Lehae-La-Rona: Epistemological Interrogations to Broaden our Conception of Environment and Sustainability

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Abstract
This paper develops and explores lehae-la-rona *and its potential value in environment and sustainability discourse. It draws on African-centred concepts and critiques of dominant Eurocentric theoretical frameworks. In particular, Ani's concepts of* asili, utamawazo *and* utamaroho *and Indigenous knowledge theory are applied to appreciate the nature of Indigenous knowledge in Lesotho. Against this backdrop, the concepts of revealed knowledge,* pono*, and* pono-tebo *are applied to conceptualize* lehae-la-rona*. It is argued that* lehae-la-rona *can enable a holistic conceptualization of environment and position it and the local language, Sesotho, at the centre of Education for Sustainable Development discourse to offer a more African-centred worldview.*

Resumé
Le présent article examine lehae-la-rona *et sa valeur potentielle dans le discours sur l'environnement et la durabilité. Il s'appuie sur des concepts et des critiques de la structure théorique eurocentrique axés sur l'Afrique. Notamment, les concepts d'Ani que sont* asili*,* utamawazo *et* utamaroho *ainsi que la théorie de la connaissance autochtone sont appliqués de façon à appréhender la nature du savoir autochtone à Lesotho. Dans ce contexte, les concepts de la connaissance transmise,* pono *et* pono-tebo*, sont appliqués en vue de conceptualiser* lehae-la-rona*. On défend que* lehae-la-rona *permet une conceptualisation holistique de l'environnement qu'il situe, avec* Sesotho*, la langue locale, au centre du discours de l'éducation sur le développement durable en vue de représenter un point de vue du monde centré davantage sur l'Afrique.*

Keywords: Education for sustainable development, African-centred theories and worldview, revealed knowledge, *lehae-la-rona*

Introduction

In the 1800s, Lesotho abounded with diverse flora and fauna; large animal species that are now extinct or extirpated include quagga, cheetah, hippopotamus, lion, spotted hyena, blesbok, and blue wildebeest, and much of the flora has been profoundly impacted by human activities (National Environment Secretariat,

2002). Biodiversity and habitat losses continue to intensify, and a myriad of other environmental problems such as overstocking, land degradation, poor waste management and associated water, land, and air pollution pose serious threats to Lesotho's future and development prospects (Mokuku et al., 2002). Recognizing the strong linkages between environment and development in 1983, the World Commission on Environment and Development (WCED) defined sustainable development as "meeting the needs of the present generation without compromising the ability of future generations to meet their own needs." This definition has largely guided efforts to conceptualize sustainable development and Education for Sustainable Development (ESD) in Lesotho. Also notable among UN initiatives that have had a bearing in Lesotho policy frameworks and responses to environmental degradation are Agenda 21, a document adopted at the United Nations Conference on Environment and Development held in Rio de Janeiro in 1992, with its emphasis on education as critical to bringing about sustainable development and enhancing the capacity of people to address environment and development issues. Following the World Summit of Sustainable Development held in Johannesburg in 2002, Lesotho developed a National Education for Sustainable Development Strategy in 2009 (Government of Lesotho, 2009).

In line with the aforementioned developments, Lesotho has embarked on significant initiatives in relation to education for sustainable development, notably: the Lesotho Environmental Education Project (2001-2003), aimed at integrating ESD into the school curricula at both primary and secondary levels; and the Development Partnership in Higher Education (DelPHE) project (2007-2010), whose focus included re-orienting teacher education towards education for sustainable development. These developments introduced new ESD concepts and theories into the formal education curricula, including: a holistic view of the environment; action competence as a goal for environmental education; integration and infusion of environmental issues across subject disciplines; a thematic approach to teaching and school environment policies; and outdoor learning. They also stimulated critical reflection amongst some teacher educators on a Lesotho-centred meaning of ESD. However, the contribution of these developments to a contextually theorized meaning of ESD has been limited. This paper, then, is based on my experiences of the DelPHE project and the search for a more relevant ESD theory for our context. In our project deliberations on ESD theory and how it could inform our curriculum development activities, the project team often expressed discontentment with externally defined and developed theories, and yearned to construct ESD theory that could be more responsive to our local concerns. This paper illustrates the process of development of a theory of *lehae-la-rona*, a Sesotho phrase meaning "our home," and its potential value in ESD discourse.

