 5.12 is not too low. Thus, the results indicate that there might be an effect of the independent variables onto the dependent variable.

5.7.1.1 Interpretation of findings pertaining to research question two

The findings in this section have revealed that the French culture dominates the cultural beliefs, local context, and practices of the learners. This is substantiated by the fact that teaching and learning resources used in French language classes demonstrate French cultural beliefs and values. It was also found that the French language curriculum in Lesotho is not suitable for the learners receiving it, since it does not relate to the learners. This finding concurs with the views expressed in section 2.4.3 of the literature review that if teachers from a non-Western country implement an LCP curriculum that is characterised or seems to be controlled and shaped by western cultural beliefs, ideologies, and practices, that curriculum is said to be neo-colonised (Schweisfurth, 2013). This view by Schweisfurth (2013) confirms the views by Diagne's

(2003) assertion that that the French have a policy of assimilation, where they wipe out others' people cultures and turn them into little French citizens. In this regard, the use of teaching and learning materials which are not responsive to the learners' local context, beliefs, values, and culture is to promote cultural dependency, which is a feature of neo-colonialism.

5.7.1.2 Summative perspective

Therefore, the research finding in this section is that that features of neo-colonialism which are academic dependency and cultural dependency exist in the French language curriculum. The findings have further revealed that the sociolinguistic aspect in French language classes demonstrates culture-specific contexts norms, values, beliefs, and behavioural patterns which are predominantly French. This situation implies the existence of cultural dependency and inequality between Lesotho as a developing country and France, which is a developed country. It also puts pressure on the learners to adopt the French culture, values, and lifestyle. The next section discusses findings based on teachers' views of the French language curriculum in relation to neo-colonialism. This section further discusses whether neo-colonialism has a negative or positive effect on the implementation of LCP in the context of the French language curriculum.

5.7.2 Teachers' views of the curriculum in relation to neo-colonialism

a) French language curriculum as a tool for neo-colonialism

The research findings have revealed that the French language curriculum is a tool for neo-colonialism. As previously highlighted in Phase 1 of this study, all interviewed teachers (T1, T2 and T3) strongly stated that the use of the French syllabus and prescribed textbooks are predominantly French and therefore reflect a neo-colonised curriculum. The findings from Phase One also have shown that the use of textbooks and a curriculum which is predominantly French impact negatively on LCP, since learning seems to centre more on content covered in the textbooks rather than on learners. The following response from in-depth interviews helps illustrate this point:

“The textbooks are too foreign. We teach them to speak French the French way not the way we understand it. In fact, we want to imitate the French in all different aspects. I think this issue of neo-colonialism is serious and it needs attention because we are being colonised and we as teachers we are helping the French to drive their ship towards their goal, and I guess it is because of the benefits that we get from teaching this language.

We need it because it gives us jobs and exposure as one of the recognised international languages. But it doesn't relate to us at all, it makes our learners to wish to be white, to be French and they end up looking down upon their own cultures and own people. Our learners even want to go and live in France" (T2, Appendix 8).

Therefore, the findings have revealed that the purpose of teaching French in Lesotho is to try and change learners' values and cultural beliefs, and not to make them explicit and conscious in any evaluative response to other cultures, since everything taught is mainly French in nature and there is no reference to other cultures. This finding points to the French language curriculum as a tool for neo-colonialism, since French language teachers are not able to tailor lessons to the specific attributes and interests of learners, because of the prescribed textbooks. In other words, the curriculum does not suit the learners' needs; instead, it is characterised by Western education practices. Thus, LCP is constrained by cultural beliefs and social agents, whereby academic dependency relies on French donor support and funding of textbooks (Smit, 2017). Still sharing the same sentiments, T3 alluded to the fact that the French language curriculum is a tool for neo-colonialism.

However, contrary to teacher T1 and T2, T3 perceived the need for learners to also know other cultures in order to broaden their horizons. The following response from in-depth interviews helps illustrate this point:

"To a certain extend yes, we are being colonised. We still believe that we cannot do anything without French or without the help of the French government. The French language curriculum does not promote the Lesotho culture. I don't know if you know this, but this French syllabus that we use, when it was developed, we had to extract content from the E-toi textbooks. E-toi was used as a framework to develop the curriculum and everything in the E-toi textbook talks about the French and not Basotho. However, there is this concept that we also need to know the other side, so that if you wish to trade with francophone countries then you are able to communicate using French" (T3, Appendix 9).

These sentiments show that, although neo-colonialism has negative connotations associated with it, it also has positive effects. Nevertheless, the findings from Phase One of this study have revealed that all participants acknowledged that the purpose of French teaching and learning in Lesotho was to neo-colonise Basotho, since the curriculum and its supplemental

teaching and learning materials seem to prepare of learners to continue with the Western lifestyle in a country that is not Western by nature (Tai Babataola, 2014).

b) The impact of neo-colonialism is both negative and positive

The findings from participant interviews and quantitative data from learners point to neo-colonialism having both a negative and positive impact on the implementation of LCP in the context of the French language curriculum. First, it was found to be negative because the teaching of French is not compatible with learners' needs, interests, local context, and cultural beliefs that have an impact on learners' abilities to actively participate and learn French.

Second, the findings have revealed that neo-colonialism has a positive impact, since there seems to be a demand for French language skills in the international organisations. Therefore, in a country such as Lesotho, where there is high unemployment rate amongst the youth, teachers hold a strong belief that French would enable economic growth and employment amongst their learners. The following responses from in-depth interviews help illustrate this point:

“I think it does have an impact. The impact is both negative and positive. It can be positive in a sense that it will encourage learners to go to France and broaden their horizons, but it can also be negative because learners feel French is not for them, since they are taught about how the French people live and they end up lacking motivation to learn French, as they do not relate to the French culture” (T3, Appendix 9).

“Ummm, it makes these learners end up feeling demotivated and developing a negative attitude towards learning French. Most of the time my learners want to know how possible it is to go to France. They imagine themselves living in France. To them being French is the epitome of success. They think that in order for them to be successful in life, they have to leave their country Lesotho and migrate to France (T1, Appendix 7).

Therefore, the views by T3 and T1 concur with Manyawu's (2007) view that the positive aspect of French language in the context of education is to help accelerate the economy, since the French government demonstrates financial support for French teaching and learning in Lesotho. This finding reveals that the French language curriculum is opportunistic. If it is adapted to the learners' cultural beliefs and local context, then the curriculum could have a positive effect on the learners, since it would improve the career prospects of Basotho learners without neo-colonising them.

5.7.2.1 Interpretation of findings pertaining to research question three

The research findings have revealed that there is a relationship between neo-colonialism and the implementation of LCP in the context of French Junior Certificate curriculum. The relationship demonstrates that Western culture and ideologies, particularly the French culture, is superior and dominates the French Junior Certificate curriculum in Lesotho and this pose a challenge for teachers to deliver a curriculum that centres on the cultural beliefs and interest of Basotho learners. As a result, the teaching of French does not account for learners' needs, interests, local context, and their cultural beliefs. These finding concur with Watson's (1999) view that colonial education system destroyed the existing indigenous education system, which in many cases was linked strongly to cultural norms by supporting developing countries like Lesotho with curriculum content, pedagogical practices, textbooks and supplemental teaching and learning resources, which are created in the image of colonial powers in order to ignore and replace local cultures, ideologies, discourses and practices.

