CONCEPTUALISING EDUCATION FOR ECOLOGICAL DEMOCRACY IN LESOTHO: AN AFRICAN PHILOSOPHY OF EDUCATION PERSPECTIVE

By

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A thesis submitted to fulfil the requirements for the degree of

Doctor of Philosophy

with specialisation in Policy Studies in Education

Faculty of Education

University of the Free State

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November 2022

DECLARATION

I, the undersigned, declare that this thesis ***CONCEPTUALISING EDUCATION FOR ECOLOGICAL DEMOCRACY IN LESOTHO: AN AFRICAN PHILOSOPHY OF EDUCATION PERSPECTIVE***

submitted in fulfilment of the degree

Doctor of Philosophy

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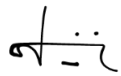

Richard Mutebi

November 2022

ACKNOWLEDGEMENTS

“It always seems impossible until it’s done”. This quote from one of Africa’s most outstanding leaders, the former president of South Africa, Nelson Mandela, fits my situation. I never saw myself getting this far until, through the mercy of God, I received the strength and wisdom to carry out this study to the end. It is through the mercy of God that I found myself standing on the shoulders of the two “giants” who were my promoters: Dr Emma Barnett and the co-promoter Dr Frans Kruger. Your professional vigorous, invaluable support, love, guidance, and constructive comments and suggestions, shaped and guided this study. To both of you, your professionalism and understanding, tolerance and patience amazingly brought me this far. Thank you so much for giving me the guidance I needed to complete this study. I went through this study which would not have been possible and successful without various individuals who contributed immensely and gave their unwavering support and encouragement and deserves my heartfelt gratitude. I thank the University of the Free State for its financial support through the Tuition Fee Bursary scheme.

My lovely wife, Mamello Mutebi, and three amazing sons, Tsitso Steven Mutebi, Mohau Brian Mutebi, and Ivan-John Mutebi, who unwaveringly supported me financially and emotionally when I was almost giving up and kept me focused to the end. This study would have been an impossible task without their support.

I am also very grateful to Bro. Mike Mateka, SC who tirelessly read through my work, pointed out errors and provided suggestions wherever necessary. My gratitude extends to my fellow students: ‘Maletsoako Letseka-Manka and Isai David who provided fraternal support at a time when I was almost giving up. Above all, thanks to Annamarie du Preez, who proofread and edited my final manuscript.

Last but not least, the Sacred Heart High School staff generously supported me in many ways. To all who have provided me with whatever support to complete this study, I may not have mentioned you by name, but I am indebted to you.

ABSTRACT

Climate change is a global threat that has brought us to the edge of ecological precarity. The crisis we face due to climate change impacts all aspects of human life, a reality which raises substantial concerns while highlighting our communities' relationship with the environment. Natural factors such as volcanic eruptions, changing ocean currents, solar variations, and internal variability are experienced in different countries. These natural factors are inducing climate change at an alarming rate. Such natural factors have been identified among those responsible for the climate-related disasters experienced by various countries in the recent past. Therefore, we are compelled to articulate and put in place structures to mitigate the causes of climate change to the changes already occurring.

This qualitative study explored the potential contribution of the African Philosophy of Education, grounded in communitarianism and expressed through the concepts of *ubuntu* and *ukama*, to conceptualising education for Ecological Democracy in the Lesotho education policy context. The study adopted a transformative paradigm to address the main research question: *What potential does the African Philosophy of Education offer to conceptualise education for ecological democracy within the context of the Lesotho education policy*? A qualitative approach supported by a literature review, document and policy analysis unpacked the African Philosophy of education and its communitarianism concepts of *ubuntu* and *ukama*.

As a literature review study, the study did not have participants but was guided by Samuel's guidelines on policy reading and Gagnon and Labonte's framework of analysis. I analysed the content of selected documents that address climate change in Lesotho and the Lesotho educational policy landscape to conceptualise the potential of Lesotho education for ecological democracy. Analyses of the documents revealed that climate change mitigation in Lesotho is possible when citizens are motivated to work through communities to maintain and preserve the Basotho cultural identity grounded within the African Philosophy of Education and its incorporation of the African ideas of *ubuntu* and *ukama*. By communitarianism living and observing democratic governance, people in communities learn to cooperate and collaborate, and care for the environment, and this will benefit not only humans but also non-

humans through the creation of structures allowing harmonious living between humans and non-humans, and contribute to the knowledge of ecological democracy.

KEYWORDS: *African Philosophy of Education, Climate Change, Communitarianism, Democracy, Ecological Democracy, Education, Policy.*

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LIST OF ACRONYMS

APoE	African Philosophy of Education
ARC	African Risk Capacity
CAP	Curriculum and Assessment Policy
ED	Ecological Democracy
FAO	Food and Agriculture Organization
GHGs	GreenHouse Gases
IC	Integrated Curriculum
IPCC	Intergovernmental Panel regarding Climate Change
LDR	Lesotho Desk Review
NCCP	National Climate Change Policy
NRCC	National Report on Climate Change
NSDP	National Strategic Development Plan
TSD	Teaching Service Commission
TVET	Technical and Vocational Education and Training
UHI	Urban Heat Island
UN	United Nations
UNDP	United Nations Development Programs
UNESCO	United Nations Educational, Scientific and Cultural Organization

UNFCCC	United Nations Framework Convention on Climate Change
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children’s Emergency Fund
WBG	World Bank Group

CHAPTER 1: ORIENTATION

1.1 INTRODUCTION

Climate change is among the utmost worrisome singularities and has brought mankind to the edge of ecological precarity. Seroussi, Rothschild, Kurzbaum, Yaffe and Hemo (2019:3) describe climate change as any substantial change related directly and indirectly to human activities in the measures of temperatures, precipitation, or wind patterns that last over an extended period. A report by the United Nations (United Nations 2019:3) indicates that climate change impacts on ecosystems and human society are occurring faster than previously predicted. Tollefson, (2022) refers precisely to less than a decade ago. One cannot deny that the crisis we face due to climate change impacts all aspects of human life. Arguably, the reality of climate change raises substantial concerns while highlighting human communities' relationship with their environment.

Some scientists believe that natural factors such as volcanic eruptions, ocean currents, solar variations, and internal variability have always induced climate change (Eheazu & Ezeala 2017:99; Kaddo 2016:1-4; Nwankoala 2015:3). These scientists opine that natural factors are responsible for the climate-related disasters experienced by various countries in the recent past. These scientists refer to the super cyclone of 1999 in Orissa (Mahajan, Khaladkar, Narkhedkar, et al. 2004:35), the 2001 earthquake in Gujarat (Roy, Shah, Patel & Coughlin 2001:186), and the tsunamis of 2007, 2009 and 2010 that struck Indonesia (Imamura, Muhari, Mas, Pradono, Post & Sugimoto 2012:48). More examples include the super typhoon Haiyan that battered the Philippines (Adedeji, Reuben & Olatoye 2014:1), as well as hurricane Idai that struck Mozambique, Zimbabwe, and Malawi in 2019 (UNHCR 2019:1). One cannot refute the contribution to climate change by natural factors beyond human control such as volcanic eruptions, plate tectonics, and ocean variations (Nwankoala 2015:226-227; Nikolov & Petrov 2014:1456). Nevertheless, we should also recognise that recent climate and environmental conditions are anthropogenic (Langlois 2017:4; IPCC 2019:2; Martusewicz, Edmundson and Lupinacci 2011:1). Many academics contend that human activities have serious negative consequences on the environment, both directly and indirectly, which modify the climate and ultimately lead to phenomena like global warming (Oppenheimer & Anttila-Hughes 2016:18; Choudhary, Chauhan &

Kushwah 2015:2; Kinda 2015:4). In agreement with this, Akpomi (2016:133-134), Boakye (2015:2) and Chang (2015:316) point to deforestation, air, water and land pollution, intensive farming, intensive use of natural fuels (for instance, coal), and desertification. Furthermore, many activities produce carbon dioxide, carbon monoxide, and other harmful gases that contribute to climate change. Terreblanche (2018:1) asserts that:

> Human activities have led to the release of carbon dioxide and other heat-trapping 'greenhouse' gases in sufficient quantity to change the atmosphere's composition, resulting in an accumulation of heat in the Earth's system, commonly referred to as 'global warming.

The above quotation implies that, by and large, humans are accountable for the high level of GreenHouse Gases (GHGs) that concentrate in the atmosphere, which, among others, accelerate climate change. Thus, human activities that increase greenhouse gas emissions (mainly carbon dioxide) are responsible for accelerated climatic systems (Nikolov & Petrov 2014:1456). Ahlonsou and Schime (2022) refer climatic systems to as interactive systems consisting of five major components: the atmosphere, the hydrosphere, the cryosphere, the land surface and the biosphere. This view is supported by the United Nations Intergovernmental Panel regarding Climate Change (IPCC) (United Nations 2018:xiii). Scientists aligning with this argument Nikolov & Petrov (2014:1456) assert that human activities contributing to anthropogenic climate change are mainly due to an increased desire for economic progress, technological advancement, industrialisation, and ignorance.

Whereas climate change threatens the whole world, some argue that the consequences of anthropogenic climate change disproportionately impact countries with emerging economies (Adedeji *et al*. 2014:115). Such countries rely heavily on natural resources, and their inability to deal with the variations and extremes of climate change leaves them more susceptible to its impact. Globally, but also within the context of the Kingdom of Lesotho, we urgently need to articulate and put in place structures that revolve around mitigation of the causes of climate change and adjust to the changes that are already occurring and will occur through the creation of resilient communities. To achieve this goal, we require critical and reflective thinking. Education could serve this purpose. Sanchez Rodriguez, Ürge-Vorsatz and Barau (2018:3) observe that climate change impacts are, without a doubt, menacing and affecting the

foundations of sustainable development internationally. Driven by the urgency to fight climate change, the United Nations (UN), through its Sustainable Development Goals (SDGs), positioned it as a high-priority issue (IPPC 2014:4). As such, some SDGs specifically address climate change directly. In particular, Goal 4 of the SDGs, which relates to ensuring inclusive and equitable quality education that promotes sustainable development (UN 2017:6), is relevant to my study.

Given the SDGs, the United Nations Framework Convention on Climate Change (UNFCCC) appeals to member states to support educational and community consciousness on climate change in their various countries (United Nations 2019). In this case, supporting education would imply equipping the young generation with the knowledge that addresses climate change and its consequences. In support of the UNFCCC, Kumar and Vasimalairaja (2018:740) take a proactive position based on education. The two affirm that through education, younger generations can become cognisant of the causes and impacts of climate change and can be equipped with the knowledge to adapt to a lifestyle that is more sustainable. Therefore, education could foster cognisance in people to apply themselves to viable practices that address the impacts of climate change. Using feasible methods is possible, but only if people appreciate the need to protect their environments by mitigating the causes of climate change and adapting to the variations that will occur by creating resilient communities.

This proactive position builds on the notion that we cannot improve social welfare without cherishing and stewarding the natural world that sustains our well-being. In support of this view, Arakawa, Sachdeva, and Shandas (2018:2) conclude that the current and future generations depend on natural systems, prompting us to practice environmental stewardship. Sharma (2012), Cherry (2011), and Anderson (2010) in Boakye 2015:1) similarly believe that education is one of the methods that could support the nurturing, adaptation, and stewardship that are necessary ingredients in combatting climate change and its effects. Concomitant with the view of stewardship, Izibili (cited in Kevin 2012:2) advocates for understanding the environment, not as a possession of any person, tribe, or clan but rather as the responsibility of every generation to regard it as something borrowed. As such, I believe that humans must ensure a healthy environment for future generations.

Moreover, UNESCO affirms the necessity of education in any program to fight climate change and its effects (UNESCO 2017:11). Two issues can be deduced from the

above. Firstly, climate change is an authentic global concern requiring human effort to deal with its causes and impacts. Secondly, education is a crucial constituent of the global answer to combating climate change. Thus, given the impacts of anthropogenic activities that directly and indirectly lead to climate change, we must reconsider education's role in addressing it to offer a more sustainable vision of humanity's relationship with its environment. While current educational models underscore the improvement of social-economic conditions (Turkkahraman 2012:38), the challenges due to climate change require urgent and decisive education adaptation that prepares future generations that are conscious and action-oriented toward climate change. Given this, I consider the potential role of education in ecological democracy (hereafter ED). Kothari (2014) and Mitchell (in Peters 2017b:942) suggest that ED is a vision of the deep interconnection and interdependence between humans and non-humans, which leads to more sustainable policies and grassroots participation.

Consequently, ED is an alternative to existing democratic structures, which arguably have failed to address climate change. In this regard, Eckersley (2019:5) highlights disparities in negotiating power and political participation or exploitation in current democratic structures. Eckersley (2004) adds that these problems arise from the unavoidable outcome of the partial temporal, spatial, epistemological, and community forecasts of contemporary democracies, which have inevitably perpetuated environmental injustices and ecological degradation. In contrast to liberal democracies, ecological democrats argue that ED cuts across the territorial borders of countries. Furthermore, ED promotes grassroots participation in climate change for all, regardless of class, location, and nationality, including those unable to speak for themselves, such as the future generations (Lepori 2019:78). Eckersley (cited in Lepoli 2019:78) adds the idea of democracy of the affected to the non-human making the conception of democracy 'both new and ecological. Hence, ED.

In support of ED that cuts across the territorial border of countries, and in an attempt to address climate change, my main interest lies in reconceptualising ED through a communitarian conceptualisation of the African philosophy of education (APoE) based on *ubuntu* and *ukama.* This proposal emanates from the knowledge that communitarianism is based on the common good, harmonious living, goodwill, and interdependence with nature (Van Leeuwen, 2015; Etzioni, 2014:1).

1.2 RATIONALE AND STATEMENT OF THE PROBLEM

Like many countries, Lesotho is negatively impacted by climate change experienced through increased temperatures, prolonged droughts, and a steady decline in agricultural output. Besides, perennial rivers are running dry, and previously robust streams are diminishing and stay dry for most of the year due to climate changes and global warming (Resilience Policy Team 2015b:4). Globally, the United Nations project that such impacts are likely to increase in future (United Nations 2018). Nwankoala (2015:224) confirms that temperatures are already continuing to rise at an alarming rate.

Being a high school teacher in Lesotho, I could not explicitly find any provision for teaching climate change literacy in education policy in Lesotho. Despite the call by global bodies such as the United Nations International Children's Emergency Fund (UNICEF) for nations to promote climate change literacy as one way to address climate change, there is no evidence that education in Lesotho is responding to this call. Prompted by this realisation, my interest in this study is to explore the potential contribution of APoE, grounded in communitarianism and expressed through the concepts of *ubuntu* and *ukama*, to conceptualise education for ED in the Lesotho education policy context.

Waghid (2014:2) recognises three essential roles that *ubuntu* can play within education. First, being a humanistic perception, *ubuntu* can stimulate cooperation, collaboration, and human relatedness. Second, as philosophical thought, it can motivate the cultivation of reverence and stewardship needed in a morally meaningful society. Third, as an ideological concept*, ubuntu* can provoke interdependence among people to enable socio-political action. Ndofirepi and Shanyanana (2015:3) state that the idea of *ukama* originates from the Zimbabwean Shona people. Ndofirepi and Shanyana (2015) add that the term foregrounds the meaning of a person with other human beings in the African setting. Central to the concept of *ukama*, Ndofirepi and Shanyanana (2015:2) attest to its moral anchorage for human, spiritual, social and ecological togetherness. By implication, *ukama* advances an African environmental outlook that emphasises the relationship between humans and nature, which Nyajeka (as quoted in Mangena 2016:70-71) describes as primarily resting on the sacredness of individual animals, mountains, water bodies, forests, trees and other non-human

components of nature. By implication, grounding an argument on communitarianism and the notions of *ubuntu* and *ukama* could provide the foundational base to support the concept of education for ED within the context of Lesotho.

Although some work has been done on ED (Lepori 2019; Peters 2017a; Ndofirepi & Shanyanana 2015; Kothari 2014; Eckersley 2004), I could not find studies that either consider ED in the Lesotho context or studies that reconceptualise ED based on APoE. According to the Second National Communication Report (Lesotho 2013:4), Lesotho subscribes to the United Nations Framework Convention on Climate Change (UNFCCC). As such, through its *Constitution* of 1993, and echoed in the National Climate Change Policy of 2017-2027 (The Kingdom of Lesotho 2017), the Lesotho government has committed itself to mitigating climate change. Therefore, contextualised in Lesotho education, the Lesotho government, through its Ministry of Education, has the responsibility to educate its citizens to face the challenge of climate change. Education could potentially play a critical role in addressing and mitigating climate change. This study is interested in exploring the potential contribution that APoE, grounded in communitarianism and as expressed through the concepts of *ubuntu* and *ukama*, could make towards conceptualising education for ED in the Lesotho education policy context.

1.3 RESEARCH QUESTION AND SUB-QUESTIONS

Grounded on the preceding, the main research question for this study is: *What potential does the African philosophy of education offer to conceptualise education for ecological democracy within the context of the Lesotho education policies*?

To respond to the main research question, this study has the following subsidiary research questions:

1.3.1 How can ecological democracy be conceptualised within the context of existing notions of democracy?

1.3.2 How can education for ecological democracy be (re)conceptualised based on the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education?

1.3.3 What is the position of the Lesotho government concerning climate change and its impact, and specifically, how this relates to education policy?

1.3.4 What is the potential of Lesotho's education policies to promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education?

1.3.5 What comments and suggestions can be made about the potential that the African philosophy of education offers to conceptualise education for ecological democracy within the Lesotho education policy context?

1.4 RESEARCH AIM AND OBJECTIVES

Aligning with the cardinal research question, this study explores the potential that the African philosophy of education offers to conceptualise education for ecological democracy within the Lesotho education policy context.

To address the research aim, I pursue to:

1.4.1 explore the concept of ecological democracy and its conceptualisation within the context of existing notions of democracy;

1.4.2 create a conceptual framework based on how the concepts of *ubuntu* and *ukama,* as they find expression in the African philosophy of education, can contribute to (re)conceptualise education for ecological democracy;

1.4.3 explore Lesotho's position on climate change and its impacts, specifically how this relates to education policy using the conceptual framework developed;

1.4.4 analyse the potential of Lesotho's education policy to promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education; and,

1.4.5 Comment on and offer suggestions about the potential that the African philosophy of education offers to conceptualise education for ecological democracy within the Lesotho education policy context.

1.5 TRANSFORMATIVE PARADIGM

From an etymological point of view, Klein and Myers (in Aliyu, Singhry, Adamu and Abubakar 2015:2) state that paradigm is based on the Greek word "*paradeiknyai*" which means "side by side" and refers to a design or model of anything.

Moreover, Rehman and Alharthi (2016:51) emphasise that a paradigm must encompass the entire Belief system and theoretical framework combining ontology, epistemology, methodology, and techniques. Given this stance, Troudi (2010:1) states that a paradigm is a structure that directs the researcher in an investigation. Therefore, a transformative paradigm will guide this study.

A transformative paradigm is emancipatory, considering how it advocates for studies that engage the oppressed within our societies with the aim of social change (Creswell 2014:6). This study explores the potential contribution of APoE to conceptualise education for ED within the Lesotho education policy context through a transformative paradigm. Therefore, the research falls within the transformative paradigm because climate change is a social, economic, and political problem that impacts every sphere of human connection and interpersonal relationships. Romm (2015:412) asserts that using a transformative paradigm requires one to be clear on social justice matters for the study to be intertwined with action-political plans for increased social fairness.

Romm (2015:412) advances further that a transformative paradigm has much in common with constructivist, participatory, pragmatic, and critical paradigms (Romm 2015:412). These paradigms have a robust standpoint, that of not only understanding the phenomenon but bringing a change (Alharthi 2016:57), a viewpoint distant from a positivistic approach. since the objective of positivism is to generalise the result of the research to a large degree (Pham 2018:3), there is likely a risk that individuals whose understanding and interpretation related to any phenomena that can reveal a lot of truth about reality may be neglected. Additionally, Johnson and Onwuegbuzie (2004) believe that with the general finding of research outcome, it will be a challenge for researchers to directly apply the understanding of the phenomena, particularly in a local context.

Given such an understanding, it can be argued that the constructivist, participatory, pragmatic, and critical models relate to a transformative paradigm. In particular, Mertens (2017:213) asserts that the centre of a transformative paradigm is the notion

of transforming society. Arguably, one can extend the transformative paradigm when advocating for the harmonious relationship between humans and non-humans within society.

Furthermore, a transformative paradigm has a keen interest in culture, power, privilege, and social justice (Chouinard 2008:3). This study advocates for ecological justice - a form of justice that incorporates the notion that all individuals have a claim and right to participate actively in matters concerning their environment (Jesuits Social Service, 2018:6). Concomitant with transformation, the study advocates for a shift in the role played by education, including addressing concerns related to climate change. Working with ED, the study is interested in exploring how a transformed relationship of humans and non-humans with democracy may challenge the position of humans within a liberal democracy and, in so doing, advocate for a more socially and ecologically just world.

1.5.1 CONCEPTUAL FRAMEWORK

A conceptual framework is a structure that, according to the researcher, best depicts the logical development of the issue under study(Adom, Hussein & Agyem 2018:439). Fishe (cited in Adom *et al*. 2018:440) avers that although a researcher adopting a conceptual framework is at liberty to select an existing framework, the researcher should rather modify the framework to suit the nature of the context of their study. This study develops a conceptual framework based on the reinterpretation of ED using the African communitarianism notions of *ubuntu* and *ukama*. According to Kothari (2014:57) and Mitchell (in Peters 2017b:942), ED is a vision of the deep interconnection and interdependence among humans and non-humans, which leads to more sustainable policies and grassroots participation. This implies that ED foregrounds the interests of both humans and non-humans. Balasubramanian (2019:2) stretches the term to include future species as indispensable and vital in decision-making.

Pickering, Bäckstrand and Schlosberg (2020:2) argue that ED is critical of neoliberal environmentalism and has a more transformative, participatory, cosmopolitan, and eco-centric agenda. This implies that ED brings together issues related to the environment and the legitimacy of democratic procedures. In my view, ED seems to advance the standpoint theory. According to Cox, Firemoon, Anastario, Ricker,

Thunder, Baldwin, and Rink (2021:6-7), the theory advocates for individual recognition and challenges cultural values and power relations that contribute to subordination or oppression of particular groups including non-humans. Hence the theory connects with ED representing the interests of humans and non-humans through human decision-making processes.

The reconceptualisation of ED democracy through an African communitarianism lens implies a connection between individuals, community and the environment, and the consequent implication of collaborative community- and individual-based practices, which allow for the representation of non-humans, transcending artificial temporal and human boundaries. Within an African communitarianism framework, cultural engagement and human interaction, including interaction with non-humans, allude to *ubuntu.* According to Waghid (2014:55), *ubuntu* relates to humanness. Waghid (2014:2) points out that *ubuntu* can stimulate cooperation, motivate relevance and environmental stewardship, and provoke interdependence. These ideas resonate with the interests of humans and non-humans that ED advances. In this way, *Ubuntu* promotes mutual respect, care, and sharing (Waghid 2014:57). Considering these touchstones of African communitarianism, *ubuntu* resonates with ignified action of humans to invoke the potential of the people. All of such techniques can add to the concept of what APoE should be.

On the other hand, *ukama* relates to interdependent relations (Waghid 2014:56). For Ndofirepi and Shanyanana (2015:3), the term foregrounds the meaning of a person with other human beings in the African setting. Central to the concept of *ukama* is its support and encouragement for humans, and spiritual, social, and ecological togetherness (Ndofirepi & Shanyanana 2015:2). By implication, *ukama* advances an African environmental outlook that emphasises the relationship between humans and nature, which Nyajeka (as quoted in Mangena 2016:69) describes as primarily resting on the sacredness of individual animals, mountains, water bodies, forests, trees and other non-human components of nature. Ndofirepi and Shanyanana (2015:2) view *ukama* as enshrined in *ubuntu.* One may argue that ubuntu is a physical embodiment of ukama in the sense that human connections within society are a microcosm of the universe's logic. In conclusion, the relationship between humans and other humans, as well as between humans and the environment, is the basis of African communitarianism. Grounded on this, it can be argued that the communitarian notions

of *ubuntu* and *ukama*, as these find manifestation in the African Philosophy of Education (APoE), could provide the foundational base to support the concept of education for ED within the Lesotho context. Next, I discuss the research design that I adopted for this study

1.6 RESEARCH DESIGN

A research design provides the structure for a study (Adom, Hussein, and Agyem 2018:439). Therefore, one can argue that a research design relates to the planned structure for action that aids the connection of the research questions to the plan of implementation in the study. In other words, it is the glue for holding together all the elements in a research study, and Mouton (2001:55) concludes that the research design gives the direction to conduct the planned research study. By implication, a research design holds the whole procedure of this study together (Akhtar 2016:68).

Taking a cue from Akhtar (2016:68), this study's design embraces the entire outline, comprising collecting, measuring, and analysing data. According to Astalin (2013:119), there are various research designs. Akhtar (2016:73-78) explicitly points to exploratory which mainly deals with achieving new insights into a phenomenon, descriptive describes the phenomenon as it exists, explanatory concerns with the "why" factor about some phenomenon, and experimental designs concerned with observation under controlled conditions. For this study, I employed an exploratory research design rooted in a qualitative study to aid the exploration of the potential of APoE to conceptualise education for ED within the Lesotho education policy context.

1.6.1 EXPLORATORY DESIGN

Creswell (2014:11) recommends an exploratory design for a study that seeks to understand a topic with little existing knowledge about it. Goundar (2019:28) submits that an exploratory research design is ideal for gathering information for an informal and unstructured study. Jeanty (2011:639) suggests that an exploratory research design requires flexibility and open-mindedness; therefore, the researcher decides to use it either qualitatively or quantitatively. I opted to utilise that qualitative approach in this study because of the flexible nature of the exploratory research design.

By opting for an exploratory study, I wished to gain insight into the potential contribution of APoE to conceptualising education for ED within the Lesotho education

policy context. Therefore, I found this design appropriate and relevant for this study since no research has been conducted to explore this area of concern.

1.6.2 RESEARCH METHODOLOGY

Briggs (2014:15) states that methodology is related to systematically solving a research problem. In agreement, Sileyew (2019:1) asserts that methodology encompasses research logic and theoretical perspectives. Concerning the importance of methodology, Jharotia (2015:45) adds that it helps to justify the study's significance. Consistent with the preceding, I follow a qualitative approach in this study. Aliyu *et al*. (2015:18) advance that qualitative research has a subjective approach and reflects participants' insights to understand their social and human activities. In contrasting quantitative with qualitative research, Aliyu *et al*. (2015:18) and Astalin (2013:119) assert that quantitative methods of research the researchers use to study natural phenomena through quantification. By contrast, qualitative research is foregrounded by social sciences when exploring social and cultural phenomena. In qualitative research, we understand that the researcher is also part of the investigation.

Kothari (2011:5) argues that a qualitative methodology is preoccupied with the participants' subjective determination of attitudes, views, and behaviour. Taking a cue from Briggs (2014), the qualitative methodology adopted for this investigation allowed me to build a holistic, narrative description that informed my understanding of the potential contribution that APoE offers to conceptualise education for ED within the Lesotho education policy context. I made use of several research methods that I will discuss next.

1.6.3 RESEARCH METHODS

Methods are tools or techniques used to generate data when conducting a research study (Goundar 2012:10). In this qualitative study, I employed three specific methods to achieve the study's aim (cf. 1.4). I used a literature review, document analysis, and policy analysis.

1.6.3.1 LITERATURE REVIEW

In an attempt to define a literature review, Arshed and Danson (2015:31) believe that an overview of the whole study is grounded in a specific discipline by analysing its trends and debates. To contextualise this study to argue the potential of APoE to

(re)conceptualise education for ED, I undertook a literature review to gather preliminary information about the study (cf. 1.4). I took a cue from Arshed and Danson (2015:31), who recommends using a literature review, arguing for the significance of a well-integrated literature review in any study. By implication, the literature foregrounds the issues and debates in the area of a survey. It also offers definitions, existing theoretical philosophies, and previous studies and results. A literature review helped gather preliminary information and answer the research aim and objectives one and two (cf.1.4 (b)) of this study.

Cooper, Marshall and Rossman (as quoted in Creswell, 2007:60) observe that through a literature review, one gets to know other scholars' insights and ongoing discussions, can recognise the gaps, and expand previous studies' knowledge. Therefore, conducting a literature review enabled me to explore the concept of ED and its conceptualisation within the context of the existing notions of democracy (cf. 1.4). Furthermore, engagement in a literature review assisted in creating a conceptual framework based on how communitarianism and the notions of *ubuntu* and *ukama* embedded in APoE could potentially contribute to (re)conceptualising education for ED (cf. 1.4 (b)) within the Lesotho context to make it more contextually relevant.

1.6.3.2 DOCUMENT ANALYSIS

Wach (2013:1) opines that document analysis is a research method that rigorously and thoroughly analyses the content of written documents. Wonga and Ellul (2017:126) advance that document analysis is one technique that a researcher could employ to generate data needed for a project in research. As such, the study used document analysis to address objective three of this study (cf. 1.4(1.3.3)) by examining the position of the Kingdom of Lesotho on climate change as espoused in relevant Government policies and positioning papers. The conceptual framework I constructed based on the literature study guided the document analysis. (cf. 1.4). In conducting a document analysis, I took a cue from Wach (2013:1), who opines that analysing selected documents facilitates an unbiased and steady analysis of written policies. This implies giving voice and meaning to the study.

Bowen (2009) and Brayman (2012), as cited in Cardno, Rosales-Anderson and McDonald (2017:146), highlight some limitations of document analysis, citing the need for prior investigative skills of the researcher. Also, document analysis may not ideally

offer all the crucial information needed to answer the research question. There are, however, many advantages to document analysis. Bowen (2009) and Bryman (2012) in Cardno *et al.* (2017:146) point to the effectiveness, efficiency and practical way of generating data since documents as resources for a study are efficient and manageable. Also, Raible and deNoyelles (2015:5) point out that documents are easy to find in diverse forms, thus justifying document analysis as an accessible and reliable data source.

Furthermore, we can consider document analysis as a stable methodology when working with non-reactive sources of data (Bowen 2009:31). By implication, one can read and review a document many times without changing or influencing the research process. Therefore, document analysis was appropriate for examining Lesotho's position on climate change and its consequences and exploring how this relates to education policy.

1.6.3.3 POLICY ANALYSIS

Policy analysis relates to a set of methods that seek to answer the question of what the probable effect of a policy will be before it occurs (Shafrtz 1986). According to Taylor (as cited in Jie 2016:1), Browne, Coffey, Cook, Meiklejohn, and Palermo (2018:1), policy analysis is concerned with the justification of a government's actions, and the effects of such actions. Subsequently, the government could use a policy to evaluate options to implement its goals.

Browne *et al.* (2018:1) argue that policy analysis is a form of investigation that provides information that foregrounds the construction of a policy and provides policymakers with pragmatic, action-oriented recommendations. Gordon, Lewis, and Young (1993:5) advance two major fields within policy analysis, thus the analysis of policy and analysis for policy. On one hand, Walker (2000: 12-14) avers that analysis of policy attempts to explain policies and their development. Such a policy helps to improve the understanding of the influence of politics and processes in the administration of policy development and implementation. On the other hand, Walker (2000:12-14) is assertive that analysis for policy is prescriptive involving formulating policies and proposals, and its focus is on the policy itself. Such a policy establishes whether the intended results shall be realised through the adaptation of a particular policy the and consequences thereof. Distinguishing between the two, Hyatt

(2018:838) suggests that the primary concern of analysis *for* a policy is to provide specific policy recommendations and information to policymakers.
Moreover, Hyatt (2018:836) continues that the primary concern of policy analysis is the scrutiny of the procedure of the design, implementation, and the effects of policy on the citizens of a country. Although there are several reasons for undertaking policy analysis, Taylor, Rizvi, Lingard, and Henry (1997:37) argue that the idea of transformation is of paramount concern for the transformative approach within the context of policy analysis.

Therefore, concomitant with the preceding, I employed an analysis of policy to respond to this study's objective four (cf.1.4 (d)). In this regard, I analysed selected official educational policies of the Kingdom of Lesotho, specifically the *Curriculum and Assessment Policy of 2009* (hereafter *CAP 2009*). By so doing, I explored Lesotho's education policy's potential to promote education for ED as (re)conceptualised in terms of APoE. In Chapter 5, I synthesised the information I gathered using the literature review, document analysis and policy analysis to comment on and offer suggestions about the potential that APoE offers to conceptualise education for ED within the Lesotho education policy context (cf. 1.4).

Having discussed the research methodology and methods employed, I next consider trustworthiness in research and its relation to this study.

1.7 TRUSTWORTHINESS OF THE STUDY

Trustworthiness relates to the establishment of honesty and reliability in qualitative research. Lincoln and Guba (cited in Nowell, Norris, White and Moules 2017:13) opine that a researcher can persuade readers that their research findings are worthy of attention by being trustworthy. Based on this, I carefully chose the recommended methods, procedures, and interpretation of the results to ensure the accuracy of the findings. By so doing, I had the support of Moser and Korstjens (2018:121), who assert that we can determine the trustworthiness of qualitative research by considering its accuracy in representing the participants' experience. I followed the refined concept of qualitative research to ascertain the accuracy of the information in this study. Lincoln and Guba (cited in Nowell *et al*. 2017:3) argue that to ensure accuracy when pursuing a qualitative study, one must pay attention to credibility, transferability, dependability and confirmability issues. To ensure confirmability, I strictly followed the procedures

of conducting qualitative research whereby I checked and rechecked the data I obtained through my research methods (cf 1.6.3) throughout the entire study to avoid biases or distortion of the data I obtained.

Credibility relates to truthfulness concerning the findings in a qualitative research study. Some studies suggest that we can demonstrate credibility in a study when participants recognise that the research findings represent their own experiences (Moser & Korstjens 2018:121). Therefore, I avoided the distortion of conclusions from this study's literature review, document, and policy analysis. Dependability relates to all aspects that lead to consistency in the results (Korstjens & Moser 2018:122). By implication, ensuring the dependability of this study hinged on the consistency of data collection analysis up to the reporting of the results. This was possible by following the accepted standards for the design of this study. Arguably, demonstrating credibility in a study is sufficient to establish the existence of dependability. This is also true for this study. I used a complete description of the methodology involving generating and analysing data to conduct this study.

Transferability relates to the extent to which one can apply the outcomes of a study to other frameworks (Chowdhury 2015:149). In other words, transferability gives a detailed account of using a study's findings in one situation in other similar cases. Some argue that transferability does not involve broad claims, unlike generalisability, which relates to certain types of quantitative research. Instead, it encourages the reader to connect the elements of a study and their own experience (Colorado State University 2020:1). By implication, it was imperative to provide evidence to the readers that the results of this study are deducible to other contexts. As such, I provided a thick description of the methodology, methods, and analysis as I explored the potential of APoE to contribute to ED.

According to Geertz (cited in Kharel 2015:147), a thick description gives an account of the phenomenon coherently. It offers more than facts and empirical content and offers an interpretation of the information in the study. Having considered how the trustworthiness of this research was ensured, I next discuss the ethical considerations that informed my research.

1.8 ETHICAL CONSIDERATIONS

Ethical consideration relates to deciding on right or wrong (Fouka & Mantzorou 2011:4). Bloomberg and Volpe (2019:109) speculate that in qualitative research, we present the findings to provide details to give the reader confidence that one has accurately shown the study's topic. Mertens (2007:216) asserts that the transformative axiological assumption holds respect, benevolence, and justice as regulatory principles that underline ethics in a study to ensure the reader's confidence. Accordingly, we examine respect regarding the cultural norms of interaction with the community (Mertens 2007:216). As such, I was cognisant of the knowledge and views of different social groups. I examined my values, beliefs, and assumptions to get beyond the cultural lens I brought into the study.

Considering the issue of benevolence, Viot and Benraiss-Noailles (2018:2) define it as an issue that focuses on promoting human rights and social justice within society. By implication, benevolence concerns avoiding harm to better the lives of those impacted by the research study. This study was potentially emancipatory. The study attempted to explore the contribution that APoE can offer to conceptualise education for ED within the Lesotho education policy context and indirectly address justice-related issues through a document-based study.

Gay, Mills, and Airasian (2011:366) affirm that educational research usually involves participants, and therefore, ethical and legal considerations are of great concern. This study did not include any participants since it was a document-based study, but ethical approval was requested and granted from the Free State University (Ethical Clearance number HSD2020/1936/1011). Although this study may not have involved human participants in the strict sense of the word, I employed other noteworthy scholars' thoughts, writings, and findings. Therefore, I needed to avoid plagiarism by using the literature respectfully, accurately presenting the ideas gained from research, and acknowledging the authors.

1.9 DEMARCATION OF THE STUDY

Demarcation establishes borders or limits between areas, groups, or things (Macmillan Dictionary, 2022). Simon and Goes (2013:3) support this view, stating that the word relates to traits that emerge due to restrictions in the study's bounds and intended

decisions of including certain concerns and rejecting others throughout the planning and development phases. Therefore, the word indicates a study's geographic and scientific boundaries. As a literature review study, this study only considers scientific demarcation as geographic demarcation played no role.

Given the critical and central role of a literature review, document, and policy analysis to achieve the aim of the research, I restricted my study to studies of policy in education. Samuel (2017:9) advances that policy studies involve reviewing diverse viewpoints and interpretations from several vantage points expressed in policy documents. There are various terms used for policy analysis. Examples include policy sociology by Ozga, policy scholarship by Grace, and policy science by Lasswell and Troyna (as quoted by Taylor et al. 1997:23).

To elucidate on the various terms of policy Molla (2021:6) avers that policy sociology is a way of providing a solution to social problems, Grace (in Molla 2021:3-4) views policy scholarship as a multidisciplinary approach that unites the strengths of critical theory with the traditional disciplines of scholarship, and policy science focuses on producing knowledge relevant for policy decisions (Molla 2021:1). Many scholars seem to side with Grace's view that considers policy analysis as a multi-discipline that crosses current specialisations to use whichever theoretical or methodological approach is most applicable to the subject or problem under inquiry (cited in Taylor et al.1997:24).

In conducting policy analysis, I specifically employed content analysis. Samuel (2017:8) states that content analysis is restricted to written documents and examines the specific propositions that the text contains. As such, to explore the potential contribution of APoE to conceptualising education for ED within the Lesotho education policy context, I found policy analysis applicable to this study. Although I focused on analysing a range of relevant policies of the Kingdom of Lesotho, I paid particular attention to the *CAP 2009* to address the research aim.

1.10 OUTLINE OF THE STUDY

I arranged the study into six chapters.

Chapter 1, introduced the study by providing a synopsis of the global challenge of climate change, highlighting the critical role of education in addressing this. In addition

to Chapter 1, this study unfolds through successive chapters. In Chapter 2, by using a review of the literature I explore the notion of ED conceptualisation within the framework of existing notions of democracy. To do this, the concept of democracy and its main principles and specific forms of democracy are first discussed. After this, I focus on discussing ED. In Chapter 3, I report on a literature review to create a conceptual framework based on how the concepts of *ubuntu* and *ukama,* as they find expression in a communitarian understanding of APoE, can contribute to (re)conceptualising education for ED. This refers to the African concept of communitarianism based on *ubuntu* and *ukama* and how they relate to ED. In Chapter 4, the conceptual framework developed in Chapter 3 is used to inform a document analysis to examine Lesotho's position on climate change and its impacts, precisely how this relates to education policy.

Chapter 5 explores the potential of Lesotho's education policy to promote education for ED as (re)conceptualised through the concepts of *ubuntu* and *ukama.* A policy analysis of the *CAP 2009* was undertaken to achieve this. In Chapter 6, I conclude by commenting on and offering suggestions about the potential that APoE offers to conceptualise education for ED within the Lesotho education policy context.

1.11 SUMMARY

I undertook an exposition of my research study in this chapter, following the research aims to explore the contribution that APoE can make to conceptualise education for ED within the Lesotho education policy environment. I stated the problem statement, the objectives of the research, the aims, and the conceptual framework that guides the study. Also, I discussed the study's design, emphasising the selected methodology and methods. Lastly, consistent with the study's trustworthiness, I provided issues of ethical considerations, scientific boundaries, and the overall study outline. In the next chapter, I explore the concept of ED and its conceptualisation within the context of existing notions of democracy.

CHAPTER 2: CONCEPTUALISING ECOLOGICAL DEMOCRACY

2.1 INTRODUCTION

The chapter addresses the first subsidiary objective of this study, that is- exploring the concept of ED and its conceptualisation within the context of existing notions of democracy (cf. 1.4). Since ED focuses on the interconnection and interdependence between humans and non-humans (cf. 1.1), one can argue that its conceptualisation within the existing notion of democracy could encourage sustainable policies and grassroots participation in the economic and political response to climate change (Barry 2014:1). Encouraging sustainable policies, *inter alia* grassroots participation by communities, alludes to ensuring environmental sustainability while safeguarding democracy.

To answer the first subsidiary research question, this chapter is organised in this manner: first, I briefly deliberate the notion of democracy and some of its main principles. Second, I consider the different ways in which democracy has been conceptualised. We have two basic types of democracy, thus, direct and indirect democracy of which none is most prevalent. Direct democracy describes citizen's involvement in the government and indirect democracy is a political system in which the government is chosen by the people, to act on people's behalf and the government is accountable to the people (Harrison and Boyd (2018:65). I consider democracies that fall under direct democracy. In particular, I consider participatory and deliberative democracy. Apart from these forms of direct democracy, I also discuss environmental democracy notions. The discussion of these three different ways in which democracy has been conceptualised serves as a context against which I discussed ED to explore the resemblances and differences to other forms of democracy.

My objective in discussing democracy, and particularly ED, is foregrounded by the realisation that existing representative "liberal" democracies are fraught with glitches and limitations in addressing global problems (Chung 2019:46; Di Paola & Jamieson 2018:377; Merkel 2014:12). Paradoxically, while we celebrate democracies in our contemporary era, Peters (2017a:2) argues that these (representative) democracies are significantly deteriorating due to their inconsistency in the conception of

democracy. Consistent with this realisation, Chung (2019:48) and Bang and Marsh (cited in Pickering *et al.* 2020:1) conclude that there is decreasing trust in the institutions of democracy and international organisations. The arguments presented by Bang and Marsh, and Di Paola and Jamieson (2018:377) concerning the deteriorating civic confidence in existing democracies, shed light on why contemporary liberal democracies have not effectively addressed ecological degradation and climate change. This is because of the failure of liberal democrats to make decisions that could ensure sustainable societies.

Similarly, Keller (2008:207) concludes that existing liberal democracies emphasise the value of human beings over other life forms. Brennan (2002:2) echoes this sentiment by speculating that contemporary liberal democracies assign intrinsic worth to humankind at the expense of non-humans. Peters (2017b:2) adds that representative forms of democracy subject modern young people to extreme individualism, separating them from their communities and society. As a result, the youth is not prepared to collectively address current and future ecological problems. In support of this view, Lepori (2019:75) argues for a rethinking of democracy as an idea and politics where ecological values become essential for policymaking in all matters, impacting ecology in the future. It is critical to point out that central to this chapter is a discussion on how we can conceptualise the concept of ED within selected existing notions of direct democracy, namely participatory, deliberative and environmental democracy. I will limit my discussion to these.

I now focus on the mainstream representative democratic discourse – a type of liberal democracy that follows the principle of elected officials representing a group of people that many scholars see as facing a democratic crisis (Bellini 2019:92; Salzborn 2017:12; Corbett 2014:1). For example, Lepori (2019:76) argues that representative democracy frequently comes to an end at the institutions' entrances of institutions, as popular democratic energies are absorbed in procedures and practices that are impervious to the broader public. Taking a cue from Stehr and Ruser (2016:38-39), they aver that representative democracy does not address current and future climate change challenges. To remedy these challenges, there is a growing need to reconsider integrating environmental values and intensifying a participatory form of governance to respond to the current ecological crisis (Pickering *et al*. 2020:2).

I briefly discuss the concept of democracy in the next section before attending to the different ways that it can be envisioned.