Theoretical Framework

In her book *Yurugu*, Ani (1994) uses the concepts of *asili, utamawazo and utamaroho* to critique dominant European cultural thought and behaviour and to articulate an African-centred worldview. Although Africa is not homogenous, given its varied languages and cultures, Ani applies these concepts to articulate common key tenets that characterize an African worldview. These concepts are drawn from Kiswahili. *Asili* literally means "origin" and is related to words such as "beginning" and "seed." *Utamawazo* and *utamaroho* are coined from the word *utamaduni*, which means civilization; *wazo* and *roho* literally mean "thought" and "spirit-life" respectively. I have used these concepts to articulate the theoretical framework for the paper and to guide the development of a theory of *lehae-la-rona*. Ani (1994) defines the three concepts as follows:

- *Asili*: The logos of a culture, within which its various aspects cohere. It is the developmental germ/seed of a culture. It is the cultural essence, the ideological core, the matrix of a cultural entity which must be identified in order to make sense of the collective creations of its members.
- *Utamawazo:* Culturally structured thought. It is the way in which cognition is determined by a cultural *asili*. It is the way in which the thought of members of a culture must be patterned if the *asili* is to be fulfilled.
- *Utamaroho:* The vital force of a culture, set in motion by the *asili*. It is the thrust or energy source of a culture; that which gives it its emotional tone and motivates the collective behavior of its members. Both the *utamawazo* and the *utamoroho* are born out of the *asili* and in turn, affirm it. They should not be thought of as distinct from the *asili* but as its manifestations. (p. 29)

Ani (1994) further describes the African and other non-European *utamaroho* as one in which:

> …(t)he universe to which they relate is sacred in origin, is organic, and is a true "cosmos." Human beings are part of the cosmos, and as such, relate intimately with other cosmic beings. Knowledge of the universe comes through relationship with it and through perception of spirit in matter. The universe is one; spheres are joined because of a single unifying force that pervades all being. Meaningful reality ensues from this force. These worldviews are reasonable but not rationalistic: complex yet lived. They tend to be expressed through logic of metaphor and complex symbolism. (p. 29)

Some of the features identified by Ani (1994) above are conspicuous in the Lesotho context. In the research we undertook in the Lesotho highlands (Mokuku & Mokuku, 2004), we discovered a complex interconnection between humans and other living things, namely species of plants, reptiles, amphibians, birds, and insects. In this relationship, for example, certain animals communicate essential messages or convey blessings to humans by performing certain

movements or through encounter, and some plants and animals are accorded respect and reverence due to the powers and awe they embody. The number of species that were found to have this complex spiritual interconnection with the highlands communities was striking: four amphibians, six reptiles, twelve birds, and six insects (Mokuku & Mokuku, 2004). Ntuli (2002) explains well the nature of traditional African thought as typically one in which life is viewed as cyclic, the world as an interconnected reality, with humans, plants, animals and the universe as one interconnected whole, and our survival as dependent on how these forces interact. Ani (1994) further describes the African *utamaroho* as comparable to that of the Native American:

> Their intellectual traditions and thought-systems rest on the assumptions of cosmic interrelationship. These conceptions form a basis of communal relationship as well as sympathetic relationship with the natural environment… A cosmic self cannot objectify the universe. The more "intelligent" such self becomes, the more it understands language as metaphor. This idea is common to the thought-systems… The highest, most profound truths cannot be verbalized and one reaches for the dimension beyond the profane world where the meaning of the symbols becomes clear. (p. 45)

Figure 1: Illustration of *nkhoana-tharo*,
artwork courtesy of Peter Sek

My ancestors often express knowledge to me in symbols in a *pono* (singular) or *lipono* (plural). A *pono* is a dream, a vision or an insight that coveys viable knowledge; it is revealed knowledge that illuminates a particular situation. A typical example of a symbolic *pono* is *nkhoana-tharo*, a concept I coined based on a conversation with my ancestors in a *pono* wherein the nature of life was revealed to me symbolically in a form of three pots. Three of us were standing around a table and the three clay pots emerged out of my ancestors' loosely worn blankets; they moved in a circular motion on the table as if expressing both their unity and discreteness; one was empty, the other covered, and the third copiously overflowing. In 2001, I commissioned a local artist to illustrate the concept for me, and he produced the artwork in Figure 1. The message of the pots was succinct at the time of the revelation; they were a stark reminder of the three states of life: life as not fully lived (empty pot), life as suppressed and thus potential not realized (covered pot), and life as fully lived and potential realized for the benefit of all (overflowing pot). *Nkhoana-tharo* can convey varied messages; I have used the concept in postcards to inspire others to live their lives to the fullest, as well as in my own meditations.