It is worth noting also that this lack of curriculum ownership hinders discovery learning, since learners are not afforded the opportunity to decide on content to be covered in class, how they should learn and why they want to learn. The following response from in-depth interviews helps illustrate this point:

“Learners lose motivation and develop a negative attitude towards French, because what is in the textbooks and our syllabuses does not relate to them” (T1, Appendix 7).

This indicates that there is no environment that makes French language learning familiar with the learner's native language. In other words, there is no active role for French outside the classroom and no sense of ownership to the curriculum. Therefore, learners do not feel the immediate need to learn French.

5.7.2.2 Summative Perspective

It can therefore be surmised that lack of curriculum ownership and voice in the teaching and learning of French revealed in this study validates academic neo-colonialism. The finding concurs with Muyingo's (2012) view that the Uganda education system has been influenced by neo-colonial practices that have significantly contributed to silencing the voice of the teachers, learners and the Ministry of Education and Training in Uganda. This silencing has

led to production and dissemination of Western ideas and ways of living that are irrelevant to the teachers and learners for whom they are developed.

5.8 Summary of findings by research question

This chapter presented a discussion of the findings derived from the data generated during telephonic interviews which were conducted with the three French language teachers and 331 closed-ended questionnaires completed by Grade 10 French language learners from the three selected schools in Maseru. The findings that were presented in this chapter followed thematic analysis and they were organized into themes according to the key research questions that guide the study.

From Phase 1, for research question one on **how French language teachers implement LCP in class**, the findings are as follows:

1. The study confirmed that French language teachers implement some LCP strategies which are collaborative learning, teachers' roles as facilitators, and learners' roles as active participants in class. However, the findings have revealed that French language teachers were faced with challenges to implement other strategies of LCP that relate to the integration of learners' background, interests, cultural beliefs, and local context. These challenges were brought about by the fact that teachers rely solely on the prescribed *E-toi* French textbook, which is predominantly of a French worldview without re-inventing it to suit the learners' local context, daily lives, and cultural beliefs. The findings therefore confirm the existence of cultural dependency in the context of the French language curriculum. These findings were confirmed by triangulation with Phase 1 of the study and the quantitative findings of Phase 2.
2. The study findings also exposed the existence of academic dependency, which is a feature of neo-colonialism on the implementation of LCP in the context of the French language curriculum. The French language teachers are bound to use the *E-toi* French language textbooks which are predominantly French, since they are the only available and accessible supplemental materials for the teaching and learning of French in Lesotho and they were received by the MoET, as funding from the French government.

Research question two investigated **the effects of neo-colonialism on the implementation of LCP in a French language class**. The discussion and analysis of the data led to the following main findings:

1. The findings from this research question affirm that there is a negative effect of neo-colonialism on the implementation of LCP in the context of the French language curriculum in Lesotho. First, the findings showed that the French language curriculum taught in Lesotho does not relate to the Basotho learner's sociolinguistic competence, which unpacks the cultural-specific norms of Basotho, the local context, the values, beliefs, and way of living. As a result, this makes it difficult for the learners to actively participate in class, but rather forces learners to memorise the content taught and become passive receivers of the content. This finding was also confirmed by triangulation from Phase 1 and Phase 2 of the study, where the learners also established and confirmed that the French language class reflects French cultural beliefs and worldviews. This negative effect demonstrates that the French language curriculum in Lesotho is neo-colonised, as it is externally controlled and dominated academically and culturally by the French.
2. Another challenge brought by this negative effect as echoed by participants is the lack of motivation to learn French. It was revealed from in-depth interviews that learners do not feel the immediate need to learn French, since the curriculum promotes western cultures, which the learners cannot relate to. It is worth noting also that this lack of motivation is a negative aspect as it hinders discovery learning, since learners are not afforded the opportunity to actively engage in class by deciding on content to be covered in class, how they should learn and why they want to learn. This finding concurs with Manyawu's (2007) view that adaptation of the French language curriculum to the learner's local context might motivate learners, as they would be able to use the language outside the classroom environment.
3. The findings have also revealed that neo-colonialism has a positive effect on the implementation of LCP in the context of the French language curriculum. Teachers believed that the impact is to some extent positive, since there seems to be a demand for French language skills in the international organisations. Therefore, in a country such as Lesotho, where there is high unemployment rate among the youth, teachers hold a strong belief that French would enable economic growth and employment creation among the youth who would have studied French. This finding concurs with Smit's

(2017) view that, in Ghana, teachers were experiencing features of neo-colonialism in their education but, they believed that the presence of cultural and academic dependency seemed to be benefiting them, since the focus on Western-centred LCP appeared to be improving the quality education in Ghana.

The findings for Research Question 3 on the **extent to which neo-colonialism can be claimed to be having an impact on the implementation of LCP in the French language curriculum**, showed that:

1. The extent to which neo-colonialism is claimed to be having an impact on the implementation LCP in the French language curriculum is that the teaching of French does not account for learners' needs, interests, local context, and how cultural beliefs impact on learners' abilities to actively participate and learn French. Thus, learners do not feel motivated to learn French, because of the socio-cultural barriers and their in-experiences to the French culture and way of living.

5.9 Summary

This chapter featured data presentation and interpretation based on the three research questions of the study, following a QUAL-quan approach adopted in this study. The findings in this chapter have revealed that neo-colonialism seems to be a threat to the effective implementation of LCP in the teaching and learning of French as advocated by MoET. The French language curriculum seems to be a tool for neo-colonialism, through both cultural and academic dependency. The qualitative data from French teachers have revealed that French culture is dominant in both the curriculum and classroom environment. The MoET seems to rely heavily on the French government's support in designing and developing the curriculum, in the funding of textbooks, supplemental materials and teacher trainings. These findings were confirmed by triangulation with the quantitative Phase of the study. The next chapter presents the overview of the study, conclusions derived the main findings and recommendations based on the findings and conclusions.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter is divided into five sections. The chapter commences with an overview of the study. In the second section, conclusions from the main findings of the study by phase are presented not only in line with the research questions, but also in terms of how they address the key terms of the title of the study. The third section features recommendations informed by the main findings and conclusions for phases 1 and 2 of the study. Subsequent to this are the limitations of the study, followed by a summary of the entire study.

6.2 Overview of the study

The study adopted an exploratory sequential mixed-methods design. Data collected were both narrative and descriptive in nature. In the first phase, semi-structured qualitative interviews were conducted with three French language teachers, who were purposefully selected as participants in the study. The interviews were conducted telephonically, recorded and transcribed, and thematically analysed. In the second phase, self-constructed survey questionnaires were completed by 331 Grade 10 French language learners at their respective schools during school hours. This descriptive data were captured into excel sheet in numerical form, imported to R studio and analysed using a linear regression analysis model to test the relationship between independent variable: neo-colonialism and dependent variable: learner-centred pedagogy (LCP).

The study assumed that neo-colonialism, which is the indirect control of Western cultures on developing countries, seems to exist when assessing the French Junior Certificate curriculum and its implementation in secondary schools in Lesotho. The main issues of concern centred on two major themes: a neo-colonised French language curriculum, which demonstrates academic and cultural dependence, influenced international standards and ideologies, and LCP that is Eurocentric in nature and inappropriate to learners' context. Thus, the study sort to investigate whether neo-colonialism affects the implementation of LCP in a French language class. Relevant literature was critically reviewed in Chapter Three, combined with the theoretical framework in Chapter Three. The literature and theoretical framework unpacked

the two related theories: social constructivism and neo-colonialism to explore the contextualisation of LCP in the context of the French Junior Certificate curriculum.