2.2 DEMOCRACY

Efforts to reach a consensus on the definition of democracy have been futile. Jalata (2019:2) affirms that the meaning of democracy is a contested area. By implication, there is no universal definition of democracy, although there are principles that inform it. According to Marxer and Pallinger (2007:14), democracy is a "regime of the people" characterised by the aggregate assuming power rather than individuals controlling themselves – the people as *ethnos* and not *demos*. Nevertheless, this definition is subject to a considerable possibility of interpretation. For instance, what does Salzborn mean by the people or rule? I assume that by ethno, Salzborn aligns with Scherz (2013:6), who had comprehended "*ethno"* in terms of a nation or ethnic group and *demos* as people. In this case, *ethno* and *demos* imply a community of affiliation, a politically defined community of public concession, and balancing interests and conflicts. This definition, therefore, alludes to a cohesive community.

Moreover, Peters (2017a:11) and Flinders (2010:314) advance democracy as a form of organised political intelligence, not merely defending people's interests or articulating people's uniqueness but also an opportunity to determine people's interests. Aelst, *et al*. (2017:19) extend Peters's (2017a) and Flinders's (2010) conceptualisation of democracy. According to them, democracy is a mechanism that ensures opportunities for participation in politics for all citizens, allowing their opinions and interests to be considered. Deduced from both Peters and Flinder's definitions, one can argue that since politics encompass a power struggle and can occur under any form of communal arrangement, it may not necessarily represent democracy. Beetham (2009:285) also defines democracy as an archetype of making decisions about obligatory guidelines and policies over which people exercise control. Based on Beetham's definition, Elstub (2015:101) concludes that this has a scalar meaning in the sense that it is something you can have more or less of. By implication, the more citizens share directly in the decisions about obligatory rules and policies, the more democratic such a community is.

Moreover, for Nwogu (2015:131), democracy is defined as a governance system in which people exercise their supreme powers directly or indirectly through institutional representation. From Nwogu's viewpoint, democracy seems to relate to the institutional design, procedure and constitution of governments with which people invest their "power". In this sense, Harrison and Boyd (2018:7) argue that power exists wherever social relations exist, and that ignoring power guarantees the inability to achieve those political goals. By implication, Harrison and Boyd (2018) propose a connection between power and democracy. In the world of politics, various governments identify themselves with democracy. In Italy, during his leadership, Mussolini Benito considered Italian Fascism to be the purest form of democracy (Harrison and Boyd 2018:257).

This argument follows Mussolini's conceptualisation of all individuals being subordinate to the needs of the state and nation as the extreme form of democracy (Harrison and Boyd 2018:264). Surprisingly, even African governments, such as Uganda and Zimbabwe, claim to be democratic (Rwodzi 2019:195) despite criticisms of a lack of democracy (David 2014:103). Criticisms emanate from the realization of the lack of free and fair elections, the right to vote by all adults, political rights and civil liberties, including freedom of the press, freedom of association, and freedom to criticize the government without reprisal, and possession of real authority by the elected authorities (Hove and Harris 2015:3; Erisa 2021:39-40), which in my view are the main normative criteria upon which a line between modern democratic regimes and authoritarian regime can be drawn.

Supportive of Nwogu (2015:131), and in agreement with Peters (2017b:943), in this study, I submit to the concept of democracy as the direct collective participation of all citizens, in deciding on the laws and policies of the society. This definition resonates with Lepori (2019:76), who asserts that democracy is an event, episode, or movement. Moreover, he avers that democracy can occur when ordinary people are enduring shared harm, unfairness, and similar politics to build a solid community – a demos – that operates through protest demand. Furthermore, democracy may be more robust, encompassing equality in deliberation and building coalitions. In this sense, the word democracy may allude to any of these political arrangements. Furthermore, it may contain societal members' direct involvement in deciding on their society's laws and

policies. This realization alludes to direct democracy, sometimes presented as a citizen or republican democracy, and indirect democracy, also known as defensive or representative democracy.

According to Harrison and Boyd (2018:65; Hirano & Ting 2012:29; Altman 2011:7), “citizen” or “republican democracy” (direct democracy for this study) is where individuals actively participate in their nation's political system to safeguard and enhance the rights of all citizens. Marxer and Pallinger (2007:14) expand this conceptualisation of democracy to imply that “direct democracy” transforms the people’s will into the state’s conclusions that are essentially possible. Given such an understanding, Lepori (2019:76) believes that citizen participation in’ politics holds the potential to correct the wrongs done to past citizens.

The involvement of the citizens improves popular mechanisms that allow all citizens to decide matters that affect their lives. In this regard, citizen participation in their society’s affairs, including issues of the environment, is essential. Gellers and Jeffords (2018:102) argue that citizens’ involvement in their society’s affairs builds their skills and stimulates the citizens’ competence, which is necessary for democracy. Gellers and Jeffords (2018:102) add that citizens begin to appreciate and differentiate between individual and collective desires through participation. This could equip them with knowledge and self-confidence, which are essential for participatory engagement and activities that may include issues of their environment.

On the other hand, “indirect democracy”, also presented as “defensive” or “representative democracy” (in this study, I use indirect democracy), represents citizens through legislative and executive elections (Altman 2011:7). Premised on this understanding we can define “indirect democracy” as a democracy in which people surrender their powers to their representatives, allowing them to make politically binding decisions (Marxer & Pallinger 2007:14). Harrison and Boyd (2018:59) see the surrendering of people’s power to the state effected through elections based on the principle of “one person, one vote”. In this way, political candidates who wish to represent others are elected, and such positions are usually contested (Harrison & Boyd 2018:268).

According to Marxer and Pallinger (2007:14), many countries have representative bodies to respond to the system's 'augmented intricacy in contemporary governance. In this sense, people represent other citizens in political debates to make social decisions. Commenting on representative democracy, Harrison and Boyd (2018:63) assert that a representative democracy aims to defend and promote all citizens' liberty and rights. However, in the work of Pickering *et al*. (2020:8), Eckersley (2019) raises profound questions, such as the legitimacy of those who represent the interests of others, and how we can reliably gauge the fundamental interests of others, including non-humans.

Concerning the conceptualisation of representative democracy, Lepori (2019:76) speculates that representative democracy may lead to tensions between citizens and the state and should distinguish between the public and private spheres of life. Concurrent with the preceding, Harrison and Boyd (2018:63) adds that the main cause of tension between these spheres of life is threats to citizens' rights and freedoms by the state or any foreign power. Given the foregoing, Harrison and Boyd (2018) assert that once the danger has passed, most citizens cease participating in their civic responsibilities.

Although we can distinguish between "direct" and "indirect" democracy, one realises that both democracies aim to protect human dignity and participation in the nation's decision-making processes. Schiller (2007:53-54) points out four key elements of democracy, which provide the foundations for understanding the broad concept of democracy for this study. These elements include political systems that elect and replace governments through free and fair votes, citizens' active participation in their political life, protection of citizens' rights, and the decree of law – these decrees apply to all citizens. In what follows, I deliberate some on of the existing notions of direct democracy, which are essential in providing the context against which I discuss ecological democracy. These notions of democracy include participatory democracy, deliberative democracy, and environmental democracy.

2.2.1 PARTICIPATORY DEMOCRACY

Aragones and Sanchez-pages (2005: 2) posit that participatory democracy alludes to a political arrangement where decision-making is made by all members and this arrangement incorporates elements of direct and representative democracy. From

this point of view, Marxer and Pallinger (2007:14) suggest that, at a glance, participatory democracy opposes representative democracy, in which the people hand their power to organisations such as parliament structures. However, Aragones and Sanchez-pages (2005:1), responding to Marxer and Pallinger (2007), maintain that in participatory democracy, citizens can make decisions on policy proposals. In this sense, the politicians (representatives) assume the policy implementation role.

A study by Hager (2005, in Marxer & Pallinger 2007:14) postulates that representative democracy improves representation value. This is possible because representative democracy raises the participation levels within representative decision-making procedures. Deduced from this understanding, Floridia (2013:8) concludes that the conceptualisation of participatory democracy reflects the idea of participation being a central feature of political practices. To support participatory democracy against representative democracy, Jean-Jacques Rousseau argued that it was inconceivable that the minority could represent the majority's interests or that power could be invested in representatives to act for the people, as claimed within a representative democratic system (Salzborn 2017:16). Dewey, a well-known proponent of participatory democracy (Višňovský & Zolcer 2016:57-58), supported Jean-Jacques Rousseau's stance, arguing that participatory democracy was ideal in representing the will of the citizens.

Moreover, Dewey (in Peters 2017b:205) claims that democracy was an ethical call to shape communities to provide the opportunities and resources necessary to realise their potential. Substantiating this claim, Herrman (2012:202) adds that participatory democracy could empower citizens' social relations through involvement in social, political, and cultural life. Some theorists have already supported participatory democracy, postulating that there would be a transformation in society if citizens participated directly in the decision-making process concerning their well-being (Floridia 2013:23).

Peters (2017a:11) extends Floridia's understanding of participatory democracy by adding that democracy is crucial for making collective decisions through grassroots decision-making processes and taking joint responsibility. Several scholars approve of participatory democracy as a process of collaborative community engagement in deliberations that affect them as members of a given political society (Guerin 2017:8;

Buele & Pablo 2016:2367; Nwogu 2015:131; Smit & Oosthuizen 2011:61). This conception of participatory democracy resonates with the understanding that when people, especially young people, participation in the decision-making process, they appreciate the democratic structure that may lead to society's transformation (Putterman 2003:459).

In the context of South Africa, Buele and Pablo (2016:2367) assert that youth participation is essential for democracy to flourish. Similarly, Nwogu (2015:138) supports citizens' full participation in society, arguing that all members' participation keeps the leaders accountable for their decisions. Peters (2017a:13) points to some of the critical challenges of participatory democracy, such as how to structure participatory opportunities in a participatory democracy. Pogrebinschi and Samuels (2020: 314) argue that from ancient times through to modern representative governments, participatory democracy is associated with political instability. I feel that equality and effectiveness are incompatible. The program of participatory democracy is not feasible at a national scale, and according to them, they see it as dysfunctional for democracy due to mass participation.

Nevertheless, all participatory democracy proponents seem to agree on one particular benefit of this approach compared to other forms of democracy: collective decision acceptance (Floridia 2013:23; Michael 1999:293). Since participatory democracy accommodates diversity in society, one can argue that people from diverse educational backgrounds, family environments and personal experiences bring a wide array of perspectives that allow for better overall decisions. Deduced from the notion of collective decision acceptance, one realises that engaging citizens in matters that extend to education may empower citizens with knowledge and access to information.

By so doing, Floridia (2013:8) contends that citizens are likely not only to participate in the deliberations pertinent to their lives but also to safeguard those decisions. Barber (1984, as cited in Floridia 2013:8) justifies participatory democracy on a normative argument, stating that participatory democracy can emerge when there is a reconstruction of citizenship and an enlargement of political practice in the representative system. Barber further argues that amplified participation could link directly to the decrease of social and economic inequalities in society and the role of enlightening and improving each individual's social and political capacity. Taking the

perspective of practice and organisation into account, the emphasis of participatory democracy is on constructing direct democracy to function concurrently with a representative organisation. Fischer (2017:22) avers that participatory democracy aims to provide new avenues of discussion and political deliberation, eliminating or reducing the chances of a dictatorship or a situation where the minority makes decisions for the majority.

The idea of participatory democracy resonates with citizens putting their interests aside, at least to some extent, when participating in their 'communities' affairs (Floridia 2013:32). Active participation in society's politics arguably motivates citizens to commit themselves to promoting the well-being of their society and not only for self-gain. By implication, when citizens take part in the decisions affecting them it allows them to be more compliant with government decisions since they were part of the process that led to such decisions. In brief, participatory democracy allows citizens to express their views and participate in society's welfare. Given the current environmental concerns associated with climate change, participatory democracy could enable citizens to respond proactively, at least to some extent, to such concerns. As such, it could be argued that governments should formulate educational policies aligned with the principles of participatory democracy to respond to these concerns.

Having discussed participatory democracy, I next turn my attention to deliberative democracy.

2.2.2 DELIBERATIVE DEMOCRACY

Bächtiger, Dryzek, Mansbridge and Warren (2018:2) define deliberative democracy as mutual communication involving assessing and reflecting on dispositions, ethics, and welfares of communal concern. Bächtiger *et al.* (2018) suggest that such deliberation alludes to all forms of reviews that fulfil democratic ideals. Arguably, public reason forms the essence of deliberative democracy and deliberation as a public discussion system, which should precede any political decision made and, consequently, affect citizens. In a way, deliberation concerns the process of public discussion and its outcomes.

Moreover, Niemeyer (2014: 17), sharing similar sentiments with Bächtiger *et al.* (2001) maintains that deliberative democracy alludes to collective outcomes in a society informed through authentic public deliberation. By implication, Niemeyer's definition

may imply negotiations among citizens to make decisions that ultimately affect the members of society. Similarly, Elstub (2015:102) explains deliberative democracy as a method that follows certain decision-making principles. Elstub seems to insinuate that there are specific areas of concern for adequate deliberations: citizens need to be free to articulate their opinions and feel free to discuss and critique public proposals. Deduced from Elstub's conceptualisation, deliberative democracy is an amalgamation of representative democracy and direct democracy, whose concrete relationship is expressed in openness to deliberation. This openness to deliberation blends well with deliberation in African communitarianism. According to Waghid (2013:47), African contemplation is seen as an African communitarian. The worldview proposes that a member is expected to listen to another member's view while talking. This means that respect extends to listening to one another during deliberative engagement in communitarianism.

In following communitarianism, deliberation in the African worldview entails an engagement where members are simultaneously afforded the time and community space to be heard and listen to what others have to say. Waghid concludes that with deliberations that follow from such a communitarian argument, conditions that allow reasonable and cultural engagement of all members are established. Members' reasonable and cultural engagement in the deliberation of matters concerning their welfare unlocks appreciation that an African is not a solitary individual but a community-dwelling human. Therefore, the expression of compassion, respect, reciprocity and humanity becomes central for any member. Through such community solidarity, communities can address ecological challenges of the environment concerning the whole community.

For the outcome of deliberative conception to be considered legitimate, Miller (2003:185) argues that we should consider deliberation as a process that allows an open discussion that accommodates all stakeholders' views, and not as a discovery procedure in search of a correct answer. By implication, to attain democracy through deliberative consensus, Miller asserts that the citizens who are part of the deliberations must receive equal treatment regarding accessing the deliberative space. In agreement with Miller's view, Benhabib (2002:162) argues for accommodating diversity within society. Accommodation of diversity would imply providing opportunities for members to co-exist, regardless of the members' educational

backgrounds, family environments, and personal experiences. I believe such co-existence within society brings a wide array of perspectives that potentially help community members to reach a better overall decision. Benhabib (2002:35-41) thinks that creating such a community allows for conversation, interdependence, and the acceptance of disagreements while respecting other peoples' worlds. Martinez and Montero (2015:1) oppose this view, arguing that reaching a consensus is convoluted and consumes time. Montero (2015) adds that such an arrangement may even lead to a deadlock whenever there is a failure to achieve agreement. Moreover, Waghid (2013:47) and Schiller (2007:57) argue that consensus is a basis for compromise and understanding, which leads to decisions being better accepted and more appreciated by people. By insinuation, discussions in a deliberative democracy should engage all members on an equal and all-inclusive basis, function as a means to expand participants' understanding of matters of concern, be based on cognisance of the other members' interests, and provide such members sureness to take active roles in the affairs of the public.

There is a growing sense of agreement that one should consider Jurgen Habermas' work to comprehend the background of deliberative democracy (Deflem 2013:75-76). Many scholars consider Habermas a great advocate of deliberative democracy (Elstub 2015:104). For Habermas, deliberation is an attitude towards social cooperation. As such, deliberation should permit persuasion by reason, denoting other people's claims, as well as one's claims (Deflem 2013:75; Parola 2009:10). Following deliberations, Habermas suggested that those taking part in deliberative discussions must be open to the other members' views and be ready to settle for the argument articulating the majority's interest. In brief, members of deliberative democracy learn to appreciate others' ideas, and through such learning, members can formulate conclusions based on mutual understanding (Wahl 2019:519). Kangei, Nyabul and Muhenda (2018:46) assert that Habermas bases this understanding of deliberative democracy on a procedural dimension.

According to Habermas' understanding of achieving democratic legitimacy, the process of taking decisions should occur within a structure of expansive communal debate in which all members deliberate different issues in a watchful and rational way (Schiller 2007:57). Habermas' understanding of deliberative democracy alludes to the mutual agreement (Silvolahti, Peltonen, Myyryläinen, Laine & Järventaus 2020:9). I

assume that this conceptualisation does not necessarily imply that people will always agree, instead, it motivates people to resolve issues through arguments to reach consensus. Wahl (2019: 521) suggests that Habermas envisioned deliberative democracy as a means through which citizens make decisions inclusive of other opinions instead of imposing their decisions on others. Citizens make decisions rather than using coercion via inclusive argumentation, eminently defining deliberation as what Habermas calls a “forceless force of the better argument” (Wiklund 2005:285). This view implies a form of reasoned public dialogue to reach an agreement. Deliberative democracy demands that reasoning by the public should herald decisions made for the people. The main concern for deliberation is the process of discussion and outcomes. Niemeyer (2015:17) argues that central to deliberative democracy is the involvement that entails more than electing and making decisions by elected representatives. Niemeyer adds that scholars of deliberative democracy seem to vary regarding the specifics and the deliberative capacity of a democratic organisation.

Accordingly, Niemeyer (2015:27) evaluates a democratic organisation by the conditions of deliberativeness, inclusiveness, and consequentiality (Niemeyer 2015:27). Niemeyer’s standpoint suggests that any organisation is deliberative if it allows free political debates, acknowledges equal rights, provides fair chances for members’ opinions, and accommodates other members’ alternative views. Deliberative democracy sees the idea of forming preferences as part of the political procedure (Floridia 2013:2). By implication, we can consider an organisation inclusive as far as all those affected by the decisions made have had the opportunity to deliberate and provide input into the decision-making process.

Studies by Niemeyer (2015), Martinez and Montero (2015), Deflem (2013) and Schiller (2007), among others, point to a growing global interest in deliberative democracy discourse. To support this view Heller and Rao (2015:4) have an explosion of interest in various forms of participatory and deliberative democracy for social development, justice and environmental sustainability. Given such an understanding, Africa is not an exception. These studies emphasise a democratic discourse promoting representation and thoughtful public participation (Fishkin, Mayega, Atuyambe, Tumuhamye, Ssentongo, Siu & Bazeyo 2017:146). In many countries, deliberative democracy is a design that fosters public input for policy enactment. Although the design may vary, in general, deliberative democracy attempts to facilitate discussions of opposing motives

for policy possibilities within a framework in which public members become more informed about the issues in question. Fishkin *et al*. (2017:142) assert that while we celebrate deliberative democracy, it also attracts criticism. For example, some critics argue that deliberative democracy is a form of democratic practice led by the elite (Schiller 2007:54; Marxer & Pallinger 2007:25). By implication, decisions reached through deliberative democracy may not necessarily represent all citizens' interests but rather only the interests of the political elite. Following this argument, many ordinary residents in Africa vary widely in terms of education and expertise (Fishkin *et al.* 2017:142), making it difficult for such disadvantaged citizens to weigh opposing views in matters that concern them. For example, many intellectuals worry that advantaged groups, such as men (in comparison to women in an African context) as the political elite of the society, tend to dominate the deliberations and impose their views on others.

Nevertheless, worldwide, there is growing acknowledgement and support that deliberative democracy is an effective method for better governance practices (Abdullah & Rahman 2015:227; Cooke 2000:948-968). Abdullah and Rahman (2015:227) conclude that deliberative discourse leads to collective decisions, mostly when citizens from the grassroots are offered reason-based discussions in which those affected by such decisions get a chance to engage in the process. As such, deliberative democracy is essential in policymaking because it bridges the divide between citizens and policymakers, making citizens understand each other's views and helping them to collectively work together to fulfil public interests. Having discussed deliberative democracy, I now turn to environmental democracy.

2.2.3 Environmental Democracy

As discussed in Chapter 1, in general, ecological systems worldwide are experiencing considerable threats due to air pollution, deforestation, soil degradation, and species extinction (Langlois 2017:4; IPCC 2014:2; Martusewicz *et al.* 2011:1). Since overwhelming indicators implicate anthropogenic activities in negatively impacting the environment and ecosystems (Akpomi 2016:133-134; Boakye 2015:2; Chang 2015:316), humans arguably have to think differently about their relationship with the environment if the earth is to continue to remain a supportive habitat for humans and other non-human species. Given this, we need effective, long-term and responsive

democratic structures, accountable government systems, and strong political will to address our environmental problems. Eckersley (2019:5) argues that, worldwide, political organisations have failed to address climate change and other ecological crises. By implication, we need more robust environmental governance to support sustainable living and mitigate climate change and ecological degradation in our time. Environmentalists present environmental democracy that includes other species and future generations that can deliver the desired human attitudes and actions towards the ’maintenance and sustainability of the environment. Therefore, this section discusses environmental democracy – an all-inclusive democratic orientation that some consider as an alternative to liberal democracies because of its transformative, participatory, cosmopolitan and ecocentric agenda (Pickering *et al*. 2020:2). Given the environmental and democratic attributes attached to environmental democracy, one can argue that environmental democracy can potentially contribute to education for ED.

According to Parola (2009:2) and Worker and De Silva (2015:1), environmental democracy refers to humans' (un)ethical interaction with the environment. By implication, a harmonious coexistence between humans and non-humans. Pickering *et al.* (2020:4) assert that environmental democracy has roots in the understanding that the community’s meaningful participation is critical in ensuring decisions about land and natural resource effectively and justifiably address citizens’ interests. The divide between environmental democracy and other democracies lies in its argument that instead of setting a standard to determine a positive consequence, environmental democracy establishes a criterion for decision-making that includes the voice of the non-human species’ rights in the decision-making (Pickering *et al*. 2020:6, Elstub 2015:102). Arguably, this conceptualisation of the connection between humans and the environment implies improving and maintaining a clean and healthful environment for humans, non-human animals, and other non-human beings and ecosystems. This understanding alludes to ecological fairness, which affirms the sacredness of “Mother Earth”, the ’ecological oneness and interdependence of all species, and their right to be free of environmental devastation (Ramirez-Andreotta 2019:142).

Some radical ecological democrats are strongly critical of existing liberal democracies. Such radical ecological democrats argue that contemporary liberal democracies have failed to address ecological challenges, therefore radical democrats advocate for

radically transforming or dismantling such political institutions (Pickering *et al.* 2020:1, Chung 2019:46; Di Paola & Jamieson 2018:377; Merkel 2014:12). However, environmental democrats are friendlier to existing liberal democratic institutions that strive to collaborate with and revitalise liberal democratic norms and institutions to affect ecological change (Pickering *et al.* 2020:4*).* The environmental democrats argue that, instead of dismantling existing political institutions, we must reconcile such institutions with capitalism to incorporate the ecological values to expand participatory governance (Pickering *et al.* 2020:1-5*).* Parola (2009:2) asserts that citizens become more accountable for environmental decisions. Eckersley (2019:2) adds that policymakers can be held responsible to the public through community participation, including neglected communities suffering environmental injustices. Such environmental accountability is likely to support environmental sustainability, incumbent on human readiness to adopt ways and means that maintain and sustain the environment.

The environment is among the salient issues of international concern because environmental problems are fundamentally global, and humans need to reverse the ecological crisis. By implication, Pickering *et al.* (2020:1) mention anthropocentrism, an essential environmental, democratic discourse aspect. Although some liberal democrats, for example, ecological democrats, are critical of anthropocentrism for viewing other non-human beings as means to human ends (Kopnina, Washington, Taylor and Piccollo 2018:1), environmental democrats argue that because ecosystems are humans' "life-support system," anthropocentrism may be a potent motivator for environmental conservation. As such, ecological democrats aspire to maximise the civil and political liberties guaranteed by liberal democracies. According to Eckersley (2019:2), ecological democrats achieve such an objective by encouraging more public attentiveness to the environment, more generous public interaction, and participating in environmental policy- and making rules in all arms of government, comprising the judiciary.

While reconciling the environment and democracy, Pickering *et al.* (2020:1) conceptualise anthropocentrism by mentioning two normative ethics: taking up environmental conservation while protecting democracy. The similarities between ecological and environmental democracy, according to Pickering et al. (2020), make it possible to view them as complementary rather than rivals. By implication, human

beings have the practical task of ensuring that they are practised and translating them into concrete actions for maintenance and sustainability.

Although contemporary liberal democratic structures celebrate environmental sustainability, Pickering *et al.* (2020) aver that the normative principles of contemporary liberal 'democracies conflict with ecological sustainability. Pickering *et al.* (2020) add that several theorists understand democracy as sluggish and clumsy to adequately convey the large-scale collective action required to address environmental challenges. In support of this view, Povitkina (2018:412) blames leaders in democratic countries for short-sightedness, as Taylor et al (1997) believe arguing that such leaders tend to focus on short-term achievements rather than committing to long-term plans for climate change mitigation.

Aligning with Pickering *et al.*'s (2020) understanding that environmental democracy entails taking up a double normative ethics position, some environmentalists argue that environmental democracy is embedded in understanding the critical role of the community's participation in ecological matters. Community participation arguably ensures that decisions about land and natural resources effectively and equitably address the interests of the citizens (World Resource Institute 2015:1). Furthermore, the tenth principle of the Rio Declaration (UN 1992:2) acknowledges that the best way to handle environmental issues is to allow all citizens to participate. According to the declaration:

> Environmental concerns are best managed when all interested persons participate properly. At the national level, each citizen must have proper access to ecological information maintained by public authorities, including information about hazardous materials and activities in their areas and the chance to participate in decision-making processes. States must make information publicly available to enable and encourage public knowledge and engagement. Access to judicial and administrative actions, including redress and remedy, must be made available.

The principle above emphasises the crucial importance of citizens' engagement in environmental decisions and being counted on to prioritise the environment and planning. It is unethical, in my view, for people affected by ecological challenges to

remain spectators in managing the affairs of their environment. Citizens must be involved in environmental sustainability, ecological unity, and interdependence.

As the world is becoming more focused on mitigating the causes and consequences of climate change, as evidenced by the World Social Report (UN 2020:99), there is increased advocacy for humans to be more sensitive toward the environment. Pope Francis (The Holy See 2015:3) argues that humans take care of “Mother Earth”, producing numerous fruits, herbs, and coloured flowers. By implication, the earth sustains humanity, and hence there exists a need to take care of it. Given such an understanding, Gellers and Jeffords (2018:99) maintain that environmentalists should advocate for the environmental rights of the countries of the world. Supporting and enacting this could improve human beings’ relationship with their environment.

To this end, some scholars argue for lessening the theological assertions regarding the link between democracy and environmental effects in a practical sense (Gray & Curry 2019:1). Gray and Curry’s argument for reconsidering the theoretical claims linking democracy and environment, ascribes to equal importance. Gray and Curry’s argument suggests that the communities of humans and natural environments are deeply interconnected. As such, humans should establish sustainable environmental steward communities whose members can respond to and navigate the apparent inherent tension in humans’ role as both interveners and conservers of the environment. Environmental stewardship in this study refers to building resilient communities by increasing public participation in matters of environment and democracy, as proposed by Arakawa *et al*. (2018:2). This understanding is different from the traditional understanding of “stewardship” as a manager or servant. In other words, a person is in charge of caring for something that does not belong to them (Walborn & Chan 2001:7-12).

Parola (2009:2) stresses that fundamentally, environmental democracy embraces three congruently underlining rights. While independently essential, these rights function best in conjunction. The first is the right to access data related to environmental quality and issues. Second is the right to freely and meaningfully participate in decision-making, and the third is the right to enforce laws relating to environmental damage (World Resource Institute 2015:2). Accepting these rights, particularly for the most marginalised and disadvantaged, is the first step in fostering

justice and fairness in sustainable development. Without fundamental rights, Gray, Wienhues, Kopnina and DeMoss (2020:A1), suggest that the stifled exchange of information between governments and the public is inevitable. With no proper communication, it is hard to challenge decisions that harm communities and the environment. Some argue that creating a robust legal communicative base is the initial point to recognise, protect, and enforce environmental democracy (WRI 2015:1).

Environmental democracy, therefore, revolves around the ideals achievable by restructuring current liberal democracies to include ecological standards and intensifying participatory powers (Pickering *et al*. 2020:2). By implication, environmental democracy underpins the understanding that citizen participation is critical in foregrounding human perceptions and actions in terms of the environment. Instead of setting a standard for determining a good outcome, Berry, Koski, Verkuijl, Strambo, and Piggot (2019:1) suggest that environmental democracy endeavours set standards for humans to make sound decisions that extend to the environment.

Many liberal democrats believe democracy can meet anthropogenic challenges under the right circumstances (Mertens 2019; Delanty & Mota 2017). Based on such a belief, advocates for environmental democracy consider it a vehicle for citizens to form their views and determine collective outcomes (Niemeyer 2014:17), including matters relating to the environment. Using Niemeyer's cue, Ross (2014:141) argues for a deep human link with the natural environment. This is critical in making decisions and enacting viable environmental laws. May and Daly (2014:37) observe that many of the world's ecological laws serve similar purposes. Therefore, one can argue that countries should apply international laws to direct misguided attitudes, assumptions and values about ecology, and generally promote global and local participation in environmental sustainability, ecological unity, and interdependence.

Without the participation of the global community in matters of the environment, or "global governance or stakeholder democracy", as Bäckstrand (2006:468) refers to it, the tension between wealthy industrialised countries and developing nations in matters relating to environmental use and sustainability will remain a challenge (Kutting & Cerny 2015:8). Bäckstrand (2006:468) argues for embracing more globally diverse and hybrid forms of environmental and democratic inclusion. By implication, the

connection of concerns between wealthy industrialised countries and developing nations should be a primary concern for global environmental policy.

Based on the preceding, Gellers and Jeffords (2018:99) postulate that many environmentalists believe that accepting environmental rights in their countries' constitutions would guarantee harmonious living between humans and non-humans. This balanced living of humans and non-humans will likely translate into a more socially and ecologically democratic world. Concerning a more socially and ecologically democratic world, environmental democrats argue for intensifying environmental rights, providing legal access to information, direct participation, and fairness in matters that concern the environment, to offer a fertile ground to analyse how ecological rights directly impact conditions essential for effective democracy (Gellers & Jeffords 2018:99). Given this understanding, environmental democracy becomes the most practical democratic system in dealing with environmental's matters. Justification of this position emanates from the realisation that ecological democracy is firmly rooted in the conception that citizens need to make decisions that will ensure 'their rights while safeguarding ecological integrity and sustainability (WRI, 2015:1). For that matter, environmental democracy establishes a norm for deliberations (Berry *et al.* 2019:1), *inter alia* people's capacity to openly acquire information on environmental quality and concerns, constructively engage in decision-making, and seek environmental enforcement or reparations for damages.Therefore, ecological democrats pursue transparency and accountability from their policymakers toward the public, in particular neglected communities suffering from environmental injustices. Although some scholars argue against environmental democracy, basing themselves on the understanding that democracy, in general, pursues individual freedom (Svensson, Kenyon & Edström 2016:9), such scholars understand "freedom" as reinforcing individualism, greed, profit-seeking and overconsumption (Pickering *et al.* 2020:3). Such freedom is thus understood to stand in contradiction to the core values of environmental sustainability. Contemporary liberal democracy has already been criticised for being sluggish and burdensome to convey urgent large-scale collective actions to tackle ecological challenges (Pickering *et al.* 2020:1). However, although environmental democracy gives room to individual freedom, this freedom must be understood in the context of the three inextricably linked ideals of democracy. These values include the freedom to decide on land and natural resources, the right

to participate, and the right to contest decisions that neglect human rights or endanger the environment and people. These ideals are critical when linking humans, non-humans, animals, and plants (Gwaravanda 2016:78), which is crucial for building an environmental community, according to Lepori (2019:78).

Considering the significance of democracy in sustaining the environment and harnessing community support to realise the desired environmental goals through improved ecological ethics, I consider ED's conceptualisation in reintegrating humans and nature. Therefore, in the next section, I will discuss ED.

2.3 ECOLOGICAL DEMOCRACY

Ecological democracy (ED) is a position that has emerged in recent years in seeking a political response to the best way to organise humanity to sustain life on the earth. Houser (2005:101) defines ED as a system recognising 'the importance of critical consciousness. Diemer, Rapa, Voight and McWhirter (2016:216) expand the idea of the essential concerns of consciousness, attaining a comprehensive grasp of the world and facilitating the perception and exposure of its significance and variations in a complex democratic community. Peters (2017b:942) and Kothari (2014:57) argue that ED is a vision of deep interconnection and interdependence between humans and non-humans, leading to more sustainable policies and collective citizen participation, both individually and collectively, in matters of ecology. Taking a cue from White (2019), Peters (2017b) and Kothari (2014), one can assume that ED is a form of democratic view that endeavours to link democracy and ecology through practical and local participatory democracy from a communitarian critical standpoint. ED is, however, not without its critics. For example, Blühdorn (2013:29) argues that because modern cultures place a premium on individual liberty, people view democracy in terms of better governmental receptiveness to citizen demands. which implies even less sustainability. Also, some argue about whom to include in the decisions taken within ecological democracy. Eckersley (cited in Lepoli 2019:78) attempts to respond to this critique, stating that we must involve "all the affected" (all those put at risk) in the decisions that affect them. However, given ecological interconnectedness, the all-affected principle has cosmopolitan implications, which creates difficulties in delimiting the *demos* in practical application. The idea of the broader conceptual and exact normative aspects of the *demos* are vague. This means that the determination of the

self-governing unit's boundaries can never occur in democratic procedures because this would presuppose the unit's existence.

Nevertheless, democracy needs clear, delimitated *demos* to make decisions. Lepori (2019:77) observes that the decision-making process determines the legitimacy of claims made in people's names and the choice of the subject. By extension, the legitimacy of the *demos* appears to be central to ED. However, if the legality of the *demos* is called into doubt, the legality of democratic decision-making is likewise called into question.

Given the previous discussion on participatory, deliberative and environmental democracies, ED positions itself as a direct democracy that attempts to eliminate any human attempt to dominate the natural world. Stated differently, Gray (2019:1) mentions steamrolling the ground between humans and non-humans through democratic practices. According to Parola (2009:2), democrats in general, and environmental democrats in particular, seek transparency and accountability of those who make policies for the public, including those that are neglected and suffer ecological injustices. Worker and De Silva (2015:1) argue that ED proponents seek to protect the civil and political rights of both humans and non-humans. By implication, ED envisions a democratic society of citizens who understands, respect, and acts on critical concerns involving the interaction of human and human, and human and non-human.

Proponents of ecological democracy examine the principles from an ecological standpoint to suggest new democratic imaginings and behaviours conducive to local and global environmental sustainability (Houser 2014:153; Houser 2005:101). Scholars such as Pickering *et al*. (2020), Lepori (2019), Eckersley (2019), Peters (2017a), Schlosberg, Bäckstrand, and Pickering (2019), Houser (2014), and Houser (2005) have written extensively about ED to show how the idea of ecological democracy has promising implications for all beings on earth. In particular, Houser (2014:153) presents four main tenets that foreground the conceptualisation of ED. These tenets are widespread participation in policy deliberation and community engagement, social interaction in the community, the commitment to a multicultural democracy, and the significance of critical awareness and diversity in complex civilizations societies. Ecological democrats think that by harmonising the four key

principles of ED, the two normative notions of environmental care and involvement, on the one hand, and democratic legitimacy and procedure, on the other, might be effectively blended. (Bäckstrand and Pickering 2019:1). By implication, ecological concern and democratic legitimacy are central to ED.

At close examination, ED seems to consider the merits of liberal democracy while remaining critical of its strong inclination towards individualism at the expense of community identification and community participation in a liberal democracy. ED, therefore, advocates for broad participation in policy deliberation and community engagement (Houser 2005:101). Ecological democrats view grassroots participation in their community affairs as a central pillar, and critical value in political decision-making (Peters 2017b:942; Kothari 2014:57). Participatory or grassroots democracy appears to enhance ecological consciousness, nonviolence, and social justice. (Turkkahraman 2012:38). In this sense, ED resonates with deliberative democracy, since deliberative democracy relies on the tenets of human dignity, personal freedom, and popular sovereignty, which are crucial for understanding ecological democracy.

Houser (2005:101) asserts that ED rejects liberal democratic tendencies to embrace distinct simplicity at the expense of community well-being and civic participation. Houser (2005:101) adds that ED underscores widespread participation in policy deliberation, community engagement, and other community functions explicitly related to ecological concerns.

Similarly, ED holds Dewey's view (cited in Matsushita 2021:32) that democracy is a creative mode of associated living, beyond a political system or structure. Houser (2005:101) and Peters (2017b:942) opine that ED proposes expanding and strengthening present deliberative lines through vigorous participatory engagement and innovative forms of connected living, critical consciousness, and an acknowledgement of the underlying significance of social and cultural variety while retaining the essential foundations of liberal democracy. While retaining the basic tenets of liberal democracy, ED advocates extending and deepening. Given such an understanding, it seems that ED aims to respond to present and future generation ecological problems. Lepori (2019:78) believes that ED can respond to ecological challenges since ecological democratic participation also considers those potentially jeopardized by proposed legislation when taking decisions. This is done irrespective

of social rank, geographic region, nationality, age, or species. Consistent with the idea of participation while arguing for ecological justice, Kruger, Le Roux and Teise (2020:208) seem to suggest that participation in ecology is possible through the renewal of cultural and ecological commons through re-establishing the interaction between humans and humans and humans and other species and ecosystems for survival and future generations' well-being.

This involvement should include those unable to speak for themselves, including imminent generations and non-humans, to protect their interests. Sharing similar sentiments, Eckersley (2019:2) views the extension of a ‘democracy-of-the-affected’ to include the non-human in conceptualising democracy. Given the critical role of ED, there is a need to re-examine the idea of democratic institutions and their foundations in light of ED from a critical ecological vantage point.

Nooteboom (2020:109) believes that current democratic institutional structures are not strong enough to address existing ecological challenges. As a result, those democratic institutions are responsible for irreversible ecological damage. While acknowledging the community’s critical role in a liberal democracy, ecological democrats propose a more interactive community approach. By implication, ED affirms the view of Houser (2014:153) regarding the importance of democracy as a creative mode of daily social interaction. Given this understanding, ED is critical of the present separation of states, which hinders robust global human interactions

Eckersley (2019:5-6) argues that institutions of liberal democracy have failed to respond to political struggles and representations seeking to protect the global commons and regional, national, and local public environmental good due to the arbitrariness of state territorial boundaries. As a result, ecological democracies aim to contextualise a broader spectrum of societies that are either not shown, or unfairly presented in liberal democracies (Balasubramanian 2019:2). Eckersley (2019:2) includes future generations, minority populations, ''non-citizens’ outside the polity affected by actions made within the polity, non-human species, and larger ecological groups among those who are inadequately represented. According to Eckersley (2019), these communities are not systematically represented or are only poorly represented in liberal democracies. Moreover, ecological democrats provide a new

democratic imagination, bringing a more comprehensive range of systematically unrepresented or poorly represented communities into the fold of democracy.

Gray (2019:1) argues that the notion of ED challenges human-centred thinking and proposes the practical implementation of justice for all beings on earth through a democratic political voice for a wider pool of stakeholders. ED scholars are in unison in challenging the anthropocentric orientation of contemporary expressions of democracy. In particular, Gray *et al.* (2020:A2), and Kopnina (2019:1) are critical of the expression of democracy based on Cartesian logic. According to such logic, moral rights are exclusively assigned to humans, and the value of non-humans exists only insofar as they could benefit humans. ED scholars argue that such an anthropocentric position concerning democratic practice prioritises humans over non-humans (Houser 2005:98).

Proponents of anthropocentrism defend their position, arguing that all species are selfish to the extent that they need to sustain and nurture themselves and reproduce. Thus, they are concerned about their welfare (Kopnina 2019:3). This line of thinking, Eze (2017:622) argues, promotes appropriation, abuse, and exploitation of non-humans at the will of humans. By implication, human societies need not tolerate the injustice of animals and the suffering and exploitation of other non-humans.

Emphasising the rejection of anthropocentric thinking, Oliver (2017:5) asserts that humans are not superior in the ecosystem but merely a part of it. Although Oliver's argument might sound spurious and petty, Eckersley (1999: 45) similarly notes that to do justice to non-humans, humans must represent the interests of nature. Such images must not, however, suggest that humans are superior and non-humans inferior beings outside the reach of our society. Eckersley adds that non-humans participate in ecological rather than anthropocentric groups and are exceptionally active in life-generating activities.

In support of this view, Calder (2009:37) argues that shifting the dynamics of the relationship between humans and nature in a less colonial, authoritarian, and instrumentalizing orientation would result in a more inclusive decision-making process. One can argue that decision-makers must consider indigenous views to ensure genuine inclusivity in the decision-making process.

Commenting on culture, indigenous knowledge and development, Odora Hoppers (2005:4-6) advocate for social structures that emphasise responsibilities and obligation that extend into ecological practice. This view is consistent with an ED conceptualisation of the relationship between humans and non-humans. Lepori (2019:90) believes that ecological democratic social structures should go beyond humans behaving under ecological ideals and pursuing ecological results. In this situation, non-humans must be rendered equal members of the polity, as is most typically envisioned in various political systems - humans acting on ecological values and working towards ecological outcomes. In this case, the non-human must be made an equal constituent of the polity, most commonly envisioned in some representative scheme. This may entail a non-violent earth family or earth democracy, which revitalises varied cultural and environmental commons to re-establish people's responsibilities to nature as equal to people's duties toward one another.

Addressing the ecological challenges we face today, must begin by changing our political, social, and economic relationship with the non-human. This view is echoed by Eckersley (2019:7) and Marxer and Pallinger (2007:16) when they advance that political structures should allow democratic negotiations that move beyond the separatist to the "all subjected" principle and apply the multicultural principle of "all affected" to accommodate various ecological programs. Such arrangements are likely to foster a spirit of generosity in caring for the ecology.

On the economic front, Christoff and Eckersley (cited in Eckersley 2019:6), and Floridia (2013:2) argue for an increased connection between decision-makers such as states, investors, producers, consumers, and knowledge experts (scientists) to make decisions that do not harm or risk the ecosystem. Christoff and Eckersley (2013), as well as Floridia (2013), seem to approve of Pope Francis (The Holy See 2015:11), who stresses that contemporary liberal democracies have failed to. "Speak the language of brotherhood and beauty in our interaction with the earth, and our attitude will be that of masters, consumers, and merciless environmental exploiters." Deduced from the previous, we must link closely with all that exists before spontaneous generosity and compassion may emerge. This serves as a justification for ED, a system that Pickering *et al*. (2020:4), Eckersley (2019:10), Lepori (2019:76), and

Peters (2017b:944) deem to be a suitable vehicle to deliver a response to the present environmental problems, including that of climate change.

Arguably ED takes up an ecocentric value position, in which the focus is on the ecosystem in its totality rather than viewing the environment from a human interest perspective. According to Rülke, Rieckmann, Nzau and Teucher (2020:2), ecocentrism regards the natural environment as a whole, and as something that possesses value in itself, regardless of whether humans benefit from it or not. Given Rülke *et al.'s* understanding, we realise that an ecocentric position regards ecosystems as possessing moral superiority, and humans have a moral obligation towards non-humans. In the main, the proponents of egocentrism's position are not anti-humanist, as the proponents of the anthropocentric position may argue. Instead, they are directed towards uncaring, economic, narrow-minded humanism rather than against humanism itself (Koprina 2019:3).

Consistent with an ecocentric position, ED scholars challenge humans to reconsider their relationship with the more-than-human. They argue that it is not the humans alone that are worthy of moral consideration, but the non-humans should be considered in the same way. This will translate into harmonious living between humans and non-humans, culminating in a more socially and ecologically democratic world (Gellers and Jeffords 2018:99). Reconsidering the relationship with non-humans may address the root causes of the climate crisis, whose impacts, according to Adedeji *et al*. (2014:122), are starting to be felt and will worsen in the decades ahead unless we take action. Taking a cue from Adedeji *et al*., Mwambazambi (2009:54) argues that governments and institutions globally respond expeditiously to redress deforestation and land degradation that exacerbate climate change.

