

## **LITERACY AS AN AGENT FOR CREATIVITY/ARTS EDUCATION**

### **1. KAKARETSO EA MELAO EA SEKOLO SA THABENG**

This document was written in 1917 at a time when the world as a whole was experiencing a significant moment; World War 1. Males across the globe were drafted to go “defend their countries” at war. In the context of Lesotho what this meant really was that manpower was sourced from colonies to go fight for the protection of our colonizer’s interests. Many Basotho men, young and old, left their families, jobs and schools behind.

Thabeng High School was an all-boys school at the time. The school committed itself to producing gentlemen and future leaders of Lesotho who would among other professions, be employed by the government offices or become minister-teachers. Obedience, discipline, compassion and a staunch belief in Christianity were believed to be cornerstones of leading communities and building a civilized nation. Teachers were expected to always look neat, be time conscious and to take extra care of books because these two virtues were viewed as the path to a prosperous life.

Adherence to structural rules and regulations was taken very seriously, for example; no political activities in any form were allowed on the school grounds, using the school’s name without permission from the Head Master was prohibited and English was to be spoken at all times from Monday to Saturday so that students practiced their articulation and eloquence. Students also had to attend church twice on Sundays in full uniform and interestingly, writing to girls was strictly forbidden with dire consequences if violated.

### **2. THE CATHOLIC CHURCH IN SOUTH AFRICA- FROM ITS ORIGINS TO PRESENT DAY BY WILLIAM ERIC BROWN.**

The Catholic church is one of the most powerful religious institutions globally. Its scope of influence reaches as far as politics, socio-economic issues and education in every country it operates in. In Lesotho the church’s footprint was set through its missionary schools.

While Protestants rested their conduct on the doctrine that people could abide by their own interpretation of the scriptures, because the ability to do so was perceived as evident in every well-educated man. The Catholic church on the other hand insisted that such an education would imperil the faith of Catholic Children. It saw itself as superior and felt it had the right to include catechetical instruction as a general principle through which Catholic practice could be fitted into student education.

The “animosity” between the two churches (as caused by conflicting ideologies and practices), which began in Europe during the 16<sup>th</sup> Century spread to the developing Lesotho until the 1960s

when the government took over the administrative role of teaching policies and instruction. Through-out the late 1800s through to the early 1960s Major examinations were assessed and qualified in Cape Town. Nevertheless, even as things began to change Lord Charles Somerset the British commissioner based in Cape Town at the time made certain that English remained the dominant language.

After independence in 1966, School leaving or senior secondary examinations were evaluated in England through COSC (Cambridge Overseas School Certification) model all the way up to 2014 when the first LGSE (Lesotho General Certificate of Secondary Education) examinations were taken. The new curriculum, the policy that informed it, as well as the background knowledge provided in this paper, is where we kick off our research.