The themes that emerged from qualitative data as previously discussed in Chapter Five were connected to LCP: learners' active participation in class, learners' individual abilities and needs, collaborative learning, authentic teaching and learning materials and teachers' roles as well as neo-colonialism: academic dependency and cultural dependency. Quantitative data collected were then used to build on the qualitative themes that emerged in Phase 1 of data collection. The findings and synthesis of this study were then translated to a funnel metaphor, which is illustrated in section 6.4.1 as part of the recommendations of the study. In addition, based on the findings and conclusions pertaining to the key research questions of this study, recommendations are made in Phase 1 and Phase 2 of the study and presented in the next section.

6.3 Conclusions by research question

Drawing from the main findings in section 5.6 of Chapter Five, the researcher came to the following conclusions.

6.3.1 Research question 1: How French language teachers implement learner centred pedagogy?

The aim of the first research question was to investigate how French language teachers in secondary schools in Lesotho implement learner centred pedagogy (LCP). The study revealed that French language teachers implemented LCP as a Western concept without changing it to relate to the Basotho learner's context, cultural beliefs, and worldview. It was also found that the implementation of LCP in French language classes was faced with challenges that related to lack of culturally relevant authentic teaching and learning materials as well as, high learner-teacher ratios. The findings on this research question exposed the existence of two neo-colonial features, which are academic and cultural dependency.

The researcher then concluded that the French language curriculum in Lesotho is neo-colonised, both academically and culturally since French language teachers implemented LCP as a Western construct without adapting it to suit the local context. In addition, while implementing LCP in a French class, the French language teachers use textbooks and other

supplementary materials that are predominantly French, and these resources do not connect academic content to the learners' socio-cultural backgrounds and beliefs.

Findings for this section point to the prescribed *E-toi* textbooks and other authentic teaching materials used by French language teachers as tools that have a negative effect on the implementation of LCP. It is conclusive that the prescribed textbooks and supplemental materials reflect French cultural beliefs and worldview rather than the learner's local context and way of living and this poses challenges as learners cannot actively engage in the process of learning.

6.3.2 Research question 2: What are the effects of neo-colonialism on the implementation of LCP in the context of French language curriculum?

From section 5.8 of the previous chapter, the study findings affirmed that there was a negative effect of neo-colonialism on the implementation of LCP in the context of the French language curriculum in Lesotho. This is because data from the teachers together with data obtained from the learners confirmed that French language learners were not actively engaged in collaborative and discovery learning and did not feel the immediate need to learn French, since the curriculum promotes French culture, to which the learners could not relate.

It can therefore be concluded that neo-colonialism has a negative effect on the implementation of LCP since the curriculum and supplemental materials used in the context of the French language curriculum are mainly of a French worldview and do not allow for Basotho learners to actively engage in the construction of new knowledge and acquisition of French based on their worldview and prior local experiences.

6.3.3 Research question 3: To what extent can neo-colonialism be claimed to be having an impact on the implementation of LCP in the context of the French language curriculum?

Given the main findings on this research question (see section 5.8 Chapter 5) that the teaching of French in Lesotho does not account for learners' interests, local context, and cultural beliefs, the findings revealed that learners do not feel motivated to learn French because of the socio-cultural barriers and their in-experiences with the French culture and way of living.

It seemed reasonable to conclude that the teaching of French in Lesotho does not account for Basotho learner's worldview and socio-cultural context and beliefs, and this impacts negatively on the implementation of LCP as well as learners' abilities to actively participate and learn French. The use of culturally relevant authentic teaching materials that reflect the learner's

local context and cultural beliefs can assist in the implementation of a decolonised LCP in the context of the French language curriculum. In this way, the teachers do not only use materials that reflect the French culture, but they also implement LCP strategies that consider the learners' worldview by creating a classroom environment that allows learners to actively engage within culturally relevant authentic settings and realistic context.

6.4 Recommendations by research question for Phase 1

The section presents the recommendations by main findings per research question one on how French language teachers implement LCP. Given the findings, interpretation of data, main findings from this and conclusions from Phase I the following recommendations were found reasonable:

6.4.1 Recommendations in the context of how French language teachers implement LCP in their classes in Lesotho (Research question 1)

Regarding the findings and conclusions on how French language teachers implement LCP in their classes, the researcher found it necessary to make the following recommendations:

- i. For French language teachers to implement a decolonised learner-centred approach, the researcher recommends that MoET should re-examine the theory of LCP by allowing for deeper engagement, reflection, and debate with French language teachers on how to adapt and localize LCP as a Western pedagogical approach to suit Basotho learners' cultural beliefs, local context, and worldview. This would assist French language teachers to implement a neo-colonised LCP in the context of the French language curriculum in Lesotho.
- ii. The MoET should also consider approaches to assisting teachers to understand LCP and to implement it more effectively in their everyday classroom settings.

6.5 Recommendations for Phase 2

This section presents the recommendations for phase 2 of the study.

6.5.1 Recommendations in the context of the effects of neo-colonialism on the implementation of LCP in the context of French Junior Certificate curriculum in Lesotho (research question 2)

Concerning the second research question on the effects of neo-colonialism on the implementation of LCP in the context of French Junior Certificate curriculum in Lesotho, the following recommendations were considered crucial.

- i. French language teachers should use culturally appropriate authentic teaching and learning materials to help learners to improve learners' active participation, to develop critical thinking skills, creativity, and tackle real-life problems based on their prior knowledge, daily life experiences and lifestyles. The use of appropriate authentic materials can help learners to engage in real cultural experiences and avoid cultural dependency as a tool for educational neo-colonialism.
- ii. The study further recommends that French language teachers adapt their use of language across the different cultures. The French language curriculum should not only suit the age and language proficiency level of the learners but should also be culturally responsive to the learner's local context, beliefs, and way of living. This can also help promote and deliver a decolonised French language curriculum.

6.5.2 Recommendations in the context of the extent to which neo-colonialism can be claimed to be having an impact on the implementation of LCP in the French language curriculum in Lesotho (research question 3)

Relating to the research question that addresses the extent to which neo-colonialism can be claimed to be having an impact on the implementation of LCP in the French language curriculum, the following recommendations were found to be necessary:

- i. Teachers should allow French language learners to have a voice in their own education to avoid academic neo-colonialism. Teachers' voice is deemed crucial by the researcher since having a voice in curriculum will help both the teachers and learners to bridge the gap between what learners know and what they need to learn in a French language class. This may assist French language teachers in delivering content that does not only centre on the learner but also create a learning environment that captivates and motivates learners, that suits their local needs, recognise their cultural beliefs and perspectives.

- ii. One of the main findings was that the prescribed French curriculum does not meet learners' needs. Participants indicated that the curriculum and prescribed textbooks were predominantly of a French worldview and way of living. That being the case, the researcher recommends that MoET should ensure that textbooks used by French language teachers and learners are culturally and contextually relevant to learners' local context, culture, and real world.