Mwambazambi seems to concur that practices informed by anthropocentrism cause misguided attitudes, assumptions, and values towards ecology. By implication, anthropocentrism is at the root of ecological problems and is unlikely to lead to environmental efficiency. ED, therefore, seems an effective alternative that offers new democratic potential and behaviour that are more favourable to local and global ecological sustainability. Terreblanche (2018:472) argues that ED advocates for strong self-governance of communities and resources intended to maintain harmonious relationships across generations with humans and the environment. Such

an understanding may support humans' motivation to rethink human and non-human relationships in ecology for sustainable grassroots participation and policies.

Although one may argue, as Schlosberg *et al.* (2019:1) observe, that democracy and ecology might be seen as conflicting terms since the reconciliation of democracy and ecological sustainability may be problematic, Peters (2017b:942-943) believes that democracy and ecology are broad ideas that have been polished and evolved over the past several decades. It is not unexpected that the connection between these and related concepts is difficult to establish, according to the author. Nonetheless, Goodin (1992:160) does not see any difficulty linking these two concepts, maintaining that advocating for democracy implies approving specific procedures. Likewise, advocating for environmentalism means supporting substantive results.

Goodin's (1992) line of thinking has, nevertheless, met some criticism from contemporary scholars such as Schlosberg *et al.* (2019:1) and Neumayer (2002:139). Schlosberg *et al.* and Neumayer maintain that there is no assurance that democracies inevitably lead to ecological and sustainable ends. Schlosberg *et al.* and Neumayer's observation point to the inadequacy of some forms of democracies. In support of this view, Peters (2017b:2) observes that liberal democracies have reduced democracy to market principles where policies as seen as products, voters as passive consumers, politicians as producers, and elections as markets.

Such a democratic outlook has promoted individualistic tendencies, which, according to Tuners (2015:8), detaches the youth from their community and society, making them unable to cope collectively with ecological challenges. Given these shortcomings, ED potentially establishes itself as a new orthodoxy within democratic concepts more sensitive to ecological systems. Pickering *et al.* (2020:1) advance that increased environmental activism offers the potential to combine democratic practices with ecological sustainability.

To transform the interrelationship between humans and humans, and the relationship between humans and the environment, we need to consider education's role in supporting this realisation. Idris, Hassan Ya'acob and Gill (2011:443) acknowledge education's role as foreseeable in producing a new generation capable of solving the real problems in our societies. By implication, education could be a vehicle for

societies to empower their citizens to become active participants in transforming their societies. Therefore, addressing the current ecological challenges would require rethinking education that empowers citizens with knowledge about ecology. Such awareness could foreground ecological democratic practices, driving decision-making forward and protecting global public interests. We have entered an era where all those impacted by the decision need to have a voice.

The earth belongs to all of us, regardless of status or delineation. Any educational model involving widespread inclusivity in policy deliberation and community engagement, community interaction in the community, the commitment to multicultural democracy critical consciousness, and the inherent value of plurality in complex societies, is worth considering. Given such an understanding, ED seems to deepen the inclusive democratic structure, improve social interaction consciousness of the ecological implications, and address ecological challenges. In the next section, I discuss education for ED.

2.3.1 EDUCATION FOR ECOLOGICAL DEMOCRACY

Nazier (2017:1) and Peters (2017a:11) believe that education is an instrument that enables individuals to generate information in terms of various aspects and fields. When individuals recognize the significance of education, they are can sustain their living conditions in an efficacious manner, meet livelihood opportunities, and turn out into moral and ethical human beings. Furthermore, the individuals can generate awareness in terms of methods and practices that are required in the implementation of various tasks and activities. When individuals recognize these aspects, they can render an effective contribution to promoting the well-being of the community. In any community, the individuals will be educated, they will be able to make use of their knowledge, information, skills and abilities to promote developments, changes and well-being of the community.

The main aspects that have been taken into account in this research paper are the Indian Education System, the role of education in promoting the well-being of the community, and educational processes. Education is defined by Nazier (2017:1) and Peters (2017a:11) as a socially controlled and regulated process of the ongoing transfer of socially meaningful experience from one generation to the next. This implies that education is a transformational instrument that enables change in various aspects

and fields within society. Arguably, by recognising the importance of education, people begin to appreciate sustaining life living conditions, meeting livelihood opportunities, and providing opportunities for developing as moral and ethical human beings. Furthermore, education can generate awareness regarding methods and practices required to implement various tasks and activities that promote society's well-being. Given the present increase in ecological challenges faced globally (Nwankoala 2015:224), many scholars view education as necessary to tackle these challenges (UNESCO 2017:11; Lepori 2019:78). Hence, Martusewicz *et al.* (2011:13) argue for a holistic educational approach concerned with nurturing healthy, whole, curious communities who learn what is needed to know and use the knowledge to change society through intelligence and responsible action in any new context. Given this understanding, scholars such as Kumar and Vasimalairaja (2018:740), Peters (2017a:11), White (cited in Eckersley 2019:10) and Kothari (2014:57) stress the importance of education for ED.

Education for ED is premised on a model of democracy that endeavours to educate the youth on matters concerning the ethics and morals needed for a functional democracy. It is assumed that integrating the youth as concerned citizens into decision-making could lead to collective actions that contribute to the common good of the community as a whole (White in Eckersley 2019, Peters 2017a; Kothari 2014). This is an important consideration, as arguably, we do not bequeath the future to the young or future generations, but instead, we borrow it from them. Yet, as Pope Francis (The Holy See 2015:11) argues, at the moment human beings act as masters, consumers, and ruthless exploiters of the environment. If this is the case, one can say that education could function as an appropriate bulwark against such acts. Similarly, the United Nations Conference on Environment and Development (UNCED), held in Rio de Janeiro in 1992 (throughout chapter 36, and in paragraph 233 of the Future, We Want), noted the critical role of education in sustainable development (Singh 2017:4). Ruitenberg (2018:113) supports this view, stating that education is needed to equip learners with the knowledge, skills, and dispositions essential to a way of living that minimises the harm done to both humans and non-humans. Yet, to ensure that the youth is ready to face ecological challenges in the present and the future, they must take on an active role, since they will be living with the consequences. We cannot treat the youth as spectators in matters potentially affecting them. Peters (2017b:945)

argues for educating and motivating the younger generation to take matters into their own hands by combining learning with activism. By implication, we must prepare and empower young people to address ecological challenges, both in the present and in the future, through appropriate education.

Given the understanding that ecological problems are increasing at an alarming rate (Nwankoala 2015:224), we need to act fast and decisively. Therefore, education for ecological democracy should become a global concern. Education for ED is an ecological action-oriented education that seeks to prepare current and future generations to take care of the environment. Gray (2019:1) envisions an education that may challenge human-centred thinking by practically implementing fairness for all beings on earth, providing them with a political voice. Similarly, Turkkahraman (2012:38) supports education for ED as a response to the current ecological crisis. Education for ED is an all-embracing idea that resonates with various societal worldviews. It builds on ED by foregrounding the critical values of participation in policy deliberation and community engagement, social interaction, the commitment to multicultural democratic critical consciousness, and the inherent value of plurality in complex societies (Ross 2014:153). This view is consistent with White (2019:2), Peters (2017b:942), and Kothari (2014:57). They aver that ED is a model of democracy with deep interconnection and interdependence between humans and non-humans, leading to more sustainable policies and grassroots participation.

Justifying the need for rethinking education for ED, Blumstein and Saylan (2007:976) argue that our current education systems do not successfully develop an understanding and concern in learners to tackle the ecological problems that the world is facing. While appreciating the tremendous efforts of UNESCO in providing time, energy and money to various countries to develop programs that focus on ecology (UNESCO 2017:1), reports by the National Oceanic and Atmospheric Administration, National Aeronautics and Space Administration, and National Science Foundation indicate that such ecological programs have not yet produced tangible results for a better ecological world (Paola & Jamieson 2018:377). Given the current level of increase in environmental deterioration, Fischer (2017:91) approves of Turkkahraman's (2012:38) argument, which calls for education for ecological consciousness and rational ecological actions. Such education can prepare learners to make the right decisions, display accountable behaviour and take practical actions

towards the environment. Peters (2017b:944) believes that education for ED can bring together two potent ideas: global ecology and local democracy. These ideas, I argue, are critical in transforming grassroots public society. In this chapter, I discussed various forms of democracies, namely participatory, deliberative and environmental democracy (cf. 2.3). I argued that all seem to advance individuals' rights and freedom at the expense of the common good (Houser 2014:152). Houser (2014:152) warns that any organisation focusing exclusively on its organisational components cannot adequately address its universal needs. This argument resonates with the call for universal global concerns (Nwankoala 2015:224). As such, some scholars, including Peters (2017b:941), are critical of liberal democracies, arguing that the intention of these democracies, in the first place, was not to address ecological challenges. They therefore cannot guarantee the eradication of ecological challenges. Given such an understanding, by its concern for developing productive experiences and making informed decisions that advocate for positive behaviour and constructive ecological actions (Lepori 2019:76), ED seems to be an all-embracing ideal to address contemporary global ecological challenges.

Arguably, given the relationship between (global) ecological concerns and local democracy, education for ED could offer a means to create the foundations for home-grown solutions to various global ecological problems. Whilst we credit liberal democracies such as participatory, deliberative and environmental democracies as the foundational base for our ecological understanding (Kothari 2014:57), such democracies perform within a specific political culture, with its specific set of values and practices shaping how people perceive the political sphere and their place within it (Lepori 2019:85). As such, these democracies may not be a global one-size-fits-all method to address ecological problems. Given this understanding, Watadza (2016: IV) argues that such democratic institutions have provided modicum results for mitigating global ecological challenges because they are anthropocentric, per definition. For Watadza (2016: iv), the implication is that such democracies are not equipped to deal with the socio-cultural realities that characterise and shape indigenous people's traditions connected with the environment.

I argue that despite the limited success of global ecology coupled with previous ecological plans, I consider education the best hope for environmental survival, well-being, and development. Idris *et al.* (2011:443) assert that education is key to human

progress and individual development. Taking a cue from Idris *et al.* (2011), education for ED is justified since one of its primary concerns is a positive attitude and encouraging responsible environmental behaviour. My support for ED stems from the realisation that ED embraces ecological justice that supports human living within natural limits, and is connected to creation. This view helps Martusewicz *et al*. (2011:10) to assert that ecological justice promotes people's engagement in making decisions while considering the natural world's right to regenerate for the well-being of future generations. By implication, ecological justice concerns all-inclusivity in decision-making.

Taking a cue from Martusewicz *et al*. (2011), this study proposes and supports education for ED because of ED's potential to foreground the long-term transformation of democratic cultures in various contexts and countries. This view supports Kothari (2014:57), who asserts that ED seeks sustainable and equitable alternatives to existing economic development models. Governments urgently need to adopt transformative education systems that support ED to prepare responsible citizens who can respond proactively and through democratic means to the unfolding ecological crisis. Cooperation and collaboration are critical to enhancing global relations and fostering "global thinking and local actions" for a community's common good. Otherwise, indifference becomes the standard reaction to concerns (Wahl 2019:525), including ecological issues.

A transformational education system informed by ED can inspire young people from diverse cultural contexts to become concerned about their environments. This idea resonates with Peters (2017b:941), who points out that a transformed culture will likely produce citizens dedicated to bioregionalism and the values of expansive democracy. Expanding on Peters' view, Mutebi (2019:9) asserts that when people are committed to these principles and have access to democratic discursive avenues, they become convinced of the need for action. This conviction is critical for creating space to change people's habits, beliefs and actions. Therefore, when citizens are confident of ED's potential, education for ED could become a critical aspect and mechanism to contextualise and promote cultural practices necessary to respond to the ecological challenges faced by communities.

Citing examples from an African cultural worldview to highlight how culture can play a vital role in averting an ecological crisis, Kaoma (2010:88) emphasises the religious aspect of African philosophy. Kaoma (2010) argues that various African philosophies believe that God, the ancestors and other spiritual powers manifest in nature. To illustrate the point, Kaoma (2010:88) adds that the Mere people in Kenya believe that their ancestors lived in sacred caves, forests, valleys, and water bodies. One may argue that such places play a critical role in the cultural adherence of Mere people, and as such, the Mere people revere and are responsible for preserving those places. Also, in relating *ubuntu* and the environment, Ekwealo (2014:199) avers that while some critics may oppose *ubuntu's* ecological essence, ecological democrats extend the ethical implications to ecocentric inferences (Keller 2008:206).

Ekwealo asserts that *ubuntu* aims to defend humans as well as non-humans. Sharing a similar sentiment, Gwaravanda (2016:78) mentions that *ubuntu* shares in the global spirit of the African epistemological and metaphysical significance of potency, linking humans, animals, plants, and non-humans. Given such an understanding, Lepori (2019: 78) adds that humans and non-humans are crucial in building a political community. It is worth mentioning, as Waghid (2014:57) and Etzion (2014:1) note, that the link between humans, animals, plants and all other non-humans portrays the nature of community for the African way of life. Waghid and Etzion add that one of the community's expectations in the African communitarian world is conformity to religious beliefs and practices dictated by the community. Arguably, by understanding *ubuntu*, one appreciates the African environmental viewpoint.

One can argue that embracing and appreciating diverse (and indigenous) cultures may significantly address contemporary ecological challenges. Similarly, Kruger *et al.* (2020:207) support the African view of community and human communities' interdependence with a more extensive ecological system. Based on this realisation, the idea of human communities' interdependence foregrounds our concept that we cannot separate justice from ecological well-being (Kruger *et al.,* 2020:207). Through education for ED, non-African communities could learn from the African communitarianism outlook, which safeguards human relationships and relationships with the whole ecosystem. Such interrelatedness will contribute to safeguarding against the ecological crisis. In advancing education for ED, Peters (2017b:944)

believes in the essentiality of educational policymakers to integrate indigenous worldviews into education for ED. The integration of an indigenous outlook is imperative, given that countries such as Lesotho inherited its education system from a colonial administration and still retain some of the critical aspects of their colonial predecessor (Raselimo & Mahao 2015:2-3). Watadza (2016:7) thinks incorporating an African educational worldview could provide a theoretical concept to formulate a sustainable philosophy supporting ED education. Sharing similar sentiments, Waghid (2007:1) argues for education that merges African communitarianism to develop an understanding of education that propels deliberation, imagination, and actions to enhance learning communities that show outrage at injustices towards humans and non-humans.

From the preceding, we realise that education for ED can contribute to shaping new epistemological and ontological suggestions (Peters 2017b:944), and introduce practices that can significantly contribute to strengthening education for ED and education processes in general. In this case, we must consider education for ED to consider a wide range of viewpoints. Following Waghid's (2013:39) assertion, such education should integrate various theoretical methods, ethical currents, and different schools of thought and actions to establish significant articulations with multifaceted social movements.

The implication here is that action-oriented pedagogies to education must find a place in the curriculum content, to prepare learners to take action as required when addressing ecological concerns in their communities. In support of this view, Chen and Liu (2020:2) comment that such an education will empower learners to take action in their local and daily lives. By implication, we need to provide ecological knowledge and develop an ecological consciousness to persuade learners to act willingly and responsibly toward their environment. One can argue that ecological knowledge goes hand in hand with a new mindset. Peters (2017b:942) believes in ED provides ecological knowledge, given that education for ED is a radical approach to education that places the democratic goals, indigenous and bioregional economies, human well-being, and cultural diversity for ecological resilience at the forefront. Drawing a link between ED and deliberative democracy, one can conclude that education for ED could benefit from the principles of deliberative democratic education, which

encourages learners to democratically debate ecological issues. The education philosophy and democracy of Dewey (cited in Matsushita 2021:31), and the communicative rationality theory of Habermas (1984), are crucial theories in the education for ecological democratic discourse, given the understanding that these theories foreground the idea of self-organisation and a free and equal citizen's community that coordinates their actions through communal reasoning. Svensson *et al.* (2016:9) argue that freedom of expression is essential for democracy. By extension, freedom and open debate are crucial for the legality of democratic political conclusions grounded in public reason instead of collecting citizens' preferences as is the case with representative democracy.

However, some scholars doubt the potential of education for ecological democracy to reconcile participatory, deliberative and other liberal democracies. Although 195 countries signed the Paris agreement of the UNFCCC, thereby committing themselves to climate mitigation (cf. 1.2), climate change sceptics doubt the truth of climate change (Van Rensburg & Head 2017:3). Unless these countries apply their efforts toward such mitigation, the signed agreements will remain mere theoretical ideas. Unbridled individual freedom, industrial consumerism (Martusewicz *et al.* 2011:34, 280-282; Harrison & Boyd 2003:87), and other selfish interests seem to dominate liberal democracies. Martusewicz *et a*l. (2011: 280-282) assert that a cultural emphasis on consumerism and individualism breaks human bonds and disintegrates communities. Implicitly, without such human bonds that shape our social, cultural and political organisations, the principles of ecological democracy will be defeated. Nevertheless, although various democracies exist, education for ecological democracy is a radical approach to education that seeks to respond directly to global ecological challenges.

There is an opportunity to change global grassroots civil society into conscious ecology communities that may be created via local and direct democratic acts that recognise the connectivity and interdependence of people with the non-human environment. In this transformation, we create space for practising ecologically informed education framed within specific cultural contexts. Education for ED aims to prepare citizens in a democratic structure for responsibilities that lead to collective actions to improve their environment. In particular, Peters (2017b:944) proposes three important interconnected roles that education for ED can play in equipping people with

ecological sustainability skills and attitudes. These three roles are raising the awareness and sensitivity of citizens regarding other living and non-living things, empowering people with knowledge and understanding about ecological issues, and motivating them to take action for ecological sustainability. Turkkahraman (2012:38) similarly argues for education for ecological awareness and rational ecological actions to produce learners capable of making the right decisions, portraying accountable behaviour and taking practical steps towards addressing environmental issues. Arguably, awareness could lead to a more positive ecological atmosphere.

Furthermore, awareness might promote positive feedback between non-human admiration and esteem and their political representation. Peters (2017b:944), sharing similar sentiments, believes that education for ED can bring together global ecological ideas and local democracy arrangements to transform public society at the grassroots level. This notion resonates with Waghid (2009:78) and Gray *et al.*(2020:A8), arguing that in line with education for ED, within democratic institutions, people should become aware of the rights to protect life, liberty, the right to freedom of conscience, and associational rights through education. Rogayan and Nebrida (2019:106) appreciate this understanding, explaining that creating a global population that is aware of and concerned about ecology and its related challenges and knowledge leads to the development of positive attitudes, commitments, and the acquisition of the skills necessary to work individually and collectively toward the goal. Therefore, education is critical to developing an environmentally aware and ecologically conscious young generation. We need to develop ecological awareness in young people through appropriate education - the future should be now.

2.4 SUMMARY

In this chapter, I discussed the concept of democracy and its main principles, including the many different ways to conceptualise democracy. I deliberated mainly on direct democracy, specifically participatory and deliberative democracy. In addition, I discussed the notion of environmental democracy. The three manners in which democracies are conceptualised and discussed served as contextual grounding for the discussion of ecological democracy and enabled me to explore its similarities and differences with the other forms of democracy. In the next chapter, I endeavour to create a conceptual framework for my analysis of selected education policies of the

Kingdom of Lesotho. To achieve such a conceptual framework, I will reconceptualise and recontextualise ecological democracy within the context of Lesotho by considering the concepts of *ubuntu* and *ukama* as these find expression in the APoE.

CHAPTER 3: RECONCEPTUALISING EDUCATION FOR ECOLOGICAL DEMOCRACY: THE CONTRIBUTION OF *UBUNTU* AND *UKAMA*

3.1 INTRODUCTION

I discuss the second objective in this chapter, namely, to create a conceptual framework based on how *ubuntu* and *ukama,* as they find expression in the African philosophy of education, can be employed to (re)conceptualise education for ecological democracy within an African context (cf. 1.4). To do justice to this objective, I first provide an overview of the African Philosophy of Education (APoE) and its main principles of striving toward contributing to the common good, respect for life, the obligation to ethical human and non-human relationships, and harmonious living in the environment (cf. 1.1, 2.3.2, 2.4). Given the aim of this study, in addressing APoE, I focus on what Janz (2017:156) refers to as philosophy-in-place.

According to Janz (2017:156), the field of philosophy has a responsibility to carefully analyse the setting in which it is conducted as well as the constituents and communities it serves. I argue that philosophy-in-place could provide the starting point for critical engagement to contextualise APoE and its possible contribution to education for ED, given its foregrounding of the details of place (cf. Oelofsen 2015:139). As such, I also consider the focus in ethnophilosophy on recovering the folk philosophy of specific African cultures (Oelofsen 2015:139). My aim of venturing into a brief discussion of ethnophilosophy stems from my conviction that although many scholars criticize ethnophilosophy for its deficiencies in criticality and analyticity, considered hallmarks of good philosophy (Agada 2019:1), I still see value in African ethnophilosophy and read it together with African scientific philosophy of education (cf. Waghid 2013:38) to conceptualise a robust African philosophical tradition that can contribute to addressing the ecological challenges. In particular, I argue for the potential of the African concepts of *ubuntu* and *ukama* to contribute to education for ED.

According to Janz (2007:163), philosophy–in–the place is concerned with asking meaningful questions about concepts that are relevant in a specific place and have made a difference to the ecology of this place. The second aspect of philosophy-in-

place is that it is orientated to creating new concepts relevant to a place. One can thus argue that African philosophy can develop concepts with roots in Africa. According to Oelofsen (2015:130), the growth of ideas with roots in Africa has the potential to decolonize the African intellectual environment and, ultimately, the African mind. As a philosophy that aims for health, African philosophy is responsible for developing concepts rooted in Africa (cf. Oelofsen 2015). I consider two such concepts: *ubuntu* (humanness) (Waghid 2014:55) and *ukama*. These concepts could guide our understanding of APoE.This understanding provides the grounds on which to argue the practicality of APoE, offering insights to guide educational relations that enhance education and, more specifically, in the context of this study, education for ED.

Arguably, the concepts of *ubuntu* and *ukama* could promote an ethic of interdependence amongst individuals and the larger community to which they belong. I furthermore argue that *ubuntu* and *ukama* can be brought to bear on the relationship between people and the environment on which they depend. Concomitant with the aforementioned, Wiredu (2004: 17) argues that one must examine Africa's natural "home" to conceptualise African philosophy. Arguably, the concepts of *ubuntu* and *ukama* were activated in Africa and carried currency for the people of Africa. In this regard, Janz (2017:690) supports examining a philosophy that engages with the community's thoughts and ambitions. By focusing on the African philosophy of education that engages the community (Waghid 2014:57), and the activated concepts with which such a community engages, I endeavour to explore selected concepts prevalent in the APoE and defend their practicality in conceptualising education for ED.

In considering the practicability of APoE in contributing to education for ED, I am cognisant that matters regarding the consolidation of APoE and its applicability to finding solutions to global challenges, especially ecological challenges, are contentious and contested terrain. Some scholars such as Dladla (2017), Flikschuh (2014), Wiredu (2005) & Chemhuru (2005) have expressed and defended their perspectives on APoE. Some scholars have even doubted the philosophical reasoning and the existence of an African philosophy of education (Masaka 2018, Sesanti 2016:346). Janz (2017:156) argues that asking such questions about APoE is unproductive if we understand philosophy as creating and activating concepts within a place. According to Janz (as cited in Oelofsen 2015:89), African philosophy draws

and develops concepts from the place of “Africa”. Concomitant with Janz (2017), one may argue that it is possible that, like other rational beings, Africans reflect, express and share experiences about the world, which is the material for philosophy. As such, new concepts with roots in Africa must be created by engaging with an African worldview.

Thus, given this understanding, this study builds on the so-called palatial philosophy, as proposed by Janz (2017), that entails creating concepts relevant to a “place”, in this case, Africa. Platial philosophy focuses on phenomenological analysis. Janz (2017:156) sets palatial philosophy against what he refers to as spatial philosophy. The latter concerns defining philosophical borders, establishing citizenry and defending the ‘philosophical country’ against its invaders by asking if there is such a thing as African philosophy, and what distinguishes it from other forms of philosophy. Concomitant with this argument, Dladla (2017:6) & Flikschuh (2014:5), believe that it is no longer reasonable to cast doubt on the historical significance of Africa's indigenous peoples to the philosophical canon or their capacity to think.

Similarly, James (1954:6-27) points out that much of what is claimed by “Western” philosophy has its origins in Africa. Notwithstanding its critics, African philosophy has received significant attention from scholars such as Ramose (2016), Sesanti (2016), Waghid (2014), Wiredu (2005) & Horsthemke (2004). The main focus of many of these scholars has been to incorporate African philosophy into educational discourse (Chemhuru 2016:5).

My interest in the APoE is grounded on a conceptualisation that allows community engagement to be informed by an approach grounded in palatial philosophy (Janz 2007). By being informed by an approach grounded in philosophy-in-place, I draw from concepts that carry weight in the community, and as a means to interrogate an African life world. My stance is motivated by Waghid (2014:5-6), who asserts that philosophy as an inquiry activity enables one to understand the situations of specific communities within their localities. When considering APoE from the perspective of place, one must pay attention to the lived experiences of Africans within their locality and the concepts that carry value for them. I argue that the ideas presented in the African communitarian concepts of *ubuntu* and *ukama* carry value for African communities and contribute towards how education for ED could be conceptualised.

I will briefly explore APoE in the sections that follow to bridge the conceptual and practical gap between African ethnophilosophy and African scientific philosophy. APoE is directed by communitarian, rational, and culture-dependent action (cf. Waghid 2014, 2016). In discussing African ethnophilosophy, I am aware of its criticisms, but I align myself with Waghid (2014:58), who asserts that no intellectual genre may be considered an absolute, unfailing truth without any consideration of other people's points of view. In this sense, it is justifiable to accommodate criticisms that follow African ethnophilosophy. In addition, I discuss the two African communitarian concepts of *ubuntu* and *ukama* and, specifically, how they find expression in APoE. This discussion lays the foundation for reconceptualising the education of ED through an APoE lens towards the end of the chapter.

3.2 AFRICAN PHILOSOPHY OF EDUCATION

Waghid (2014:5-6) avers that philosophy is an activity that entails inquiry to understand the situation of specific communities. To address the issues facing the continent and the rest of the globe, the African philosophy of education references the need for penetrating educational debate. Similarly to this, some academics (Kruger et al. 2020:214) consider APoE to be an important activity founded on the philosophical priorities arising from the circumstances encountered on the African continent. However, APoE is a contested terrain with different views held by various scholars. As such, it is important to briefly discuss some of these views before proceeding with the focus of this chapter, namely to consider the potential of the concepts of *ubuntu* and *ukama* to inform education for ecological democracy.

Many scholars such as Hountondji (2002), Hallen (2010, 2002), Henry (2000) and Wiredu (1980), agree on the existence of a debate concerning whether we should speak of African “Philosophy” or African “Philosophies.” African philosophy bears a direct relation to history and culture which reflect African intelligentsia (Marumo 2018:11696), whereas African philosophies are multifold depending on the specific geographic location in which a particular African philosophy is advanced. In particular, Marumo (2018) speaks of North African philosophy as being biased towards Muslim nderstanding, whereas in West Africa, African philosophy is influenced by Francophone thinking, East African philosophy is influenced by Anglophone thinking, in Southern Africa, African philosophy is considered as a philosophical activity that

aims to identify major social- economic, and environmental solutions. Since many discussions about African philosophy are situated in the history of Africa, Janz (2007:689) opposes this and argues that African philosophy should not be limited to history but be a practice of philosophy-in-place. It becomes clear that Africans have culture and experience, which are the building materials for philosophy. Therefore, certain concepts grounded within that place and community are activated by focusing on philosophy-in-place.

According to Janz (2007:689), philosophy refers to a professional field with rules, norms, accepted practitioners, and conventions and a collection of reflective activities grounded in culture and reason that systematically and critically interpret a life world. Given this understanding, some scholars comprehend that APoE is multi-layered, subject to the precise socio-ecological location in which we advance a particular APoE (Hallen 2002:90). For example, in North Africa, APoE is biased towards a Muslim understanding of education (Pilpel & Gindi 2019:10). Mosima (2018:n1) observes that Francophone thoughts seem to attune APoE in West Africa, whereas Anglophone thinking dominates the discussion on APoE in East and Southern Africa. From the preceding, there is evident diversity in thinking about APoE. This study builds on Waghid's (2014:1) proposition of APoE.

In terms of the Southern African region, Waghid (2014:1) provides a prominent proposition for APoE. Waghid's proposal is informed by African communitarianism, reasonableness, and culture-dependent rationality to develop a conceptualisation of education that contributes to the imagination, deliberation, and responsible actions that can help enhance justice in educative relations on the African continent (Waghid 2014:15). According to Horsthemke (2018:10), such constitutive aspects can lead to reasonable articulation, a demonstration of maturity, and being attuned to the deliberation of ideas. I argue that Waghid's ideas of imagination, deliberation and responsible actions resonate with contemporary proponents of ecological sustainability. The latter advocates for education for ED, which seeks to organise humanity in a manner that contributes to sustaining life on the earth (cf. 2.3.3, 2.4, 2.4.1 & 3.2.1). Next, I consider each of the constitutive aspects of Waghid's proposition for APoE. I start by considering reasonableness.

3.2.1 REASONABLENESS

According to Hountondji (2002:255), reasonableness involves recognising the significance of criticising others in the sense that higher-level formulation requires that one not passively accept the viewpoints of others or the issues they raise to themselves. Although Waghid's usage of reasonableness in the context of APoE pertains to the search for a solution to the African experience's dilemma concerning ignorance and poverty (2002:258), I contend that the concept may be extended to addressing ecological challenges.

Consistent with Hountondji (2002), Waghid (2014:5) argues that being reasonable in one's articulation displaying moral maturity and being responsive to discussion all contribute to reasonableness. In other words, the capacity to develop clear and persuasive arguments demonstrates a desire to listen attentively to others and accept the perspectives of other people. Gyekye (1997:7) sees reasonableness as a dispositional and communicative aspect. As an aspect of disposition, Waghid (2014:23) believes that reasonableness manifests itself when people listen to one another with thoughtfulness and insight. In contrast, the communicative aspect of reasonableness encourages individuals to strive toward a goal that has not been established and reached. Burbules (1995:90) adds that a reasonable person wants to make sense, be fair to opposing viewpoints, be cautious in accepting significant positions in life and be prepared to confess when they have made a mistake. One may argue that such traits are not displayed by merely adhering to the precise rules of logic. Burbules finds that such characteristics are extraordinarily complicated since they manifest in a wide variety of circumstances that are not regulated by formal laws. In addition, he contends that a realistic approach to the African philosophy of education is reflected in the ideas, dialogues, and decisions that those involved in education make as they conclude (Burbules 1995:92).

As a communicative aspect, for Waghid (2014:23), reasonableness refers to the capacity to engage in communication relationships in which individuals jointly enquire, disagree, adjudicate, explain, or debate their viewpoints in pursuit of a reasonable solution with which reasonable people are content. Waghid (2014) adds that communication enables individuals to strive towards a non-predetermined and undetermined goal through logical reasoning. Gyekye (1997:236) observed that Africans engage in folktales that embody critical thought that may be understood

differently from the rationality of the West. Hountondji (2002:139) believes that rigorous criticism of 'higher-level formulation' requires that one does not passively accept the viewpoints of others. Therefore, APoE should be seen as concerned with the quest to achieve reasonableness to solve the predicaments of the African experience. A disposition of reasonableness is seen when individuals listen to one another with care and consideration. In contrast, the communicative part of reasonableness encourages individuals to strive toward a conclusion that has not been planned and resolved in advance through logical arguments.

Deduced from the preceding, it can be argued that this conceptualisation of reasonableness as an aspect of APoE is anthropocentric because of its exclusive it puts emphasis on human relations, with little or no regard for non-humans. If I stand in such a position well, then, this aspect might not support ED whose emphasis is on inclusiveness whereby both humans and non-humans relate. A position supported by recent scholars such as Kruger *et al*. (2020) and Eze (2017) who advocate for moral consideration should be reserved for human beings within African communitarianism and extended to non-humans. Given such an understanding, Kevin (2012) calls for a reinterpretation of communitarianism to include the non-human. Next, I discuss communitarianism as an aspect of APoE as conceptualised by Waghid.

3.2.2 COMMUNITARIANISM

Communitarianism is the second constitutive aspect that Waghid addresses in his proposition of APoE (2014:1; cf. 1.10, 2.3.2, 2.4.1, & 3.2). According to Kruger *et al.* (2020:209), communitarianism is the belief that an individual's aspirations and actions are constitutive and an extension of the community of which they are a member. Ontologically speaking, Waghid (2014:22) asserts that communitarianism emphasises the communal and relational aspect of human identities, hence advocating for a restoration of the significance of community in interpersonal relationships. Inferentially, communitarianism is the concept of human relationships within the community and how the community influences individualism. Waghid emphasises that communitarianism does not contradict individuality but instead envisions social interactions that may be strengthened by human freedom and autonomy - human acts skewed toward building community and shared common goods. Such an

understanding embedded in African communitarianism foregrounds the African moral responsibility towards the community.

In *The re-birth of African Moral traditions as key to sub-Saharan Africa development*, Okpalike (2015:2) blames the current decadence on the African continent on a moral tradition lost throughout history. African people have various ethical and societal values that include the common good, harmonious living, goodwill and interdependence (cf. 1.1), which are meant to regulate interpersonal relationships and preserve the continuation of the community. Crafford (1990:30) and Wiredu (2004) also add additional values such as reverence for seniority and authority. In agreement, Waghid (2014:58) asserts that such values were critical in traditional African life, where the authority of elders was revered.

Matolino (2009:36) argues that such values played an essential role in the decision-making and governance of traditional Africa. Like moral values elsewhere, one may argue that these morals are meant for social cohesion and the functioning of the African community. Within such communities, members were expected to keep to the moral standards to measure their moral maturity (Matolina 2009:22). More recently, Eze (2017:629) has argued that moral consideration should be extended to include non-humans within the environs of a community. This argument thus extends the question of moral maturity beyond the human realm.

In support of this view, Kruger *et al*. (2020:214) argue for educational practices that acknowledge and recognise the intrinsic value, connection, and interdependence of all species, humans, and ecosystems, without privileging the person, the community, or the environment. This understanding of Eze (2017) and Kruger *et al*. (2020) resonates with the conceptualisation of ecological democracy as proposed by scholars such as Terreblanche (2018), De Silva (2015), Peters (2017a), and Kothari (2014). These experts contend that, from an ecological democratic standpoint, the establishment of a new lifestyle that promotes human reliance on other humans, other animals, and ecosystems should be prioritised (cf.2.4.1). Waghid (2016) argues that given the diverse ways in which people live on the continent in connection to other humans, environmental, political, and social economic situations are better comprehended by including people's indigenous cultures and lived experiences. Therefore, I turn to the third aspect of Waghid's proposition for APoE, namely culture-

dependent rationality. For Waghid (2016:12), such rationality recognises that people reconstruct and deconstruct meaning based on their cultural (and ecological) milieu.

3.2.3 CULTURE-DEPENDENT

Waghid (2014:10) proposes culture-dependent rationality as the third constitutive aspect of his position for APoE. This idea of culture-dependent rationality is linked by Gyekye (1997:29) to a critical re-evaluation of traditional concepts and an intellectual quest pertinent to the cultural difficulties and concerns of African society. Important to Gyekye's comprehension is the knowledge that the term culture is controversial since it is pervasive in political discourse yet, conceptually opaque (Johnson 2013:1). The content of culture, its link to society and civilization, and its function and role in the human condition are central to arguments over culture.

Given such disputes, Waghid (2014:25) argues that given the diversity in understanding culture, culture-dependent concepts should be understood within the context of specific cultural groups. Understanding Western culture cannot necessarily be applied to African cultures. In support of Waghid's view, Martusewicz and Schnakenberg (2010:28) contend that diverse cultures worldwide live within very different cosmologies that affect the natural world differently. Therefore, the culture-dependent concept considers placing people of a given area at the centre of their cultural and historical milieu.

In search of the contribution of APoE to conceptualise education for ED, we can draw from Waghid's (2014) contribution, we may derive a vision of education that contributes to creativity, deliberation, and responsibility acts that increase justice in educational relationships, particularly in the African setting. Janz (2004:111) says that philosophy takes life to the surface and reflects on it so establish new territory and extending the spectrum of life through the creation of new conceptions that philosophy takes life to the surface and reflects on it to establishing new territory and extending the spectrum of life through the creation of new concepts.

Therefore, by reflecting on culture within the context of APoE, certain African concepts grounded within African notions of community are activated. Given such an understanding, Kaoma (2010:88) cites examples from an African religious-cultural worldview to elucidate how culture plays a vital role in averting an ecological crisis.

Based on the understanding of APoE by Waghid (2014) and in the light of this study, the aim of APoE for ecological sustainability becomes that of identifying substantial social-ecological problems on the African continent. In terms of this study, this aim entails considering the educational inferences for ED. Arguably, identifying ecological issues and exploring how cultural practices could add to educational practices in contributing to ecological sustainability entails enacting an APoE. Therefore, if the culture of a community is recognised as having a potential role in directing the life of its members, then culture can help shape and equip communities with knowledge and practices essential to respond to global challenges, specifically ecological challenges. Since I defend the position that learning from a traditional African worldview can contribute to addressing global challenges, it is critical that I briefly discuss African ethnophilosophy, a study of communal African customs, poems, dances, religions, and taboos (Waghid 2014:10).

Although ethnophilosophy faces strong criticism from African scholars such as Wiredu (1980) and Hountondji (1983), I am convinced that there are valuable lessons to learn from the philosophy of education and education for ED. Waghid's understanding of the African ethnophilosophy of education reveals that philosophers are not against the African ethnophilosophy of education *per se,* since Waghid (2014:19) alludes to the fact that life, meaning, person, mind, reality, and reason, comprehension, truth, kindness, and justice are all important to the canon of educational philosophy. An uncritical approach to the African ethnophilosophy of education would weaken the processes of analysis, explanation, and critique - all of which are seen as fundamental to the philosophy of education. Therefore, lessons drawn from ethnophilosophy and African scientific philosophies, grounded in *ubuntu* and *ukama*, could contribute to philosophical foundations for education for ED within the African context.

3.3 AFRICAN ETHNOPHILOSOPHY

Although I attempt to discuss some critical issues surrounding African philosophy, I am cognisant that African philosophy, especially African ethnophilosophy, is met with stout criticisms from Wiredu (1980), and Hountondji (1983), who criticise African philosophy for conflating philosophy with mysticism and religion, and suggesting that African philosophy should rely on a rational justification and interpretive argumentation with the intent to bring about the critical transformation of African thought and practice

(Waghid 2014:19) . Given this realisation, Hallen (2002:50) contends that African systems of thinking are portrayed as focusing little on the rigorous reasoning and critique requirements for the search for truth, which requires abandoning the old and establishing the new. Based on this, we must allow for criticism against ethnophilosophy to generate a balanced African philosophy that can address current ecological challenges. Moreover, proponents believe that ethnophilosophy that holds a communal worldview of African societies is relevant as an academic enterprise for contemporary philosophers (Oelofsen 2015:130-139). To make APoE and the concepts of *ubuntu* and *ukama* relevant in terms of education for ED, I explore these African concepts to support the creation of new concepts that might support and work towards education for ED.

From the onset, I have to be clear that my main concern is the conceptualisation of African philosophy to add to the academic knowledge that addresses the current ecological challenges. I draw support from Oelofsen (2015:107) and Waghid (2014:3), who propose drawing from various pools of knowledge that constitute academic or scholarly engagement. When discussing African philosophy, Hallen (2002; 2016) and Hountondji (1996) present ethnophilosophy as a specific African ethnic group's collective worldview. Based on this, Waghid (2014:1-15) considers the African ethnophilosophy of education as attentive to truth, culture, and the meaning of African people’s thoughts and practices and their historical and cultural worldviews. This is opposed to African scientific philosophy that focuses on explanations, interpretations, and justification of African thought. Given such an understanding, Waghid (2014:15) argues that the African ethnophilosophy of education has an intrinsic relationship with metaphysical value judgments, which are usually interpreted in the language of intellectual activity, albeit in a complicated and confusing manner to overcome the conceptual and practical barrier between ethnophilosophy and African scientific philosophy, Waghid (2014:1) offers an African philosophy of education driven by communitarianism and rational and culture-dependent action.

In agreement with Waghid, Agada (2015:35, 2019:1) thinks that ethnophilosophy could foreground the importance of local African traditions, be a source of philosophical thought, and offer a distinctive character in the global space of all philosophies. Waghid (2014) agrees with Oelofsen (2015:130), who proposes developing concepts with their roots in Africa and taking them from the perspective of

African understanding philosophy. This idea resonates with Janz (2007:689), who advocates for recognising philosophy-in-place, a kind of philosophy that utilises the specific as a start for critical engagement and then works toward the universal. Oelofsen (2015:107) avers that when we treat indigenous knowledge (and other excluded traditions of knowledge) like other knowledge, such knowledge will constitute a more democratic science, which remains connected to the livelihoods and survival of cultures. In other words, Oelofsen agrees with Waghid (2014) and Janz (2007) to argue for the recognition of knowledge rooted in a particular place, time and context. Janz (2007:695) and Hallen (2002:50) attribute the term ethnophilosophy to a vociferous critic of ethnophilosophy, namely Paul Hountondji (2002). Hountondji's main concerns are that African ethnophilosophy is premised on the view that such a philosophy belongs to entire communities and exists mainly in the oral tradition (Waghid 2014:17). We can make four distinctive points based on Waghid's interpretation of Houtondji's work: First, Houtondji views ethnophilosophy as a people's philosophy rather than that of an individual. Second, Hountondjji sees ethnophilosophy as representing a "Bantu" philosophy. Third, the ethnophilosophical ontology is situated in the past, and African ethnophilosophy originates in proverbs.

Janz (2007:695) and Hallen (2002:50) argue that Hountondji's use of the term ethnophilosophy addresses the debates presented by scholars such as Mbiti (1969), Griaule (1965), and Tempels (1959), the first to relate philosophy to the life of African people. Hountodji (2002:84) finds some of these African characteristics offensive, asserting that they offer a philosophy of 'peoples' rather than of 'individuals', giving the impression that Africa was yet to produce a Socrates or a Kant. In support of this view, Ifeakor and Otteh (2017:95) argue that ethnophilosophers hide under African communal thought to express their individuality. However, in defence of "people's" philosophy, rather than "individuals'" philosophy, and based on the concept of *ubuntu*, Ifeakor and Otteh (2017:79) assert that to be human is to affirm one's humanity, recognize the humanity of others, and on this basis establish relationships with them. Based on this recognition, mutual complementary natures become the African worldview's regulative principle since the individual is incomplete without the other.

Moreover, Ifekor & Otteh (2017: 95) argue that even though the African worldview of some philosophies is ethnocentric, such philosophies are raw materials for philosophy and a necessary tool for the evolution of grounded African environmental ethics. This

view supports Janz's idea of philosophy-in-place (Janz 2007:689). By implication, African experiences, worldviews, and cosmologies become foregrounded in African philosophy. Ifekor & Otteh (2017:95) argue that moving outside the African experience will not effectively foster or motivate Africans to care for their environment. Given such an understanding, some scholars, including Mertens (2007:216), Ross (cited in Houser 2014:153) and Waghid (2014:3), suggest that theorists should enrich their theories with the details of their different cultures. As an African worldview holds values such as respect, caring, and sharing (cf. 1.5.1), this worldview might motivate and persuade people to care for their environment. In particular, Waghid (2014:153) argues for "knowledge that harmonises the universal (say, what comes from Europe) and the particular (traditional thoughts and practices)". Therefore, given that the focus of this study is to conceptualise education for ED, it is critical to infuse various philosophical frameworks, a set of arguments, and their application to educational issues and problems (Horsthemke 2018:686). By extension, to conceptualise education for ED, we must engage the intellectual diversity required for this task within the African context, including what Hountondji (cited in Hallen 2002:50) called the philosophy of "the people rather than the individual".

Based on this Hountondji (2002) believes that Bantu philosophy attempts to divert from the fundamental political problems of the Bantu-speaking peoples, fixing it on the level of fantasy, remote from the burning reality of colonial exploitation.