6.6 The funnel metaphor for a synthesis of the recommendations of the study

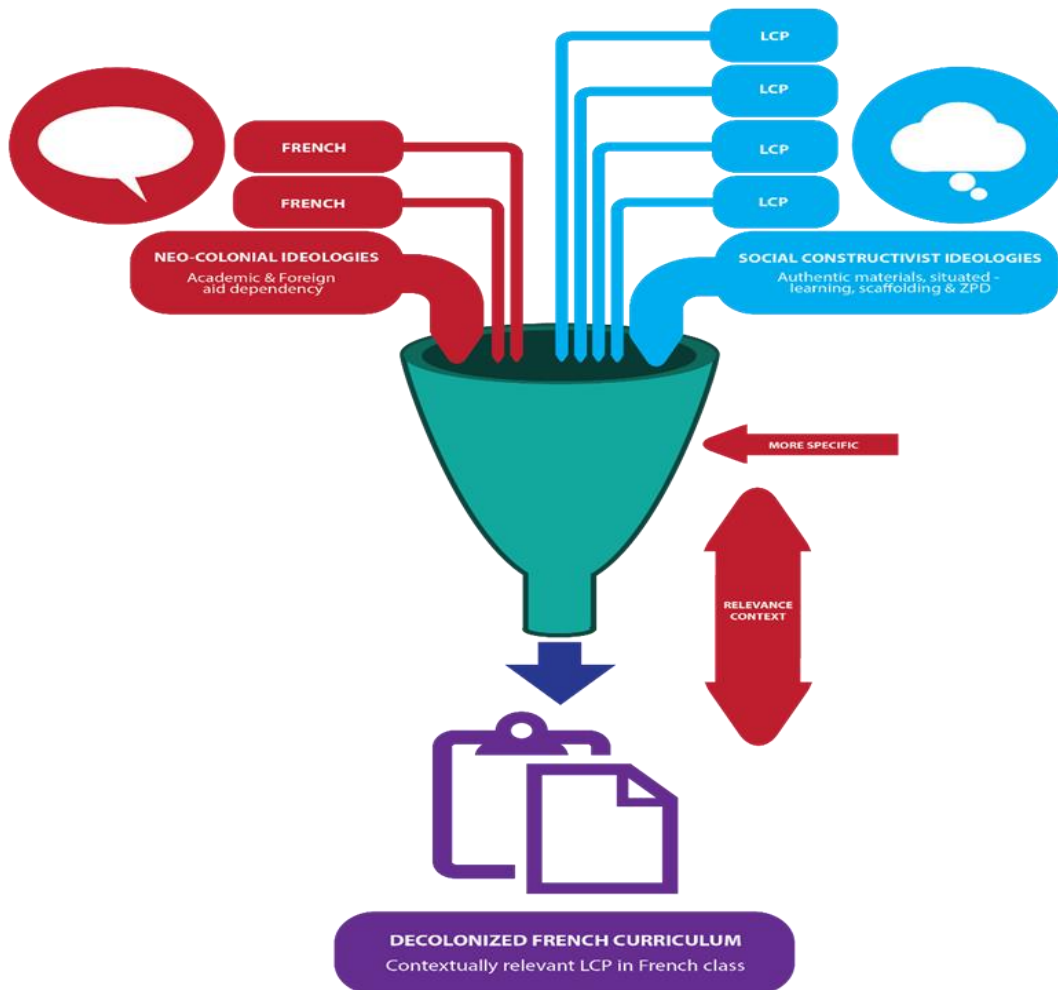
As part of the recommendations, and forming the main recommendation and proposed framework, the researcher developed a framework in figure 6 of this chapter to provide a simplified holistic view that defines the constructs of the research topic and their relationships (Adom et al., 2018). The proposed funnel metaphor is espoused by the researcher's interrogation with the theoretical framework, literature review and the findings in relation to the two concepts that make up the topic, which are neo-colonialism and LCP. Below is the metaphor followed by its clarifying narration.

6.6.1 The funnel metaphor and how it contributes to existing scholarship on curriculum decolonisation

The funnel metaphor presented in figure 6.1 below illustrates the researcher's understanding of how LCP may be implemented in a French language class without neo-colonising the learners receiving the French language curriculum. As shown in the diagram, the researcher believes that a French language classroom is characterised by both neo-colonial and constructivist ideologies. Firstly, the researcher believes that features of neo-colonialism are existent in a French language classroom. For instance, the awarding of scholarships to Basotho students and teachers, and financial aid through instructional textbooks by the government of France to MoET seem to be a way of indirectly colonising Basotho learners. Secondly, constructivist ideologies are enforced by the MoET in selecting LCP as a pedagogical approach necessary for the teaching and learning of all subjects as indicated in Curriculum and Assessment Policy Framework. However, the researcher believes that implementation of LCP in the context of a French language curriculum needs to be contextualised by using authentic teaching and learning materials and tasks that are culturally relevant to learners' prior-knowledge and context to deliver a French language curriculum that is decolonised.

In this framework, the researcher shows how French language curriculum, which relies heavily on academic and foreign dependency together with LCP driven by the knowledge, skills, attitudes and needs of the learner, can be both integrated in the French language classroom in the context of Lesotho.

Figure 6. 1: Neo-colonial and social constructivist ideologies funnel metaphor



Source: Author

In the above diagram, the two icons written French are a representation of the two neo-colonial ideologies which are academic and cultural dependency as previously discussed in the theoretical framework chapter. In addition, the four icons labelled LCP represent the four principles of LCP, which are authentic teaching materials, situated learning, scaffolding and Zone of Proximal Development.

At the beginning or top of the funnel, the teacher views curriculum content, and the approach to teaching French language from a broader perspective which is global, without necessarily contextualising it to suit the learners' cultural beliefs, societal needs, and values. The teacher is aware of LCP and neo-colonial ideologies and the influence that these two concepts may have on one another and the French language curriculum. As the funnel gets smaller, the teacher views the French language curriculum content from a specific perspective, which considers learners' context, cultural beliefs, and prior knowledge. At this point, the teacher is aware of learners' prior knowledge, context, beliefs, and needs as they select relevant content based on learners' context, beliefs, and needs. The teacher does this by discarding authentic teaching and learning materials or activities that are deculturalised and irrelevant to the learners' real world. This is done in such a way that what is taught in the classroom centres on learners' prior knowledge, beliefs, societal needs, and interests.

In sum, the following steps provide a visualisation showing the main four steps to be taken in the process of decolonising the French language curriculum:

1. First, the teacher shows awareness of neo-colonial ideologies and how they may influence the implementation of LCP.
2. Second, the teacher then sifts and selects relevant content, authentic teaching materials based on learners' prior knowledge, local context, beliefs, and needs. (Notice the funnel gets smaller because the teacher is becoming more specific).
3. Third, the teacher implements a culturally relevant LCP in a French language class through authentic relevant and contextualised teaching and learning activities.
4. Finally, a decolonised French language curriculum has been taught using a contextually relevant LCP.

The above neo-colonial and constructivist ideologies funnel metaphor would be deemed necessary if at the end of the lesson, the French language teacher is able to deliver curriculum that is decolonised and contextually relevant to learners. However, if the teacher delivers content based on the global perspectives of the funnel without making it more specific to suit the learners' local context, and worldview, they are likely to deliver a French language curriculum that is neo-colonised.

It is against this backdrop that the researcher recommends the use of this metaphor for the effective implementation of a decolonised LCP in the context of the French language

curriculum. This will help deliver a curriculum that relates to learners' local context, worldview, and cultural beliefs.

6.7 Recommendations for future research

In view of the research findings and recommendations discussed in Chapter 5 and 6 of this study, the researcher therefore recommends future researchers to conduct a similar study following an action research approach to test the funnel metaphor recommended in this study. The researcher believes that it will be beneficial to observe French language teachers deliver content from a constructivist point of view following the four steps of the funnel metaphor to decolonize a colonially imposed curriculum and its implementation by interrogating western ideologies within a curriculum studied by Basotho learners.

6.8 Limitations of the study

The current study used three schools as a case study out of many schools in Lesotho and its findings may not be generalised beyond the schools. Additionally, as a study which followed a qualitatively-dominant mixed method approach, its findings may not be generalised to reflect experiences of all French language teachers and learners.

6.9 Summary

This chapter recapped the main findings, conclusions, and recommendations on the implementation of a decolonised LCP in the context of a French language curriculum in secondary schools in Lesotho. The aim of the study was to explore the effects of neo-colonialism on the implementation of learner-centred pedagogy in the context of the French Junior Certificate language curriculum. The findings in this study revealed that neo-colonialism seem to be a threat to the effective implementation of LCP in the teaching and learning of French as advocated by MoET. Although some teachers seem to have found a silver lining in neo-colonialism because they believed that the impact is positive since there seems to be a demand for French language skills in the international organizations. The overall perspective was that French seems to be a toll for neo-colonialism through both cultural and academic dependency.

Furthermore, despite the statement by MoET (2009) that curriculum design and teaching approaches in Lesotho should reflect learners' everyday life experiences individually and

communally, the study has confirmed that French language teachers are still faced with challenges to implement LCP strategies that are culturally relevant to the learners' socio-cultural beliefs and local context. The reason being that teachers rely heavily on the *E-toi* textbooks, which reflect the French people worldview and ideologies. As a result, the French language curriculum is academically and culturally dependent on French cultural beliefs and practices.

However, to dismantle a colonially imposed education and interrogate whiteness or the French Western ideologies within the French language curriculum studied by Basotho learners, the researcher has proposed a funnel metaphor. This metaphor could assist the MoET and French language teachers to move towards classroom practices, content and pedagogies that incorporate indigenous epistemologies and social justice practices.

This dissertation has shown that neo-colonialism has a negative effect on the implementation of LCP in the context of the French language curriculum in the three selected schools. As a result, much scholarly work is needed on the conceptualisation and implementation of a decolonised, contextually, and culturally relevant LCP. The researcher believes that this could assist the MoET, French language curriculum developers, and teachers in working together to address cultural and academic dependency and other neo-colonial features in order to improve learners' active participation and voice in the process of learning French as foreign language.

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LIST OF APPENDICES

APPENDIX 1: LETTER OF INSTRUCTION TO UNDERTAKE RESEARCH

THE NATIONAL UNIVERSITY OF LESOTHO

Telephone: +266 22340601
+266 52213632
+266 52213639
Fax : +266 22340000
Website: <http://www.nul.ls>



P.O. Roma 180

Lesotho

Southern Africa

FACULTY OF EDUCATION

20th March 2020

The Principal
~~██████████~~ High School
Maseru

Dear Principal

A letter of introduction to undertake research

This letter serves to introduce **Refiloe Lephoi** – a masters student in the Faculty of Education at the National University of Lesotho (NUL). She is undertaking research on ***“The effects of neo-colonialism on the implementation of learner-centred pedagogy: the case of French in the Lesotho LGCSE curriculum.”*** The study requires her to interview the relevant participants. Kindly accord the student the necessary assistance to enable her to carry this study which has the potential to generate useful data and information in the field of education.

Your cooperation and assistance are most highly appreciated.

Sincerely,

A handwritten signature in black ink, appearing to be 'Mahao'.

Mahao Mahao, PhD
Head - Department of Language and Social Education
Faculty of Education, National University of Lesotho

APPENDIX 2: LETTER TO TEACHERS

9780 North Church Street

Thaba Nchu, Mangaung

████████████████████

████████████████████

To the principal

National University of Lesotho International School

P.O Box Maseru 100

Lesotho

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

Dear sir/ madam

My name is Refiloe Lephoi, and I am a postgraduate student at the National University of Lesotho. As part of my master's degree, I am conducting research within the field of French language Junior Certificate (JC) curriculum. The study is titled: **exploring the effects of neo-colonialism on the implementation of learner-centred pedagogy: the case of French in the Lesotho JC curriculum.**

The study will only focus on the schools situated within the Maseru district. I therefore wish to request your permission to collect data from your school.

Participation will require that ALL Grade 10 learners (form C) studying French at your school complete the questionnaires. The questionnaire is estimated to be filled in 30 minutes maximum. The learners will complete the questionnaires at your school and at the time convenient to you.

In addition, one (1) Grade 10 teacher will also be observed while teaching French in class. This will help me to have an idea of how the French language teachers implement learner-centred pedagogy in their classrooms. The observation will be followed by a post-observation semi-structured interview. The interview is estimated to take 10-15 minutes depending on the teachers' responses. The interviews will be audio recorded with teachers consent after I presented them with the consent form to sign.

Finally, I also request to invite one (1) French language teacher on a day convenient for you to participate in a focus group discussion with other French language teachers from other schools. The discussions will be held out of your school premises. The reason being that out of all the 5 schools teaching French in Maseru, each school will be represented by one teacher. Therefore, for convenience, I will choose a place convenient for all the teachers to meet at a time convenient to you.

Teachers' names and the name of the school will be always kept confidential and in all academic writing about the study. All research data will be destroyed in 3 years after completion of the project and the recordings will be kept in a password-protected folder. Neither the school nor the teachers will not be advantaged or disadvantaged in any way. There are no foreseeable risks in participating and no one will be paid for this study.

Please let me know if you require any further information.

Thank you very much for your help.

If you have any queries or questions you would like to ask, please do not hesitate to contact me at

██████████ or email me at

████████████████████

I look forward to your response as soon as it is convenient.

Yours faithfully

Refiloe Lephoi

APPENDIX 3: LEARNERS' QUESTIONNAIRE

QUESTIONNAIRE FOR FRENCH LANGUAGE LEARNERS

Dear students!

Thank you for willing to complete this questionnaire.

This questionnaire is intended to provide learners' perspectives on the effects of neo-colonialism on the implementation of learner-centred pedagogy in a French language curriculum.

N. B. There is no “right” or “wrong” answer! Your information will only be used for research purposes and your answers will be respected and kept confidential.

It is important that you answer all the questions as honestly as possible.

PART A: PERSONAL DETAILS

1. What grade are you in? _____

2. What _____ is _____ your _____ nationality?

3. What is your mother tongue? _____

4. How many years of learning French do you have? (Tick the appropriate answer)

Less than 1 year

1 to years

More than 3 years

5. Have you ever been to a French language speaking country? (Tick the appropriate answer)

Yes

No

6. Are you: (please tick as necessary) Male Female?

PART B: CLASSROOM EXPERIENCES

How often does the following happen in your French language classes?