Kedir (2019:50) avers that central to *Bantu* philosophy is the vital force, which comprises the living and the non-living to varying degrees. Tempels (1959:71) supports this view, arguing that God, as the creating force, endowed everything on earth (humans, animals, vegetables, and minerals) with a vital force. Taking a cue from Tempel, Mbiti (1990:2) believes that African philosophy is the entire cosmic totality expressed in African understanding, attitude, logic, and perception.

Thirdly, Hountondji (2002) argues that ethnophilosophy's sources lie in the past. They can be described as the authentic traditional and pre-colonial African culture before the advent of colonialism and modernity. Hountondji (2002) adds that these sources manifest primarily in language products: parables, proverbs, poetry, songs, and myths— thus oral literature in general. This is the fourth critique that Hountondji levels against ethnophilosophy. However, reading this understanding together with Janz's

(2007:163) proposition for philosophy-in-place means that such parables, proverbs, poetry and myths must be understood from the perspective of the Africans to whom these ideas speak. Put differently, Benhabib (2002:35-41) argues for accepting disagreements but still respecting other people's worldviews. In this case, one must appreciate the people's experiences of these particular places. Considering this, Waghid (2014:1) proposes for APoE directed by communitarianism, comprised of reasoned, culture-dependent action, to bridge the conceptual and practical divide between African ethnophilosophy and African scientific-philosophical. APoE can generate defensible educative partnerships with cosmopolitan justice, and non-discriminatory and humane practises that are inclusive and sensitive to the issues Africans experience (Waghid 2014:2). Waghid (2014:1) and promotes a vision of education that contributes to creativity, deliberation, and responsibility - behaviours that can aid in promoting justice in educational relationships, particularly with regards to African education.

Having discussed Waghid's proposition of APoE and African ethnophilosphy. I next consider the African communitarian concepts of *ubuntu* and *ukama*. In considering these two concepts, I set out to justify the practicality of APoE and argue for the potential that these two concepts hold to inform education for ED within the context of southern Africa.

3.3.1 UBUNTU

Oelofsen (2015:141), the word ubuntu is derived from the Nguni phrase "I am because we are." Expounding on the understanding of ubuntu, Makulilo (2016:194) argues that ubuntu is derived from a translation of the Xhosa proverb umuntu ngumuntu ngabantu, which partially summarises the African worldview towards society and culture and, more specifically, the position of the individual in such a community. By implication, in the ubuntu worldview, humans need other human beings to become fully human. With such an understanding, Metz & Gaie (2010:275) assert that ubuntu means that our most profound moral obligation is to become more fully human. Achieving this requires one to enter more deeply into the community with others. Horsthemke (2018:141) observes that ubuntu acknowledges others' essentiality, history, context, and community to form a person's own identity and the interdependent relationship between individuals and collectives. The idea of "I am because we are" points to robust

ontological constructivism in which an individual's sense of existence is indispensable to the social context in which the individual lives. While acknowledging the Nguni origins of the word *ubuntu*, Le Grange (2012: 331) and Lenka Bula (2008:378) find *ubuntu* in the Sesotho the aphorism "*motho ke motho ka botho ba bang*" that translates as 'no person is complete.' In other words, human beings need each other. Understood in this way, a person is fully human as far as that person remains a part of the web of (human) life.

In agreement with Oelofsen (2015) and Lenka Bula (2008), Le Grange (2015:304) attributes the concept of *ubuntu* to its roots in the proverbial expressions from several sub-Saharan African languages. This implies that many languages [in sub-Saharan Africa] share the concept's meaning. This is evident in southern Africa, where *ubuntu* is conceived as a unifying vision of behaving and responding to others (Horsthemke 2018:141). According to Bannink Mbazzi, Nalugya, Kawesa, Nambejja, Nizeyimana, Ojok, Van Hove, and Seeley (2020:405), who analysed the concept of ubuntu in the context of central and western Uganda and northern Tanzania, ubuntu [bulamu] refers to the human characteristics of generosity, consideration, and humanity toward one's fellow community members. From such a perspective, Le Grange (2012:331) deduces that *ubuntu* constitutes a normative connotation embodying how we should relate to others – in other words, our moral obligations towards the other. Taking cues from Bannink Mbazzi *et al.* (2020), Oelofsen (2015) and Le Grange (2012), Bolden (2014:1) believes that Ubuntu is an alternative to the individualistic and utilitarian ideas that predominate in the West. This is backed by Chibovongodze (2016:157), who argues that recognising the humanity of others generates a feeling of shared personhood that instils an ethos of respect, tolerance, sharing, empathy, and love for one's fellow humans.

Given this understanding, *ubuntu* is a concept that embraces African humanism from the African perspective (Mugumbate & Nyanguru 2013:83). Waghid (2017:10) argues that, like other African philosophical concepts, *ubuntu* is an African 'lived experience' that can be analysed and explained methodically using the philosophy of education. Waghid (2017) warns that understanding *ubuntu* as philosophy should not be equivalent to reducing *ubuntu* to the level of philosophical activity. This suggests that ideas about *ubuntu* could be used in practical terms, including infusing them with the principles and practices of education for ED.

More recently, some scholars have argued that *ubuntu* refers to human relations and that it connotes a worldview of the existence of human relations to nature (Romm 2015:421; Brethren 2012:190; Enslin & Horsthemke 2016:180). Concomitant with the relationship between humans and nature, Chibovongodze (2016:161) attests that *ubuntu* affirms the equality of humans and nature. Given Chibovongoze's conception of *ubuntu* and nature, Spencer (2020:3) concludes that the web of life gives one a sense of belonging and connectedness to the cosmos. The concept is thus interpreted from a non-anthropocentric perspective. Concurrent with such an understanding, Mkenda (2010:4) illustrates the Akamba people of Kenya, who tie mundu to nature and others. According to Mkenda's conception of ubuntu, one must peacefully coexist with other people, living beings, and inanimate objects in the environment. Taking the lead from Mkenda (2010), Watadza (2016:16) believes such actions maintain peace and harmony in the community's web of relationships. These rights should pervade the community and have a role in deciding outcomes and regulating interpersonal interactions. To contextualise *ubuntu* in connection to the environment, Brethen (2011:51) argues that any attempt to expand *ubuntu* to embrace respect for the environment would foreground it only in terms of its usefulness to humans. However, this understanding is problematic from a non-anthropocentric perspective since it negates African humanity's intimate relationship with the natural environment (Chibovongodze 2016:157). Such a non-anthropocentric position is argued for by Behrens (2014:18) in his position on relational environmentalism. Non-anthropocentrism advocates for collaboration to fulfil the ecological and democratic values that support the rights of humans and non-humans. Behrens (2012:184) argues that an African sense of inter-generational justice must be understood in communitarian terms because a collective sense of identity and solidarity lies at the heart of African ethics, with its foundational relational character. Therefore, understanding inter-generational justice in African communitarianism will promote collaboration, which is what ED advocates, for the good of the community as a whole (cf. 2.4.1). Eckersley (2019:2) avers that an inter-generational concern extends to preparing future generations to reside in an ecological environment that allows them to flourish. Arguably, humans have to live in a manner that promotes the sustainability of ecology in the present and future. Moreover, APoE and its notions of *ubuntu* and *ukama*, informed by intergenerational justice, seem to advance ED by including the voice of non-humans and future generations in decision-making.

In light of the previous debate on ubuntu, Chibovongodze (2016) asserts that the essence of ubuntu depends on the unification of the human, natural, and spiritual. This idea is compatible with Kaoma's (2010:121) assertion that Africans comprehend that the relationship between humans and non-humans determines the quality of existence. Kaoma (2010) justifies this viewpoint by stating that a person who understands Ubuntu cannot abuse nonhumans or ruin the planet. This can be done by evoking such values that respect both humans and non-humans and foreground people's shared values and practices, all of which could lay the foundation for education for ED within the African context.

In support of this, Ekwealo (2014:199) is critical of *ubuntu* critics who object to *ubuntu's* ecological spirit. According to Ekwealo (2014:199), *ubuntu*'s ethical implications foreground ecocentrism. Arguably, the values such as well-being, togetherness, charity, thoughtfulness, unity, and humanity toward others in the community, which, when carried to their utmost extent, perhaps cannot stand about humans alone. This is because, according to Ekwealo (2014:199), ubuntu expresses sharing the universal essence in the African metaphysical and epistemological sense of force or spirit that connects people, animals, plants, and inanimate objects. This understanding foregrounds the interdependence of human communities within a more extensive ecological system. Kruger *et al*. (2020:2122) argue that social justice and ecological well-being are co-constitutive because of the interdependence of humanity within a more extensive ecological system. Therefore, education infused with *ubuntu* embraces the development of interpersonal and cooperative skills that promote communally accepted and desirable moral norms, virtues, and ecological well-being.

Based on the above, one can argue that *ubuntu* could play an essential role in developing young people's skills, promoting and sustaining communal interdependence and concern with the welfare of humans and more-than-human others. Expounding on such an understanding, Hallen (2002:50) and Horsthemke (2018:688) believe that *ubuntu* has a collective orientation that emphasises collaboration, cooperation, and community values. Thus, this advocates a philosophy of care, respect for others, and the importance of solidarity. Concomitant with such an understanding, one may argue that *ubuntu* is a cosmological concept within the African worldview which, according to Meiring (cited in Riekert & Kealotswe 2006:20), The

universe comprises unity, harmony, and wholeness, and is comprised of the Supreme Being, humans, animals, flora, and inanimate objects.

Watadza (2016:18) and Waghid (2014:57) believe that *ubuntu* is prevalent in African socioethical thinking. It brings continuity, resilience, sustenance, and purpose to existence. Given the current environmental challenges (cf. 1.1), we arguably need to consider different concepts to address these challenges to retain a flourishing habitat for humans and non-humans. Therefore, the philosophical idea of *ubuntu*, which emphasises dignified and humane actions, particularly encouraging respect, caring, community sharing and trust among people (Sigger *et al*., 2010:2), can potentially address such challenges.

Contemporary scholars agree on the need to explore the nexus of local knowledge concerning ecology, and to develop climate change-conscious communities that persuade people to act willingly and responsibly to ensure harmonious living of both humans and non-humans (Ndofirepi & Shanyanan 2015:48; Romm 20115:421; Waghid 2014:9; Sheya 2014:48; Le Grange 2012:56). Based on such a realisation, Le Grange (2001:34) argues that environmental issues and risks concern both the international and national community, and could be addressed by adopting ecological education as a potential response to the escalating environmental problems. By implication, ecological sustainability is a global challenge that requires combined local and international knowledge to combat. In particular, supporting indigenous knowledge Waghid (2014:1) believes that the African idea of ubuntu may contribute to a model of education that stimulates imagination, discussion, and responsibility, all of which may assist in increasing educational equity in Africa and throughout the globe.

By implication, APoE and its principle of establishing ethical human (and non-human) relationships and harmonious living in the environment (cf. 1.1.2.3.2, 2.4) could contribute to environmentally conscious communities that can facilitate a greater ecological consciousness in local communities and strengthen environmental protection and sustainability. Therefore, we must infuse community knowledge to promote the intellectual diversity required to manage local ecological issues. *Ubuntu* may contribute to this through its sense of moral obligation regarding one's responsibility for others. and in developing an ethics of care, not just toward other

humans but towards the more-than-human as well (Watadza 2016:80; Waghid 2014:2).

It is essential to recognise that, like any other concept, some scholars are critical of the existing gap between *ubuntu* and people's lived experiences in their communities which purports to embrace the idea. For example, David (2014:103) observes that many African countries lack strong democracies where people are free to express themselves in matters that concern their well-being. Given this realisation, it becomes difficult to talk of *ubuntu* in its totality. Hallen (2002:50) and Horsthemke (2018:688) argue that the interconnectedness, common humanity, and responsibility of individuals to each other and non-humans highlight the critical role of interdependence in the communal *ubuntu* worldview. The community requires its members to work together towards common goals. However, given the divisions in African communities based on various political-religious ideologies (Mashau, Kone & Mutshaeni 2015:235), it may be an obstacle to practising *ubuntu*. Another significant challenge in considering *ubuntu*, and African indigenous knowledge in general, is that such knowledge lacks documentation. According to Andindilililile (2016:131), much of the knowledge in African communities is mainly transmitted from one generation to the next through storytelling. By implication, successive generations learn about *ubuntu* through interaction within their communities.

Despite the criticism, it is critical to focus on the potential of *ubuntu* for well-being, togetherness, generosity, consideration, unity and humanness towards others Hallen (2002:50) and Horsthemke (2018:688) assert that we must contemplate the *ubuntu* values of collaboration, cooperation and community respect rather than eloquence and the philosophical justification of *ubuntu*. I work from a similar premise and argue that *ubuntu*, as conceptualised from a non-anthropocentric position, could inform reconceptualising education for ED in the southern African context.

Having discussed the APoE concept of *ubuntu*, one may appreciate the *ubuntu* worldview for recognising the critical importance of the community over the individual. Moreover, we note that the concept could significantly contribute to achieving democratic justice, based on the concept's emphasis on moral maturity, deliberation, and the transformation of societies. Next, I address *ukama* to consider the contribution of this concept in reconceptualising education for ecological democracy.

3.3.2 UKAMA

Societies worldwide endeavour to maintain values oriented toward a righteous life within a community. Debbarma (2014:181) argues that a sense of righteous life permeates every individual's personal and social life. Based on Debbarma's conceptualisation of an individual within a society, I work from the premise that a person belongs to a community of interrelated elements. In the same vein, Watadza (2016:16), in the light of ukama, believes that the correct behaviour keeps harmony and peace in a community's web of relations (cf. 3.2.1, 3.2.2). Various communities have concepts particular to such communities, and these concepts guide the members' way of life within their communities in the given place. In the previous section, I focused on *ubuntu* and how it might inform human and non-human community interaction (cf. 3.2.1). Besides *ubuntu*, other African concepts such as *ukama* might help to address direct human ethical responsibility toward non-human nature and ecological well-being (Tangwa 2004).

Some studies in APoE, for example, Bannink Mbazzi *et al*. (2020), Behrens (2014) and Le Grange (2021), foreground an understanding that most African concepts extend the traditional African values of communitarianism, relatedness and relationality to non-humans. This extension is possible through humans' kinship with spirit beings, animals or plants (Le Grange 2012:333). These concepts permeate society and regulate the relationship between humans and non-humans. When contemplating ethical responsibility regarding human and non-human nature and promoting ecological sustainability, Murove (2004) and Prozesky (2007) draw on the African notion of *ukama*. This concept, together with *ubuntu*, is potentially significant to consider in extending the ideas of relatedness and interdependence within the African community to be inclusive of the non-human.

Smit & Chetty (2018:294), Waghid (2014:56), and Murove (2004:197) assert that *ukama* originates from Zimbabwe, among the Shona-speaking people, and that the word expresses the relationships between human beings. Similarly, Prozesky (2007: 131) sees the idea of *ukama* as grounded in benevolence, "active concern for the good of others" Ikeke (2015:202) contends that ukama considers not just the interconnectedness of individuals but also the truth that all things, including nature, are interconnected and dependent on one another for survival. In other words, humans

exist in a society that includes other humans, their ancestors, the natural world of plants and animals, and other cosmic components (Ikeke 2015:202). By implication, *ukama* explains a relationship between humans and non-humans in the ecosystems based on well-being and sustainability.

In light of the preceding, Chemhuru (2016:81) and Murove (2009:316) believe that *ukama* relates to family relatedness or belonging to the same family. Ndofirepi and Shanyanana (2015:2) and Murove (2009:317) believe that such a relationship offers the moral foundation for interpersonal, spiritual, and ecological closeness. Mndende (2006:16) and Gyekye (2011:36) similarly posit that humans in African ontology are part of the whole ecosystem. Therefore, expanding on such an understanding, Ndofirepi & Shanyanana (2015:3) believe that the term *ukama* is a concrete expression of a human being with other humans in the African setting. However, for Le Grange (2012:332), the concept of *ukama* foregrounds the relationship of the human being with the entire cosmos.

The preceding discussion indicates the distinct claims about *ukama*, whose beliefs, values and practices need exploration, as its ideas might inform education for ED. *Ukama* seems to promote the maintenance of harmony within families. This provides insight into being a person with other human beings. Murove (2009:316) asserts that in the light of *ukama*, members encourage collective social arrangements in which close families promote harmonious, strong connections concerning relatedness and interdependence among their members. Although the emphasis is on families, Murove (2009:316) argues that *ukama* should not only be understood as being concerned with human families alone. For him, the concept extends to the non-human community. Tangwa (2004: 389) observes in general terms that, in African thinking, the boundary between the human and non-human realm is vague, if not non-existent. Arguably, harmony and maintaining wholeness play as much of a critical role in *ukama* as in *ubuntu*. Taking a cue from Tangwa (2004), Chuwa (2012:1) believes that harmony is a catalyst for keeping equilibrium between human beings, their environment and the cosmos. Behrens (2014:18) and Crafford (1990:30) suggest that in maintaining harmony, one must respect the living and non-living, the living dead (the ancestors) and property within the community. By implication, harmony is fundamental in maintaining wholeness in the *ukama* worldview. Thus, one can assume that the position of Behrens and Crafford highlights the interconnectedness of the web of life

and the position of humans within it, vis-à-vis the non-human. On a practical note, Le Grange (2012:333) avers that the connection between humans and non-humans, as expressed in *ukama*, is made possible through totemic ancestor hood is a belief system in which humans have kinship or a mystical relationship with spirit-beings, animals and plants (Eze 2017:627, Behrens 2014:72). This understanding suggests insoluble solidarity between the African people and the natural environment through totemic ancestor hood, which ultimately justifies why *ukama*, embedded in African thought, can foreground active concern for other humans. The more-than-human Prozesky (2007:131) refers to this in terms of “beneficence” -The act of goodness, the active promotion of goodness, compassion, and kindness (Munyaradzi 2012:30).

Another critical claim of *ukama* is the importance of cooperation (Ndorefi & Shanyanana 2015:10). In this instance, cooperation foregrounds the relationship and interrelationship between God, the ancestors, plants, animals and inanimate objects (Eze 2017:627). For Bujo (2009), this interrelatedness manifests in a cosmic community (Horsthemke 2015:93). It translates into mutual sharing and cooperation (Ndorefi & Shanyanana 2015:10) with others, an understanding that we can extend to the relationship between a human community and the natural environment. With such knowledge, Le Grange (2012:333) argues that since humans are part of nature, the expectation is that they should enter into a cooperative relationship with it. This sense of solidarity with nature is frequently manifested via identification, kinship, sociability, and respect.

Arguably, *ukama* is connected to the unity of family members. Mwenda and Muunka (2004:143-158) suggest that the family symbolises solidarity in most African societies. According to Ndorefi & Shanyanana (2015:4), The traditional African concept of the family extends beyond the nuclear family of two parents and their children to include extended family members, as well as individuals tied to the family via marriage or friendship, and even the family's ancestors (Ndorefi & Shanyanana 2015:4). This suggests that bondedness and relationality are critical components of *ukama*. The essential role of bondedness and relationality in strengthening interdependence and peaceful coexistence among human beings entails a positive relationship with their environment. Based on this realisation, being human, according to Eze (2017:629), is to acknowledge that one's "humanity depends on the harmonic balance and good interactions with other humans, animals, biological life, non-biological life, spirits,

forces, and other inanimate components that comprise the environment." Deduced from Eze's harmonious balance and positive relationships, Ojomo (2011:576) concludes that such an understanding of cosmic unity promotes mutual sharing and cooperative participation in the community. Thus, *ukama* expresses that all of life is related and that our actions and choices impact other living beings (Simpson 2004:127). Therefore, the family expects that any member connected to it should cooperate with other family members. We can assume, therefore, that through cooperation, family members care for the environment. Hence, the cooperative aspect drawn from *ukama* is critical for harmonious relationships within the community of natural things. Behrens (2014:82) suggests that cooperation through interrelatedness or interconnectedness of everything in nature is the foundation for a morality that prizes harmonious relationships within the community of all natural things such as the earth, plants, animals and humans. Therefore, the cooperative aspect of *ukama* could inform education for ED.

Other principles that are expressed by *ukama* are compassion and empathy. Ndofirepi & Shanyanana (2015: 8) assert that everyone should be treated with respect and decency at all times, in light of the Shona belief that everyone is treated as an equal in all circumstances. This understanding could arguably be extended to non-humans through the African notion of totemism. Le Grange (2012:333) avers that a connection between humans and nature in *ukama* is made possible through totemic ancestor hood, a belief system in which humans have kinship or a mystical relationship with spirit beings, animals and plants. Ikeke (2015:208) explains that African people have always seen themselves connected to the earth and its environment. According to Higgs (2004:206), the spirit of ubuntu fosters collaborative abilities by fostering community interdependence and care for the well-being of others.

Moreover, *ukama* presents the well-being of an individual in relationship to the entire network of cosmic existence. As such, *ukama* recognises the intricate relationship between people and animals, plants, or other natural elements as an expression of compassion for humans and non-humans. Although some may view *ukama* as an abstract concept, Simpson (2004:127) argues that it can provoke solutions to problems experienced within the context of African communities. By extension, this would also include ecological issues. Ndofirepi & Shanyanana (2015:2) indicate that *ukama* expresses that existence, especially human existence, is best comprehended

and explained within the context of symbiosis. Murove (2009:317) argues that such an understanding permeates all aspects of life. While critics argue that traditional African values such as *ubuntu* and *ukama*, impede human development (Chang-Dae 2019:1), critical consideration of how these concepts may respond to global ecological challenges experienced within localised communities is critically warranted. The notion of *ukama* presents itself as a concept that foregrounds and emphasises the formation of harmonious and interdependent connections by roughly extending the idea of community beyond humans to include the more-than-human world (Eze 2017:627).

Having discussed the concepts of *ubuntu* and *ukama*, I next consider how APoE, as it finds expression in these two concepts, may enrich a conceptualisation of education for ED.

3.3.3 Conceptualisation of African Philosophy of Education for Ecological Democracy

African scholars such as Mosweunyane (2013) confirm the presence of African education among African indigenous communities, before the arrival of colonialism. By implication, education has always been part of African communities. Mosweunyane (2013) & Omolewa (2007) contend that although APoE was informal and focused on the traditions and communal cultural practices of African life through modes such as storytelling, songs, language, proverbs, myths and religion, such education was critical for safeguarding community values and sustaining an African way of life. UNESCO believes in the necessity of education for combating the ecological challenges we face today that manifest in localised contexts (cf. 1.1).

Therefore, Erhabor & Don (2016:5367) believe in the empowerment of the youth. Potentially, the most potent agents of transformation for the long-term conservation and management of the environment are environmentally conscious and empowered youth. Thus, such an understanding foregrounds the need for an approach to education that supports change toward socio-ecological sustainability by enabling the youth to participate in environmental matters through democratic institutions. Chapter 2 discussed how ecological democracy and education for ecological democracy have been conceptualised. This discussion is followed by an overview of the African philosophy of education, particularly the associated concepts of *ubuntu* and *ukama* in

Chapter 3. In this section, I reconceptualise education for ecological democracy by considering how the African philosophy of education, in particular the concepts of *ubuntu* and *ukama*, may inform such a conceptualisation. My conceptualisation aims to consider how one may contextualise education for ecological democracy within the southern African context. This will entail the integration of democracy and ecology into one entity through the APoE lens. Constituted by such concepts, ED fundamentally depends on the engagement of ecological-related issues and the legitimacy of democratic procedures (Schlosberg, Bäckstrand & Pickering 2019). By implication, ED relates to the relationship between humans and non-humans through human decision-making processes.

One may argue that the African philosophy of education foregrounds the interdependence of human communities (cf. 2.4.1, 3.2.2, 3.3.1). However, I have also shown by drawing on such scholars as Ekwealo (2014:199) that this interdependence could arguably be extended beyond human communities to express interdependence with the natural world. Moreover, Ekwealo (2014) asserts that the African metaphysical and epistemological worldview links humans, animals, plants, and inanimate objects. This is expressed in the Sesotho proverb that no person is complete unless that person remains a part of the web of life (cf. 3.3.1). I indicated how the connection between these elements finds expression in *ubuntu* and *ukama* (cf. 2.4.1).

Moreover, the notion of connectedness (cf. 3.3.1) present in *ubuntu* and *ukama* finds expression in togetherness, generosity, consideration, unity and humanness (cf. 3.3.1). These African values are consistent with democratic justice central to liberal political morality (Valenti 2010:2). Such democratic values would take into account non-humans such as nature, and spiritual, social and ecological togetherness (cf. 1.1, 1.5.2, 2.4.1) when making decisions. Such inclusion in decision-making demands humans to express empathy towards the non-human. The African notion of communitarianism and its associated concepts of *ubuntu* and *ukama* could support this value of empathy towards non-humans since these concepts emphasise establishing affirmative relationships with the whole ecosystem (cf. 2.4.1).

Furthermore, based on Waghid (2014:2), building democratic justice engenders cooperative and harmonious human relations, cultivates respect and care, and facilitates human interdependence for transformed social-political action on the African

continent and, by extension, to the whole world. One can assume that this could translate into global justice. The practice of APoE could also contribute to solving global ecological crises. Given this, I discuss how APoE, as it finds expression in the two concepts of *ubuntu* and *ukama* (cf.3.3.1, 3.3.2), may enrich a conceptualisation of education for ED within the context of southern Africa, particularly in Lesotho.

One way to tackle global environmental challenges is to contemplate an education that values the importance of working together (Makulilo 2016:194; Etzion 2014:1), a core value embedded in the African concepts of *ubuntu* and *ukama*. These concepts emphasise communitarianism and interdependence in African societies (Makulilo 2016:194). In particular, the notion of *ubuntu* foregrounds that human needs, interests and dignity are of fundamental importance and concern (Van Wyk & Higgs 2004:205). Moreover, *ukama* foregrounds the notion of cooperation (Ndorefi & Shanyanana 2015:10), which, from an APoE perspective, foregrounds the relationship between God, the ancestors, plants, animals and inanimate objects (Eze 2017:627). Furthermore, I argued that education for ED could enhance the connectedness between humans and non-humans through the dynamic presence in public democratic participation (cf. 2.3.2). Given this, it is possible that education for ED, as framed within African communitarianism and informed by *ubuntu* and *ukama*, could allow for a localised democratic response to the broader global ecological crisis. Higgs, Higgs & Venter (2003:40) appreciate the uniqueness of indigenous knowledge of specific cultures and societies. I believe that indigenous philosophy could form, or at least contribute, to the basis for understanding and responding to global ecological problems. This realisation emanates from knowing that ED and APoE entail social interactions between community members. This implies the integration of ED, while APoE foregrounds collaborative human effort toward ecological values that support human and non-human life (Lepori 2019:78). Gudyanga (2007:32) argues that the best way to incorporate such an education would be to engage with African traditional knowledge gained by communities over decades of interaction with the environment. Thus, APoE expresses African societies' understanding, practices, and philosophies due to their legacy of interaction with their cultural and natural environments.

I have indicated that Janz (2007:689) argues that philosophy must infuse the philosophical pieces of knowledge activated within a place (cf. 3.1). If I understand Janz correctly, he acknowledges the critical role of knowledge activated within a local

community in guiding all aspects of day-to-day life in that community. Therefore, Janz (2007) suggests the practice of philosophy in place. Janz (2004: 111) adds that the essence of philosophy is its capacity to bring life to the surface and reflect on it, so establishing new territory and extending the range of life by generating new ideas that allow for new modes of expression and new self-understanding. When contemplating African philosophy, Janz (2004:111) believes that such philosophy should draw and create concepts from the place of "Africa". In this case, African indigenous knowledge finds expression in such concepts as *ubuntu* and *ukama* and contextualises APoE and its possible contribution to education for ED. Some scholars contest the long-time negligence and devaluation of African knowledge. European knowledge systems, in contrast, remained robust (Higgs *et al.* 2003:41). They also assert that Western education only locates creative ideas and genuine knowledge inside its own political and cultural borders while viewing African people's opinions and knowledge as non-scientific (Higgs *et al*., 2003:41). Within this study, I argue that by reconceptualising education for ED through drawing on APoE, particularly the concepts of *ubuntu* and *ukama*, we can begin to address this concern. Moreover, we can consider how APoE could address ecological concerns as these manifest in particular contexts.

The integration of indigenous knowledge into a conceptualisation of education for ED implies not only recognising APoE based on the notion of *ubuntu* and *ukama* as a source of legitimate knowledge but also paying attention to the democratic representational values that advocate for the rights of both humans and non-humans (Eckersley 2019; Lepori 2019). Among such rights is the right to sustainability. Kruger *et al*. (2020:207) aver that the right to sustainability within ecological democracy relates to recognising the existence of a crisis, rethinking current practices to address the problem, and responding to the crisis with adjusted practices. The recognition of such non-human rights is critical since non-humans cannot represent themselves in a democracy (Eckersley 2019:2). Put differently Lepori (2019:78) discusses individuals who are unable to speak for themselves, including future generations (cf. 1.1.2.4)., Such an understanding is consistent with Watadza (2016:16), who argues that humans take care of non-humans as an action that keeps harmony and peace in expanding community conceptualisation. One may argue that by advocating for the rights of non-humans, humans may change their attitudes towards such non-humans and consider them as "equal" members of the larger community. This advocacy would

allow for the inclusion of non-humans in democratic decisions (cf. 2.4.1). Intergenerational justice is another crucial right to consider in terms of ED. This right requires current generations to develop an awareness, mindfulness and atmosphere of harmony that allows for co-existence with other living beings and inanimate beings within the environment. Watadza (2016:16) believes that intergenerational justice enables humans to develop ecological awareness by rethinking actions that might contribute to keeping harmony and peace in the web of the community. Developing ecological awareness and taking appropriate action as a community could support averting the ecological crisis. Intergenerational justice might give the current generation the tools to advocate for non-humans and their surrounding environment. Waghid (2014:57) believes that tools derived from the APoE and its notions of *ubuntu* and *ukama* include developing sensitivity towards non-humans by expressing empathy, charity, care, respect, consideration and kindness. Therefore, intergenerational justice informed by APoE and the African notions of *ubuntu* and *ukama* have the potential to advance ED through the inclusion of the needs of non-humans and future generations in the decision-making process (cf. 2.4.1).

Another right of importance to include as we contemplate education for ED is the right of non-humans to have the will to live. Kruger *et al.* (2020:211) believe that each entity is a teleological centre of life, pursuing its unique way of life. ED (cf. 2.4) constitutes the active representation of the values and rights of the non-human world (Pickering *et al*. 2020:4, Eckersley 2019:10; Lepori 2019:76, Peters 2017b:944). These values include the right to equality, fairness, the dignity of non-humans, and commitment to promoting the common good for humans and non-humans. From an APoE perspective, relatedness and interdependence (cf. 1.1) between the individual and the collective, and consideration (cf. 3.3.1) and humanity (cf. 1.5.1) toward others in the community, could be understood in terms of advocacy for ecological justice (cf. 1.5), and human and non-human rights (Eckersley 2019; Lepori 2019) that are critical for promoting the common good of humans and non-humans. Recognising and incorporating APoE with the notions of *ubuntu* and *ukama* embedded in African communitarianism into education for understanding global ecological challenges can support the formulation of sustainable democratic policies and collective citizen participation, both individually and collectively (cf. 2.4).

Murove (2004:195) believes that ecological degradation is an ethical concern, and we should find solutions to this in ethics. By implication, this means that a person has a moral and ethical obligation towards the environment in which he lives. Therefore, respecting the ethical worldviews of other societies, including indigenous African views, which posit humans as part of the ecosystem, is critical (Mndende 2006:16, Gyekye 2011:36). By incorporating these ethical perspectives, knowledge gained from such places for local solutions could also add to finding solutions to current global ecological challenges. Such an indigenous African view could promote humans' appreciation for living in harmony with other humans and non-humans. Such harmonious living, in turn, could promote ED. This is possible in the African communitarianism worldview, which values harmony and equilibrium in the wholeness of creation (cf. 3.2).

To demonstrate and sustain harmony in creation following the traditional African worldview, APoE requires respect for all living beings, including those in the visible world and those in the invisible realm (Kaoma 2010:88). Arguably, such philosophy is of ultimate importance in the APoE in promoting harmony between humans and non-humans and the wholeness of creation. Moreover, proponents of APoE understand it as promoting that God, the ancestors, plants, animals, and inanimate objects share a cosmic oneness (cf. 3.2.2). This view supports Eze (2017:627), who argues that the earth, trees, animals, spirits, humans, and animate and inanimate things constitute an African eco-community.

Mukulilo (2016:194) observes that cosmic unity and interdependence within African communalism form African society's core values. Based on such, Ojomo (2011:576) believes that understanding cosmic unity extends to mutual sharing and cooperative participation in the community. Therefore, APoE represents an African conception of the social behaviours of humans within their communities (cf. 2.4.1). Based on such understanding, APoE could support ecological maintenance and sustainability through community engagements that transcend the confines of nuclear families to include the extended kinship network attributed to many African communities (cf. 3.2.2). One may argue that APoE is an orientation to life that contrasts individualism, promoted by various forms of modern democracy. Peters (2017b:2) believes that current democracy subjects contemporary youths to extreme individualism, separating them from their communities and societies (cf. 2.3.3).

In contrast, Ifeakor & Otteh (2017:67) aver that ethics in the African context extends the idea of the moral community to include the ecosystem as a whole. By implication, one can argue that APoE works toward the common good, harmonious living, goodwill, and interdependence within and between human communities and the broader ecological community (cf. 1.1, 1.5.1). Such qualities are fundamental to transcending divisions and promoting working together and respecting one another. Practising APoE can encourage the interdependence of humanity with more extensive ecological systems. Thus, as Kruger *et al*. (2020:207) aver, one can conclude that social justice is inextricably linked with ecological wellbeing (cf. 2.4.1). Thus, within APoE, recognition is given that each individual belongs to a wider community. From the preceding discussion, one may argue that in an APoE framework, an individual is defined by the community to which they belong. Therefore, the definition of an individual in the APoE is community-based, not individualistic. Anyone who does not identify with the community is not regarded as a member of the community. Thus, in African communitarianism, the members of the community and their environment are paramount.

Moreover, Eze (2017:627) emphasises that the ontological basis of African environmental ethics is the life force inherent in all living things. This understanding provides insight into the APoE notion that "the environment is not just significant; it is a fundamental component of life and humanity" (Eze 2017:627). This relationship between humans and the environment is a continual dialogue and collaboration that establishes the circumstances for the harmonious balance and coexistence of humans and nonhumans inside what Eze (2004:389) calls an Eco community. This civilization includes the earth, plants, animals, spirits, humans, the living, and the non-living. Kruger et al. (2020:207) suggest ecojustice education couched in African Eco communitarianism for this type of harmonious living between humans and nonhumans. According to Kruger et al., ecojustice education is built on the idea that issues of social justice are inseparable from and even inherent within issues of ecological well-being. This notion of a harmonious existence built on respect, dignity, caring, and sharing is fundamental to African communitarianism (Ndorefi and Shanyanana 2015:7-8) and reflects the African sense of cosmic oneness (cf. 3.2.2). According to Eze (2017:627), the connection between humans and the environment creates the conditions for ecological coexistence and harmony within African

communitarianism. The African communitarian recognition of the connection between humans and nonhumans has significant implications for ecojustice teaching. Kruger et al. (2020:212) suggest that ecojustice education revitalises the capacity to regenerate community alternatives for sustainable and thriving communities, reliant on re-establishing a network of good human-nonhuman interactions. Based on this approach, Eze (2017:629) believes that ecojustice has the potential to contribute to communities in which neither the individual, the community, nor the environment is morally superior. Tangwa (2004:389) advocates for an eco-bio-communitarian viewpoint that acknowledges the interconnectedness and harmonious coexistence of the planet, plants, animals, and people (Ojomo 2011:572). Given that ED promotes sustainable and democratic societies whose actions take into consideration people who will be affected, this type of education contributes to ED. Therefore, this interdependence within African communities, as seen through *ubuntu* and *ukama*, foregrounds collaboration, which translates into individuals being able to offer their best efforts for the benefit of the community as a whole, fostering a feeling of solidarity and promoting collaboration and competition among the members. One can argue that incorporating APoE in education for ED will activate a spirit of solidarity in communities working to mitigate their ecological challenges. In a community setting, *ubuntu* and *ukama* encourage members to strive towards shared values, enhancing their cooperative functioning (cf. 1.2). Community-based approaches also help to build interactions where the whole is more effective than the sum of the parts. In particular, the spirit of *ubuntu* leads to cooperation and collaboration (cf. 3.2.1, 3.2.2) since the community is encouraged to participate, share and support all members (Horsthemke. 2018:688; Ndofirepi & Shanyanana 2015:10; Hallen 2002:50).

Ubuntu and ukama are community-oriented concepts that may increase the upkeep and sustainability of a community. Culture is one of the distinguishing qualities of any geographical region. According to Sibani (2018:107), culture is the entity that encompasses wholeness and is identical to a people's way of life. This is passed on from generation to generation and must be maintained and safeguarded. Therefore, African culture or Western culture suggests the knowledge, belief, morals and way of life of the African or Western people. Thus, Sibani (2018:59-60) divides culture into two distinctive broad categories: the visual material culture related to tangible and visible products such as artefacts of society, and nonmaterial culture, which is

intangible but is noticeable through the psychological state of mind and behaviour that members acquire through socialisation (Sibani 2018:59-60). Thus, based on the APoE cultural values, such as solidarity maintained through harmonious living in the community (cf. 3.2.1, 3.2.2) prevalent in *ubuntu* and *ukama*, one may conclude that APoE could provide a fertile ground for searching for education that could support the mitigation of ecological challenges.

In many places in Africa, the traditional legacy embodies the cultural values of cooperation, fostering a sense of collaboration and ensuring the maintenance of the community and its environment (cf. 2.3.2, Etzion 2014:1, Makulilo 2016:194). In addition to respect for one's elders, *ubuntu* and *ukama* require care for the community as a whole, with individuals required to be socially accountable to their local communities (Kaoma 2010:88, Sigger *et al.* 2010:2). Community members can help and care for the environment through cultivating a common understanding, as expressed in *ubuntu* and *ukama*. *Ubuntu* includes environmental protection since human beings are considered as part of creation (Oliver 2017:5, Spencer 2020:3). Therefore, some critical features emerge in reconceptualising education for ED through drawing on APoE, particularly the concepts of *ubuntu* and *ukama*. These features include harmonious living (cf. 1.1, 2.4.1), relatedness between humans and non-humans (cf. 1.5.1; Waghid 2014:2) and democratic representation (cf. 2.4, 2.4.1, and Eckersley 2019:7), and education for ED (cf. 2.4.1). These features are critical when contemplating education for ED, especially in the context of APoE. For example, harmonious living may suggest respect, caring and sharing in the community (Waghid 2014:57), leading to the potential of personhood and dignified humanness. The relatedness between humans and non-humans alludes to the rights of humans and non-humans, including the right to protect life, the liberty to freedom of conscience and associational rights, and the right of non-humans to have the will to live (cf. 2.4.1, 3.3.1).

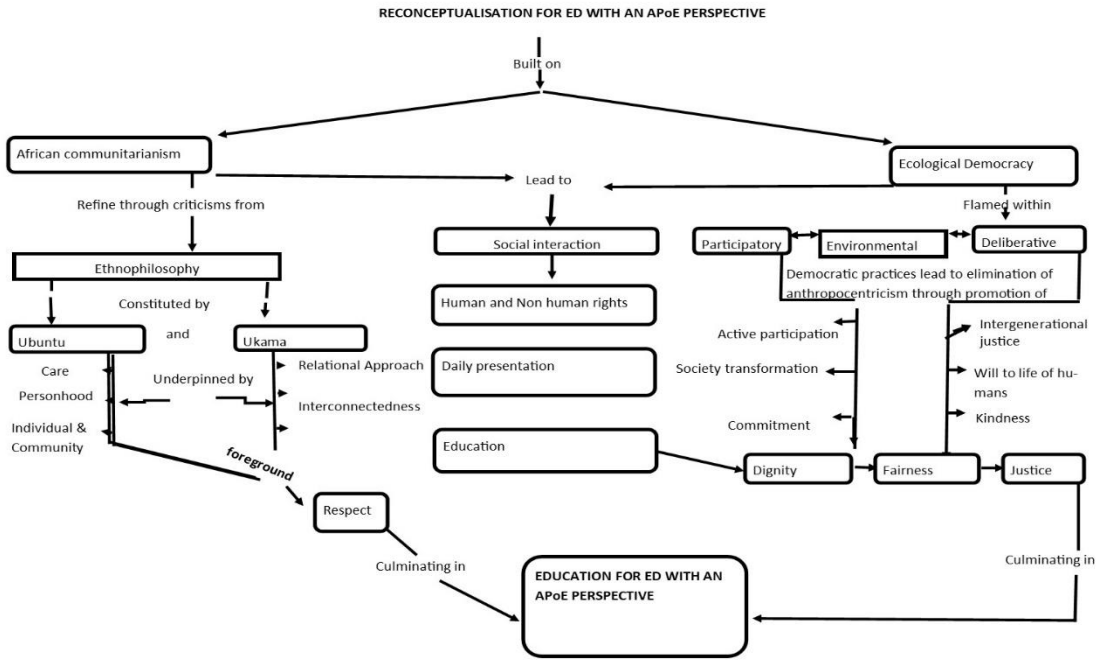
Moreover, democratic representation requires communities to actively participate in democratic deliberations (cf. 2.3) to promote ecological awareness through fairness for all earth’s beings by providing them with a political voice (cf. 2.4.1). Furthermore, ecological justice would entail making decisions that consider the natural world’s rights to regenerate for future generations' well-being (cf. 2.4.1) and equality in deliberation and building coalitions (cf. 2.3). Education for ED would encourage a relational

approach, implying connections between humans and non-humans by expressing, as Waghid (2014:57) points out, collective concern, empathy, charity, respect, consideration, kindness, and dignity. Therefore, education for ED drawn from the APoE and its notions of *ubuntu* and *ukama* embedded in communitarianism (Figure 1) requires all the above critical moral features for effectively educating ED. Arguably, education for ED can promote empathy towards humans and non-humans, leading to the harmonious living of global communities. Wiredu (2004) states that according to this view, a person who has not attained a sense of morality - responsibility and empathy for others - has not attained personhood or the position of an educated person. Thus, an African philosophy of education is a moral discourse aimed at cultivating honesty, sincerity, responsibility, and compassion for others.

The African idea of education can foster interpersonal fairness, courage, and truthfulness (needed to achieve moral maturity and refinement). Combining APoE with ED requires essential elements such as social interaction between human and non-human rights in a relational approach between humans and non-humans. APoE's daily representation of human and non-human rights includes sustainability, intergenerational justice, and non-human rights to have a will of life. Daily representation requires communities to participate in democratic practices to create ecological awareness and eliminate anthropocentrism through fairness, justice and equality. The conceptualisation of ED through APoE will involve the interconnection between the individuals, community, and environment and the subsequent implication of collaborative community and individual-based practices, which allow for the representation of non-humans. Thus in drawing on the foreground exposition, incorporating APoE values in education for ED allows for a localised response to current (and future) ecological problems.

The figure below shows the conceptualised African philosophy of education for ED from an African perspective.

Figure 1: Education for ED with APoE perspective



The figure above is my own reconceptualised ED with an APoE perspective that hinges on ED and African communitarianism with its notions of *ubuntu* and *ukama*. *Ubuntu* and *ukama* will translate into care, personhood, community and interconnectedness, leading to respect and culminating in education for ED. On the other hand, ED will support various democracies, eliminating anthropocentricity and promoting intergenerational justice, active participation, societal transformation, dignity, fairness, and justice. Such democratic attributes will culminate in education for ED. Therefore, bringing the characteristics of the African philosophy of education and ED together could foreground education for ED with an African perspective.

3.4 SUMMARY

The chapter has developed a conceptual framework based on how *ubuntu* and *ukama,* as these find expression in APoE, can be employed to (re)conceptualise education for ecological democracy within an African context. To do this, I provided an overview of APoE and its main principles to argue that it is fundamental to contributing to harmonious living in society. In defence of the position that knowledge from a traditional African worldview can address global challenges, I discussed African ethnophilosophy and the African scientific philosophy grounded in *ubuntu* and *ukama*. I argued that these concepts could form the basis for a contextual conceptualisation of education for ecological democracy within the southern African context. Next chapter, I explore the position of Lesotho regarding climate change and its impacts and consider how Lesotho's position on climate change relates to its education policy.