1. (a) How often do you work in groups? (Please the appropriate answer)

- a) Every day of the week
- b) Once a week
- c) Once a month
- d) Once a quarter
- e) Never

(b)	Never	Rarely	Sometimes	Often	Every Day
1. (b) I like working in groups					
2.I prefer that the French language classes have more group works than individual study					
3.We “Learners” help each other in completing the learning task by striving to achieve a common goal					
4.I am allowed to help my fellow classmates					
5.The teacher spends half the class time or more teaching or presenting					
6.I am allowed to learn from other learners					
7.The teacher involves us in making decisions about our					

classwork (what and how we learn)					
8. The teacher asks us to explain our answers.					
9. Activities / discussions / questions are open-ended to allow for critical analysis and inclusion of our ideas					

2. (C)

Thinking about your learning environment, how strongly do you agree or disagree with the following statements?	Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree
1 (c). I learn about things that connect to my life outside the classroom.					
2 (C). I work on problems based on real-world examples.					
3. Content covered in the French language class is true to my lived experiences					
4. When I learn French, I see myself, surrounding (villages) and my cultural values					

5. Content covered in the French language class reflects the French cultural beliefs and way of thinking more than my cultural beliefs and ways of thinking.					
6. We listen to audios and musical instruments that are culturally relevant to us					
7. The French language textbooks we use portray France and its scenery only					
8. I am allowed to use Sesotho even minimally in a French language class					
9. The teacher incorporates various cultural events / experiences / activities to relate lessons with students' culturally specific prior knowledge					

3. (d)

I prefer learning materials that:	Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree
--	--------------------------	-----------------	---------------	--------------	-----------------------

1 (d). Have pictures of people from my country					
2.Portray my country					
3.Show the scenery in and around my country					
4.Reflect my cultural beliefs and values					
5.Reflect my current life					
6.Make reference to my first language (mother tongue)					
7.I don't care if French textbooks in class contain things that are different from my culture					
8.I want the French textbooks that we use to portray my country and culture					

APPENDIX 4: SAMPLES OF LEARNERS' COMPLETED QUESTIONNAIRES

FROM:

SCHOOL A

School A

QUESTIONNAIRE FOR FRENCH LANGUAGE LEARNERS

Dear students!

Thank you for willing to complete this questionnaire

This questionnaire is intended to provide learners' perspectives on the effects of neo-colonialism on the implementation of learner-centred pedagogy in a French language curriculum. I will start by defining the 2 key words: Neo-colonialism and learner-centred pedagogy. Thereafter you can proceed by answering the following questionnaire.

N.B There is no "right" or "wrong" answer! Your information will only be used for research purposes and your answers will be respected and kept confidential.

It is important that you answer all the questions as honestly as possible.

PART A: PERSONAL DETAILS

1. What grade are you in? 10

2. How many years of learning French do you have? (Tick the appropriate answer)

Less than 1 year

1 to 2 years

More than 3 years

3. Have you ever been to a French language speaking country? (Tick the appropriate answer)

Yes

No

4. Are you: (please tick as necessary) Male Female

PART B: CLASSROOM EXPERIENCES

How often does the following happen in your French language classes?

1. How often do you work in groups? (Please the appropriate answer)

a) Every day of the week

b) Once a week

3 c) Once a month

2 d) Once a quarter

1 e) Never

	Never	Rarely	Sometimes	Often	Every Day
1. I like working in groups			✓		
2. I prefer that the French language classes have more group works than individual study			✓		
3. We "Learners" help each other in completing the learning task by striving to achieve a common goal				✓	
4. I am allowed to help my fellow classmates				✓	
5. The teacher spends half the class time or more teaching or presenting				✓	
6. I am allowed to learn from other learners					✓
7. The teacher involves us in making decisions about our class work (what and how we learn)			✓		
8. The teacher asks students to explain their answers.			✓		
9. Activities / discussions / questions are open ended to allow for critical analysis and inclusion of ideas by students.		✓			

2.

Thinking about your learning environment, how strongly do you agree or disagree with the following statements?	Strongly Disagree	Disagree	Agree	Strongly Agree
1. I learn about things that connect to my life outside the classroom.		✓		
2. I work on problems based on real-world examples.			✓	
3. Content covered in the French language class is true to my lived experiences			✓	
4. When I learn French, I see myself, surrounding (villages) and my cultural values	✓			
5. Content covered in the French language class reflects the French cultural beliefs and way of thinking more than my cultural beliefs and ways of thinking.				✓
6. We listen to audios and musical instruments that are culturally relevant to us.		✓		
7. The French language textbooks we use portray France and its scenery only.				✓
8. I am allowed to use Sesotho even minimally in a French language class		✓		
9. The teacher incorporates various cultural events / experiences / activities to relate lessons with students' culturally specific prior knowledge		✓		

3.

I prefer learning materials that:	Strongly Disagree	Disagree	Agree	Strongly Agree
1. Have pictures of people from my country	✓		✓	
2. Portray my country			✓	
3. Show the scenery in and around my country			✓	
4. Reflect my cultural beliefs and values		✓		
5. Reflect my current life				✓
6. Make reference to my first language (mother tongue)				✓
7. I don't care if French textbooks in class contain things that are different from my culture				✓
8. I want the French textbooks that we use to portray my country and culture			✓	

Thank you for helping me gather this important information!!!

APPENDIX 5: INTERVIEW GUIDE

SEMI-STRUCTURED INTERVIEW GUIDE

Section A: Demographic Information

Name of teacher (pseudonym) _____

Name of school (pseudonym) _____

Qualifications _____ Area of specialization _____

How many years have you been teaching? _____

Professional background _____

Section B: Interview

Please answer the following questions:

1. What is your understanding of LCP? How would you define LCP in your own words?
2. What does LCP require from a teacher and from the learner?
3. Who determines what should be taught in a French language class?
4. How can LCP be implemented in a language class?
5. Are the students expected to engage in discussions in your lesson?
6. What seems to hinder the implementation of LCP?
7. What authentic teaching materials do you use to teach French? (What authentic learning tasks have you developed for teaching French?)
8. How often is the learner's cultural beliefs, local context and needs integrated in a French lang. class?
9. How do you ensure that what is taught in class connects to your student's real-world /community/ experiences?
10. How do the learning tasks relate to your students' lives outside of school? (pedagogy)
11. How often do you create meaningful and engaging connections between the learners' home and what is taught in the classroom?

12. Do the French language textbooks or materials reflect your learner's local contexts or cultural beliefs?
13. Do you allow learners to use their home language in any discussions you are engaged in during your lesson?
14. When you teach French, do you also teach learners the French culture? Why?
15. Does the French language curriculum promote the Lesotho culture or western interests?
16. Which culture seems to dominate more in a French class and why do you think that is the case?
17. What are your thoughts about neo-colonialism in the context of education?
18. How can you define neo-colonialism?
19. Does it seem to have any impact on how you teach French in your classroom?
20. Does neo-colonialism have a negative/ positive effect on the implementation of LCP?

Concluding question

- Of all the things we have discussed today, what would you say are the most important issues you would like to express?

Conclusion

- Thank you for participating. This has been a very successful discussion.
- Your opinions will be a valuable asset to the study.
- I hope you have found the discussion interesting.

APPENDIX 6: T1 INTERVIEW RESULTS

SEMI-STRUCTURED INTERVIEW GUIDE

Section A: Demographic Information

Name of teacher (pseudonym) T1

Name of school (pseudonym) SC

Qualifications B. ED in French and Delf B2 Area of specialization French

How many years have you been teaching? 8 years

Professional background French language teacher

Section B: Interview

Please answer the following questions:

1. What is your understanding of LCP? How would you define LCP in your own words?

“Learner-centred pedagogy, uhm..., I would say is a form of teaching where you let students to come to their own findings without you telling them. You let them discover things on their own”

2. What does LCP require from a teacher and from the learner?

“LCP requires for me to give some students context so that they can come up their own conclusions and their own decisions on how they learn. I use LCP in my class because it promotes reading and encourages learners to do their own research”.

3. Who determines what should be taught in a French language class?

“Ah! I think it’s the people who design the curriculum or syllabus because we get the syllabus from the ministry of education and we teach what I supposed to be taught but in other cases you find that you as a teacher, you come to class prepared to do 1,2,3 and then the learners have their own questions and then you end up abandoning what you have and do what the learners themselves want to do or they have a need for”

4. How can LCP be implemented in a language class?

Ah! Do you want an example? Ok so this other time when we went for training in the Reunion Island. One of our concerns is that our French classes are too big so one of the facilitators of the workshop gave us a suggestion that in a foreign language class, a teacher has to get the learners talking in order for them to speak that language. So, we said that we cannot do that because if you have to ask questions individually to all the students, then we will not complete the curriculum”

5. Are the students expected to engage in discussions in your lesson?

“Yes! Because when you teach a language, one of the competencies that they have to do is production orale where they are expected to express themselves in that language. So they must engage in discussions in the classroom”.