CHAPTER 4: LESOTHO'S POSITION ON THE IMPACT OF CLIMATE CHANGE

4.1 INTRODUCTION

I developed a conceptual framework based on the African concepts of *ubuntu* and *ukama* in chapter 3 (cf. 3.3.3). As indicated, these concepts find expression in an APoE and can be employed to reconceptualise education for ED within the African context. This understanding is based on Prime Minister Yasuo Fukunda of Japan's declaration of the necessity of each country to address what they can and should do to accomplish the biodiversity 2010 objective (UN 2008:68). Additional targets, through collaboration with other nations, international organisations and non-governmental organisations were also emphasised (UN 2008:68). By inference, the Minister acknowledged the uniqueness of cultural, social and economic contexts and a need for collaboration and cooperation, which are essential values enshrined within the African communitarianism concepts of *ubuntu* and *ukama* (cf.3.3.2). As such, the development trajectories and choices made in the Lesotho context grounded in the APoE philosophies will directly impact the country and its people. Based on this understanding, since my study considers the promotion of education for ED, in this chapter I explore the position of Lesotho on climate change and its impacts, specifically how this relates to education policy using the conceptual framework developed in Chapter 3 (cf.3.3.3). Before exploring the position of Lesotho on climate change, I deemed it necessary to first understand the people's geographical and social-economic context to inform my understanding of the position of Lesotho on the impacts of climate change. I contend that the response that a country attaches to the effects of climate change will find expression in education as a vehicle for realising national imperatives. Therefore, this chapter aims to address the third objective of my study, namely, to explore Lesotho's response to the impact of climate change (cf. 1.4).

Exploring the position of Lesotho on climate change implies conceptualising the social-economic context of the people in Lesotho, as this underpins Lesotho's position on the impacts of climate change. Therefore, I first highlight Lesotho's geographical position to understand its social-economic context to achieve my third objective (cf.1.4). After that, I explore the impact of climate change on Lesotho, followed by an exposition of various Lesotho documents addressing climate change and its consequences. I

contend that based on APoE, and its notions *of ubuntu* and *ukama*, Lesotho's response to climate change might support my contextualization of education for ED in Lesotho.

4.2 GEOGRAPHICAL POSITION AND SOCIAL–ECONOMIC CONTEXT OF LESOTHO

The World Bank Group (WBG 2021:3) asserts that Lesotho ranks among the most susceptible nations to climate change owing to its topographical and socioeconomic characteristics, especially for its rural population. The National Report on Climate Change (NRCC) advance that, Lesotho is exposed to climatological trends from the Indian and Atlantic Oceans due to its geographical location. This leads to substantial temperature variation, which impacts the socioeconomic background of the inhabitants (Ministry of Natural Resources 2000: viii). That said, the citizens of Lesotho must adopt ways to contextually respond to ecological challenges, taking into account its geographical position and social context in pursuit of mitigating climate change and its impacts. Failure of Lesotho communities to adapt to ways of mitigation would threaten the Basotho way of life and their livelihoods (WBG 2021:24).

Therefore, mitigating climate change within the Lesotho context would require a shift in Basotho's attitudes and choices towards the environment. Being humane in this context refers to human effort in caring for and sustaining the ecology.

Having provided such an overview, I investigate Lesotho's geographical position and socio-economic context in the subsequent sub-sections. These two aspects serve as an essential backdrop for exploring Lesotho's response to climate change.

4.2.1 GEOGRAPHICAL POSITION

Lesotho, with a population of about 2.1 million and a total area of 30,4 square meters, is considered by many to be one of the smallest African countries (Mavundla, Venter, Brey & Jitsing 2017:10). The country is situated in the subtropics inside the global high-pressure band (30°S), surrounded by South Africa, and 1000 meters above sea level (WBG 2021:6; Cross-Border Road Transport Agency, 2018:3; World Bank Group, 2021:2; Maile 2001:6). The primary determinant of Lesotho's climate is its latitudinal position (National Climate Change Policy (NCCP) (2017:1). Given the country's latitudinal position, some studies classify Lesotho as temperate continental,

having qualities that would ordinarily have been extremely conducive to several industrial activities (NCCP 2017:1). Maile (2001:6) claims that Lesotho is significantly influenced by the warm Indian Ocean current and the frigid Atlantic Ocean Benguela current. due to the country's location on the tapering southern African subcontinent plateau. Consensus exists that the resulting weather patterns and Lesotho's position alter the typical circumstances provided by the intertropical convergence zone (NCCP 2017:2). The National Climate Change Policy further affirms that the weather patterns and Lesotho's location introduces wide variability in rainfall and temperatures, making the country highly vulnerable to climate change (NCCP 2017:1). With this realisation, the Notre Dame Global Adaptation Initiative (ND-GAIN) places Lesotho at number 14 of a list of 51 countries to are least likely to improve their climate change resilience (NCCP 2017:3). By implication, Lesotho must contemplate mitigative measures to climate change crisis already the country experiences.

Due to its mountainous geography, rainfall patterns, soil erosion, and land-use patterns, Lesotho is predominantly grassland and has fragile ecosystems (Maile 2001:4; National Environment Secretariat 2000:1; Ministry of Forestry, Range and soil conservation 2015:6). WBG (2021:3) asserts that the geography and position expose Lesotho to climatological trends from the Indian and Atlantic seas, resulting in a high degree of temperature sensitivity. Maile (2001:4) argues that the rainfall pattern in Lesotho is very erratic and unpredictable, threatening agricultural productivity. Maile (2001:4) notes that the nation has abundant water resources in the highlands, some of which are exported to industrial centres in the Republic of South Africa through the Lesotho Highlands Water Project.

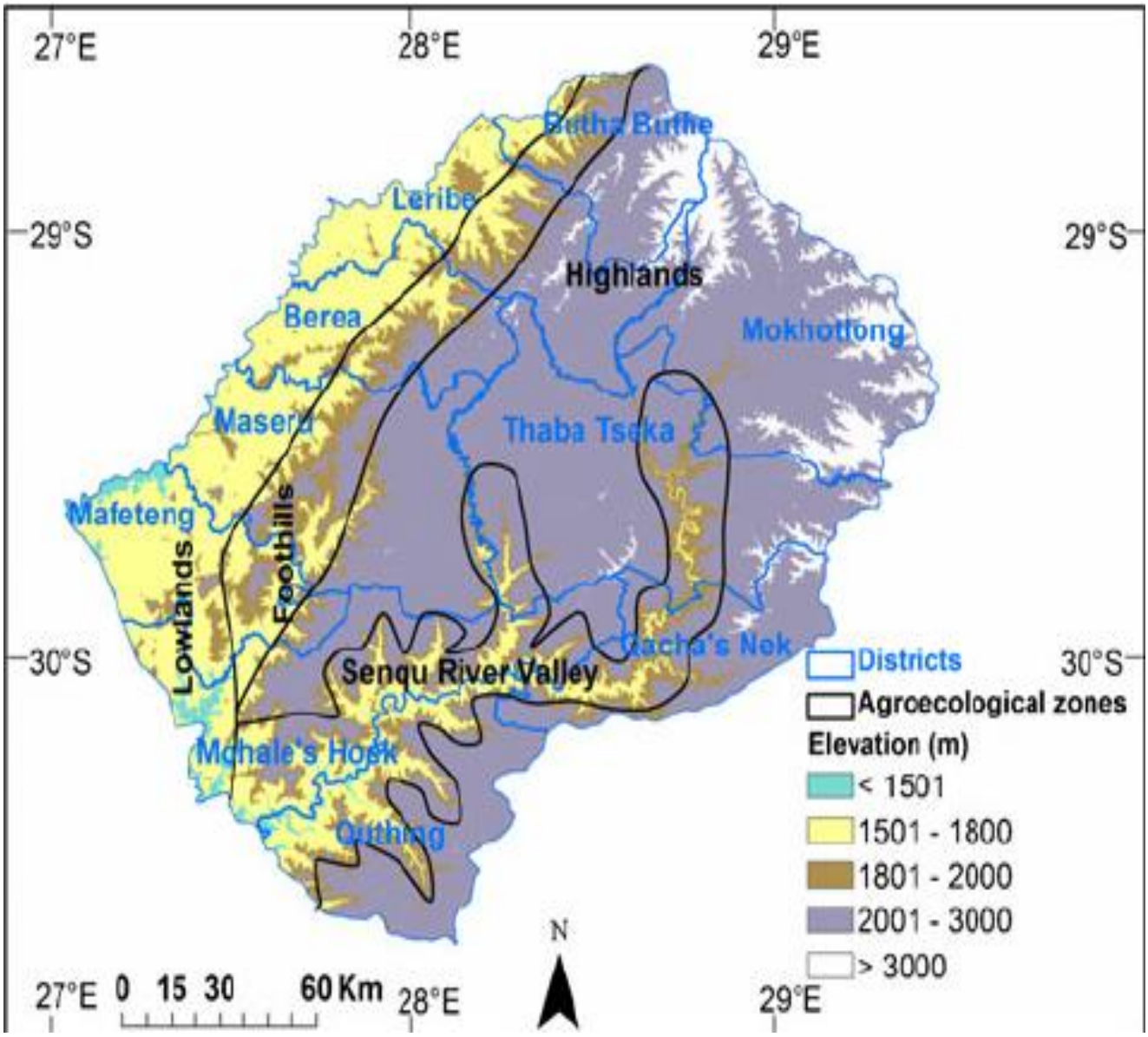
According to the Lesotho Desk Review (FEWS NET 2013:3), Lesotho has four ecological zones, namely the lowlands (17%), the foothills (15%), the mountains (59%), and the Senqu River Valley (9%). According to the LDR (2013:3), the foothills receive less precipitation, while the mountainous areas are good for livestock and water resource development. Due to the country's terrain, most economic activity is concentrated in the lowlands and Senqu River Valley (Ministry of Natural Resources 2000: vi). It is assumed that 70% of the population in Lesotho lives in the lowlands, where most of the country's economic activities are situated (Mekbib, Johane, Olaleye, Tilai, Mokhothu and Wondimu 2012:6). Some people describe Lesotho in two central provinces, namely the Lowland Province and the Mountain Province.

According to studies, Lesotho's terrain and geographical location as a landlocked nation render it especially susceptible to the adverse consequences of climate change (Lesotho Action Climate Report 2015:7; WBG 2021:6). Although most economic activity is conducted in the lowlands, the majority of the population relies on subsistence agriculture, animal husbandry, and minor businesses such as footwear and textiles. People are impacted negatively by unfavourable weather conditions resulting from climate change. According to the Economic Review of the Central Bank of Lesotho (2011:2), this has a detrimental effect on food security, water availability, ecological stability, and human health. Moreover, Lesotho's position renders it increasingly susceptible to natural disasters and severe weather, such as droughts, storms, and overall environmental deterioration (WBG 2021:3). Some estimate that Lesotho loses 39.6 million tonnes of soil per year due to erosion, causing deep gullies in the lowlands and bare rock in the mountains(Central Bank of Lesotho Economic Review 2011:1). Soil erosion limits the agricultural output, hence aggravating food insecurity and poverty in the nation.

Qalabane & Chakela (2014:3) emphasise the rapid loss of flora in Lesotho as primarily rural families utilise trees, bushes, and agricultural waste as fuel. These academics also allege a considerable loss of biodiversity, resulting in changes to flora and fauna, as a result of loss of habitat (Qalabane & Chakela 2014:22). By implication, such environmental degradations lead to increasingly erratic, periodic droughts and hazardous farming conditions, making the country highly vulnerable to climate change. The WBG (2021:3) highlights that Lesotho endured a series of climatic shocks during the preceding decade, including recurring droughts, dry spells, and floods. According to the World Bank Group, these consecutive climatic shocks have significantly impacted the livelihoods of communities and households, with serious ramifications for food security (WBG 2021:3). It appears that the convergence of different vulnerabilities in Lesotho has generated a detailed risk profile that exposes impoverished families to a variety of economic, health, environmental, and climatic threats. With Lesotho’s uphill battle against poverty (Ministry of Natural Resources 2000:vii), fighting climate change becomes challenging. The NRCC estimates a 30-50% unemployment rate in Lesotho. The report continues that 50% of households in Lesotho are still classified as poor, and 25% are ultra-poor (Ministry of Natural Resources 2000:vii). One may argue that the topography of Lesotho influences its

climate and increases the country's vulnerability to the impacts of climate change. Some feel that the nation will likely become warmer and drier in future climate projections (WBG 2021:3). In addition to continuing rainfall variability and rising temperatures, Lesotho will continue to endure severe events such as droughts, floods, and other climate-related risks. This is anticipated to have adverse effects on soil erosion, dryland, deforestation, repeated droughts, desertification, land degradation, and biodiversity loss, including the extinction of several species (IPCC 2019:18). As such, key sectors such as agriculture, livestock and water resources will increasingly become vulnerable. The following figure shows the map of Lesotho and its four ecological zones and ten districts.

Figure 2. THE FOUR ECOLOGICAL ZONES AND THE TEN DISTRICTS OF LESOTHO



Source: https://www.researchgate.net/figure/Ecological-zones-of-Lesotho5_fig1_336924008

The four ecological zones (in black) include the lowlands, the foothills, the mountains, and the Senqu River Valley. The ten districts (in blue) include Leribe, Berea, Maseru, Mafeteng, Mohales hook, Quithing, Qhachas neck, Thaba-Tseka, Mokhotlong, and Butha-Buthe.

4.2.2 THE SOCIAL-ECONOMIC CONTEXT

To comprehend the effects of climate change on Lesotho, we should first investigate Basotho's philosophical and traditional social-economic context. Basotho's intellectual and traditional social context provides a fertile ground to understand the country's response to the climate crisis. Waghid (2014:5-6) believes that philosophy is an activity to understand communities' situations. By implication, understanding the social-economic context of the people in Lesotho can provide insights when contemplating an educational discourse to address the climate change that Lesotho, like many other countries, faces. Therefore, in an attempt to position education for ED within the Lesotho context, it is imperative to understand the social-economic context of the people of Lesotho through the Basotho lens of *botho*, equivalent *ubuntu* discussed in Chapter 3 (cf.3.3.1). Studies by UNESCO (2017), Kumar & Vasimalairaj (2018), Sharma (2012), Cherry (2011) and Anderson (2010) (cf.1.2) indicate that education is the surest means of empowerment. Therefore, awakening people's consciousness to address ecological issues, particularly in Lesotho, will depend on the emphasis that the Lesotho education system attaches to global climate change issues. Eckersley (2019:7) and Marxer & Pallinger (2007:6) believe that addressing today's environmental challenges requires reshaping our political, social, and economic relationship with the non-human. I am convinced that an understanding of the traditional philosophical outlook of Basotho regarding their environment could foreground Lesotho's contribution to the current environmental challenges in the world using its available human resource. Mavundla *et al*. (2017:10) assert that by 2016, the country had a relatively young population of around 729 020, or 33.5% under 15. By implication, Lesotho could tap into its young population's potential, whose energy, resourcefulness, and creativity are invaluable in searching for innovative solutions to climate change mitigation. According to the United Nations Development Programme (UNDP) (2015:9), 70% of Lesotho's population resides in rural mountainous areas and engages in agricultural practices. Rodionova, Shvatchkina, Mogilevskaya, Bilovus and Ivashova (2020:3) believe that rural places play an essential role in preserving sociocultural traditions and their social preservation, following changes in social reality in the current practices of the younger generation. As such, the relevance of issues of climate change mitigation in Lesotho could find relevance in the reproduction of traditional culture in the actions of the younger Basotho generation to preserve their

local environment and communities. In support of this position, Rodionova *et al.* (2020:3) argue that young people's continued devotion to traditional values, way of life, and choice of rural communities as a place of employment promotes sustainable growth. Deduced from the preceding, one may argue that preserving cultural heritage positively affects the quality of everyday life in rural areas and contributes to the mobilisation of the preservation of resources in the community.

This understanding supports the normative Basotho concept of collective community action driven by the spirit of "*botho*", an equivalent of the concept of *ubuntu* (Makulilo 2016:194; Munyaka *et al.* 2013:64). Broodryk (2002:13) theorises the normative aspects of *botho* as "a comprehensive African worldview". By implication, Broodryk (2002) affirms the values of intense humanness (cf.1.5.1), caring (cf. 2.3), sharing (cf. 2.3.1), and respect (cf. 3.3.3), compassion (cf. 3.3.2) and associated values associated with African communitarianism. The spirit of *botho*, a concept that articulates their communal inter-connectedness, common humanity, interdependence, and membership to a community, guides the Basotho (cf. 3.3.3). Nussbaum (2013:100) states that the idea of Basotho-specifies cultural principles including compassion, reciprocity, harmony, humanism, and communal decency to develop and preserve communal well-being (Nussbaum, 2013:100). Such values-based could help to reshape world democracy. This view is in line with Lepori (2019:75), who argues for rethinking democracy, where ecological values should be essential for policymaking in all matters impacting the ecology in the future. Education could support such a conceptualisation. Literature from UNESCO (2017), Kumar & Vasimalairaja (2018), Sharma (2012), Cherry (2011), and Anderson (2010), coupled with real-life experience, shows that education is the surest means of empowerment worldwide (cf. 1.6). Arguably, in the search for education for ED, the philosophical and social context of the Basotho, emphasising the importance of interdependence and interconnectedness, could provide the foundation to actualise education for ED in the context of Lesotho.

Mekbib *et al.* (2012:11) analyse this in terms of social-economic background. Lesotho is a small, middle-income nation whose economy is grounded on subsistence agriculture and animal husbandry. The country's small-scale productions, which include clothing, footwear, textiles, food processing, and construction, are primarily located in the lowlands. In addition to subsistence farming, Abadura, Fahrenhorst, and

Zelazny (2014:8-10) state that a large proportion of migrant labour, including a percentage of the adult male workforce engaged in South African mines, is employed by families. By implication. Lesotho is susceptible to local pressures and is highly sensitive to the economic and political instability of its bigger neighbour, South Africa. Although subsistence farming and mining work in South Africa significantly contribute to Basotho's livelihood, poverty remains pervasive in Lesotho (Kali 2020:5). The argument raised by Kali (2020) points to a widespread problem that consequently negatively impacts the lives of the population. In particular, poverty affects Lesotho's children's cognitive and psycho-social development (World Bank 2020:33). Studies on the state of children in Lesotho indicate that malnutrition in Lesotho is a severe and pervasive problem among children and pregnant and lactating mothers, adolescents, youth, orphans, and the elderly (Food and Nutrition Coordinating Office 2016-2025:33). The 2016 Health and Demographic Survey of Lesotho, commissioned by the Ministry of Health, found that one-third of children under the age of five are stunted due to malnutrition. The World Bank emphasises this reality (2021:22), asserting that agricultural productivity in Lesotho is declining. One could argue that this reduction in food production might be linked to climate change and its consequences

Despite this poverty, particularly in rural regions, Masolo (2010: 249) notes that the sense of belonging and acceptance resulting from self as positioned among others is the foundation of Basotho's moral view within the context of standard values. According to this line of thinking, no individual is a self-sufficient creature in and of himself or herself. Instead, the existence of others is fundamental to the constitution of the self, from which the communitarian imperative arises. Access to the school is a major obstacle for Lesotho's youth (Wikie 2015:82). According to Wikie (2015:82), net enrolment rates in elementary schools were 83.5% in 2015, which is somewhat higher than 80.0% in 2001. Winkie (2015:82) notes that although there has been some improvement in primary school enrolment rates, the number of students who enrol in high school remains low. Reports from the WBG (2020:22) indicate that 42% of children complete school, but only 30% complete high school. This figure suggests that there are many children without the opportunity to acquire education at the tertiary level.

Having discussed Lesotho's social-economic context, I now turn to the impacts of climate change as felt in Lesotho. This discussion leads to identifying the policy documents that address climate change issues in Lesotho.

4.3 THE IMPACT OF CLIMATE CHANGE ON LESOTHO

The geographical position and social-economic context of Lesotho adversely contribute to the consequences of climate change in the country (WBG 2021:3). Arguably, the link between the geographical location and the social-economic context forms the web of life of which Basotho are an integral part and upon which the people of Lesotho depend. However, due to changing climatic conditions, Lesotho has seen a desertification process that severely affects food production. According to the International Labour Organization (2014:x), improper land management practises and farming methods, such as overgrazing by cattle, introducing foreign and invasive plant species, and harvesting trees for firewood, have led to severe ecological concerns that contribute to a high risk of flash floods.

In this regard, the sustainability of nature is crucial since most people in Lesotho rely heavily on the country's natural resources (Nhemachena, Matchaya and Nhlengethwa 2017:1). Unfortunately, the country's limited capacity to deal with the variations and extremes of climate change leaves the country susceptible to climate change impacts (cf.1.2). The Resilience Policy Team (RPT) (2015:4) cautions that climate change is projected to exacerbate current environmental pressures such as rising temperatures, drought, land degradation, and biodiversity loss, hence compromising sustainable development initiatives. Although the impacts of climate change in Lesotho are varied, in this study, I specifically consider increased temperatures, prolonged droughts, unpredictable rains and storms, and the depletion of vegetation (cf. 1.2).

a) *Increased temperatures*

Kyriacou (2010:4) defines temperature as a body's degree of 'hotness'. More precisely, it is the potential for heat transfer (Kyriacou 2010:4). In other words, temperature refers to changes in weather conditions, such as sensible heat transfer from warmer weather to cool weather or *vice versa*. Recent data from the Ministry of Energy, Meteorology, and Water Affairs (MEMWA) in Lesotho indicate that the seasonal mean temperature increased by 0.70 degrees Celsius between 1970 and 2000. By 2060, a rise of 1.78 to 2.20 degrees Celsius is expected for several locations in Lesotho (MEMWA,

2013:4). Expounding on the gravity of high temperatures in Lesotho, Wickie (2015:81) explains that Lesotho's capital city of Maseru may reach 30°C (86°F) during the summer months. By implication, such high temperatures significantly affect human beings, animals, vegetation, and related biodiversity. Given this, Durrwachter-Erno, Huerta-Montanez, Nguyen, Levy, Lawson and Nguyen (2021:2) fear that increased temperatures could lead to temperature-related morbidity and mortality. They argue that increased temperatures could trigger deaths due to dehydration, heat stroke, and other heat-related disorders, especially among rural populations exposed to extreme heat and poor access to healthcare. These conditions might eventually result in death or lasting impairment (The World Bank 2020:65). Durrwachter-Erno *et al.* (2021:1-4) are concerned about the most vulnerable populations. These include small children, the elderly, those with chronic diseases, low-income persons, and outdoor workers at a higher risk for heat-related illness. Several studies indicate that rising temperatures may exacerbate drought and the hot, dry conditions that cause wildfires.

Moreover, urban structures, roads, and infrastructure absorb heat, resulting in greater temperatures than in the countryside. This impact is known as the Urban Heat Island (UHI) phenomenon (2015:67). In other words, cities such as Maseru demonstrate greater temperatures in their city centre than the surrounding rural areas. Therefore, such rising temperatures threaten people and the entire ecosystem. Next, I discuss the impact of drought due to climate change.

b) *Drought*

This study considers drought, as defined by Kamara, Agho, and Renzaho (2019:4), as an extended period of below-normal precipitation that damages crops, reduces streamflow, and depletes water reservoirs. Available evidence suggests that Lesotho experiences dry spells, periodic droughts, and chronic conditions (NCCP: 2017: vi). According to the National Resilience Framework (2017:15), the primary natural hazard contributing to Lesotho's high vulnerability and food insecurity is drought, followed by excessive rainfall and extreme weather variability. One of the most powerful El Nino events on record caused a severe drought in Lesotho, leading to insufficient precipitation and considerable crop loss (Food and Agriculture Organization of the United Nations 2016:1). Lesotho's agriculturally dependent populations are the most badly affected. In his budget presentation for 2020/21, the Lesotho Minister of Finance

indicated that climate change would undoubtedly reduce agricultural productivity. Important crops and commodities such as maize, sorghum, and beans have already declined by 76% between 2018 and 2019 owing to harsh meteorological conditions, specifically drought (The World Bank 2020:3). Due to the scarcity of arable land, the Food and Agriculture Organization of the United Nations acknowledges that precipitation deficits have substantial implications on food security (FAO 2011:3). Between 1980 and 2016, there have been at least six multi-year droughts (1981 to 1983; 1990 to 1992; 2001 to 2003; 2007 to 2008; 2009 to 2013; 2015 to 2016) with significant consequences on mortality and agricultural output (Kamara et al. 2019).

The nation's greatest prolonged drought occurred in 2002-2003. According to the United Nations Development Programme, 760,000 people were impacted (2015:12). According to the African Risk Capacity (ARC), a drought from 2019 to 2020 harmed about one-fourth of the country's population and led to a significant decrease in cereal production (ARC 2020:2). According to UNDP (2017:11) data, the nation has undergone repeated climate shocks such as dry spells, droughts, and floods as a result of climate change. Thus, the impacts of climate change have had serious negative effects on the lives of communities and households (UNDP 2017:11). Due to the documented climate patterns of recurring and extended droughts, dry spells, floods, and early frost, as well as the concomitant rise in pests and diseases, agricultural production has been progressively dropping over the past decade (WBG 2021:22). Inferentially, climate change has a negative impact on the nation's food and nutrition security and overall economic performance. As a result of the drought triggered by El Nio in 2016, 49% of the rural population required emergency food and livelihood protection far into 2017 (Adaptation Fund Board 2019:19). The impact of recurrent extreme weather events on the weak agricultural output of the country has resulted in deteriorating household incomes and critical and chronic food and nutrition uncertainty. The worst hit is usually widow-headed households that rely primarily on subsistence farming (characterised by low incomes, cattle herding, and casual labour), as they have limited work possibilities and few assets. Notably, women and children cannot satisfy their minimal daily need for food consumption because they mostly have access to low-quality, micronutrient-poor meals. In years of drought or dry spells such as 2012 and 2016, food production decreases dramatically and the number of people at risk rises. The reality of the loss of biodiversity and associated ecosystem services

in Lesotho due to climate change (NRSF 2017:15) entails an increase in food and nutrition insecurity. The next phenomenon touched by climate change is precipitation.

c) *Precipitation*

Precipitation relates to any liquid or solid water particles falling from the atmosphere to the Earth's surface are called precipitation. This study is concerned with precipitation in Lesotho since it is one factor that generates riverine and flash flooding, occasionally accompanied by devastating hailstorms. Lesotho's precipitation trends exhibit a significant degree of interannual variability. Observations suggest a decline in annual precipitation for Lesotho, even though global annual rainfall trends remain moderate. In certain places, changes in seasonal precipitation patterns have shown an increase in winter season precipitation (June to August) followed by a decrease in summer season precipitation. This phenomenon has dried traditionally perennial springs and reduced the flow of significant rivers (Resilience Policy Team 2015:4).

In addition, the National Report on Climate Change (Ministry of Natural Resources, 2000:65) indicates that the majority of dams are dry for most of the year. Reduced precipitation and changing rainfall patterns have greatly damaged the water industry, creating a difficult scenario. According to studies, perennial springs have dried up, once-mighty rivers have drastically decreased, and many dams stay empty for most of the year (cf. 1.2). In addition, subsistence farming, a substantial source of income in rural regions, is diminishing due to unforeseen drops in agricultural production and productivity. According to some research, the agricultural sector's declining output and productivity results from increasing animal and human pressure, inadequate land management techniques, and severe weather (Ministry of Natural Resources 2000:7). This reduces the needed natural cover for maize and animal agriculture. According to the DREF Operation (2011:1), extreme precipitation in December 2010 and January 2011 displaced more than 5,000 people, wrecked fifty per cent of the country's roadways, and caused a considerable decline in agricultural output and animal operations

According to the Ministry of Natural Resources (2000:7), irregular precipitation has resulted in recurrent droughts and dangerous farming conditions. The lowlands saw a drop in precipitation between 1970 and 2005, suggesting geographical shifts (Ministry of Energy and Meteorology 2017). Other records (Resilient Report 2019:4) show

changes in precipitation patterns, comprising an extension of the winter precipitation season and a contraction of the summer precipitation season.

d) ***Depletion of vegetation***

Lesotho is categorised into four ecological zones within the Southern African grassland biome, to which it belongs (cf. 4.2.1). The Fourth National Report on Implementation of the Convention on Biological Diversity in Lesotho (UNDP 2009:6) classifies grasslands as Highveld, Afromontane, and Afro-alpine. The elevation of Lesotho mostly determines these ecological zones. Within these groupings, grass, flowering plants, and trees are essential to plant elements. All classes are inapplicable to wetland ecosystems with fluctuating distinctive plants and associated animals. The vegetation is threatened by overgrazing, overharvesting, uncontrolled fires, encroachment by towns and rangeland farming, invasive aliens, and pollution. Extreme winters in Lesotho need substantial electricity expenditures for heating and food preparation.

The reliance of rural families on biomass fuels has placed enormous strain on this resource (Zhou & Simbini 2012:6). Using dung and agricultural residuals as alternatives to fuelwood (Lesotho Energy Access Strategy project 2007:18) has had adverse effects on soil fertility. According to studies, firewood supplies 64% of rural households' energy, with cow dung and agricultural leftovers accounting for approximately 27% of the remainder (Maile 2001:16). By implication, livestock husbandry and regular bush burning by shepherds increase air pollution, degrade air quality, and deplete forests and other natural habitats. Otitoju, Rakubu, Otitoju and Uka (2019:9) emphasising the hazards of bush burning, and highlight that bush burning eliminates the natural plant cover that protects the soil surface from fire. Mamara et al. (2019:21) believe that this degradation heightens community vulnerability. Given this knowledge, one may claim that the stress on the plants adds to the worsening of circumstances by continuously altering the environment. Consequently, the overall trend in the state of the vegetation is one of decrease.

Therefore, while recognising the universality of climate change challenges (Langlois 2017:4; IPCC 2014:2; Martusewicz *et al*. 2011:1), Lesotho is a developing nation, and as in the case with most developing nations, bush burning is culturally practised (Otitoju *at el*. 2019:92). Consequently, Lesotho's traditional and modern structures

significantly contribute to the climate change crisis. It is imperative that the government of Lesotho urgently prioritises climate change mitigation by promoting education that supports education for ED. The following section presents the policy documents addressing climate change in Lesotho.

4.4 POLICY DOCUMENTS THAT ADDRESS CLIMATE CHANGE IN LESOTHO

In the first chapter, I argued that climate change is one of the most urgent global challenges with long-term implications for the sustainable development of all countries (cf.1.1). The effects of climate change, according to Orindi and Murray (2005:2), would impair attempts to combat poverty and promote national development in developing nations, including, by extension, Lesotho. In Chapter 2, I argued that the effects of climate change necessitate democratic governments that encourage people's engagement in ecological concerns through democratic education to put the spotlight on ED. This argument led to a conceptualisation of education for ED with an APoE perspective by creating a conceptual framework based on *ubuntu* and *ukama* as they find expression in APoE to reconceptualise education for ED within an African perspective in Chapter 3 (cf.3.3.3). Within the reconceptualised framework of this qualitative study (cf.3.3.3), I noted that education for ED could be conceptualised through a combination of APoE, democratic governance, and education, which could lead to encouraging social interaction between human and non-human rights in a relational approach, ensuring the recognition of non-humans as part of democratic practices. Moreover, a discussion on APoE (cf. 3.2) revealed an African philosophy of education as moral discourse to cultivate honesty, sincerity, responsibility and empathy towards others, including the environment. Chimbunde & Kgari-Masondo (2021:6) allude to the deep-rootedness of sharing, cooperation, group cohesion, and communitarianism within *ubuntu.* Therefore, integrating APoE with ED (cf. 2.3) affirms the social interaction between human and non-human rights in a relational approach between humans and non-humans.

APoE's daily representation of human and non-human rights includes sustainability, intergenerational justice, and non-human rights to have a will of life. Incorporating APoE values in education for ED may allow for a localised response to the current (and future) ecological problems within the context of Lesotho. Thus, within the aim of Chapter 4 (cf.1.4.4), I analyse the *National Strategic Development Plan* (hereafter

NSDP*)* and the *National Climate Change Policy of 2017* (hereafter NCCP 2017) to establish how the framework maps the long-term development plan that Lesotho envisions to improve its environmental challenges, particular, through education contextualised within Lesotho. According to the Lesotho *Constitution*, Everyone has the right to protect the environment for future generations' sake (Kingdom of Lesotho 1993). Education in APoE can foster interpersonal justice, courage, and honesty. Therefore, countries like Lesotho must develop long-term climate change adaptation strategies.

This realisation indicates that climate change can halt or even reverse socioeconomic progress in developing nations (such as Lesotho). The literature demonstrates that the obstacles to socioeconomic growth in underdeveloped nations are frequently the same as those that raise a country's susceptibility to climatic change (cf. 2.2.3). However, individual governments must develop climate change mitigation measures within their contexts. This perspective is supported by the United Nations (2008:68), which asserts that each nation must establish effective policies for economic and socially sustainable growth. Lesotho adopted many international treaties and accords to enable the government to coordinate diverse climate change projects and satisfy its commitments under the UNFCCC in response to the United Nations' request for effective policies and management (cf. 1.2). The country adopted policies to support and rehabilitate its land and capacitate its people to ensure that they are resilient to climate change impacts. To understand how Lesotho envisioned its citizens to tackle climate change affairs, and by using content analysis (cf. 1.9), in the next section, I consider some selected documents that seem aligned with climate change and education for ED within the context of Lesotho. I contemplate these documents for their relevance in understanding Lesotho's context in fighting against climate change.

4.4.1. DOCUMENT ANALYSIS

Document analysis, according to Bowen (2009:27), is a systematic method for reviewing or evaluating printed and electronic resources. . On the other hand, Kiger and Varpio (2020:1) perceive document analysis as a process. Kiger and Varpio (2020) maintain that document analysis encompasses the process of reading, skimming and interpretation, combining thematic and content analysis elements which involve organising document information into categories related to a particular

research interest and question. If I understand Kiger & Varpio (2020) and Bowen (2009) correctly, document analysis refers to a rigorous and thorough examination of the written content of a document (cf.1.6.3.2). Denzin (2017:48) argues that qualitative research document analysis, like other analytic procedures, requires the inspection and interpretation of data to develop meaning, acquire comprehension, and construct empirical knowledge. In Chapter 4, I explored two documents. The *National Strategic Development Plan,* which aims to transform Lesotho's *Vision 2020* into tangible and distinct activities, confirms the nation's commitment to addressing climate change through sustainable development (NCCP 2017: IV). Another document was the *National Climate Change Policy of 2017*. This policy effectively coordinates climate change issues in the country (NCCP 2017:39). In my content analysis, I was cognizant of the Institute for Democracy and Electoral Assistance (2014:1-2) (hereafter *IDEA 2014*) which asserts that a constitution is the country's supreme law and provides the standards that ordinary statutes have to comply with. The constitution of Lesotho stipulates:

> The Constitution of Lesotho is the supreme law of Lesotho, and if any other law is inconsistent with this Constitution, that other law shall, to the extent of the inconsistency, be void (Constitution of Lesotho of 1993, chapter 1, section 2).

Therefore, I perceive the *Constitution of Lesotho* as a vital document that informs the directions for other government documents. I could not carry out an analysis of Lesotho's climate change-related documents without acknowledging the *Constitution*. Analysis of the documents was critical in eliciting meaning, understanding, and developing empirical knowledge to guide me when analysing *CAP 2009*, which I analyse separately in Chapter 5. I explore the two documents to determine if these national documents support education for ED with an APoE perspective. As such, I pay particular interest to four identified themes: *APoE and communitarianism education*, *environmental awareness, democratic practices,* and *consideration of humans and non-humans in the education for ED*. These themes are critical in the subsequent finding and discussion to conclude Lesotho's position on addressing climate change mitigation and the potential of Lesotho government policy documents to contribute to education for ED. To understand how Lesotho's education responds to climate change, I explore the content and context of *CAP 2009* in a separate chapter

because of the critical role of education in societal transformation (cf. 2.3.1). Chapter 5 mainly explores the potential of *CAP 2009* to promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education (cf. 1.4.4). Wach (2013:1) argues that analysing selected documents facilitates an unbiased and steady analysis of written policies. I used the approach to reading and conducting a content analysis proposed by Samuel (2017), supplemented by Gagnon and Labonte's framework of analysis (extracted from Sirili 2018:23), to address issues related to climate change in Lesotho. Analysis of policy follows a specific procedure. According to Samuel (2017:6), a procedural policy emphasises the structures (organisations, officials or committees) accountable for certain procedural components. Samuel (2017:11) suggests that in reading policy, it is essential to consider the following: the focus of the policy, the type of the policy, the goals of the policy, policy borrowing, policy discourse, and dealing with what policy responds to, policy consultation, policy beneficiaries and policy implementation.

On the other hand, Gagnon & Labonte (in Sarili 2018) advance four critical questions to guide policy analysis: (What?) refers to content, (how?) Is the process and (why?) refer to the context of the policy. This enabled me to develop questions from the APoE notions of ubuntu and ukama. As noted before, APoE notions of *ubuntu* and *ukama* hinge on communitarianism and the human relationship with the whole ecosystem (cf 2.4.1). On the other hand, I developed questions based on democratic values, such as citizens' involvement in ecological matters, inclusiveness, freedom of conscience, and opinion (cf 2.3.2), all of which are critical in foreground education for ED. *Ubuntu* and *ukama* render care, personhood, and community, interconnectedness leading to respect and culminating in education for ED. Such questions helped me to unpack specific details that provided an understanding of the background of the documents and policies. Samuels (2017:6-7) points to different kinds of policies: procedural, material, redistributive, regulatory, and symbolic. I engaged with a procedural analysis in the manner formulated by Samuel, guided by Gagnon & Labonte's guiding questions, to explore and analyse the contextuality of the policy document. According to Samuel (2017:8), how we execute policy is closely related to our policy idea. If we consider the policy a textual (written) product, then policy analysis will involve the evaluation of individual statements within the text. In this case, taking a cue from

Samuel (2017), I pay attention to policy intention and aims, policy implementation, policy actors, and policy stakeholders. Samuel, Gagnon, & Labonte (in Sirili2018) advocate for critical policy analysis, a type of education policy that focuses on uncovering contradictions between what the policy says and what the policy accomplishes, especially in terms of power relations in society (Cahill 2015:303). This study advocate for fairness in terms of the fundamental values and principles of justice, such as equality and fairness, and providing non-humans with political rights (cf. 2.3.1; 3.3.3). With such understanding, we can construct knowledge about ecological safety, the causes and consequences of environmental catastrophes, and the role of human beings concerning the more-than-human world, leading to harmonious existence between humans and non-humans in mitigating climate change.

Samuel (2017:138) argues for a more detailed contextual analysis that goes beyond mere description to include questions regarding the link between the parts of the text and the reader's response to the specific situation the policy seeks to confront, modify, and reconsider. Given the view of Samuel (2017) and attending to questions raised by Gagnon & Labonte, one would assume that the *NSDP 2020* responds to a specific context that, for this study, relates to the ecological challenges that Lesotho faces. Taking a cue from Samuel (2017) and Gagnon & Labonte (in Sirili2018), I aim to explore whether *NSDP 2020* anchors on the APoE and its concepts of *ubuntu* (cf.3.3.1) and *ukama* (cf.3.3.2), which I argue has the potential to contribute to education for ED. Therefore, a transformative plan (cf. 1.5) and framing ED as a subject of study within the education policy space, enabled me to analyse policy content with the main research question (cf. 1.3) in mind. I now analyse the content of the *National Strategic Development Plan: Vision 2020 (NSDP: Vision 2020)*. In the next section, I explore the content of the *National Strategic Development Plan of 2012/13-2016/2017*.

4.4.1.1. THE NATIONAL STRATEGIC DEVELOPMENT PLAN OF 2012-2017: VISION FOR 2020

Since independence, Lesotho has made much progress toward development. Therefore*, National Strategic Development Plan: Vision 2020 (*hereafter *NSDP*: *Vision 2020)* was developed to help the country attain its national goals enshrined within the *Constitution*. Regarding the environment, the Constitution of Lesotho 1993, 27(b) affirms the importance of improving environmental and industrial hygiene. In response

to such a constitutional vision, the *NSDP: Vision 2020* asserts to halt environmental deterioration and climate change adaptation (Ministry of Development Planning 2012: viii). This particular goal is crucial for this study which seeks to explore the potential of education in Lesotho to contribute to ED. In this study, exploring the possibility of Lesotho's education contributing to ED entails infusing the APoE with its notions of *ubuntu* and *ukama* (cf. 3.3.3) and democracy (cf.2.3.1) in the context of Lesotho. This infusion could foreground the transformational education system (cf. 2.3.1) informed by ED to inspire Lesotho citizens to become more concerned about their environments. *NSDP: Vision 2020* has other equally important goals as they have implications for achieving human rights and fundamental freedoms within Lesotho's democratic structures (cf.2.2). Such goals include: pursuing high, shared, and employment-creating economic growth, developing critical infrastructure, enhancing the skills base, technology adoption, and the foundation for innovation, improving health, combating HIV/AIDS, and reducing vulnerability, and promoting peace, democratic governance, and constructing effective institutions (Ministry of Development Planning 2012/13:viii). Such goals may foreground *inter alia* environmental rights, hence environmentally conscious democratic communities that live harmoniously with non-humans, thus creating a more socially and ecologically democratic world (cf. 1.5, 2.3). Lesotho's commitment through the *National Constitution*, (Section 3 sub-section 36) is:

> Lesotho shall adopt policies designed to protect and enhance the natural and cultural environment of Lesotho for the benefit of both present and future generations and shall endeavour to assure all citizens of a sound and safe environment adequate for their health and well-being.

One would expect that the *NSDP: Vision 2020* seeks to comply with this Constitutional requirement. *NSDP 2020* was implemented from 2012/13 to 2016/17 fiscal years, succeeding the Poverty Reduction Strategy Paper (hereafter PRSP). According to *NSDP*: *Vision* 2020 (Ministry of Development Planning 2012: Preface), the main objective of the PRSP was to increase the living level for Basotho's present generation without compromising the chances for future generations (Ministry of Development Planning 2012/13: ix). In this sense, the document articulates Lesotho's national aim for the year 2020 was:

> Lesotho shall be a stable democracy, a united and prosperous nation at peace with itself and its neighbours. It shall have a healthy and well-developed human resource base. Its economy will be strong, its environment well managed, and its technology well established (Ministry of Development Planning 2012/: ix).

Arguably, the Growth and Development of the *NSDP: Vision* 2020 was based on broad consultation from many stakeholders. *NSDP 2020* was essentially the obligation of the Ministry of Finance and Development Planning. Other contributions came from the Technical Working Groups (henceforth TWGs), comprised chiefly of technical employees from line Ministries, with involvement from resident UN offices and the majority of collaborating partners. (Ministry of Development Planning 2012: Preface). In addition, consultation extended to the private sector, civil society, academia and other stakeholders was solicited through nine Cluster Groups that were configured around the NSDP critical strategic areas. Suppose I understand the consultation process advanced here correctly. In that case, the dialogue of such stakeholders should ensure the smooth rolling out of clear policies to address the identified National concerns. It is worth pointing out that the *NSDP 2020* is not a policy but a procedure for attaining National goals. The document outlines what actions to meet specific objectives. Given that the document is not a policy, it lacks the power to control procedures and methods. The document emphasises the necessity and urgency of Lesotho's profound economic transformation (Ministry of Development Planning 2012: VI).

The *NSDP*: *Vision 2020* consists of seven chapters. Chapter 1 gives background to the plan, consisting of the progress review and plan objectives (Ministry of Development Planning 2012:1-10). Chapter 2 describes the context, challenges and opportunities (Ministry of Development Planning (Ministry of Development and Planning 2012: 11-31Chapter 3 describes the growth approach, including growth diagnostics, the growth strategy, growth sources, and economic growth scenarios (Ministry of Development Planning 2012:32-42). Chapter 4 describes the macroeconomic framework and compares simulations of three growth scenarios and important financial projections through 2020, the last year of National Vision 2020 implementation (Ministry of Development Planning 2012:47-62). Chapter 5 is devoted to the strategic framework, which specifies the principal sector objectives and activities

following the six *NSDP 2020* strategic goals (Ministry of Development Planning 2012:63-140). Chapter 6 highlights critical cross-cutting issues (Ministry of Development Planning 2012:141-146). Chapter 7 (Ministry of Development Planning 2012:147-149) sets the implementation strategy given Lesotho's efforts to mitigate climate change. The plan (Ministry of Development Planning 2017: xviii) indicates Lesotho's commitment to:

(i) Reversing land degradation and protecting water sources through integrated land and water resource management;
(ii) (ii) Improve national resilience to climate change;
(iii) (iii) Promote biodiversity conservation;
(iv) (iv) Increase clean energy production capacity and environment-friendly production methods and explore opportunities for carbon trading;
(v) (v) Improve land use and physical planning as well as increasing densification and ring-fencing towns to avoid human encroachment on agricultural land and other fragile ecosystems;
(vi) (vi) Improve the delivery of environmental services, including waste and sanitation and environmental health promotion; and
(vii) (vii) Improve coordination and enforcement of laws, information and data for environmental planning and increase public knowledge and protection of the environment.

Given the overarching objective to radically transform the economy (Ministry of Development Planning 2012:1), one may argue that *NSDP: Vision 2020* envisions fundamental societal change (cf 2.3.1). The change is not only to transform the economy but to address environmental sustainability issues and improve national resilience to climate change (cf. 4.4.1(ii)). The *Curriculum and Assessment Policy of 2009* (Ministry of Education and Training 2009:16-17) similarly regards these aims as part of the curriculum reform priorities in Lesotho. This is because Lesotho's education policy presses an emphasis on reforming Lesotho's education). We assume that Lesotho envisions driving and sustaining this radical change through the educational sector. Hence *NSDP: Vision 2020* affirms the government's commitment to improving the relevance and applicability of skills, transforming tertiary institutions in the education sector to become world-class in selected fields (Ministry of Development Planning 2012: xvi).

Arguably, the education that Lesotho envisions supports the active participation of all Basotho in more democratic structures in which people become aware of the rights to protect life, liberty, freedom of conscience, and associational rights through education (cf 2.3.1). On the other hand, Lesotho envisions exploiting its population with a sizeable young labour force, which would require raising the skills of such a labour force (Ministry of Development Planning 2012: xvi). To achieve such a realisation, the Government of Lesotho focuses on improving the relevance and applicability of skills, expanding and upgrading Technical and Vocational Education and Training (TVET) institutions (Ministry of Development Planning 2012:106). Following education, the system is yet to fully respond to the country's needs. The *NDSP* (Ministry of Development Planning 2012:106) indicates Lesotho's commitment to:

> Improving the quality of basic education and access to secondary and high school education, improving teaching capacity and infrastructure for science and mathematics at all levels, and facilitating the transformation of skills development institutions.

In a way, the *NSDP* (2012: viii) regards education as an efficient strategy to develop a well-developed human resource base. In line with Lesotho's envisioned education, Lesotho education expects institutions to provide relevant education to all students at different levels to enable students to acquire skills and knowledge that could apply in their locale. Students receive such skills through established institutions to develop high-end skills and improve existing institutions' capacity and quality of education (Ministry of Development Planning 2012: xviii). From the preceding discussion, Lesotho must offer education framed within the context of Lesotho to enable the learners to address the concerns, including climate change mitigation within their communities. NSPD: Vision 2020 (2012:9) underlines the need of enhancing the skills base, adopting technology, and laying the groundwork for innovation to realise this objective. In addition, Lesotho is committed to developing an ecosystem that enhances the coordination and enforcement of laws, information, and data for environmental planning, as well as increasing public awareness and environmental preservation (Ministry of Development Planning 2012: xviii). In light of this realisation, the government intends to implement policies to recruit and build key talents and infrastructure (Ministry of Development Planning 2012: xvi) in conjunction (cf. 2.3.1) with the private sector and regional and international organisations. Such cooperation is essential in promoting citizenry participation (cf 2.2.1) at all levels and becomes

critical to support shared understanding and education for ED. This understanding is consistent with Kaoma (2010:88) and Sigge*r et al. (*2010:2). These scholars believe that where individuals are socially responsible to their local communities, members can help and care for the environment through cultivating common understanding, as expressed in *ubuntu* and *ukama* (cf 3.3.3). Therefore, cooperation (cf 2.2.2, 3.3.1) and partnership translate into a spirit of solidarity, simultaneously supporting collaboration amongst the members, which allows individuals within communitarianism (cf 3.2.2) to contribute their best efforts for the good of the entire community, including matters concerning their environment, hence climate change mitigation. The *NSDP: Vision* 2020 encourages the exploration of. Other means of enhancing collaboration are to boost local production capacity, commerce, and climate change adaptation, among other areas (Ministry of Development Planning 2012:137). Local community leaders might encourage public education on the environment and climate change and incentivize communities to be more aggressive on the issue if they had such an understanding. This understanding echoes the critical role of elders in African life, where elders in the communities can influence many developments since the community reveres the power of elders (cf 3.3.2, 3.3.3). The African people are believed to revere various ethical and societal values, such as the common good, harmonious living, goodwill, and interdependence (cf. 1.1). Such values allow for the regulation of interpersonal relationships, as well as preserving the community (Matolino 2009:36). Those values enshrined within the African communitarianism concepts of *ubuntu* and *ukama* (cf 3.3.2) could support unifying the people to work together for the nation's good and supporting education for ED. Lesotho Government enhances institutions' capacity and networking to share information domestically and internationally (Ministry of Developing Planning 2012:125). Such networking is critical when contemplating education for ED. In this case, education should focus on young people in schools, and community education, especially environmental sustenance, is equally essential. Lesotho can enhance such education within the democratic structures (cf 2.2) that allow citizens to give voice to citizens in matters that concern their nation. Lesotho is committed to a precise and predictable legal and regulatory framework defined by the rule of law, respect for human rights, effective law enforcement authorities, and an independent judiciary that administers justice expeditiously and impartially (Ministry of Development Planning 2012:125). In addition, the document also acknowledges the need to realise that the goal requires powerful

and efficient institutions capable of policy creation, implementation, and monitoring, fostering economic and corporate competitiveness and an investor-friendly climate (Ministry of Development Planning 2012:125). Having discussed the *NSDP: Vision 2020*, I realise the document recognises the need and urgency for Basotho to radically transform its (cf 1.5) economy. This is possible when the country taps into its young through education as a window of opportunity for a robust economic performance to enhance Lesotho's capacity to address the challenges, especially climate change. In the next section, I explore the *National Climate Change Policy of 2017*, how climate change issues are indicated in the policies, and how these issues link with the conceptualisation of education for ecological democracy within the context of Lesotho education policy.

4 .4.1.2 THE NATIONAL CLIMATE CHANGE POLICY OF 2017

As noted earlier, the geographical position and social-economic context adversely impact climate change in Lesotho (cf. 4.2). Therefore, the inability of communities in Lesotho to adapt in the face of climate change threatens their livelihoods, economies, and national goals (cf.4.2). Given such, Lesotho's constitution guarantees the protection of the environment through the constitutional directives such as adopting policies to protecting and enhancing the natural and cultural environment of the benefit both present and cultural environment of Lesotho (cf 4.4.1). The Policy is also directly responding to the aims of the NSDP: Vision 2020, which calls for reversing land degradation and protecting water resources, improving the national resilience to climate change, promote biodiversity conservation, among others (cf 4.4.1). Thus, the *National Climate Change Policy of 2017* responds to the call by addressing climate change and its impact on Lesotho. Guided by Samuel (2017) and Gagnon & Labonte (in Sirili 2018),

I analysed the National Climate Change Policy of 2017 (thereafter *NCCP 2017)*. My main interest in the *NCCP 2017* is to confirm if the policy addresses issues of democracy (cf. 2.2), APoE (cf. 3.2) and the notions of *ubuntu* (cf.3.3.1) and *ukama* (cf. 3.3.2), since I am convinced that the integration of these ideas will foreground education for ED. Given this understanding, adaptation (refer to section 1.1) is Vital for preserving the resiliency of Lesotho's highly resource-dependent people and preventing the deterioration of ecosystems and the loss of ecosystem services that are essential for human well-being in general. Reacting to this realisation, the

government of Lesotho ignited the process of formulating the *NCCP 2017.* First, the National Climate Change Coordination Committee (NCCC) was legally founded in 2013 to proficiently coordinate climate change problems across the nation (NCCP 2017:39). Chapter 2 of the policy clearly states the vision, mission and objectives of the policy.

a) *Vision*

According to the policy (NCCP 2017:39), its vision is to promote climate change resilience and low-carbon pathways in Lesotho, as well as a thriving, sustainable economy and environment (NCCP 2017: vii). Lesotho's efforts to mitigate climate change will depend on the critical role that the Lesotho education system attaches to equity, justice and freedom for all its citizens for the realisation of a transformed education (cf. 2.3.1) and a democratic nation informed by ED. To realise such a dream, the education policy also seems to be in unison with this vision to protect the environment. The education policy envisions developing the aptitudes and attitudes necessary to engage sustainably with the environment for socioeconomic growth. One would assume that embracing concern among the citizens would ensure protection and enhance the natural and cultural environment. By extension, such enhancement of the natural and cultural environment would entail infusing the APoE with its notions of *ubuntu* and *ukama* (cf 3.3.3) and democracy (cf 2.3.1) within the context of Lesotho to inspire Lesotho citizens to become more concerned about their environments which is part of Lesotho's constitutional agenda (cf.4.4.1).

b) *Mission*

According to the policy (NCCP 2017:5), its mission is to increase climate change resilience and promote Basotho's well-being by mainstreaming and implementing specific strategies for adaptation and climate risk reduction, mitigation, and low-carbon development with the active engagement of all social, environmental, and economic sector stakeholders. This concept connects with African communitarianism (cf.3.2.2) and its notions of ubuntu and ukama. These themes relate to African people with diverse ethical and cultural principles. Including the common good, harmonious life, goodwill, and interdependence (cf. 1.1). (cf. 1.1). Since these values manage human connections and protect the community, the values foster cooperation and collaboration (cf. 2.3.1), which are vital to strengthening not just local acts but global

relations as well. Such links further encourage and support environmental sustainability and education for ED.

c) *Objectives*

The policy's overarching purpose is to guarantee that all stakeholders address the consequences and causes of climate change by identifying, mainstreaming, and implementing effective adaptation and mitigation measures while encouraging sustainable development (NCCP 2017:vii). In particular, the policy promotes the creation of procedures, plans, strategies, and methods that aims to:

- Promote climate-resilient, social, economic and environmental development that is compatible with, and mainstreamed into, national development planning and national budget-setting processes;
- Explore low-carbon development opportunities, nationally and internationally, to promote the sustainable use of resources; and
- Strengthen a framework that promotes efficient climate change governance, strong international cooperation, capacity building, research and systematic observations, clean technology development, transfer and use, education, training and public awareness, and financing in a way that also benefits the most vulnerable through the implementation arrangements to be defined in the strategy.

Given the policy's vision, mission and objectives, the Lesotho government is determined to advance the national climate change mandate enshrined within the *Constitution* (chapter iii, section 36). In the context of NCCP 2017, ecological values are essential (cf. 2.1) for a policy that impacts climate change mitigation, promotes climate resilience, the sustainable use of resources and efficient climate change governance. All of these aspects could enforce ecological democratic social structures beyond humans acting upon ecological values and working towards environmental outcomes, supporting human and non-human relations. Section 26(1) of Chapter III of the Lesotho *Constitution* promotes a society based on equality and justice for all its people, regardless of race, colour, sex, language, religion, political or other beliefs, national or social origin, birth, or another status. This understanding may entail a non-violent earth community (cf.1.1, 2.2.3, 3.3.2, 3.3,3 and 4.5.4), revitalising diverse cultural and environmental commons. By implication, this understanding re-

establishes people's responsibilities to nature equal to people's duties toward one another, which are the standard features of APoE and its notions of *ubuntu* and *ukama.* Moreover, because of the constitution, the NCCP 2017 provides strategic direction and coordination on climate change issues, conscious diverse cultural and environmental commons to bring about sustainable development (NCCP 2017: VI), and a move to promote ecological awareness within the context of Lesotho.

The coherence between the policy and the national needs of the country (cf. 3.3.1), if infused within teaching for ED, is likely to lead to a successful implementation of the policy intentions at the school level, equipping citizens with the skills to address ecological issues and challenges both locally and internationally. *NCCP 2017* has five main chapters: chapter one overviews climate change impacts such as the increasing frequency of natural disasters and extreme weather events such as droughts, storms steady decline while food insecurity; human, animal as well as crop and environmental degradation; and Precipitation have become increasingly erratic, resulting in periodic droughts and hazardous farming conditions (NCCP 2017:2). The chapter draws attention to the critical climate change crisis that Lesotho is facing (cf 4.2.1, 4.3). According to NCCP 2017: 1) numerous efforts are undertaken to address the climate change challenge.

Chapter 3 includes twenty-two policy statements of pivotal importance and focuses on which anchors various sectoral transformation and mitigation interventions. These policy statements relate to adaptation and climate risk reduction. In addition, the policy statements focus on mitigation and low carbon development and cross-cutting issues (NCCP 2017:13). Each policy statement gives the principles on which the policy statement is based, the challenges, key challenges, objectives and specific policy actions. Chapter 4 provides the implementation arrangements and resource management; chapter five provides the policy annexes.

4.5. Finding and Discussion: Document Analysis

I analysed the content of selected Lesotho documents. I analysed these documents intending to scrutinise Lesotho's commitment to fighting against climate change through its proposals and guidelines to its citizens. In particular, I explored two documents, namely the *NSDP 2020*, whose main aim is to translate the Vision 2020 and Reaffirm the country's commitment to addressing climate change in the framework of sustainable development through specific and distinct measures. (NCCP 2017:IV).

The other document was the *National Climate Change Policy of 2017*. This policy effectively coordinates climate change issues in the country (NCCP 2017:39). In my content analysis, I referred to some excerpts from the *Constitution of Lesotho* wherever applicable because any national document or policy must be consistent with the country's *Constitution* (cf. 4.4.1). Therefore, I perceived the *Constitution of Lesotho* as the most important document that informs the direction for other government documents. I could not carry out an analysis of Lesotho's climate change-related documents without acknowledging the *Constitution*. Analysis of the documents was critical in eliciting meaning, understanding, and developing empirical knowledge to guide me when analysing *CAP 2009*, which I analysed separately in Chapter 5 because of its critical role in educational transformation in Lesotho. My aim to discuss the two documents in this chapter was to ascertain if such national documents support education for ED from an APoE perspective. As such, I paid particular attention to four identified themes: *APoE and communitarianism education*, *environmental awareness, democratic practices,* and *consideration of humans and non-humans in the education for ED*.

The themes were critical in discovering Lesotho's position on addressing climate change mitigation and the potential of Lesotho's government policy documents to contribute to education for ED.

4.5.1. AFRICAN PHILOSOPHY OF EDUCATION AND COMMUNITARIANISM EDUCATION

Document analysis revealed the potential of Lesotho to mitigate climate change (cf. 4.4.1.1) through education. Although the documents do not refer to education for ED per se, the aspects such as democracy governance (cf 2.2), education (cf. 2.3.1), cultural values (cf. 3.3.3), and caring for environmental resilience(cf. 4.5.2) to which Lesotho ascribes to are critical aspects that could foreground education for ED. By emphasising on values of democracy embedded in APoE and the notions of ubuntu and ukama, students learn to cooperate and collaborate (cf. 2.2.3, 3.3.2) hence foregrounding teamwork which is critical for a community. Students learn social justice and ecological well-being with a more extended ecosystem (cf 3.3.3). Students learn to work towards solving challenges to bring justice to all entities within their environment (cf. 2.3.4). The analysis further reveals the entanglement of democratic

practices. Formal education may substantially affect people's knowledge of democracy and support for democratic regimes. Consequently, education for ecological democracy can improve democracy in Lesotho, and teacher training in democratic education might play a vital role in fostering democratic consciousness.

The analysis reveals that the entanglement of democratic practices (cf 2.2), education (cf 2.3.1), and the environment (cf 2.3), infused in the APoE within communitarianism concepts of *ubuntu* and *ukama* could immensely add to education for ED within the context of Lesotho. Chapter 3 (35) of the 1993 Lesotho *Constitution* encourages participation in the community's cultural life and shares the benefits of scientific advancements and their applications. This understanding provides opportunities for schools to prepare the students for community participation in matters of the community, including environmental issues.

The NDSP (Ministry of Development Planning (2012:23) encourages innovative community land use practices and natural resources planning. It reinforces local community involvement in resource management (NDSP 2020:24). The *NCCP (*2017:23) advocates for establishing community health groups and developing the capacity to identify health-related climate risks. Such references to community engagement imply a call for community participation, such as communitarianism, that education can fulfil. Therefore, the documents analysed seem to support and advocate for an enlightened, home-grown ecological ethic (2.3.1) unique to Lesotho. By implication, Lesotho can embrace APoE and its communitarianism concepts of *ubuntu* and *ukama*. Fusing APoE and its communitarian notion of *ubuntu* and *ukama* (*botho* in the case of Lesotho) within the education system (cf 3.3.3) ensures that students are conscious of a sound and safe environment adequate for their health and well-being. An African proverb states, "it takes a village to raise a child (Reupert, Straussner, Weimand, & Mayberry 2022:2)".

Therefore, in the context of Lesotho, like many other African societies, the Basotho are part of distinct social and cultural groups that share collective ancestral ties to the lands and natural resources where they live. In the next section, I discuss environmental awareness as another point that could support the realisation of education for ED within the context of Lesotho.

4.5.2 ENVIRONMENTAL AWARENESS

Promoting environmental awareness is a crucial goal in the context of education. The documents analysed (cf. 4.4) appreciate the role of a community conscious of its environment (cf.5.2.3). Promoting environmental awareness is a crucial goal in the context of present education. The analysis of Lesotho documents highlights several opportunities created by the documents to promote education for ED in Lesotho

a) *The National Strategic Development Plan: Vision 2020*

Analysis of *NSDP: Vision 2020* aims to reverse environmental degradation and adapt to climate change (cf 4.4.1.1). This particular goal is crucial to contribute to ED when contemplating education in Lesotho. Additionally, *NSDP Vision 2020* appreciates the role of a community conscious of its environment (cf 5.2.3). Being environmentally aware means understanding how the behaviour of Basotho impacts the environment and committing to changing their activities to protect the planet. In the spirit of APoE and communitarianism concepts, Basotho need to make minor and substantial lifestyle changes to live in more environmentally friendly ways. By implication, they must adopt the life of community living whereby every individual is concerned about the other (cf 3.2.2) in the spirit of Botho, which will also imply working together towards reducing the environmental impacts as much as possible. Basotho must understand that individuals affect the environment in various ways, including polluting land, air, and water, use of natural resources, energy consumption, and waste. Therefore, acknowledging that individuals live among others and are entangled will make them realise that each individual's contribution to climate change mitigation is vital. In the school setting, teachers must be diligent about forming harmonious relationships that enable their students to work harmoniously with others. This cooperative relationship will extend to the students' communities.

Environmental awareness may entail awareness of the self and others, which alludes to APoE and its concepts of ubuntu and ukama, enshrined in African communitarianism. *Ubuntu* and *ukama* relate to the interconnectedness between humans (cf 3.3.1, 3.3.2). By extension, such an idea relates to a world in which a human being is an integral part of the ecosystem (cf.5.4.2). *ubuntu* (cf 3.3.1) encapsulates values to recognise an individual's humanity in a society expounded by the documents. On the other hand, *ukama* (cf 3.3.2) foregrounds the relatedness of

all the entities, including the non-humans. Therefore, such ideas infused within the education of Lesotho might expose students to cultural beliefs and traditions, the protection and promotion of human rights, and the local and international protocols that promote respect for others and, by extension, non-humans. Hence community will support individuals to change their view of the environment and adopt the ecologically friendly way of living as required by the community. In schools, students must learn about the importance of environmental awareness to ensure that the lives of future generations are secure and will not experience the severe ecological consequences of the present Basotho actions.

b) *The National Climate Change Policy 2017*

Analysis of NCCP 2017 reveals the government of Lesotho's efforts to mitigate climate change by promoting resilience and low-carbon pathways in Lesotho (cf 4.4.1.2). This is possible when people are ready to work together and live harmoniously, which requires enactment of humanness where values such as respect, equality, justice, and unity become a concern for all (cf.3.2). NCCP 2017 also envisions promoting efficient climate change governance, this is very critical for a country such as Lesotho. Such governance will motivate the citizens. I assume that such climate change governance might allude to democratic government (cf.2.2), allowing individuals to express their views and promoting community participation.

NCCP 2017 further advocates for international cooperation. This could be interpreted as alluding to the encouragement of ED, which is a notion that supports global collaboration (cf. 2.3). When promoting environmental awareness, the government must update its citizens through formal and informal education campaigns with the latest ecological information and developments to ensure that citizens have accurate information about environmental issues. Those responsible for curriculum development in Lesotho must choose specific ecological problems and launch school campaigns to raise and promote environmental awareness about those areas of concern. Adopting an integrated approach (cf 5.2.2) and its associated concept of learner-centred pedagogy can make Lesotho education more responsive to Lesotho's development needs. The analysis (cf 4.4) revealed that Lesotho's education aligns with Lesotho's development needs, such as addressing climate change. Addressing these national requirements necessitates a socially revolutionary strategy that

emphasises active learner engagement, a crucial feature of the policy document's envisioned pedagogy.

Additionally, the educational framework adopted by Lesotho (cf 5.2.2) creates opportunities for assessing environmental knowledge and practical skills through the proposed continuous assessment, which can contribute to learners' awareness of the environment, personal growth, and economic development. Such an educational framework will empower students with knowledge, views, and values, promoting cooperation and collaboration to promote environmental awareness within the communities where such students live.

The transformation of the whole society towards friendly environmental living will largely depend on the governance that Lesotho adopts to ensure the motivation of the citizens to participate in ecological mitigation. Democratic government will support such an ecologically friendly living environment. the *NCCP* (2017:3) affirms that Lesotho's environmental policies, including waste management, energy, land use, health and sanitation, water development, and agricultural reform, among others, strictly adhere to international rules and principles. Therefore, I will explore the necessity for democratic processes in Lesotho in the next part.

4.5.3 DEMOCRATIC PRACTICES

ED positions itself as a direct democracy that attempts to eliminate any human attempt to dominate the natural world. This implies levelling the field between humans and non-humans through democratic practices (cf. 2.3). The risks that follow human-induced environmental changes, such as climate change within Lesotho, create a sense of urgency to promote a sustainable way of life. To attain sustainable practices in the Lesotho context, leadership must stress transformation through democratic governance to encourage the Basotho to think and act positively towards the ecology. The *Constitution* (1993:1(1)) affirms that “Lesotho shall be a sovereign democratic kingdom.” This statement can mean that the country is a democratic state. It adheres to democracy as a mechanism that seeks to ensure the opportunity for all its citizens to participate in politics, thereby presenting their opinions and interests (cf. 2.2). This advocacy for a democratic state also alludes to safeguarding moral values connected to the society of which an individual is an integral part.

a) The National Strategic Development Plan

The document seems relentless in enhancing the media sector's capacity to promote democracy and development effectively. By implication, democratic moral values are essential for a community to assist individuals in distinguishing between right and wrong (cf 2.2). These human rights and democratic principles are intended to develop functional citizens who could effectively participate in the community, irrespective of their differences (cf. 4.4.1).

NSDP: Vision 2020 advocates for human rights and fundamental freedoms within Lesotho's democratic structures. The document advocates pursuing high, shared, and employment-creating economic growth, developing critical infrastructure, enhancing the skills base, technology adoption and foundation for innovation, improving health, combatting HIV and AIDS and reducing vulnerability, and promoting peace, democratic governance, and building effective institutions.

b) The National Climate Change Policy 2017

Although the *NCCP 2017* does not mention democracy *per se*, the document advances enhancing effective policy implementation, ensuring the appropriate utilisation of resources, and communicating results to decision-makers and stakeholders for future action while specifying performance indicators. These are the tenets of democratic governance (cf. 2.2). As such, we could anticipate that, in a democratic world, fundamental human rights would be observed, as well as the values that underpin democracy, such as equality, social justice, and freedom (cf.4.4.1). Such democratic values are also echoed in *APoE* and its communitarianism concepts of *ubuntu and ukama*.

Through continual dialogue, a deliberative approach will strengthen the relationship between Basotho communities and their political representatives. Given such democratic governance, we can assume that humans and non-humans will adopt a political space that recognises non-humans as part of the democratic process. In the next section, I address the consideration of humans and non-humans within the APoE and its concepts of *ubuntu* and *ukama* to foreground education for ED.

4.5.4 CONSIDERATION OF HUMANS AND NON-HUMANS

Document analysis, particularly that of the *Constitution,* revealed the criticality of promoting a society based on equality and justice for all its citizens (cf. 4.4.1.2(c)). The

Constitution of Lesotho regards the promotion of virtues that promote harmonious living fundamental for Basotho communities, which require humanness. The *Constitution* (1993:5(36)) affirms Lesotho's commitment to adopt policies designed to protect and enhance the natural and cultural environment of Lesotho for the benefit of both present and future generations.

a) The National Strategic Development Plan

Environmental protection reconnects the community with its environment (cf. 5.2.3) in a manner that encourages the community to take care of its environment. Although the *NSDP 2020* does not directly refer to non-humans, protecting the environment may insinuate the non-humans. Also, the document's advocacy for the promotion of biodiversity conservation indicates the care that Basotho must show toward non-humans. In terms of community living within the Basotho setting, it becomes a responsibility of the community to ensure that the non-human being receives protection, and this need to care for non-humans could be promoted through education. By educating the young on the importance of protecting non-humans, students begin to appreciate the importance of taking care of non-humans, which foregrounds humane practices towards the ecosystem.

b)The National Climate Change Policy 2017

NCCP 2017 advocates for environmental protection, resilience to climate change issues, as well as safety of the planet (cf. 4.4.1.2). This indicates that the NCCP 2017 provides for the consideration of the non-human. Its advocacy to promote efficient climate change governance is critical for a country. Such control, coupled with education, will motivate the young generation to consideration of non-humans.

When promoting environmental awareness, the government must update its citizens through formal and informal education campaigns with the latest ecological information and developments to ensure that citizens have accurate information about environmental issues.

4.5 SUMMARY

In this chapter, I provided a brief overview of Lesotho's geographical position, which showed that Lesotho is among the most vulnerable countries to climate change due to its geographical and socioeconomic features, particularly for its rural people. Using

Samuel's (2017) guidelines for reading a policy and Gagnon & Labonte's reflective questions to guide policy analysis, I explored the *NSDP: Vision 2020* and *NCCP 2017* documents that Lesotho has adopted to support addressing climate change and its consequences. Achieving the goals of these policies in the wake of climate change challenges. This requires a new vision and dream being shared by all stakeholders to encompass community, environment, democracy, and consideration of both humans and non-humans to foreground education for ED within the context of Lesotho. To achieve such a dream, I focused on understanding how Lesotho should promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education. The next chapter analyses the potential of Lesotho's education policy to promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education.

CHAPTER 5: EXPLORING THE POTENTIAL OF LESOTHO'S EDUCATIONAL POLICY TO PROMOTE EDUCATION FOR ECOLOGICAL DEMOCRACY

5.1 INTRODUCTION

In the previous chapter, I explored the position of Lesotho on climate change by examining the geographical and social-economic context of the people of Lesotho (cf.4.4). I focused on several of Lesotho's official documents anchored on certain excerpts from the *Constitution* of Lesotho. I was particularly interested in analysing the content of *NSDP: Vision 2020* and *the NCCP 2017* that guide climate change mitigation within Lesotho, with the specific aim of contemplating the implications of such documents for Lesotho education. These publications outline the general goal and plan for mitigating climate change in the context of Lesotho, but they lack specific implementation strategies, notably in education.

Guided by a qualitative approach (cf.1.6.2), I address the fourth subsidiary objective of this study in this chapter. This is namely to analyse the potential of Lesotho's education policy to promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education (cf. 1.4.4). Given my understanding of intertextuality, I assume that the construction of *CAP 2009,* as the official curriculum for Lesotho schools, draws inspiration from other documents *inter alia*, the *Constitution*, the *NSDP: Vision 2020*, and the *NCCP 2017*. Examining other documents was critical in eliciting meaning, understanding, and developing empirical knowledge. I discussed other documents related to my study through document analysis (cf. 4.4.1; 4.4.2). My interest in this study lies in the entanglement of democratic practice (cf. 2.2), education (cf.2.3.1), the environment (cf. 2.3), and how APoE infuses such ideas within communitarianism concepts such as *ubuntu* and *ukama*. Therefore, I aim at issues related to these four concepts and how such statements can foreground education for ED within the context of Lesotho. Based on my knowledge of ED (cf. 2.3), ecological education serves as a driver of transformation (cf. 3.5) and empowers people as concerned members to care for the environment. Focused on the transformative paradigm (cf. 1.5), citizens learn and live with a democratically (cf. 2.2) concentrated frame of mind. Such a mindset

subsequently assists in protecting, implementing, and enhancing democratic values, which, if infused in APoE (cf. 3.2) in their daily communities (cf. 3.2.2), serve as a fertile ground for supporting education for ED.

Therefore, by use of the approach of Samuel (2017) to reading policy and the framework of analysis by Gagnon & Labonte (in Sarili 2018) (cf. 4.4.1) within this qualitative study (cf. 1.6.2), I analyse the content of the Curriculum and Assessment Policy of 2009 (*CAP 2009*). *CAP 2009* is an official curriculum document for Lesotho education. As mandated by Lesotho's legislative and constitutional framework, the text demonstrates the government's commitment to providing the Lesotho people with a high-quality, relevant education. (Ministry of Education and Training 2009:1). I place *CAP 2009* within the broader legislative framework, informed by Lesotho's *Constitution* (cf. 4.4). Therefore, following Samuel's approach to reading policy and Gagnon and Labonte's framework of analysis,

I unpack the qualitative policy analysis approach, which enabled data generation for this study. After that, I analyse the content and context of *CAP 2009*, focusing on the structure and aims of *CAP 2009*, the organisation of *CAP 2009*, its curriculum aspects, and its provision for a transformed society. I contemplate *CAP 2009's* promotion of APoE and its notions of *ubuntu* and *ukama*, and I provide my synthesised framework for the analysis that guided my study. I discuss the findings under APoE and its communitarianism concepts of *ubuntu* and *ukama*, the environment, democratic governance, and the consideration of humans and non-humans. Moreover, I discuss ED, the barriers to the promotion of ED, and the silences contained in *CAP 2009* before concluding the chapter. An analysis of the content of *CAP 2009* was appropriate for providing the required information to contextualise the potential contribution of APoE to education for ED.

I contend that exploring the potential of Lesotho's education policy to promote education for ED requires a nexus of local knowledge concerning the ecology and developing climate change-conscious communities. In the next section, I provide an overview of qualitative policy analysis as employed in the policy analysis of this study.

5.1.1. QUALITATIVE POLICY ANALYSIS

In Chapter 1 (cf. 1.6; 1.6.1), I presented the research design of this study. The study adopts a transformative paradigm (cf. 1.5) as an exploration design embedded within

a qualitative research methodology. Given the inclination of scholars such as Ary, Jacobs, Razavieh, & Sorensen (2006:25) in recent years toward qualitative policy analysis as the preferred methodology for research, I adopted this method. To gain an in-depth understanding of this study, I supplemented this methodology with the approach of Samuel (2017) to reading policy and the framework of analysis proposed by Gagnon & Labonte (cf. 4.4.1) to analyse policy documents. Ary *et al.* (2006) claim that qualitative research is preferred over quantitative research. In support of the qualitative method as opposed to the quantitative approach, Neuman (2011:14-15, 396) asserts that although quantitative researchers begin the research process with a general field of study or issue of personal or professional interest, qualitative researchers begin with self-evaluation and reflection on their socio-historical background.

Moreover, qualitative researchers seek to comprehend the investigated phenomenon by employing all of their senses: sight, smell, touch, taste, and hearing (Neuman 2011:14-15, 396). With such an understanding, I chose a qualitative study, with a cue from Mohajan (2018:28), believing that qualitative research would allow me to explore the knowledge of meanings and social life based on literature review (cf 1.6.3.1), document analysis (cf. 1.6.3.2) and policy analysis (cf 1.6.3.3) to answer a specific research question. Walia (2015, as cited in Mohajan 2018:24) adds that qualitative research uses words rather than numbers.

Through literature, document, and policy analysis, this research study observes the world in its natural setting, interpreting situations to understand the meanings of the phenomenon. By implication, the potential of Lesotho's education policy to contribute to ED falls within a qualitative research design because it involves different academic perspectives. Qualitative research could provide insight into the attitudes and perceptions of the participants. Although the study did not include participants (cf. 1.8), I captured different scholars' views regarding climate change through the literature review. While various data analysis methods exist, in the next section, I analyse *CAP 2009* using a qualitative approach in exploration to ascertain the potential of Lesotho's education as promulgated by *CAP 2009* to contribute to education for ED.

5.1.2. POLICY ANALYSIS

Policy analysis has several interpretations (Walt & Gilson, 1994). Policy analysis can involve the analysis of policy context and its consequences, or the effects of policy implementation (cf. 1.6.3.3). Patton, Sawicki, & Clark (2015:18) advance that policy analysis is a set of systematic procedures we use to challenge contemporary policy problems. Taylor (cited in Jie 2016:1) asserts that policy analysis is the study of what governments do, why, and with what impact, recognising that all levels of an education system are functionally part of a public system, even if they are technically in the private sector.

Walker (2000:12) asserts that policy analysis is a reasonable, systematic approach to decision-making in the public sector, citing Taylor in Jie (2016). As such, policy analysis can aid in addressing ecological policy issues. Given such understanding and from a democratic viewpoint (cf. 2.2), Samuel (cf. 1.9) and Gagnon & Labonte (cf. 4.4.1) believe that policy studies should involve reviewing diverse perspectives and interpretations from several vantage points, expressed in policy documents. Walker (2000:12) and Mutebi (2019:76) argue recognising that institutions at all levels of education are functionally part of a public system, even if they are not formally in the public sector, policy analysis is a methodical way to determine what governments do, why, and with what effect. Therefore, I am convinced that with policy analysis, I can contemplate the educational intentions of the Lesotho government for adopting *CAP 2009*. I embrace this arrangement with the support of Taylor (in Jie 2016). Taylor advances that

> Policy analysis is a study of what governments do, why and with what effects, recognising that institutions at all levels of the education system are effectively part of a public system, even if they are not formally in the public sector (Taylor as cited in Jie 2016:1).

In support of this view, Bowen (2009:27) believes policy analysis requires a detailed planning procedure to ensure the reliability and credibility of the research outcome (cf. 1.7). Bowen (2009:35) outlines methods of analysis to include, such as listing or identifying the documents to be analysed, deciding how to organise the data, guaranteeing the authenticity of the data, checking for bias, asking questions, and evaluating the content. Bowen's (2009) procedures are interwoven within Samuel's

(2017)analysis procedure, which, together with Gagnon & Labonte's (in Serili 2018) framework of analysis, were critical in the analysis of *CAP 2009*. I am analysing *CAP 2009*, aware that policy analysis does not take place in isolation from other documents (cf. 5.1.3). Policies draw inspiration from other available policies, aptly noted by Samuel (2017:10) as responsive to various social, historical, political, and economic pressures. Taylor, Lingard, & Henry (1997:104) consider that policy analysis is a method of evaluating the ability of a policy to bring about change or improvement, as this is the policy's primary purpose. Informed by the approach of Samuel (2017) to read a policy and the framework of analysis proposed by Gagnon & Labonte, I analyse the primary education policy documents for education in Lesotho to explore and establish the existing policy provisions, barriers, and alternatives to promote education for ED. In addition, where silences exist in the policy, I discuss them consistent with Lavoie (2013:72), who cautions against treating silences as unnecessary in a policy. Therefore, considering those issues is necessary to ascertain the contribution of *CAP 2009* towards education for ED with an APoE perspective.

In the next section, I analyse *CAP 2009* to contemplate the prospect of Lesotho's education to contribute to the APoE to conceptualise education for ED.

5.2 THE ANALYSIS OF CURRICULUM AND ASSESSMENT POLICY 2009

I analyse (refer to section 1.9) CAP 2009 by focusing on the text's structure. The focus of this paper is the possibility of an African philosophy of education to conceptualise education for ED within the context of Lesotho's education policy. In the study of the Lesotho education policy, I concur with Hsieh & Shannon (2005:1278) that content analysis is a research method for the subjective interpretation of the content of text data via the systematic classification process of coding and discovering themes.

Using intertextuality, Van Zoonen argues for discovering significance in all associated works. According to Van Zoonen (2017:1), intertextuality is a term that implies that all texts, whether written or spoken, formal or informal, creative or mundane, are related in some way. Given the scope of my research, I investigate the capacity of the African philosophy of education to conceptualise education for ecological democracy within the framework of Lesotho's education policy. I also analyse the policy's fundamental principles, omissions, and recommendations for implementation. I examine these facets to evaluate the extent to which the policy's statements relate to education for

ED in the Lesotho setting by deconstructing the policy's fundamental elements. In this content analysis (cf. 1.9; 4.4.1), the policy directives serve as the main themes in the document. Hsieh & Shannon suggest identifying themes in the policy analysis process (2005:1278). Consistent with Hsieh & Shannon (2005), I analysed the *Structure and aims of the document*, the *Integrated curriculum organisation*, the learning areas, and the assessment (Ministry of Education & Training 2009:14-24). In analysing Lesotho's *CAP 2009*, I remain conscious of these directives to establish harmony between the messages of *CAP 2009* and their implications for environmental education, democratic governance, APoE and the notions of *ubuntu* and *ukama*, human and non-human relationships, education for ED, and complete societal transformation. These are critical for education for ED in terms of this study. In consideration of the essential contribution of democracy because of education for ED (cf. 2.2.3), Dryzek (2002:32) argues for authentic democratisation of the policy process when analysing policy documents.

In terms of Dryzek (2002) and regarding ED, Lepori (2019:75) argues for rethinking democracy, where ecological values are essential for policymaking in all matters affecting ecology in the future (cf. 4.22). Given the democratic structures (cf. 2.2), participation in policy formulation and implementation is crucial., hence my interest in deriving implications for Lesotho education to contribute to ED. In the next section, I analyse the structure and aims of *CAP 2009* and how such structure and ambitions align with education for ED.

5.2.1 THE STRUCTURE AND AIMS OF CAP 2009

Due to the importance of intertextuality, we cannot evaluate CAP 2009 in isolation from other Lesotho government documents that may have impacted its creation. . In this paper, I analysed CAP 2009 about the purpose of the Lesotho Constitution to make education available to all of its citizens by mandating attendance at primary and secondary schools. "the entire development of the human personality and sense of dignity, and the promotion of respect for human rights and fundamental freedom" (Ministry of Law and Constitutional Affairs, 1993:Chapter 3, Section 28). Section 3 (c) of Part 1 of the Education Act of 2010 legitimises providing education for all in accordance with 28 of the Constitution. Using intertextuality, we may assume that, under the Constitution, the government regards CAP 2009 as an education plan

combining mandatory instruction into a curriculum to teach Basotho about contemporary challenges such as climate change. The 2010 Education Act mandates education for all Lesotho people. It outlines the roles and obligations of all parties involved in educational affairs in Lesotho (cf. Ministry of Law and Constitutional Affairs, 2010: Part 1, Section 4(1)-(3)). The delineation of the responsibilities of the Minister of Education, the Principal Secretary, the Teaching Service Commission (TSD), school owners, teachers, and school boards paves the way for the ED-promoted community-wide collaboration (cf. 2.3.1). Given Lesotho's leadership in education, several partnerships involving government ministries, local leaders and research groups in colleges, institutes, and local schools, in addition to non-government organisations, have been developed. Such collaboration could create more opportunities for strengthening community living (cf. 4.5.2) and promote active learning on climate change in Lesotho.

Foss & Ko (2019) argue that the participation of all stakeholders promotes active and participatory learning to offer information and skills pertinent to local situations. They propose, for example, that agricultural communities that are well-versed in Indigenous knowledge should be assisted in enhancing their adaptation techniques rather than being exposed to complicated scientific notions of climate change that they may not fully comprehend. Similarly, methods should also be implemented outside of classroom settings to foster learners' critical thinking on climate effects and encourage them to engage in community-based climate action projects. Inferentially, climate change education embedded in the local context might provide the underlying basis for the notion of education for ED.

Through the Ministry of Education & Training, the Government of Lesotho promulgated *CAP 2009* in 2009. The aim of the policy was

> Making education at these levels [primary and secondary school levels] accessible, relevant, efficient, and of the best quality guides the transformation of teaching and learning and assessment at these levels.

In addition, *CAP 2009* aims at

> [A]ddressing the emerging issues about new demands, practices, and life changes in the modern global world (Ministry of Education & Training, 2009:v).

The document's aim implies ensuring that all citizens have access to education as a mitigative measure to the current global issues. Arguably, *CAP 2009* acknowledges that current global issues entail climate change, which requires mitigative efforts today. *CAP 2009* envisions accessible, relevant, and efficient education to transform society (cf., 4.2.1), which implies environmental education and democratic governance. APoE communitarianism (cf. 3.2.2) and its attributes of care, interconnectedness, and respect (cf. 3.3.3), intergenerational support justice, active participation, and complete societal justice. It is assumed that if we infuse Lesotho's education system with APoE, we shall realise democracy that intensifies environmental rights, provides legal access to information, and direct participation and fairness in matters concerning the environment to offer a fertile ground to analyse how ecological rights directly impact conditions essential for effective democracy (Gellers & Jeffords 2018:99).

The aim of *CAP 2009* is paralleled in the Lesotho *Constitution* of 1993 (Chapter III, Section 28a), which states:

> Education is directed to fully develop the human personality and sense of dignity and strengthen the respect for human rights and fundamental freedoms.

The Curriculum and Assessment Policy 2009 (CAP 2009) gives an overview of the historical and contemporary educational framework of Lesotho, the educational philosophy of Lesotho, the language policy, the goals and purposes of education, the directions for curriculum arrangement, curricular components and learning areas, pedagogies, and assessment While the strategy's primary purpose is to provide all Basotho residents with a decent education, its long-term objective is to cultivate citizens with the capacity to face global concerns (Ministry of Education & Training, 2009:4).

APoE emphasises interconnection, solidarity, humanism, and a feeling of interdependence between humans and non-humans. Even in the face of globalisation, CAP 2009 embodies APoE and its ideals of ubuntu and ukama. Given such

understanding, it is evident that *CAP 2009* focuses on shaping and equipping local communities with knowledge and practices essential to respond to global challenges, including ecological challenges (cf.3.1). Apollo & Mbah (2021:8) reiterate that educating students about climate change as a socially significant scientific issue prepares them for democratic involvement as they make decisions and adopt environmentally conscious behaviour. The aim of *CAP 2009* is echoed in the Lesotho Constitution of 1993 (Chapter III, Section 28a), which states:

> Education is directed to fully develop the human personality and sense of dignity and strengthen the respect for human rights and fundamental freedoms.

By implication, the *Constitution* acknowledges the critical role that education can play in awakening and sensitising citizens on matters of human rights and fundamental freedoms. Such human rights and fundamental freedoms could foreground environmental rights, creating environmentally conscious democratic communities that live harmoniously with non-humans, thus creating a more socially and ecologically democratic world (cf. 1.5; 2.3). Section 3, sub-section 36 of the *Constitution* states:

> Lesotho shall adopt policies designed to protect and enhance the natural and cultural environment of Lesotho for the benefit of both present and future generations and shall endeavour to assure all citizens of a sound and safe environment adequate for their health and well-being.

Lesotho aspires to make education "accessible, relevant, efficient, and of the highest quality" at all school levels and to maintain and develop its natural and cultural environment for the sake of the present and future (Ministry for Education & Training 2009: v). Therefore, we can regard *CAP 2009* as a framework to guide the transformation of teaching and learning, creating a space for ecological practice informed by education framed within the cultural context of the Basotho (cf. 1.5; 2.3.1; 3.3.3).