6. What seems to hinder the implementation of LCP?

“Its many things but like I said, we have way too many students in class and things like group work and working on individual students are a serious challenge. In groups they play and make noise and we don’t complete the tasks on time”

7. What authentic teaching materials do you use to teach French? (What authentic learning tasks have you developed for teaching French?)

“Our learners come from poor backgrounds, the school itself cannot afford those French artefacts and resources in the textbooks, so I do not even bother myself asking learners to bring them”

8. How often is the learner’s cultural beliefs, local context and needs integrated in a French lang. class?

“This is a serious issue I tell you; we have been talking about in the French Teachers Association with all the French teachers in Lesotho that we need books that have local examples, books that our students can relate to just like English, science and social studies textbooks prescribed by MoET. Those textbooks even show Lesotho and how Basotho people live. But our French textbooks don’t, you know, even the kind of names that are being used our learners cannot relate to. We want textbooks with names like Lineo, Lerato and forget about Nicola and Coma because it doesn’t make students feel like their part of what they are learning. Sometimes our learners do not even know that Coma is a name of a person, they sometimes mistaken those for animals, food, or something else. Its stressing! We tried raising our concerns when we have workshops at alliance but it’s one of those things that are not taken seriously. So, we also just do our jobs and teach.”

9. How do you ensure that what is taught in class connects to your student’s real-world /community/ experiences?

10. How do the learning tasks relate to your students’ lives outside of school? (pedagogy)

There is a book that is prescribed for the teaching and learning of French. the book is called Et-toi, level 1 up to level 4 but we have only used level 1 to 3 so far. The books that we use are books that we got from France. I feel like that the examples given in the books are quite different from the kind of life that our learners live here. Some of the examples talk about things like the sea, the port, railway and so on...so it’s not easy for our learners to understand things like that because we don’t have them here and it becomes problematic when we teach because we are always forced to teach them about the French culture and environment ,or we always have to make reference to the textbooks pictures which are about France before we can even teach the language because there are many things that my learners are not familiar with.

11. Do the French language textbooks or materials reflect your learner’s local contexts or cultural beliefs?

“No, they don’t. Not at all!”

12. Do you allow learners to use their home language in any discussions you are engaged in during your lesson?

“Yes, I allow them to use Sesotho because sometimes the concept becomes too difficult for them to even express themselves in English. So, I allow them to use their home language which is Sesotho”

13. When you teach French, do you also teach learners the French culture? Why?

“Yes! I teach them the French culture because it’s one of the things that we are required to teach them.”

14. Does the French language curriculum promote the Lesotho culture or western interests?

“It promotes western interests; it does not promote Lesotho interest at all. For example, there is this chapter that talks about blogging, what adolescents like, it’s not in our culture to do such things. I think it’s more of western culture. Most of our students don’t know what a blog is”

15. Which culture seems to dominate more in a French class and why do you think that is the case?

“The French culture dominate more in a class.”

16. What are your thoughts about neo-colonialism in the context of the French language curriculum? (Do you think we are being neo-colonized?)

“Hm! After this discussion that we had, I think the students are being colonised in a way because we teach them all the things that the French culture bring, we have to teach them what French people eat, how they dress and the things that they like. I think in a way we are colonising them through education”.

17. Does it seem to have any impact on how you teach French in your classroom?

“I think it does have an impact, Yes! It does...I think the impact is both negative and positive. It can be positive in the sense that it will encourage the students to go to France one day and broaden their horizons but it can be negative in another way because the students feel like French is not for them because this is how the French people do things and the way they do. Learning French also becomes difficult for them because they come to class with a negative mentality towards it”

18. Does neo-colonialism have a negative/ positive effect on the implementation of LCP?

“Hmk! It makes these students to end up feeling demotivated and developing a negative attitude towards learning French. Most of the time my students want to know how possible it is to go to France. They imagine themselves living in France. To them being French is the epitome of success. They think that in order for them to be successful in life, they have to leave their country Lesotho and migrate to France”

Concluding question

- Of all the things we have discussed today, what would you say are the most important issues you would like to express?

Conclusion

- Thank you for participating. This has been a very successful discussion.
- Your opinions will be a valuable asset to the study.
- I hope you have found the discussion interesting.

APPENDIX 7: T2 INTERVIEW RESULTS

SEMI-STRUCTURED INTERVIEW GUIDE

Section A: Demographic Information

Name of teacher (pseudonym) T2

Name of school (pseudonym) SB

Qualifications B. ED in French and Delf B2 Area of specialization French

How many years have you been teaching? 10 years

Professional background French language teacher and JC French language curriculum developer

Section B: Interview

Please answer the following questions:

1. What is your understanding of LCP? How would you define LCP in your own words?
“Learner centred Pedagogy is a form of teaching where the teacher lets students to come to their own findings without telling them what to do and how to do it. Students work in groups, discover things on their own and they are in control of their learning activities”.

2. What does LCP require from a teacher and from the learner?
“I always try to follow a learner-centred approach in my class because it motivates learners to work on their own and discover new things without memorising them or expecting me to give them answers all the time”.

3. Who determines what should be taught in a French language class?
In my class, I facilitate students, I do not spoon feed them, they are expected to be in charge of their own learning and do research on their own, this helps them because they learn from their fellow classmates and by so doing, they are able to express their own ideas freely, discuss, argue, and learn new things from their peers’.

4. How can LCP be implemented in a language class?

5. Are the students expected to engage in discussions in your lesson?

“Yes! Absolutely, hakere joale we do role plays”.

6. What seems to hinder the implementation of LCP?

Yoh! I don't know what to say or where to begin. Hmk! we have this issue of many students in one class, but I do allow my learners to work in groups, it is time consuming, we do it once a week, every week they come to the staff room to collect their group works. It's a lot of work because I prepare different group works for them since they have different abilities, so each group works according to its abilities but if I see that all the groups have the same challenges then I address them as a class. Also, when they work in groups, learners are able to attempt the tasks given in different ways. They do not even memorise; they help each other until they are all on the same page".

7. What authentic teaching materials do you use to teach French? (What authentic learning tasks have you developed for teaching French?)

"I do not necessarily use the tangible teaching and learning materials. Because of my learners background, most of them are from poor families so they do not have access to such, even I myself as a teacher do not have them and the school cannot afford them so we learn about things that are in the textbooks there are drawings and pictures then I make reference to local materials e.g. bread then I point at the French baguette on the textbook and tell them that bread is like baguette so I compare the two materials that we find locally with the French ones on the textbook. My students still pass. At the end of the day, it's about them passing the exams".

8. How often is the learner's cultural beliefs, local context and needs integrated in a French lang. class?

"To be honest with you, I follow the syllabus and my students still pass. So, I teach them what is in the syllabus. I make use of the e toi textbooks and everything in those books from E-toi 1 to E-toi 3 is based on the French people culture and daily lives".

9. How do you ensure that what is taught in class connects to your student's real-world /community/ experiences?

10. How do the learning tasks relate to your students' lives outside of school? (pedagogy)

"To be honest with you, I follow the syllabus and my students still pass. So, I teach them what is in the syllabus. I make use of the e toi textbooks and everything in those books from E-toi 1 to E-toi 3 is based on the French people culture and daily lives".