Concerning a transformative paradigm (cf. 1.5), *CAP 2009* presents a transformative strategy whose overarching purpose is to execute a newly established curriculum under the *Constitution's* vision for education in Lesotho. As a policy framework for implementing *CAP 2009*, it includes the following aims, which, among others, are

salient for this study, which aims at the contribution that ApoE could make to education for ED within the context of Lesotho education:

- Determining the nature and direction of the national curriculum and its objectives;
- Monitoring quality, relevance, and efficiency of primary and secondary education; and
- Addressing the emerging issues about new demands, practices and life challenges of the modern world (Ministry of Education & Training, 2009: v).

The title of the policy, *Curriculum and Assessment Policy: Education for Individual and Social Development*, reflects its orientation to the development of education for all citizens. However, the objective of *CAP 2009* has a local context. To make education available to all Basotho, the government reacted to the worldwide democratic cry for the “right to education” (Ministry of Education & Training, 2009: 9). The right to education is a democratic right and forms the basis of a well-functioning democracy (cf. 2.2). Therefore, we can assume that the right to education, as envisioned by *CAP 2009*, alludes to the government’s commitment to democratic rights, including the right of non-humans to have a will of life (cf.3.3.3). As a signatory to the Universal Declaration of Human Rights, which promotes education for all (Landorf, Doscher, & Rocco 2008:222), the Lesotho government is obligated to offer "education for all of its people."

This was the primary motivation behind the creation of CAP 2009 In this regard, CAP 2009 includes progressive education language such as an integrated curriculum, child-centred pedagogy and evaluation, and global competitiveness (Ministry of Education & Training, 2009:vii-viii). The Comprehensive Assessment of Progress in Education for Disabilities (CAP) 2009 provides comprehensive policy recommendations that offer a universal guide to the planned international educational practises and methodologies supporting education for ED. Following the primary objective of the strategy and the 2009 CAP transformational agenda (Ministry of Education & Training, 2009: iv), I believe that an integrated approach to education will result in the creative abilities and competencies required for citizens to thrive and operate as individuals in local and global contexts. It is reasonable to believe that the integrated approach, adopted by *CAP 2009*, will also educate people about climate change, a crucial

strategy to encourage individuals at all community levels and the general population to take an active role in mitigation and adaptation measures.

In the next section, I analyse the organisation of the curriculum and how this organisation resonates with key concepts in democratic societies (cf. 2.3.1), as well as APoE and its principles of shared personhood that embodies respect, tolerance, sharing, empathy, and love for others (cf. 3.2), and the overall of the study.

5.2.2 ORGANISATION OF THE CURRICULUM

Lesotho is committed to supporting climate change mitigation. Therefore, Lesotho's education, guided by *CAP 2009*, organises its curriculum following an Integrated Curriculum (IC), a model of educational approach envisioned worldwide (cf 2.2.2). The policy directives for the *CAP 2009* are curriculum and assessment, integrated curriculum organisation, the curriculum aspects and learning areas. The most distinguishing feature of CAP 2009 is its ability to organise the school curriculum into learning areas at the primary education level, with subjects emerging in the last three years of secondary education (Ministry of education & Training 2009:vi).*CAP 2009* reduces the currently overloaded primary education curriculum (eleven subjects) to six subjects, including life skills. Thus, primary education provides a foundation for reading, writing, and arithmetic skills, respect for the environment, and acquiring the necessary life skills. *CAP 2009* recognises the pluralism of the Basotho nation and the existence of other languages besides the two official languages of Sesotho and English (Ministry of Education & Training 2009: vi). In this regard, the framework allows mother tongue education up to Class 3. At the secondary level, the purpose is to prepare students for tertiary education, further personality development, and work (Ministry of Education & Training 209: viii).

CAP 2009 envisages an IC as a holistic view with aspects that highlight the Basotho's life challenges and issues as a nation and as members of the global village (Ministry of Education & Training, 2009:16). Therefore, IC presents various subjects to address environmental issues (Ministry of Education & Training, 2009:15-18). This understanding might support African communitarianism, where members of the community and their local environments are paramount (cf. 3.3.3). The implication is that students have the opportunity to learn various subjects through the

interdisciplinary approach (Ministry of Education and Training, 2009:15), students will acquire knowledge of multiple disciplines such as ecological education, democratic practices, knowledge of APoE and the notions of *ubuntu* and *ukama,* as well as the relationship between humans and non-humans. This might capture the students' interest and understanding of climate change issues. Apollo and Mbah (2021:13) feel that integrating climate change into all learning spaces, official and informal, from early childhood education to higher education, is the most compelling strategy for mobilising knowledge about current ecological issues. IC in Lesotho aims to prepare students for a broad communal life locally and globally, both now and in the future (Ministry of Education & Training, 2009:4). This view aligns with Lesotho's *Constitutional* goals.

Education helps the realisation of the complete development of the human personality (Ministry of Law and Constitutional Affairs, 1993: Chapter 3, Section 28a). IC is viewed as an integrative approach to education by *CAP 2009* to assist the holistic development of all Basotho children in facing crucial issues. These issues include gender equality and equity, human rights, and democracy (Ministry of Education & Training, 2009:15). Such holistic development will potentially prepare Basotho children for democratic participation (cf. 2.2.1) through their understanding of APoE, which would make them concerned for both humans and non-humans as they adopt positive environmental behaviour.

Barry (2014:1) avers that observing such democratic values encourages sustainable policies and grassroots participation in climate change's economic and political spheres. By implication, a democratic society promotes sustainable policies *inter alia* grassroots participation of communities, which alludes to ensuring environmental sustainability and respect for humans and non-humans. At the same time, this method helps students to efficiently integrate information and abilities from one topic to another and apply their learning to real-world problems. The strategy demands instructors to collaborate and work as a team. Teachers must abandon compartmentalized topic instruction and conduct integrated classes (Ministry of Education & Training, 2009:15).

This inference speaks to change (cf. 1.5), invoking people's potential, and developing a community of a shared future, all of which might contribute to a conception of what APoE should be. Integrated curriculum education resonates with the common good, respect for life, the obligation to ethical human and non-human relationships, and

harmonious living in the environment (cf. 3.1). The idea of working together (cf. 3.3.1), also supported by *CAP 2009* (cf. 1.5.1), is crucial not only for the integrated curriculum approach, but the concept also resonates for APoE and its communitarian notions of *ubuntu* (*botho*) and *ukama*. Many consider the new educational approach as a vehicle to contribute to different spheres of operation, including environmental adaptation and sustainable development (Ministry of Education & Training, 2009:17). APoE encourages working together to stimulate cooperation, collaboration, and human relatedness (cf. 1.5.1), which are critical tenets of *ubuntu* and *ukama*. Based on this understanding, *CAP 2009* can potentially contribute to education for ED.

In the next part, I will analyse the curriculum aspects that *CAP 2009* perceives as an integral part of education for equipping learners with the necessary knowledge, skills, values, and attitudes.

5.2.3 CURRICULUM ASPECT

Following CAP 2009 and its aims, the curriculum components serve as planning and organisation tools. Mainly, curricular components link to predict life problems (cf. 2.3.1) and the circumstances in which a learner is expected to perform as a person and a member of society (Ministry of Education & Training, 2009:16). Therefore, *CAP 2009* positions the students in real-life situations where there are inherent challenges, and curriculum aspects act as planning tools highlighting the life challenges and contexts in which the learner is expected to function as an individual and a member of the society (Ministry of Education & Training, 2009:16). Consistent with the idea, *CAP 2009* perceives curriculum aspects as an

> An integral part of education for equipping learners with necessary knowledge, skills, values and attitudes. These aspects would enable learners to face and cope with the challenges they meet in their daily lives. Because life challenges cut across all aspects, each aspect will have a specific role to play in addressing the challenges.

Integrated curriculum anticipates education that provides students with the skills (cf. 2.3.1; 3.3.1; 3.3.2), competencies (cf. 5.2.1), and disposition (cf. 2.3.1; 4.4.1) to empower and capacitate them to face and solve the challenges that characterise their communities. As such, *CAP 2009* considers the following curriculum directives as

skills and tools that could be used in the planning of the curriculum: *Effective communication, Awareness of self and others, Environmental adaptation and sustainable development, Health and healthy living,* and *Production and work-related competencies* (Ministry of Education and Training 2009:16). In my discussion I focus on the first three aspects which are most relevant to this study. These skills reflect that IC is holistic, as it draws content that constructs skills from different spheres of life. There is a need to unpack what these imply in curriculum planning and how such skills would enable students to solve the challenges and problems inherent in their communities.

5.2.3.1. EFFECTIVE COMMUNICATION

To face life's problems and adapt to unique situations. CAP 2009 views communication as a vital tool for expressing thoughts and emotions. Thus, students should be able to communicate using words, symbols, colours, signs, sounds, print and electronic media, and actions successfully. The adoption of and the ability to use diverse communication modes imply that students respect and appreciate others' modes of communication. This alludes to APoE and its notions of *ubuntu* and *ukama*. Acknowledging humanity (cf. 2.2.3; 2.3; 3.2; 3.3.1) prepares students to respect the modes of communication available. Communicating in various modes removes discrimination and opens students to diversity and participation so that one regards the other as equal. Therefore, students could communicate effectively if they have been helped to develop listening, speaking, writing, and reading skills. Such skills can develop if students use their first language to learn how to communicate. In alignment with the *Constitution,* the policy framework acknowledges that

> as the Lesotho Constitution states, Sesotho and English are the two official languages. In recognition of the fact that there are other languages besides Sesotho and English, the mother tongue will be used as a medium of instruction up to Class 3. At the same time, English will be taught as a subject at this and other levels (Ministry of Education & Training 2009: vii).

Pursuing the Constitution implies that the Ministry of Education anticipates using mother tongue languages for teaching and learning in the lower grades, enabling students to develop communication skills easily. Concerning the study's research

question, *CAP 2009,* through the adoption of an integrated curriculum, promotes a sense of community where students could easily use their language to learn. *CAP 2009* adopts IC, allowing various languages to be used in schools. The *Constitution* guarantees fundamental human rights and freedom for every person in Lesotho, whatever his [sic] race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth or another status (1993:Chapter 11 Section 4 (1)). In keeping with these rights, *CAP 2009* envisages the pluralism of the Basotho nation and the existence of other languages besides the two official languages of Sesotho and English (Ministry of Education & Training, 2009: vii). Arguably, teaching and learning using the mother tongue languages promote greater school connectedness, and therefore a sense of communitarianism (cf.3.2.2) is attained.

5.2.3.2. AWARENESS OF SELF AND OTHERS

In addition to effective communication, the policy document envisages education that promotes awareness of the self and others. In this skill, an individual is fully developed and nurtured where s/he is prepared to live in a community with others (cf. 3.4.1). The policy framework prepares

> learners to understand and appreciate themselves and others. They should understand their developmental processes, physiologically and psychologically, and how they affect their relationships being able to realise, understand and appreciate themselves and others (Ministry of Education and Training, 2009:16).

In nurturing students, the policy framework anticipates a curriculum that recognises an individual's development in terms of others. This is because individuals live with others and are entangled in their lives (cf. 3.4.1; 3.5). As a result, it is imperative to conscientious students about the importance of forming harmonious relationships that would enable them to share space with others. Self-awareness entails how we understand ourselves in terms of others (cf. 3.4.1) in different facets of life.

To help students fully understand themselves in terms of others, the policy document envisions a curriculum that allows them to understand and appreciate physiological and psychological developmental processes. Such conceptualisation promotes appreciation for themselves and others regarding abilities, culture, and beliefs. It develops a culture of human rights and democracy (cf. 2.2), intrapersonal and

interpersonal skills promoting peace and harmony. It encourages values that pertain to dignity, equity, gender sensitivity, tolerance, and conflict resolution (Ministry of Education & Training 2009:16-17). The policy framework recognises the need to consider the feelings and emotions of others as a way of respecting them and establishing an environment that supports harmonious relationships (cf. 2.2.3; 2.3. This curriculum aspect encapsulates the realisation of the common good. In this regard, students are made aware of their rights and the rights of others. As such, students are expected to respect such rights (cf. 3.3). It could be argued that *Awareness of the self and others* takes cognizance of the moral supremacy of the community (cf. 3.3; 3.3.1.1). African communities give individuals the social responsibility to respect and promote the common good (cf. 3.2; 3.3.1.1; 3.3.1.2; 3.3.1.3). *Awareness of the self and others* alludes to *ubuntu* and *ukama,* concepts enshrined in African communitarianism. Since *ubuntu* and *ukama* relate to the interconnectedness between people, we could extend it to the biophysical world, of which human beings are an integral part (cf. 3.4.1).

Living in harmony with others requires humanness where values such as respect, equality, justice, reciprocity, cohesion and unity are entrenched in the concern for others (cf. 2.2.3). Consistent with the Constitution of Lesotho (cf 4.4.1; 4.5.3; 5.2.1) in terms of fundamental human rights and freedom (chapter 2, section 4), the policy framework intends to develop a culture of human rights and democracy (Ministry of Education & Training 2009:17). *CAP 2009* envisages integrating human rights and democracy into the school curriculum. In this regard, students will receive an education that exposes them to their cultural beliefs and traditions (cf. 4.5.2), such as protecting and promoting human rights and the local and international protocols that promote democratic principles. Realising these human rights and democratic principles aims to develop a functional student who would effectively participate and add knowledge to the community.

5.2.3.3. ENVIRONMENTAL ADAPTATION AND SUSTAINABLE DEVELOPMENT

In addition to awareness of the self and of others, the *CAP 2009* incorporates environment and adaptation and sustainable development as an aspect intended to address the survival of learners in their specific environments.

It could be argued that the policy framework was developed to address crucial difficulties such as high unemployment and sluggish economic development, high poverty rates, the rapid spread of HIV/AIDS and other illnesses, environmental degradation, gender equality and fairness, human rights, and democracy.. in addition to numerous more (Ministry of Education & Training) (2009:13).

Amongst these critical challenges is environmental degradation, which threatens economic growth, climate, and the health of the people occupying the land. As a result, a curriculum was needed to equip students with the skills that would enable them to understand and appreciate the biophysical, political, social and economic parts of the environment and the interrelationships between them. The curriculum should also help them to Develop the skills and positive attitudes necessary to engage with the environment sustainably for socioeconomic growth (Ministry of Education and Training, 2009:17). By implication, in the promotion of education for ED, the curriculum should encourage learners to appreciate democratic ideas to bring about a transformed environmental, democratic society (cf. 2.2.3).

Given such understanding. *CAP 2009* advocates for learners who are more accountable for their learning processes and can therefore recognise, articulate, and solve problems independently, as well as assess their work (Ministry of Education and Training, 2009:22). The development of *CAP 2009* stems from the Basotho philosophical principles of justice, equality, peace, prosperity, participatory democracy, and peaceful coexistence. These philosophical principles form the basis of the Basotho way of life (Ministry of Education & Training, 2009:13). Such a democratic structure enables the right to sustainability within ecological democracy, which relates to recognising the existence of a crisis, rethinking current practices to address the problem, and responding to the situation with adjusted techniques (cf. 3.3).

This is possible when learners are free to interact confidently in the educational environment, in sharing their past, current and anticipated challenges. Such democratic interactions advance the interests of humans and non-humans through the decision-making process leading to societal transformation (2.2.1). Teachers would expect their students to appreciate interaction with their environments (biophysical, political, and socio-economic) and, in response, appreciate and take care of their

environment and develop a deeper understanding of it created from different spheres of life. By implication, *CAP 2009* fosters a curriculum providing students with skills and dispositions that enable them to take good care of the environment (Ministry of Education & Training, 2009). By implication, such skills imparted to the students would allow them to establish the types of relationships inherent in their environment and use these skills to tackle the challenges around them. Concerning the aspect of the environment, the *Constitution* affirms:

> the adaptation of policies designed to protect and enhance the natural and cultural environment of Lesotho for the benefit of both present and future generations and shall endeavour to ensure all citizens a sound and safe environment adequate for their health and well-being (1993: Section 36).

While the government of Lesotho commits to the protection and sustainable use of the environment for the present and future generations, *CAP 2009* anticipates a curriculum which provides students with the necessary skills and knowledge and encourages them to utilise and maintain the available resources in such a way that future generations can also enjoy them. Learners should therefore develop knowledge and skills towards sustainable use of the environment for individual and societal development. Environmental adaptation and sustainable development envisaged in the *CAP 2009* is a curriculum aspect that reconnects students with their environment. In this way, students are expected to interact with the environment and acquire knowledge and skills that would enable them to preserve and use the environment sustainably for the next generation.

The expectation for the students is the application of ethics drawn from an African context to sustain the environment in their interaction with it. Such application would foreground humane practices towards the ecosystem. *CAP 2009* advocates for learners who are more accountable for their learning processes and who are capable of recognising, articulating, and solving problems independently (Ministry of Education & Training 2009:22). With this realisation, *CAP 2009* develops a framework from the Basotho philosophical principles of justice, equality, peace, prosperity, participatory democracy, and peaceful coexistence (Ministry of Education & Training, 2009:13). Such philosophical principles enable the right to sustainability within ecological

democracy. This is possible when learners are free to interact in the educational environment with confidence in sharing their past, current and anticipated challenges.

5.3 FRAMEWORK FOR ANALYSIS

In Chapter 1 (cf. 1.6.3.3) of this study, I discussed how policy analysis is concerned with the justification of government actions and the effects of such actions. In Chapter 2, I explored the concept of ED and its conceptualisation within existing notions of democracy (cf. 2.2). In Chapter 3, I created a conceptual framework (cf. 3.3.3) based on how *ubuntu* and *ukama,* as they find expression in African philosophy of education. This can be employed to (re)conceptualise education for ecological democracy within an African context. This framework entails the integration of the concepts of ecology and democracy through the lens of APoE into one entity. Constituted by such ideas, ED is essentially dependent on the engagement of ecology and the legitimacy of democratic procedures. In this regard, by use of content document analysis of *CAP 2009* (cf. 4.4.1), in Chapter 4 (cf. 4.4.1),

I analysed the content of the selected official policies of the Kingdom of Lesotho, notably the *NSDP Vision 2020* and the *NCCP 2017,* as a means to explore the education of Lesotho and its potential to promote education for ED as (re)conceptualised in terms of APoE. According to Goldsmith (2021:2060), framework analysis is an intrinsically comparative type of thematic analysis that uses an ordered structure of inductively- and deductively-derived themes to conduct cross-sectional research by combining data description and abstraction. Therefore, in Chapter 5, I used Samuels's approach to reading policy & Gagnon and Labonte's framework of analysis (cf. 4.4.1) as guiding tools to analyse the content of *CAP 2009,* the official curriculum document. This was done to determine the potential of Lesotho education policy to promote education anchored in APoE and its notions of *ubuntu* and *ukama* to support education for ED. By implication, I derived an analytical framework based on the conceptual framework developed in Chapter 3 (cf. 3.3.3) and the principles of policy analysis as presented by Samuel (2017), as echoed by Gagnon and Labonte (cf. 4.4.1). Since my study is about the potential of Lesotho education to promote education for ED, t

o analyse the content of *CAP 2009* based on the reconceptualised framework that I constructed at the end of Chapter 5 (cf. fig 4.1.), I designed questions from an

educational implication to promote education for ED with an APoE perspective. Such questions led me to analyse the potential of CAP *2009* to encourage education framed from ApoE and its notions of *ubuntu* and *ukama* to support ED.

From the list of questions, I obtained several central themes that included *ApoE and communitarianism*, *Environmental awareness*, *Democratic practices*, and *Human and non-human relationships* that foreground ED from the perspective of *ApoE* and its concepts of *ubuntu* and *ukama*. From the ApoE perspective, I was convinced that such themes would promote the moral of the common good, harmonious living, goodwill, and interdependence (cf. 1.1; 4.4.1), critical tenets enshrined within ApoE communitarianism. Those tenets can support education for ED. It is important to note that the ApoE tenets mentioned above regulate interpersonal relationships and help environmental sustainability. I argue that those tenets are crucial to equipping young Basotho with the skills and dispositions essential to living that minimise the harm done to humans and non-humans (cf.2.3.1).

The ideas from APoE helped me to create a framework (cf. 3.3.3) to gain an in-depth understanding of the potential of *CAP 2009* to promote education encrypted from the *APoE* perspective. I adopted a qualitative approach (cf. 5.1.1) as the most appropriate method to generate, analyse and interpret data for this exploratory study through the document (cf. 4.4.1) and policy (cf. 5.5) analysis. I identified four themes: *APoE and communitarianism education*, *environmental education, democratic practices,* and *consideration of humans and non-humans through ED*. It was essential to elucidate themes identified for the framework for analysis, as they would guide me to present the findings in Chapter 6 to determine the potential of Lesotho's education through *CAP 2009* to conceptualise education for ED*.* Therefore, the analytical framework I developed in Chapter 3 (cf. 3.3.3) includes recognising non-humans as part of democratic practices. This framework consequently served as the lens through which I analysed *CAP 2009*, an existing document, and its implications for Lesotho to conceptualise an education for ED from an APoE perspective.

To elucidate the framework, I specifically scrutinised *CAP 2009* to draw up key ideas (cf. 5.5). I then established supporting statements from ED (cf. 2.4) and ended by drawing associated ideas from APoE and its notions of *ubuntu* (cf. 3.3.1) and *ukama*

*(*cf. 3.3.2*)*. I established my critical points for the analysis from the key, supportive, and related ideas.

A framework of analysis provides a lens through which to understand the phenomenon, and such a lens can be used in analysing policy (Goldsmith 2021:2060). Based on the synthesis above and guided by the questions (Appendix B), I made a framework that helped me conduct my study. I now turn to the next section, in which I discuss the findings and discussion in light of the documents and the policy analysis I undertook in this study (cf 4.4.1, 5.4).

5.4. Finding and Discussion: Policy Analysis

In Chapter 5, I specifically discussed *CAP 2009* in a separate section because, in my view, *CAP 2009* gives the direction to implement the directives of the policies as discussed in Chapter 4 (cf. 4.4.1) in a practical manner propelled by education. Guided by the central question, I focused on whether or not the policy context encompasses the promotion of education for ED within the context of Lesotho. I also -answered the subquestions (cf. Appendix B). I analysed *CAP 2009* with a particular interest to determine if *CAP 2009* supports education for ED from an APoE perspective. In this subsequent section, I report on the findings from the analysis of *CAP 2009,* based on the four identified themes foregrounded by the sub-questions (Appendix B): *APoE and communitarianism, environmental awareness, democratic practices,* and *consideration of human and non-humans.* The themes mentioned guided this study to determine the applicability of *APoE* and its notions of *ubuntu* and *ukama* to foreground education for ED within the context of Lesotho. In addition, I consider the policy directives, the barriers, and the silences for the promotion or barriers of *CAP 2009* to promote education for ED.

5.4.1. African philosophy of education and Communitarianism

Through African communitarianism, APoE epitomizes the universal human interdependence, solidarity, humanness and a sense of community between humans and nonhumans (cf 1.1, 3.1). *CAP 2009* responds to the emerging issues of new demands, practices, and life challenges of the modern global world (Ministry of Education & Training 2009:2-3). *CAP 2009* outlines challenges such as high unemployment, slow economic growth, high poverty, and rampant HIV/AIDS and other

diseases. In addition, CAP 2009 outlines environmental degradation, gender equality and equity, human rights and democracy (Ministry of Education & Training (2009:13). Amongst these critical challenges is environmental degradation, which is relevant to this study. Given these challenges, a response was sought through the development of *CAP 2009*. The findings from the analysis of *CAP 2009* reveal a transformative agenda (cf. 2.2.1; 2.3.1). The policy aims to equip students with skills that will enable them to understand and appreciate the biophysical, political, social, and economic aspects of the environment and the interrelationships between these, to develop appropriate skills and positive attitudes to interact sustainably with the environment for socio-economic development (Ministry of Education & Training, 2009:17). The findings of the analysis of *CAP 2009* revealed that the policy framework intends to anchor teaching content and processes in the philosophical environment of a child (Ministry of Education & Training 2009:4).

By implication *CAP 2009* aims to ensure that students are educated to manage their environments. This realisation alludes to APoE and reaffirms the commitment to these APoE ideals via education for the complete development of the human personality and a feeling of dignity, as well as through bolstering respect for human beings and fundamental freedoms (cf. 4.4.1). *CAP 2009* articulates the all-inclusive treatment of issues and indicates the intention of the Lesotho government to make education more contextually relevant (cf. 1.6.3) to cope with real-life problems in the students' communities. This understanding is consistent with APoE and its communitarianism notions of *ubuntu* and *ukama* in terms of the response to challenges that members face within the community (cf. 3.3.3; 3.4). The collective response to challenges in the context of APoE encourages its members to cooperate and collaborate, adhering to the community's ethical and societal values, such as the common good, harmonious living, goodwill, and interdependence (cf. 1.1).

These values regulate interpersonal relationships and preserve the continuation of the community in the context of APoE (cf. 3.2.2). This understanding is consistent with *CAP 2009* and its aims. *CAP 2009* advocates for a balanced and flexible curriculum that responds to the needs of the learner and society, enabling learners to participate actively and responsibly in their communities (cf. 5.2.3). This implies the flexibility of *CAP 2009* to accommodate APoE and its notions of *ubuntu* and *ukama* within the Lesotho education system (cf. 4.4.1.2(c)). A closer look indicates a link between *CAP*

2009 and APoE and its notions of *ubuntu* and *ukama,* given Lesotho's national needs. Such national needs align with practical life challenges relating to environmental degradation, gender equality and equity, human rights, and democracy, which are critical enablers for the transformation of society (cf. 2.2.1). Such values encourage communities to care for others and the environment within a transformed society. Such coherence provides the basis to support education for ED (cf. 3.3.1). This idea, infused in education, encompasses the human and non-human to inform and rectify the nurturing awareness of the self and others, promoting community living (cf. 3.2.2). *CAP 2009* acknowledges and advocates care for one another in terms of awareness of the self and others. APoE and its notions of *ubuntu* and *ukama* align with the goals of *CAP 2009.* In particular, the awareness of others (cf. 5.2) is critical for the moral development of APoE, which underpins the philosophical foundations that define what

APoE perceives to be morally upright within the African context (cf. 3.3.2). *CAP 2009* focuses on preparing learners for their rights and responsibilities, and respecting the rights of others within their communities (cf. 5.2.2). Learners in the school environment should understand their cognitive and psychological development processes and how they affect their relationships to understand and respect themselves and others. By implication, *CAP 2009* anticipates a curriculum that enables the learners to be conscious of their general growth and development. By implication, *CAP 2009* anticipates a curriculum that enables learners to be conscious of their general growth and development. Suppose learners are aware of their growth and development. In that case, we can assume that the learners can manage their feelings and emotions, resulting in harmonious living with others in the community. We can assume that the community will also take care of the non-humans in the community, an idea supporting education for ED.

5.4.2 COMPLEXITIES OF INTERDISCIPLINARY

Like many disciplines given in Lesotho schools, climate change instructional materials may emphasise information transmission without analysing the substance of climate education or how it relates to other cross-cutting concerns within communities. Many students find climate science unrealistic due to the absence of incorporation of such regional concerns. Due to rapidly increasing scientific, political, ethical, and economic facts, the interdisciplinarity of climate also results in many knowledge gaps for the

majority of instructors. Therefore, this knowledge gap is a result of insufficient content knowledge. Teachers who did not study climate change throughout their education may consequently avoid teaching about it. Consequently, the lack of interdisciplinary instruction on climate change subjects in school curricula excludes important features and effective mitigation efforts in response to the effects of climate change. There is a need to educate climate change across all disciplines to address the numerous intricacies of climate variability and to provide an opportunity for students to recognise the social and scientific elements.

5.4.3. ENVIRONMENTAL AWARENESS

Promoting awareness of the environment is a crucial goal in the context of education. The documents analysed (cf. 4.4) appreciate the role of a community conscious of its environment (cf. 5.2.3). Being environmentally conscious entails learning how Basotho behaviour affects the environment and committing to altering their actions to save the earth. An analysis of *CAP 2009* reveals its commitment to addressing the learners' ability to endure in their surroundings. Basotho could achieve this by making use of and caring for resources in a way that allows future generations to likewise enjoy them (Ministry of Education & Training 2009:17. Lesotho adopted measures to safeguard and develop the country's natural and cultural environment for the benefit of both current and future generations (cf. 4.4.1.1). This conceptualisation may include not only the environment but also the non-humans. The Basotho must comprehend that humans impact the environment in several ways, including land, air, and water pollution, the utilisation of natural resources, energy use, and waste production.

In drawing from education couched in APoE, and its related communitarianism (cf. 3.2.2), *CAP 2009* would frame values and ethics drawn from the African perspective and incorporate non-humans in teaching and learning. It would provide environmental and cultural ethics that will equip students with humane actions and give them adequate knowledge and understanding of the entire cosmic existence to ensure their relatedness and interdependence.

Environmental awareness may entail awareness of the self and others (cf. 4.5.2), which alludes to APoE and its concepts of *ubuntu* and *ukama*, enshrined in African communitarianism. *Ubuntu* and *ukama* relate to the interconnectedness between humans (cf. 2.3; 3.3.1; 3.3.3). By extension, such an idea relates to a world in which humans are an integral part of the ecosystem (cf. 4.5.2). When fostering environmental

awareness, *CAP 2009* needs to provide students with the most recent ecological facts and advancements to ensure that they have recent and accurate information about environmental challenges.

Since *CAP 2009* has a transformational agenda (cf. 5.2.1), the transformation of the entire society towards benevolent environmental living will largely depend on the governance that Lesotho adopts to ensure the motivation of the citizens to participate in ecological mitigation. Environmental awareness is a crucial goal in the context of education. *CAP 2009* appreciates the importance of a community being conscious of its environment (cf. 5.2.3).

Being environmentally conscious entails learning how Basotho behaviour affects the environment and committing to altering their actions to save the earth. As envisaged in the CAP 2009, a component of the curriculum is environmental adaptability and sustainable development. intended to reconnect students with their environment. In this way, students are expected to interact with the environment with the skills and disposition to preserve and use the environment in such a way that it remains sustainable for the next generation. In interacting with the environment, the expectation is that students employ ethics drawn from an African environment to sustain the environment.

However, such education should consider the non-human as well. Such consideration will translate into harmonious living between humans and non-humans, culminating in a more socially and ecologically democratic world (cf. 2.3). ED is a vision of deep interconnection and interdependence among humans and non-humans (cf. 2.3). In other ways, *CAP 2009* promotes such ecological values through its structure and aims (cf. 5.2.1), arrangement of the curriculum (cf. 5.2.2), and curriculum aspects (cf. 5.2.3) of the policy.

5.4.4. DEMOCRATIC PRACTICES

ED is concerned with safeguarding and maintaining the earth's environment by recognising and acknowledging the uniqueness of its many ecosystems and species. Education framed within the local community context foregrounds human and non-human interactions informed by the values of ethics drawn from an African perspective of communitarianism (cf. 1.2). To respond to the need to consider non-humans, *CAP 2009* engages in expansive learning through the awareness of the self and others (cf.

3.3.3; 5.2.3; 5.3). In other words, to shape and grow awareness, mindfulness and an atmosphere of harmony will allow for co-existence with other humans and non-humans. Given such an understanding, *CAP 2009* considers the implications of recognising the interconnected and interdependent nature of humans and non-humans about APoE (cf. 1.5.1; 3.3.1; 3.2.2). The intention of *CAP 2009* is to translate the Lesotho vision of education into everyday life experiences that are ideal and responsive to the needs and aspirations of the Basotho people. I argued in this study that the infusion of APoE and its communitarianism notions of *ubuntu* and *ukama* with ecojustice education (cf. 3.3.3) has the potential to respond to climate crises. Therefore, the amalgamation of APoE and ecojustice education can foreground education for ED within Lesotho education. This can enable mutual co-existence and interaction between humans and non-human entities, as expounded by *CAP 2009* (Ministry of Education & Training 2009:vi). This answer presents education as an ethical-political practice and may serve as a localised Lesotho response in the form of the crucial APoE notions of *ubuntu* and *ukama*.

This stance is consistent with the premise that education can unite the principles of ecological and direct democracy, heralding the ED movement (cf. 2.3.1). Local and direct democratic initiatives (cf. 2.2) acknowledge the connectivity and interdependence of people and non-humans. This acknowledgement enables the transition of grassroots civil society into communities (cf. 2.3.1). Such a change allows for ecojustice education within African communitarianism (cf. 3.3.3). The conception of the community acknowledges the survival of humans and the more extensive ecological system (cf. 2.3.1). The Basotho cultural and environmental commons represent a community of humans and non-humans as a complex network of the interdependent and connected unit.

CAP 2009 asserts that the Basotho philosophical ideals of justice, equality, peace, prosperity, and participative and peaceful coexistence (cf.5.5.2) may allude to ED since ED foregrounds healthy interaction between humans and non-humans (cf. 2.3). Individuals may support all forms of life via education for ED, guaranteeing environmental sustainability (cf. 3.3.2; 3.3.3) now and in the future. *CAP 2009* fosters this link between people and non-humans through its emphasis on the awareness of the self and of others, environmental adaptability, and sustainable development

components (cf. 5.2). These factors will prepare Lesotho's students to survive in their environment.

In addition, *CAP 2009* acknowledges the need to utilise and preserve available resources so that future generations may also enjoy them (cf. 2.3; 2.3.1). Individual and social growth is achievable via the development of knowledge and skills for sustainable use of the environment. This allows for the utilisation and preservation of existing natural resources (cf. 5.2.1). Survival in society requires fostering and supporting the emergence of new human and non-human connections (cf. 2.3.1). The purpose of *CAP 2009* is to teach students about the interdependence between people and non-humans for sustainable development and excellent health, while also referring to harmonious living (cf. 2.2.3; 3.3.3).

This characteristic is essential for education for ED, which provides a third future in which people may modify their society to support human and non-human communities. *CAP 2009* promotes the awareness of the self and the other (cf. 5.2.3), environmental adaptability, and sustainable development (cf. 5.2.2). These characteristics demonstrate the dedication of Lesotho to the self-governance of communities based on the ideals of justice, peace, and humanity (Ministry of Education & Training 2009:6). We can assume that such commitment by the government of Lesotho will aim to safeguard the available natural resources and maintain harmonious relationships among the Basotho and the non-humans. Such balanced living provides the foundation for education for ED. Such an understanding may motivate humans to rethink human and non-human relationships in ecology for sustainable grassroots participation (cf. 2.2.1; 2.2.2; 2.3).

Ecojustice education (cf. 3.3.3) commences its creative potential for co-constitutive discourse and interaction between human and non-human parts of a society by adopting the duty to guarantee that neither the person nor the community takes precedence over the other. As co-constitutive dialogue (cf. 3.3.3), APoE premises the consideration of the individual, the community, and the environment as morally important (cf. 1.2). Therefore, *CAP 2009* proposes an integrated strategy (cf. 5.2.1) to facilitate cooperation based on the principles of a democratic society. In the context of Lesotho, the validity of the voice of community members becomes the process of a self-sustaining community. Through awareness of APoE communitarianism,

education for ED goes beyond a teacher-student connection characterised by discussions of ecological concerns and identifying Basotho community assets in their immediate environments. *CAP 2009* aims to revitalise the fundamental energies inherent to an APoE premised on communitarianism (cf. 3.3.3).

5.4.5. CONSIDERATION OF HUMANS AND NON-HUMANS

ED is about safeguarding and maintaining the earth's environment by recognising the diversity of its many ecosystems and species. Education framed within the local community context foregrounds human and non-human interactions informed by the values of ethics drawn from an African perspective of communitarianism (cf 1.2). To respond to the need to consider non-humans, *CAP 2009* engages in expansive learning through the awareness of self and others (cf 3.3.3, 5.2.3, & 5.3). Democratic participation would amplify the need for proper communication. Therefore, teaching language skills must be prioritised by *CAP 2009*.

This understanding emanates from the realisation that language allows communication, which assists in reflecting on the disposition of ethics and the welfare of the common concern (cf. 2.2.2) among the people. However, in light of the current ecological crisis (cf. 2.1; 2.3.1), there is a need to reconceptualise education to include non-humans (cf. 2.2; 2.2.3; 2.3; 2.3.1). Although *CAP 2009* does not refer to the non-human in the strict sense of the word, we might perceive its reference to the environment (cf. 5.4.2) as referring to non-humans. Therefore, the political system should protect the non-humans by initiating democracy (cf. 2.2) and respecting human and non-human rights and fundamental freedom (cf. 3.3.3), which are critical in reshaping and restructuring the Lesotho ecological crisis. *CAP 2009* perceives democracy as an approach of collaborative knowledge and activity that secures and expresses the distinctiveness between humans and the environment.

Since education for ED implies educating active, participative, collaborative citizens, *CAP 2009* will arouse profound interest in environmental concerns in the students. In terms of ED, the democratic values of *CAP 2009* foreground humans' relationship with nature and determine the strictures for a harmonious equilibrium and ecological coexistence within African communitarianism (cf. 3.3.3). Yet, on the other hand, they recognise the relationship between humans and non-humans in African

communitarianism holds essential inferences for education for ED. The potential of *CAP 2009* to contribute to education for ED when neither the person, the society, nor the environment is morally superior requires an emphasis on the critical relevance of African communitarianism. *CAP 2009* expands this understanding, stipulating that educational programs should incorporate cultural values and activities compatible with individual and social development (cf. 5.2.1). Given the above, ED responds to ecological challenges since it provides opportunities for individuals to participate in decision-making, which alludes to ecological democracy.

CAP 2009 proposes a curriculum structure that demonstrates the unique role of some subjects, in addressing Environmental sustainability and climate change, which are now seen as curriculum reform priorities in both Lesotho and worldwide, will be incorporated into the curriculum (cf. 1.1). CAP 2009 embodies a concept of social reconstruction in which students are encouraged to apply their knowledge and talents to tackle societal issues (cf. 2.3.1). CAP 2009 offers instructors with chances to teach specific subject matter, skills, attitudes, and values iaboutreal concerns such as environmental degradation.

ED democracy has been portrayed as a radical approach to education (cf. 2.3.2), At the centre of its vision are direct democracy, local and bioregional economies, cultural variety, human well-being, and ecological resilience. Therefore, the infusion of APoE through *CAP 2009* and its educational theory and practice could foreground the notion of active participation central to consensus decision-making since ED has a strong foundation in grassroots participation within civil society. Given the necessity of ED in the fight against ecological challenges, *CAP 2009* responds to this need by providing quality and relevant education (cf. 5.1), incorporating the cultural values (cf. 5.5.4) critical for addressing challenges such as environmental degradation to contribute to education for ED. In the next section, I discuss what I perceive as barriers to the promotion of education for ED within the context of Lesotho

5.6. The Barriers to the promotion of education for Ecological democracy in Lesotho education

The surest way to bring about ecological change in the context of Lesotho is through education (cf. 4.2.2). Through *CAP 2009*, Lesotho envisions an education that equips

learners with skills and promotes good personal health and a healthy environment (cf. 5.2.3). Similarly, *CAP 2009* expects equipping learners with skills to conserve and maintain their environment for the benefit of all (Ministry of Education & Training 2009:6). Given that ED presents essential opportunities for developing environmentally beneficial policies and practices by opening up spaces for participation (cf 2.2.1). However, I perceive some issues as those that may hinder education for ED. If not addressed, these barriers may inhibit *CAP 2009* from promoting education for ED within the context of Lesotho education. I identified these barriers from the responses to the questions generated from the culmination of the conceptual framework (cf. 3.3.3). I answer the sub-questions (Appendix B) as I explore the perceived internal and external barriers to democratic values, ecological dignity, fairness, and justice. I also recognise ED as a shared responsibility to promote ED.

5.6.1 DECONTEXTUALISED NATURE OF LESOTHO EDUCATION

Despite the innumerable benefits of APoE to conceptualise education for ED, generally, and to climate action, in particular, Lesotho's education system, like many African education systems, lacks elements of APoE, which we can describe as de-contextualised. We can attribute the de-contextualized nature of Lesotho's education system to the country's colonial heritage, which consciously subjugated any knowledge from *APoE*. Lesotho's education system has its roots in colonial times (cf. 2.3.1), during which education promoted a Western understanding at the expense of local knowledge, a phenomenon that remains visible in *CAP 2009*. For example, the English language which is the language of the colonial masters remains compulsory for the curriculum (cf 5.2.3).

Another local language, other than Sesotho is equally allowed in the school curriculum but only Sesotho besides English are compulsory. By implication, western curriculum reforms underpin *CAP 2009* education in Lesotho. Colonial education viewed African cultural practices as primitive, which has influenced the development of ED, which entails maintaining and preserving the earth's environment by recognising the uniqueness of its many ecosystems and species. Education framed within the local community context foregrounds human and non-human interactions informed by the values of ethics drawn from an African perspective of communitarianism (cf 1.2). To respond to the need to consider non-humans*, CAP 2009* engages in expansive

learning through the awareness of self and others (cf 3.3.3, 5.2.3, & 5.3). *CAP 2009*. Some of the difficulties regarding Lesotho school curricula include a lack of autonomy on the part of Lesotho curriculum designers to incorporate local knowledge into mainstream school practices, without Western influences. *CAP 2009* is still based on a Western educational model (cf. 2.2.2). The analysis of *CAP 2009* revealed that its formulation is rife with Western cultural ideals and values. *CAP 2009* references the social and physical environment, cultural values, and dreams of indigenous Lesotho. In Lesotho education, we notice the apparent discontinuity between what the schools teach and students' home life. *CAP 2009* conceptualises education as the schematised system of developing abilities, talents, and other human intellectual potentialities. But such education is problematic for developing the thinking of youths in Lesotho.

Education empowers students to imagine different futures and build the capacity to act on the global climate crisis. It is likely that when Basotho children develop the freedom to act idealistically and forcefully, their parents will start early to teach them how to make judgments and act accordingly. *CAP 2009* must consider Basotho's basic community value patterns for such behaviour patterns to persist. Education in most African countries is based on the Western model (cf cf. 2.3.1). This has implications for the teachers in Lesotho who have been trained to function in a Western educational system.

Therefore, the teachers are invariably the products of socio-cultural and educational processes diffused with traumatic psycho-spiritual experiences of colonial education. These experiences often lead to severe personality distortions for the Basotho, and such distortions often stifle and attenuate objective participation in the Basotho cultural environment. For the educational process to be functionally relevant for Lesotho, *CAP 2009* should have been structured in a manner that maintains the dynamic pattern of continuity with the family and the cultural life patterns of the people.

5.6.2. ASCERTAINING THE ROLE OF TEACHERS IN IMPLEMENTING CURRICULUM AND ASSESSMENT POLICY 2009 WITHIN THE AFRICAN PHILOSOPHY OF EDUCATION

With an APoE perspective to realise education for ED, integrating APoE and education for ED within the school curriculum poses a challenge to teachers. The teachers might be uncertain about integrating APoE education within the current curriculum. Additionally, teachers might be confused about whether their role should be limited to conveying APoE knowledge or whether their lesson content should extend to climate change. In this case, such education would entail empowering Students with the problem-solving abilities necessary to undertake APoE-based climate change initiatives in their communities. CAP 2009 does not give clear direction on how to address climate change and which parts to prioritise.

Consequently, there is no evidence in the analysed documents or *CAP 2009* that Lesotho teachers are trained to effectively communicate issues of climate change to their students. If this is the case, implementing *CAP 2009* from an APoE perspective makes it difficult for teachers to deal with the subject. This might hinder teachers from teaching the topic when they are already overloaded with teaching. Teachers are likely to be concerned about parents' responses regarding APoE and climate change makes them hesitant to educate on the subject. Teachers may also perceive that teaching about climate change in their communities diminishes their credibility and efficacy.

5.7. SILENCES CONTAINED IN THE DOCUMENTS

It is worth pointing out that while the policy acknowledges that its successful implementation depends on active support and the effective participation of all stakeholders (NCCP 2017:40), there is no mention of the stakeholders involved in the policy's formulation other than the government. Sustainable policies require active grassroots participation of communities (cf. 2.1). I perceive such silences as that which is not being said or articulated (Lavoie 2013:72; Samuel 2017:8) as equally important. This understanding echoes Taylor *et al. (*1997), who aver that what is not said in policy studies is often as important as what is said (cf.5.1.2). Although the policy does not specify the stakeholders, one notes that the policy acknowledges the critical role of education in fulfilling the climate change aspirations of the policy (NCCP 2017:9).

Acknowledging the essential role of education in fulfilling climate change aspirations, provides an opportunity for Lesotho to contemplate education for ED. To promote education for ED, all stakeholders must be involved in the formulation of the policy framework, and the anticipated policy implementers must be sensitised about the contents of the policy and their role in the implementation of the policy framework (cf. 5.2.1). The school's educational stakeholders, such as school management, teachers, students and the parents need to be informed about such a policy before its inception as they are expected to be the policy implementers. Taylor *et al.* (1997:46) advocate for concerted efforts from different role players who have an influence on policy production and implementation. Although the policy framework accounts for inputs from instrumental stakeholders, some groups with an interest in education such as teacher unions, non-governmental organisations and religious groups were excluded. Although I first undertook a document analysis (cf. 4.4.1), the study of *CAP 2009* highlighted the omissions in the materials that might affect ED education in Lesotho, considering its special role in curriculum implementation. The silences I've noticed apply mostly to the participation of stakeholders in the curriculum's creation and execution, as well as the availability of learning materials.

5.7.1 Involvement of Stakeholders in Integrated Curriculum Development

Authorities design policies to respond to global, national, or local needs. Since the *NSDP 2020,* the *NCCP 2017,* and CAP *2009* are national policy documents, we can assume that these documents aim to guide the climate change mitigation process through the education framework of Lesotho. *NSDP: Vision 2020* and the *NCCP 2017* address climate change challenges, among other issues. *CAP 2009* provides directives to respond to certain issues through education (cf. 5.2.3). Therefore, given the critical role of education, I believe that CAP 2009 is crucial for reforming education in Lesotho. However, it is notable that CAP 2009 does not specify the extent to which stakeholders, particularly teachers were involved in the policy's creation. Since the policy directs the implementation of a curriculum for which these teachers are responsible, their cooperation is expected.

The conclusion is that the policy document may not take into account the opinions of all instructors who are crucial to the implementation of the policy framework. As

schools do not operate in isolation, partnerships with these stakeholders, particularly teachers, parents, community leaders, and students, are necessary. While policy development must take place in consultation with stakeholders, *CAP 2009* is silent about such partnerships. If there is discord between teachers and the actual policy on paper, then schools might not be well informed about the directive role of *CAP 2009*. While teachers might not be experts in interpreting policy documents, their application of policy intentions in schools and the community might be problematic and potentially hamper curriculum implementation.

5.7.2. ROLE OF STAKEHOLDERS IN IMPLEMENTING CAP 2009

Regarding the stakeholders' role in implementing the integrated curriculum, CAP 2009 is silent. While CAP 2009 seeks to reform Lesotho's education (cf.3.3.1), implementation of the curriculum is in the end the responsibility of a variety of stakeholders. However, the policy does not address the consequences of curricular implementation in an explicit manner. The materials do not specify the influence on curriculum implementation, nor do they outline stakeholders' duties in the implementation process. The sole stakeholder named in CAP 2009 is the government, represented by the Ministry of Education, which appears to have contributed to its establishment. (Education & Training Ministry, 2009:3)

5.7.3 SUMMARY OF FINDINGS

Using a qualitative method and through the guidance of the approach of Samuel (2017) to reading policy, and the framework of analysis proposed by Gagnon & Labonte (in Sirili 2008), I analysed the selected documents and policies to foreground the potential of Lesotho education policies to promote education for ED as reconceptualised through *ubuntu* and *ukama*. I subjected such relevant documents to document and policy analysis to contemplate their relevance in understanding Lesotho's context in fighting against climate change. Although I did not analyse the Lesotho *Constitution* as the country's supreme law, I used it to supplement other relevant documents in a just-in-time fashion. To achieve my objective of contemplating the potential of Lesotho education policies to promote education for ED as reconceptualised through *ubuntu* and *ukama*, I constructed an analysis framework guided by Samuel's policy reading and Gagnon & Labonte's framework of analysis. My analysis framework foregrounded the critical themes of APoE and

communitarianism education as it relates to *CAP 2009*, the need for democratic governance, and the role of education and ED. A transformative paradigm underpins my framework, which I used to explore the issues of *CAP 2009* as they relate to APoE, and its notions of *ubuntu* and *ukama* to foreground education for ED. I studied *CAP 2009* to find grounds to ascertain that APoE and its communitarianism concepts of *ubuntu* and *ukama* can contribute to education for ED within Lesotho's education context. The analysis revealed opportunities for incorporating APoE education within *CAP 2009*, incorporating environmental awareness within the democratic practice. Also, *CAP 2009* revealed possibilities for considering both the human and non-humans when making decisions. Although *CAP 2009* reveals opportunities, there are also barriers due to critical issues that Lesotho's government, through its Ministry of Education, should attend to regarding climate change education to support education for ED. Therefore, in the next chapter, I suggest the potential of APoE to conceptualise education for ED within the context of the Lesotho education policy.

CHAPTER 6: COMMENTING AND SUGGESTING THE POTENTIAL OF THE AFRICAN PHILOSOPHY OF EDUCATION TO CONCEPTUALISE EDUCATION FOR ECOLOGICAL DEMOCRACY WITHIN THE LESOTHO EDUCATION POLICY CONTEXT

6.1 INTRODUCTION

The objective of this study was to investigate the capacity of the African philosophy of education to conceptualise education for ecological democracy within the context of the Lesotho education policy. This study has unpacked the reality that adverse impacts of climate change constitute a significant challenge to social-economic development for many nations (cf 1.1). Countries like Lesotho are particularly vulnerable to climate change's effects, affecting critical economic drivers such as water resources, agriculture, energy, wildlife, land, and infrastructure (cf 4.2). To mitigate the impacts of climate change, which are more human-induced (cf 2.2), I defended an African philosophy of education aimed at conceptualising education that can contribute toward imagination, deliberation and responsibility (cf 3.2). Such values associated with APoE culminate in actions that enhance justice in democratic educative relations, specifically regarding the context of Lesotho education policy. This chapter provides a summary of all preceding chapters before concluding with this study's cardinal research question. I proceed by making some recommendations and suggest the potential of APoE to conceptualise education for ED within the context of the Lesotho education policy. I also reflect on my journey in this study, provide the study's strengths and weaknesses, and suggest further research before I conclude.

6.2. THE PURPOSE OF THIS STUDY

This qualitative study aimed to explore the potential of the African philosophy of education to conceptualise education for ED in the framework of the Lesotho education policy. The study contributes not only to the pool of knowledge but has sharpened my understanding of how APoE and its notions of *ubuntu* and *ukama* can contribute to education for ED within the Lesotho context. By use of a literature review,

I gathered data and constructed a conceptual framework that guided the study. document and policy analysis, I was able to construct a conceptual framework as a lens through which I analysed the Lesotho education policies using Gagnon & Labonte's (2018 as cited in Sirili 2018) policy analysis and Samuel's (2017) policy analysis.

6.3. OVERVIEW OF THE STUDY

The main aim of this study was to explore the potential that the African philosophy of education offers to conceptualise education for ED within the Lesotho education policy context. To fulfil the research's primary purpose, I provided the background information, the study's objectives and general framework, and the paradigm that drove this investigation in Chapter 1. (cf 1.1). I undertook an exposition of my research study following the research aims to explore the contribution that APoE can make to conceptualise education for ED within the Lesotho education policy.

In chapter 2, I explored the concept of ED and its conceptualisation within existing notions of democracy to promote sustainable policies and grassroots participation in climate change's economic and political consequences (cf 2.2). Supporting sustainable policies *inter alia* grassroots participation of communities in this study alluded to ensuring environmental sustainability while safeguarding democracy. Therefore, in chapter 3, I created a conceptual framework (cf 3.3.3) based on how *ubuntu* and *ukama,* as they find expression in the African philosophy of education, can be employed to (re)conceptualise education for ecological democracy within an African context. I provided an overview of APoE and its main principles (cf 3.2) to argue that it is fundamental to contributing to harmonious living in society (cf 3.3.1). In defence of the position that knowledge from a traditional African worldview can address global challenges (cf 3.3.3), I discussed African ethnophilosophy and the African scientific philosophy grounded in *ubuntu* and *ukama* (cf 3.3). I argued that these concepts could form the basis for a contextual conceptualisation of education for ecological democracy within the Lesotho context.

In chapter four, I focused on analysing selected Lesotho's official documents that guide climate change mitigation within Lesotho and the implications of such documents to *CAP 2009*, which is the document that guides Lesotho's education (cf 4.4). The study revealed critical issues that the Lesotho government, through its

ministry of education, must pay attention to regarding climate change education in light of the *CAP 2009* to support education for ED.

In chapter five, I explored the potential of Lesotho's education policy to promote education for ED. By use of Samuel (2017) and Gagnon & Labonte's approach to policy analysis, I analysed the content and context of CAP 2009 to ascertain the potential of Lesotho's education policy to promote education for ecological democracy as (re)conceptualised through the concepts of *ubuntu* and *ukama* as they find expression in the African philosophy of education (cf. 1.4.4). Therefore, I gained insights from chapter 1 to chapter 5, culminating in chapter 6, in which I comment on and offer suggestions about the potential African philosophy of education provided to conceptualise education for ecological democracy within the Lesotho education policy context. Through the literature review, documents and policy analysis, I captured four main themes that provide opportunities in Lesotho that can be maximised for education to support ED.

6.4 SUMMARY OF THE FINDINGS

In this section, I present a summary of my results from the document and policy analysis. In Chapter 5, I undertook document analyses of the *NSDP 2020* and *NCCP 2017* supplemented by Lesotho's *Constitution* in a just-in-time manner. I also analysed the *CAP 2009*. I analysed documents and policies through the themes I developed from the conceptual framework created from the literature of the study and the policy documents to establish if these policies promote education for ED.

6.4.1 FINDINGS FROM THE DOCUMENT ANALYSIS

I provide a summary of my findings from the document and policy analyses, using themes derived from the framework for analysis I used to present the results. I offer the conclusions from the document analysis at the same time.

6.4.1.1 APOE AND COMMUNITARIANISM EDUCATION

The document analysis revealed the commitment of Lesotho to mitigating climate change (cf. 4.4.1.1). Maintenance and preservation of culture is a critical element in APoE and its notions of ubuntu and ukama (cf. 3.3.3). The *Constitution* encourages participation in the community's cultural life, and sharing the benefits of scientific

advancements and their applications (cf.4.5.1). Also, the *NDSP* (2020:23) encourages community land use practices and natural resources planning, and the reinforcement of local community involvement in resource management (cf.4.5.1). The *NCCP* (2017:23), on the other hand, advocates for the establishment of community health groups and the development of the capacity to identify healthcare climate-related risks (cf 4.5.1). Such references to community engagement imply a call for community participation in terms of communitarianism that can be fulfilled through education.

6.4.1.2. Environmental Awareness

Promoting environmental awareness is a crucial goal in the context of education. *NSDP 2020* and *NCCP 2017* appreciate the role of a community conscious of its environment (cf. 5.2.3). About the environment, the *NSDP: 2020* echoes the commitment to ensure that Lesotho citizens know the need to protect the environment. Similarly, the *NCCP* (2017:3) affirms that Lesotho's environmental policies including waste management, energy, land use, health and sanitation, water development, and agricultural reform, among others, strictly adhere to international rules and principles.

6.4.1.3. Democratic Practices

ED positions itself as a direct democracy that attempts to eliminate any human attempt to dominate the natural world. In other words, this implies levelling the field between humans and non-humans through democratic practices (cf. 2.3). The risks that follow human-induced environmental changes, such as climate change within Lesotho, create a sense of urgency to promote sustainable ways of life. To attain sustainable practices in the Lesotho context, leadership must stress transformation through democratic governance to encourage the Basotho to think and act positively towards the ecology.

6.4.1.4. Consideration of humans and non-humans

Given the current ecological crisis (cf. 2.1; 2.3.1), there is a need to reconceptualise education to include non-humans (cf. 2.2; 2.2.3; 2.3; 2.3.1). Although *NSDP 2020* and *NCCP 2017* do not refer to the non-human in the strict sense of the word, we might perceive their reference to the environment (cf. 5.4.2) as referring to the non-humans. Therefore, the political sphere should protect the non-humans by initiating democracy (cf. 2.2) and respecting both human and non-human rights and fundamental freedoms (cf. 3.3.3), which are critical in reshaping and restructuring the Lesotho ecological crisis.

6.4.2 FINDINGS FROM POLICY ANALYSES

The study's findings revealed that the *Lesotho Constitution 1993* is the country's supreme law, providing the background against which other policies should be developed. This implies that the *Constitution* only recommends what has to be done. An analysis of *CAP 2009* foregrounded the link between *CAP 2009* and the APoE, environmental awareness, democratic practices and the consideration of both humans and non-humans, which are critical themes for the realisation of education for ED within the Lesotho context.

6.4.2.1 AFRICAN PHILOSOPHY OF EDUCATION AND COMMUNITARIANISM

Amongst the critical challenges is environmental degradation, which is of great relevance to this study. A response was sought through the initiation and development of *CAP 2009*. An analysis of *CAP 2009* revealed a transformative agenda (cf. 2.2.1; 2.3.1). The policy aims to equip students with skills that would enable them. In addition, students could develop the skills and positive attitudes necessary to engage with the environment sustainably for socioeconomic growth (Ministry of Education & Training, 2009:17). The findings from the analysis of *CAP 2009* reveal that the policy framework intends to anchor teaching content and processes in the philosophical environment of a child (Ministry of Education and Training 2009:4).

This realisation reaffirms Lesotho's commitment to the APoE ideals via education for the complete progress of the human personality and a feeling of dignity, as well as through bolstering respect for human beings and fundamental freedoms (cf. 4.4.1). *CAP 2009* articulates the all-inclusive treatment of issues. It indicates the intention of the Lesotho government to make education more contextually relevant (cf. 1.6.3) to cope with real-life problems within students' communities. This understanding is consistent with APoE and its communitarianism notions of *ubuntu* and *ukama* concerning a response to challenges that members face within the community (cf. 3.3.3; 3.4).

6.4.3.2 ENVIRONMENTAL AWARENESS

Promoting awareness of the environment I a crucial goal in the context of education. The documents analysed (cf. 4.4) appreciate the role of a community conscious of its environment (cf. 5.2.3). Being environmentally conscious entails learning how Basotho behaviour affects the environment and committing to altering these actions, where

necessary, to save the earth. An analysis of *CAP 2009* reveals the commitment of *CAP 2009* to address the survival of learners in their environment. The Basotho could achieve such survival through the utilisation and maintenance of resources so that future generations can also enjoy them (Ministry of Education & Training 2009:17). Given this, Lesotho adopted policies designed to protect and enhance the natural and cultural environment of Lesotho for the benefit of both present and future generations (cf. 4.4.1.1). This conceptualisation may include not only the environment but also the non-humans. Basotho must comprehend that humans impact the environment in several ways, including land, air, and water pollution, natural resources depletion, energy use, and waste production.

6.4.3.3. DEMOCRATIC PRACTICES

ED positions itself as a direct democracy that attempts to eliminate any human attempt to dominate the natural world. In other words, this implies smoothing the ground among humans and non-humans through democratic practices (cf. 2.3). To attain sustainable practices in the Lesotho context, leadership must stress transformation through democratic governance to encourage the Basotho to think and act positively towards the ecology. The *Constitution* (1993:1(1)) affirms that "Lesotho shall be a sovereign democratic kingdom". This means that the country is a democratic state. Lesotho adheres to democracy as a mechanism that seeks to ensure opportunities for all citizens to participate in politics and to present their opinions and interests (cf. 2.2). This advocacy for a democratic state also alludes to safeguarding the moral values connected to the society of which an individual is an integral part. The *NSDP* (2020:139), on the other hand, is relentless in enhancing the media sector's capacity to effectively promote democracy and development.

By implication, democratic moral values are essential for a community and an individual to distinguish between right and wrong. Realising these human rights and democratic principles is intended to develop functional citizens who can effectively participate in the community, irrespective of individual differences (cf. 4.4.1). Through continual dialogue, a deliberative approach will strengthen the relationship between Basotho communities and their political representatives. Given such democratic governance, we can assume that humans and non-humans will enter a political space which recognises non-humans as part of democratic practices. In the next section, I

address the consideration of humans and non-humans within the APoE and its concepts of *ubuntu* and *ukama* to foreground education for ED.

6.4.3.4 CONSIDERATION OF HUMANS AND NON-HUMANS

In light of the current ecological crisis (cf. 2.1; 2.3.1), there is a need to reconceptualise education to include non-humans (cf. 2.2; 2.2.3; 2.3; 2.3.1). Although *CAP 2009* does not refer to non-humans in the strict sense of the word, we might interpret its references to the environment (cf. 5.4.2) as including non-humans. Therefore, the policies should protect non-humans through the education promoted through *CAP 2009.* With education geared toward respecting both the human and the non-human (cf. 3.3.3), students will work towards environmental sustainability, which is critical in reshaping and restructuring the Lesotho ecological crisis. Since education for ED implies educating active, participative, collaborative citizens, *CAP 2009* will generate interest in environmental concerns in students.

6.5 SUGGESTIONS

In this section, I provide some suggestions that I perceive as critical for education for ED in the context of Lesotho.

6.5.1. THE ROLE OF EDUCATION

I am convinced that education is one of the most effective instruments for social reform and control. Education may dispel the darkness of ignorance and narrow-mindedness and infuse young minds with new ideas, fresh light, and new possibilities for development and progress. The literature suggests that climate change requires urgent and decisive education adaptation to prepare future generations that are conscious and action-oriented toward climate change (cf. 1.1). Given the critical role of education in addressing global challenges (cf. 2.3.1), incorporating ED within Lesotho education will assist in addressing climate issues and is of paramount importance. Both *CAP 2009* and APoE and its notions of *ubuntu* and *ukama* appreciate the central function of education in preparing the young for membership and the transformation of society (cf. 2.3.1; 4.4.1). This appreciation for the role of education in the transformation of society is echoed by literature indicating that, for better or worse, education influences human perspectives, actions, and relationships (cf. 2.3.1; 3.3.3). Various aspects of APoE and *CAP 2009* highlight the role of

education in promoting the community's well-being. For example, Wiredu (2018:690) sees the role of APoE and its notions of *ubuntu* and *ukama* in education as providing wisdom and skills, being tolerant and willing to enter into dialogue, and possessing moral maturity (cf. 3.3.3). In the context of APoE, education is enshrined in the community's moral development, which involves equipping young people with critical attributes of APoE and notions of *ubuntu* and *ukama*, which lead to the development of a well-rounded and respectable individual who adheres to the community's standards and ideals.

On the other hand, *CAP 2009* envisions an education to enable learners to respond to the needs of society - the needs of the Basotho as a nation. The policy addresses the needs of the learners and the people (Ministry of Education and Training 2009:i). Understanding the web of life guarantees the survival of African ecological ethics, as each member of the web is socialised into respecting, protecting and sustaining the immediate environment (cf. 3.3; 3.3.3) for present and future generations. APoE and its communitarianism attributes serve as the background to ecological wisdom that reminds everyone about the universality of all consciousness. The learning environment should promote the full participation of all learners and enable them to contribute significantly as responsible citizens. In educational institutions at all levels, sometimes students possess an introverted nature and do not participate in tasks and activities to a significant extent. Individuals can alleviate introversion and seclusion through education and awareness, and effectively participate in various school, community and home activities.

6.5.2. TRANSMISSION OF BASOTHO CULTURE

Education is responsible for transmitting desirable elements of culture to the next generation (cf. 4.2.2). Not all elements of the social and cultural heritage of previous Basotho generations are relevant to contemporary society. Young Basotho might wish to only gain access to the helpful and desirable cultural elements of the past and avoid the undesirable ones. By implication, Lesotho's education must take conscious control of the Basotho. It must carefully examine which elements or items of past experiences can develop the new generation towards social progress. It is noteworthy that with the changes in contemporary society, new hopes and aspiration and their needs are identified. Because of this, education must help the Basotho to consciously control,

design, and select items of social heritage and transmit these to the new generation. Education is responsible for disseminating new knowledge experienced in society's mind. Every contemporary community carries with it the potential to contribute to new creations and inventions for social progress. Education should give new light and a new direction to the minds of the young Basotho's thoughts, ideas, and activities, and new creations may emerge.

Faced with the current ecological crisis within the Lesotho context (cf. 4.3), the country needs to redirect its education goals, including policies, to enhance the common good (cf. 2.3.1; 3.1; 4.4.1; 5.2.4) of all its citizens. Education allows combining ecology and democracy into a unitary ED, envisioned as an attempt to disrupt the ecological crisis, an idea that can be applied in the Lesotho context. ED is grounded in the freedom to participate (cf. 2.2.1) in local society, raising awareness of the inter-connectedness (cf. 2.2.3) and interactions of life. It advocates for change through deliberative instruments and citizenry engagement and participation (cf. 2.2.3). Framed within education, ED can cultivate responsible student behaviour geared toward a knowledge-based Basotho society that recognises and values ecological diversity (cf. 2.3).

Therefore, Lesotho must redesign policies that focus on embedding such responsible behaviour within the education systems in Lesotho. ED is unlikely to be institutionalised in Lesotho if an enabling environment and instruments such as policies are absent. By implication, a shift in Lesotho's education policy can construct knowledge about ecological safety, the causes and consequences of ecological catastrophes, and the role of human beings in the non-human world.

6.5.3. ROLE OF COMMUNITARIANISM

Communalism is associated with promoting the unity of people, in other words, a sensitive person's sense of belonging to the community in which he or she resides, as a unifying ideology from the African values of love, compassion, and respect for fellow humans. In Lesotho's context, we can view *ubuntu* (which is *botho* in Sesotho) as rooted in sharing, cooperation, and group cohesion, emphasising the importance of group solidarity while discouraging individualism, as they believe that the group makes a person complete. Community (cf. 3.2.2) and membership in the community are essential cultural aspects of traditional African life (cf. 3.2.2). In such a traditional

African life, members value peace and consider it essential (cf. 3.2). A culture of peace entails a set of values, attitudes, behaviours, and everyday lifestyles characterised by respect for life and human rights (cf. 2.2.3). These include the avoidance of all forms of violence and observing the principles of peace, such as justice, tolerance, solidarity, cooperation, and equality. Education for building a culture of peace cultivates knowledge, skills, attitudes, and values to shape people's mindsets toward living in peace. Peace-building education aims to create a culture that reflects human nature as peaceful. Therefore, the spirit of the Botho, coupled with the Sotho traditional religion grounded in myths, sacred animals, sacred places, sacred forests or trees, taboos, totems, and proverbs, provides a rich source of environmental sustainability. The views of APoE extend to the Basotho through the Sesotho concept of '*botho'*. Within this conception of communalism, whatever happens to the individual happens to the whole group whatever happens to the entire group happens to the individual. The concept discourages individualism. *Botho's* conception of morality as an element of communitarianism also embraces an environmental disposition. Ubuntu is the intellectual foundation for moral growth. The extent to which ubuntu permeates Lesotho's education and cultural legacy is a facet of communalism and a sense of belonging.

6.5.4. ROLE OF DEMOCRATIC GOVERNANCE

Lesotho needs to tap into the values embedded in ED, which positions itself as a direct democracy that attempts to eliminate any human attempt to dominate the natural world. Democratic governance allows members of a society to participate in the affairs of their community through free and open discussions (cf. 2.2). Literature demonstrates that free and open debate is important for the legitimacy of democratic political decisions based on the exercise of "public reason" as opposed to the simple aggregation of voter preferences in representative or direct democracy (cf. 2.2). The value of democracy, in particular, participatory or grassroots democracy (cf. 2.2.1), deliberative democracy (cf. 2.2.2), and environmental democracy (cf. 2.2.3) Provides a paradigm for open discussion, direct public participation, and placing a focus on grassroots action above political politics. Such democracies provide students with a political education, teaching them the art of decision-making that is attentive to local knowledge and the representation of varied political groups. Democratic governance is appropriate in mobilising the local community to support local projects such as the

state of the local ecology. There is a close link between government and education. The study proposed democratic governance to achieve education for ED in the context of Lesotho. With a democratic government, citizens can organise themselves into a. Community of free and equal citizens whose collective affairs are coordinated by reason. The validity of democratic political choices based on the exercise of "public reason" as opposed to the simple aggregation of citizen preferences with representative or direct democracy requires free and open discussion. I reviewed policy documents in Chapter 4 (cf. 4.4.1). It is important to remember that policy document directives draw their mandate from the national *Constitution* (cf. 4.4.1). This indicates how much the government can influence the implementation of decisions for the nation. Lesotho's commitment to fostering a conducive regulatory and enabling environment for the development of resilient communities also allows educational integration within its established national climate change policy.

Youth and indigenous groups should be involved in the research efforts to develop comprehensive platforms for comprehending and combating climate change. Consequently, research institutes in Lesotho are a must for instructors to include participatory learning in holistic and transformational climate change management solutions. A democratic government should influence the implementation of education for ED. In the next section, I reflect on my academic journey.

6.6. REFLECTION

In this part, I reflect on my journey during the course of my study. I also examine the study's merits and flaws.

6.6.1. MY ACADEMIC JOURNEY

This dissertation process was a trip filled with educational opportunities. The registration process, early contact meetings with my supervisors, and topic selection infused the trip with optimism about how this research would develop. The journey was challenging in picking the topic and related literary sources, as so many were available. However, the contact sessions provided by the University of the Free State assisted me in overcoming my anxieties. I realised that other students shared my experiences; I was not alone. The lecturers' presentations and the students' group discussions gave me the courage to do this research. Throughout this study, I received significant insight into the research process. Independent academic research through

the preparation of a dissertation is a monumental undertaking. I must admit that I was initially unaware of what this assignment required. Persistence in pondering and reconsidering my thoughts is one of the most valuable abilities I've developed. I also discovered that intellectual tenacity was necessary to accomplish this subject. I also learned how to make informed, autonomous judgments regarding what information to include and ignore. I also realised that organisation was necessary to perform this assignment properly. I've acquired various practical skills, such as categorising and organising articles for simple access. In addition to these vital talents, learning to write is a skill I will continue to develop. In addition, I discovered that growing accustomed to constructive criticism as fast as possible through the comments and direction of my promoters was advantageous for achieving development. In addition, writing with the mind reader was far more difficult than I imagined. First, it took me some time to comprehend and become immersed in the material, and although I am an avid reader, I am fully aware that there is much more to learn and read. In addition to this difficulty, the arrival of Covid-19 exacerbated my situation. I was unable to enter the Lesotho-South Africa border to attend contact classes with my promoters. Due to budgetary restrictions, it was difficult to acquire the necessary data to connect to the internet, which limited my options to the internet alone.

6.6.2. STRENGTHS AND CHALLENGES OF THE STUDY

Despite all the positives of my study, I agree that there are some things I could have done better. This being a literature review, the study allowed me to review important literature from various researchers who wrote on matters related to my study. Throughout this study, I experienced several challenges, but two stood out: first, my inability to conceptualise research from a philosophical standpoint necessitated frequent interaction with my supervisors, which made me feel uneasy and like a nuisance student.

In addition, due to my location's extremely weak internet connections, I could not use the internet at some critical moments, necessitating a trip to Maputsoe town, around 6.7 kilometres away, where the internet is steady. I must admit that I gained an in-depth understanding of the topic through reading these works. I gained an understanding of the realities of climate change as a global challenge and gained insight from various scholars on how knowledge from the African philosophical

perspective could contribute to climate change mitigation by adding education for ED. Although I gained experience conducting a study through a literature review, this study had some weaknesses.

6.6.3. LIMITATIONS OF THE STUDY AND AVENUES FOR FURTHER RESEARCH

I could have acquired a deeper grasp if I had used a qualitative methodology accompanied by interviews to gain in-depth knowledge of the local community's views within their context and to clarify some relevant issues. My study was limited to a literature review and document and policy analysis. Suppose I had employed other methods, such as interviews. In that case, I could have involved many people and their various views in an attempt to obtain a clear picture of the perceptions of schools, parents, and other stakeholders about the APoE, its notions of *ubuntu* and *ukama*, issues of governance in the context of Lesotho and *CAP 2009,* and their concern regarding the relationship between the human and the non-human. Still, I believe these weaknesses could lead to exciting follow-up studies.

6.6.4. SUGGESTIONS FOR FURTHER RESEARCH

Since this study was a literature review with no participants involved, it could be worthwhile to carry out a similar study involving participants to allow for the views of a wider sample.

6.7. CONCLUSION

This study aimed to explore the potential of APoE to conceptualise education for ED within the Lesotho context. Driven by the ecological challenges we face today, my interest was sparked by the need to ascertain if Lesotho education policies support education for ED. From the findings generated from the document and policy analysis, I made some suggestions with implications that can be infused to complement *CAP 2009* and fully promote education for ED. The policy framework can only realise education for ED in the context of Lesotho if it regards the entanglement of APoE with its concepts of *ubuntu* and *ukama* for its value in students' education. Therefore, *CAP 2009* should teach moral values drawn from the APoE and its communitarianism notions of *ubuntu* and *ukama*. In this way, the policy framework has to spell out the ethical and moral values intended to be instilled in students.

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APPENDIX A: ETHICAL CLEARANCE

GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

10-Nov-2020

Dear Mr Richard Mutebi

Application Approved

Research Project Title:
CONCEPTUALISING EDUCATION FOR ECOLOGICAL DEMOCRACY WITHIN LESOTHO: AN AFRICAN PHILOSOPHY OF EDUCATION PERSPECTIVE

Ethical Clearance number:
UFS-HSD2020/1936/1011

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis
Chairperson: General/Human Research Ethics Committee

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APPENDIX B: QUESTIONS

1. Are documents promoting the APoE and its notions of ubuntu and ukama for education for ED?

2. Are documents promote care, personhood, and individual community?

3. Do the documents promote respect for both humans and non-humans?

4. Are the documents paying attention to ecological inclusiveness?

5. Are the documents enhancing the education that promotes democratic values and intergenerational justice?

What provisions within the documents and policy education encourage education for ED? I developed the following question from APoE and ED to answer this question.

(a) Do the documents manifest respect, care, and personhood for humans and non-human within the sense of ubuntu and ukama for education for ED?

(b) Are the documents enhancing education for ecological equity and inclusivity?

(c) Do the documents promote education that advocates for ecological rationality, integrity and active participation?

(d) Do the documents promote a sense of societal transformation?

In the second step of content analysis, I explored document and policy barriers in promoting education for ecological democracy. I analysed the potential limitations of documents and policy in promoting education for ED guided by the central question: What are the likely limits within the documents and policy that inhibit the promotion of education for ED?

I developed the following sub questions from APoE and its notions of Ubuntu, Ukama, and ED to explore the likely limitations of documents and policies to support ED.

(a) What internal or external limiting issues to the promotion of APoE and its notions of ubuntu and ukama for ED within documents and policy?

(b) What internal or external limitations to promoting democratic values, ecological dignity, fairness, and justice are within documents and policy?

(c) What are the internal or external limitations to recognising education for ED as a shared responsibility of society within documents and policy?

APPENDIX C: TABLE OF FRAMEWORK FOR ANALYSIS

African Humanness		
1. Culture	**References**	**Notes**
Is there constant awareness of environment and others?	cf. 3.3.3; 3.5	shared relationship within neighborhoods and non-humans-human (education)
Are there indigenous cultures mentioned in texts?	cf. 3.5	education, reunite teachers and learners
Are there cultural engagement between human and non-humans?	cf. 1.5; 3.5	Interaction, feelings of belonging
Acknowledgement of one culture of more?	cf. 3.5	other cultures, languages
2. Social relations		
Is there any reference to social practices?		
How are the relationships between members' portrayed?	cf. 2.3.2; 2.4	dependence on each other, social harmony, belief in all citizens
Respect for the humans and the non-humans?	cf. 1	Admiration, acknowledgement, equal members
Extent of interaction between the human and the non-humans	cf. 2.3.2; 2.4; 3.4.3	dependence on each other
What are the social conflicts in the texts?	cf. 2.3.2	no equality, fairness, value for human dignity, freedom
To what extent does environmental relations integrate with social relations?	cf. 2.2.1; 2.4	Positive influence of livelihood; a person is a person through other people
3. Economy		
Are the any reference to negative economic practices?	cf. 1.1; 3.3.2.2; 3.3.2.3	Destruction of economic systems, unemployment, low-income levels, low educational literacy, the gap between rich and poor, corruption, cadre deployment, inadequate resources
Ecological destruction due to economic advancement?	cf. 1.1	exploitation of resources
Ubuntu and Ukama		
Direct or indirect use of Ubuntu?	cf. 2.3.2; 2.4	Common good and dignity, protector of human rights (in a community), perceptivity towards the needs of others. Dignified humanness, social justice and righteousness
How are the relationships between members' portrayed? (human and non-humans)	cf. 1.5; cf. 2.3.2; 2.4	"a person is a person through other people", empathy, charity, sympathy, care, respect, consideration, kindness
Direct or indirect use of Ukama?	cf. 1.5; 2.3.2	social, spiritual and ecological togetherness, entire cosmos, relational approach

Is there a relationship between the human and the non-humans?	cf. 1.5; 3.5	belonging, participation, sharing within a community
Respect for the human and the non-humans?	cf. 1.5; 3.5	Caring for each other
Does humans care for themselves?		respect
Does humans care for the non-humans?	cf. 1.5; 2.3.2	recognition, devotion to, acknowledge, recognise and explore, through interaction
Presence of anthropocentrism?	cf. 1.5; 2.2.3; 2.3.2	the exploitation of natural resources, human centeredness, dominance, advantages humans gain from natural resources
Environment		
1. Destruction	**References**	**Notes**
Are there man made environmental destruction in texts?	cf. 1.1	Many academics contend that human activities have serious negative consequences on the environment both directly and indirectly, which modify the climate and ultimately lead to phenomena like global warming
Are there natural ecological problems presented?	cf. 1.1	super cyclone of 1999 in Orissa, the 2001 earthquake in Gujarat, super typhoon Haiyan, hurricane Idai
What solutions to the current ecological challenges?	cf 1.1	An urgent need to articulate and put in place structures that revolve around mitigation of the causes of climate change and adjust to the changes that are already occurring and will occur through the creation of resilient communities
What is the link between the ecological issues and democratic practices?	cf. 1.1	ED endeavors to link democracy and ecology through practical and local participatory democracy from a critical communitarian perspective
Efforts for environmental awareness?		education for ED
Response to environmental challenges		
What are the strategies for the environmental challenges?	cf. 2.2.3; 3.4.1	considering ecological values, democracy
Who is responsible for ecological mitigation	cf. 2.2.3; 3.5	ecological reflexivity - recognition, rethinking and response
Does the text provide for caring for the environment?	cf. 1.2; 2.4; 3.5	admiration, maintenance, sustainability (responsibility), respect and dignity
Promote mutual respect, care, and sharing?	cf. 2.2.3; 3.5	social life, care for the environment
	cf. 2.2.3	actions and practices of societies to secure well being
3. Non humans		Notes

Does the texts acknowledge/ refer to the non-humans?	cf. 1.1	any element or being in nature or the environment
How does the text advocate for nonhumans?	cf. 2.2.3	humans, non-humans, animals, and plants critical for environmental community
What are the interests of the non-humans?	cf. 2.3.2; 2.4; 3.5	sustainability, intergenerational justice, will to life
Who represents the nonhumans?	cf. 2.2.3	citizens influenced by ecological challenges/ think responsibly
Is there advocacy for relations between human and non-humans?	cf. 1; 2.2.3; 2.4	moral acknowledgement, concern and protection
Does the text refer to practice of environmental stewardship?	cf. 1.1, 1.2, 1.5.1	Engagement, ubuntu and Ukama
Anthropocentrism	cf 3.3.3	various democracies, eliminating anthropocentricity and promoting intergenerational justice
Democracy		
1. Democratic practices	**References**	**Notes**
Does the texts make reference to democratic practices?	cf. 1.1; 2.2.2	argumentation, decision-making, interactions and relations, probing, examining, assessing and reconstituting social structures
Meaning of democracy in texts?	cf. 2.2.2; 1.1	"rule of the people", Developmental procedure, evaluation, strategies, collective communication
Daily practice/ representation?	cf. 1.5; 2.1; 2.2.3; 3.4.3	sustainability in action, redirection of material practices, representation, and non-humans to acquire meaning for their existence on earth
Does democratic decisions include the non-human?	cf. 1.1	recognition of concerns
Is there accountability?	cf. 2.2.2	equal participation, collaborative decisions
Is there a connection between ecological challenges and democratic practices?	cf. 1.1; 1.5	promote the process of democracy within the environment, sustainability in action
Participation in decision making		
2. Democratic rights		
Inclusivity?	cf. 1.1; 2.2.3	protect, representing the non-humans
Rights of both humans and non-humans	cf. 1.1; 2.2.3; 2.4; 3.4.3	giving voice to non-humans, interests and desires, sustainability, intergenerational justice, will to life,moral acknowledgement, concern and protection
Equality in rights between Humans and non-humans	cf. 2.2.2; 3.3.2.1; 3.4.1	variety of views, respect, values, freedom, no discrimination
Representation of the non-human?	cf. 2.2.2; 2.2.3; 2.4	humans involvement - equal, respectable, satisfactory decision-making, ecological democracy,

		collective execution of ecological and democratic values
3. Democratic citizenship		Notes
Does Democratic practice include non-humans?	cf 2.2	Representing interests of others including Non-humans
What does a democratic citizens look like?	cf. 2.2.3	selfless, considering other members or future generations.
Does the texts promote democratic engagement?	cf. 1.1; 2.2.2	participation, contribution
Democratic interaction, between humans and the non-humans?	cf. 1.1; 1.5; 3.4.2	collective identity, privileges of membership, social rights and benefits growing awareness
Are humans and the non-humans seen as equal members?	cf. 1.1; 1.5; 2.2.3; 3.4.3	everyone entitled to be a citizen, political representation, Lepori (2019)
4. Discrimination		
Towards humans?	cf. 3.3.2.1; 3.4.1; 3.4.3	gender, race, ethnic, social, corruption etc.
Toward the non-human?	cf. 2.2.3; 3.4.1	Anthropocentrism, concerned with the rights of humans
5. Democratic education		
Are there democratic education within the texts?	cf. 2.2.2	vigilance and sensibility within the broader community
Presence of moral education	cf. 2.2.2	moral qualities and perspectives
Education for African ecological democracy	**Education for African ecological democracy**	**Education for African ecological democracy**
Education		
1. Community-based learning	**References**	**Notes**
Is there constant awareness of community-based learning?	cf. 3.5	norms and values of democracy in action
Does it include awareness of the MTH rights?	cf. 3.5	admiration, advocate, and representation within democratic practices/ processes
Does it include relationships, interdependence, moral responsibilities and feelings of belonging?	cf. 1.4; 3.5	
Meaning of community-based learning	cf. 1.4; 2.2.2	developing high human qualities, teaching morals, debates, reasoning and responding
Is there an interaction between humans and non-humans?	cf. 1.2	communication
Democracy in action	cf. 1.1	Active participants, applying different methods of knowledge
Is there a reference or presence of individual learning?	cf. 2.2.3	Co-ordination of individual action to ensure rational agreement amongst citizens
Community-based accountability?	cf. 2.2.2; 3.5	individual and collective responsibilities, involvement among citizens
2. Environmental education		

Ecological transformation	cf. 1.1; 1.2; 2.2.3; 3.5	Not only reasoning - produce revolutionary change in the way we conceptualise and view environmental education.
Connectedness between human and non-humans in education?	cf. 1.1; 2.4; 3.4.3	Integrations of human and non-humans, admiration for non-humans, ecologically agreeable methods, humans recognise themselves as part of nature
Teaching for ecological democracy?	cf. 1.2; 2.2.2; 2.4; 3.5	preserve and enhance the environment, restore connectedness, collaboration, communication, argumentation, debate, opinion sharing, non-dismissiveness vigilance and sensibility of broader community, sustainability, intergenerational justice, will to life
Ecological awareness	cf. 1.4; 1.5; 2.2.3; 2.3.2	teaching moral, environmental and ethical responsibilities, acknowledge, recognise and explore the non-humans world, Ubuntu and Ukama
Does the texts focus on restoring the individual, community and the non-humans?	cf. 2.3.2	Embracing Ubuntu and Ukama, improving the life of humans and the non-humans
Does the texts promote the quality of life for humans and the non-humans?	cf. 3.4.2; 3.5	Collective community, not only maintain but enhance

APPENDIX D: LANGUAGE EDITOR'S LETTER

To whom it may concern

This is to state that the PhD study titled *Conceptualising Education For Ecological Democracy In Lesotho: An African Philosophy Of Education Perspective* by Richard Mutebi has been language edited by me, according to the tenets of academic discourse. The final responsibility for applying any proposed corrections lies with the author.

B.Bibl.; B.A. Hons. (English)

21-11-2022

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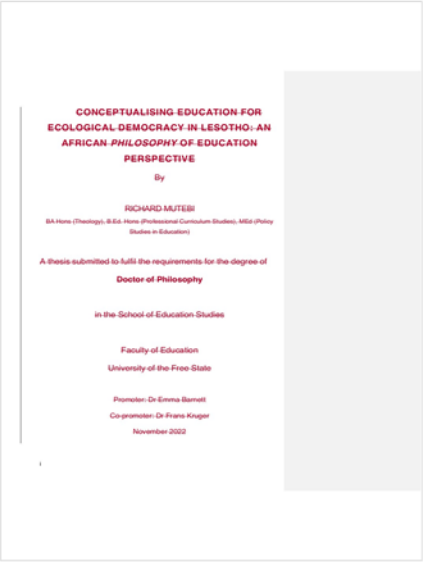


CONCEPTUALISING EDUCATION FOR ECOLOGICAL DEMOCRACY IN LESOTHO: AN AFRICAN *PHILOSOPHY* OF EDUCATION PERSPECTIVE

By

RICHARD MUTEBI

BA Hons (Theology), B.Ed. Hons (Professional Curriculum Studies), MEd (Policy Studies in Education)

A thesis submitted to fulfil the requirements for the degree of

Doctor of Philosophy

in the School of Education Studies

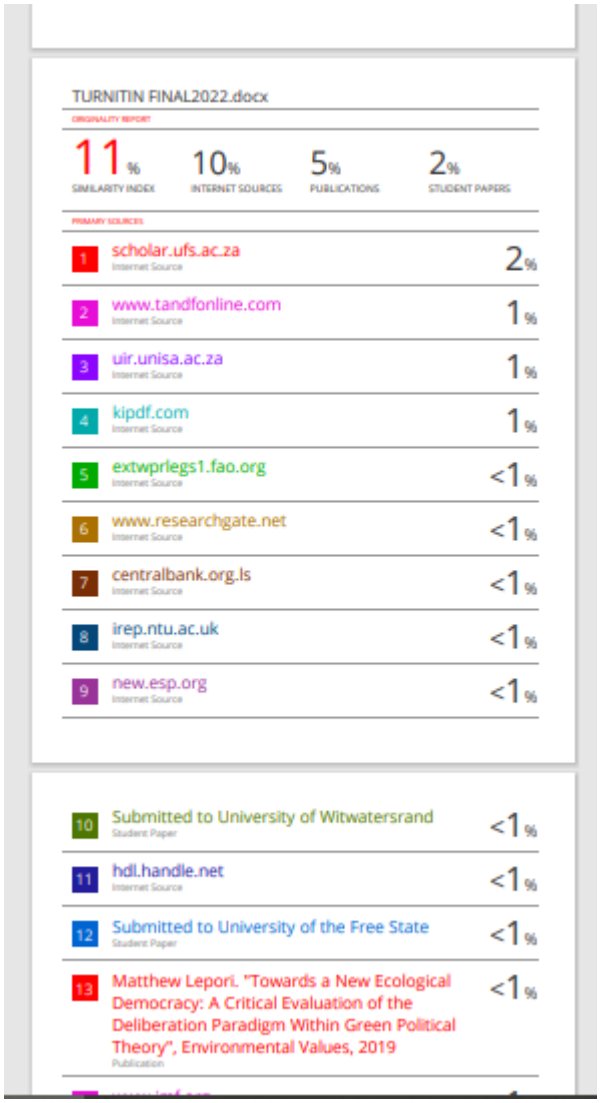
Faculty of Education

University of the Free State

Promoter: Dr Emma Barnett

Co-promoter: Dr Frans Kruger

November 2022



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