11. Do the French language textbooks or materials reflect your learner's local contexts or cultural beliefs?

"The textbooks are too foreign. We teach them to speak French the French way not the way we understand it. in fact, we want to imitate the French in all different aspects"

12. Do you allow learners to use their home language in any discussions you are engaged in during your lesson?

"Yes, I do, it helps a lot because sometimes they cannot even explain themselves in English"

13. When you teach French, do you also teach learners the French culture? Why?

"I think I do because, like I said, the textbooks that we use are all about the French people and how they live and those are the only textbooks that we have"

14. Does the French language curriculum promote the Lesotho culture or western interests?
The curriculum that we use does not promote our learners' culture and interests. You know what, looking at the definition of this thing that you call neo-colonialism, I think we are being neo-colonised. The French government sees this as an opportunity for them to control us and make us help them to make their language famous and known but they don't care about our culture"

15. Which culture seems to dominate more in a French class and why do you think that is the case?

"The French culture of course"

16. What are your thoughts about neo-colonialism in the context of the French language curriculum? (Do you think we are being neo-colonized?)

I think this issue of neo-colonialism is serious and it needs attention because we are being colonised and we as teachers we are helping the French to drive their ship towards their goal, and I guess it is because of the benefits that we get from teaching this language. We need it because it gives us jobs and exposure as one of the recognised international languages. But it doesn't relate to us at all, it makes our students to wish to be white, to be French they end up looking down on their own cultures and own people. Our students even want to go live in France".

17. What are your thoughts about neo-colonialism in the context of the French language curriculum? (Do you think we are being neo-colonized?)

“I think the students who are receiving this curriculum are being colonised in a way because we teach them all the things that the French culture brings, we have to teach them what the French people eat, how they dress, things like that. I think in a way we are colonising them through education”.

18. Does neo-colonialism have a negative/ positive effect on the implementation of LCP?
“Both positive and negative, like I said, we need it for jobs but also its negatively affecting us because our students cannot relate to it”.

Concluding question

- Of all the things we have discussed today, what would you say are the most important issues you would like to express?

To be honest, we are the ones that teach this curriculum. I know my students and all the challenges that teachers face on the ground, but I don't think the French government is willing to listen to us. To them it sounds like we are making excuses. It appears as if we are lazy. I mean even I only got exposed and knew about some of those things in the textbooks after my travel to France and reunion Ireland. Before, everything was like a myth. So, you can imagine how these students feel.

Conclusion

- Thank you for participating. This has been a very successful discussion.
- Your opinions will be a valuable asset to the study.

APPENDIX 8: T3 INTERVIEW RESULTS

SEMI-STRUCTURED INTERVIEW GUIDE

Section A: Demographic Information

Name of teacher (pseudonym) T3

Name of school (pseudonym) SA

Qualifications B. ED in French and Delf B2 Area of specialization French

How many years have you been teaching? 8 years

Professional background French language teacher and JC French language curriculum developer

Section B: Interview

Please answer the following questions:

1. What is your understanding of LCP? How would you define LCP in your own words?
“Learner-centred pedagogy is a teaching method which places learners at the centre for teaching and learning. The teacher prepares lessons bearing in mind their students’ abilities”

2. What does LCP require from a teacher and from the learner?
“LCP requires that a teacher is prepared all the time. By this, I mean that the teacher must prepare a lesson plan and classroom activities in advance before they come to class. The teachers must be prepared to guide learners into achieving the set lesson objectives”

3. Who determines what should be taught in a French language class?
“Well in my case I do, of course you would find instances where my students ask me questions about things that they want to learn about, and then that shifts the lesson objective but most of the time I do the planning”

4. How can LCP be implemented in a language class?
“The Learner centred approach can be implemented through teaching activities that centre mostly on the learner. I believe that’s how it should be done”.

5. Are the students expected to engage in discussions in your lesson?

“Ah oui ! Bien sûr... Absolument ! [Ah yes! for sure. Absolutely]”

6. What seems to hinder the implementation of LCP?

Nothing really!

7. What authentic teaching materials do you use to teach French? (What authentic learning tasks have you developed for teaching French?)

“Well! I use classroom objects. I try to make use of the environment around us but also when I go to France or La Reunion, I collect some cultural artifacts and bring them some. I even Search for French movies and music and my students enjoy them”

8. How often is the learner’s cultural beliefs, local context and needs integrated in a French lang. class?

“Why should I worry about the local context yet am teaching a foreign language. In order for the learners to master the language, they have to use it, they have to understand the culture of that language, so I teach them the French culture and lifestyle. I have been to France, so most of the time I share with them my experiences and the environment there”

9. How do you ensure that what is taught in class connects to your student’s real-world /community/ experiences?

I use learning materials, I use the audios that come with the textbooks, sometimes we watch French movies, we also use the environment that we are in to learn French. For instance, when we learn about things that we use in class, I ask my learners to look around their classroom and tell me the objects that they see in class. Or, when I teach them about locations, I will put an object on the table, under the table or even behind. So, we try and use things that are already there, and we have access to them.

10. How do the learning tasks relate to your students’ lives outside of school? (pedagogy)

11. How often do you create meaningful and engaging connections between the learners’ home and what is taught in the classroom?

“I follow the curriculum and make use of the prescribed textbooks so that our learners can pass. Well! if you want to, you can still teach them other things out of the syllabus maybe for

extra knowledge, I normally don't do that because I don't have enough time. So, I teach what's in the syllabus and that's it."

12. Do the French language textbooks or materials reflect your learner's local contexts or cultural beliefs?

"No not at all! I mean we are teaching French not Sesotho"

13. Do you allow learners to use their home language in any discussions you are engaged in during your lesson?

"Yes, I do! I allow code switching in my class"

14. When you teach French, do you also teach learners the French culture? Why?

"Yes, I do teach them the French culture. I find it necessary to teach them a French culture because it comes to teaching a foreign language, the expectation is that someday they will find themselves in France and once they are there, they will be able to adjust to the cultural beliefs of the French people. They have to have some knowledge of the French culture".

15. Does the French language curriculum promote the Lesotho culture or western interests?
The western interests of course!

16. Which culture seems to dominate more in a French class and why do you think that is the case?

Oh yes, it's the French culture

17. What are your thoughts about neo-colonialism in the context of the French language curriculum? (Do you think we are being neo-colonized?)

To a certain extend yes, we are being colonised. We still believe that we cannot do anything without French or without the help of the French government. The French language curriculum does not promote the Lesotho culture. I don't know if you know this, but this French syllabus that we use, when it was developed, we had to extract content from the E-toi textbooks. E-toi was used as a framework to develop the curriculum. And everything in the E-toi textbook talks about the French and not Basotho. However, there is this concept that we also need to know the other side so that if you wish to trade with francophone countries then you are able to communicate using French.

18. Does neo-colonialism have a negative/ positive effect on the implementation of LCP?

I think it does have an impact. The impact is both negative and positive. It can be positive in a sense that it will encourage learners to go to France and broaden their horizons, but it can also be negative because learners feel like French is not for them since they are taught about how the French people live and they end up lacking motivation to learn French as they do not relate to the French culture. But also, when they learn about things that relate to them and their daily lives, you will even see that they are able to retain information better but right now they just memorise it without comprehension.

Conclusion

- Thank you for participating. This has been a very successful discussion.
- Your opinions will be a valuable asset to the study.