Drawing on Vernom Dixon, Ani (1994) contrasts the dominant European-American worldview and African *utamawazo*. She argues that the African universe is typically personalized, and not objectified. The universe is understood as we interact with phenomenon, which generates powerful symbols and images, and thus communicates truths. This resonates with my own personal experience of vivid *lipono* that unlock complex life situations. I have referred to the experience of a *pono* as *pono-tebo* or *pono-validity* (Mokuku, 2002), which is consciousness of, or sensitivity to, intimate interaction with the context and recognizing associated emerging insights, dreams, and visions that illuminate instances of deep concern. Ani (1994) further argues that, in contrast with European thought, African thought-systems are spiritual in nature; while rationalism and objectification are valued, they are not regarded as dominant epistemological elements. In this *utamawazo*, all beings are perceived as interconnected, and this generates an authentic cosmology; symbols rather than the literal mode play a significant role in the expression of meaning. Within this worldview, harmony and stability in the world is attainable through balance, as we try to understand and sustain it.

From this perspective, the Basotho culture is rich in knowledge that seeks to maintain balance, albeit mainly within the confines of the highlands communities that still largely embody and apply traditional knowledge: rotational grazing, *ho beha makhula*, for example is an authentic practice of maintaining ecological balance by systematically moving grazing livestock from place to place to avoid land degradation. A spiritual imbalance with the ancestors and the creator is communicated symbolically through a typical *pono* where one sees an ancestor in a freezing cold state and in need of help. The imbalance is settled by *mokete-oa-balimo*, a ceremony that involves remembering the ancestors and sharing a meal

with community members. The interconnection of language, cultures, and the surrounding ecological system is characteristic of similar land-based communities (Beckford et al., 2010; Glasson et al., 2010; Lowan, in press; Shava, in press).

The features discussed above sharply distinguish the African from the traditional European cultural *asili*. My use of the adjective "traditional" is in contrast to the emergence of new perspectives within Euro-American culture, such as that influenced by quantum physics and theories of postmodernity (Braden, 2008; Byrne, 2006; Delanty, 2000; Ntuli, 2002). The paradigm of binary opposites as a principle that organizes our thought and the traditional Eurocentric paradigm disintegrate (Ntuli, 2002); instead, knowledge is viewed as pluralistic (Delanty, 2000), the universe is seen as interactive, and beliefs and thoughts have the power to shape our reality (Braden 2008; Byrne, 2006). This emerging worldview is not only consistent with the African worldview (Ntuli, 2002) but appears to amplify its very tenets.

While it is not the purpose of this theoretical framework to provide a comprehensive comparison of the African and the European *utamawazo*, it is essential for later analysis to highlight some of the key characteristics of the traditional European worldview that has shaped, and continues to shape, the majority of us who are educated in European-rooted education systems in Africa. Ntuli (2002) illustrates well how Platonic thought, a core tenet of traditional European *utamawazo*, has influenced us. This worldview typically separates the mind from the body, as a basis for rational thinking; that is, one ought to separate oneself from the phenomenon in order to study it objectively. In doing so we tend to perceive a thing or person in question as an "object" or an "instrument"; to separate ourselves from the phenomenal world is to "objectify" that world. The Platonic worldview was built on by Descartes and Newton; Ntuli (2002) illustrates the power of Newton's mechanistic thought on the language we use today:

> Note the list of words derived from Newton's mechanistic worldview: it is a world of 'cogs and wheels of power', 'the machinery of state', 'engine of power', 'driven by', 'geared for', and others. The Newtonian worldview typifies that of opposites *par excellence*. It refines platonic logic in which mind and body are totally separated. It offers us the world of 'positive/negative', either/or', 'yes/no'. It completed the separation between thought and feeling, privileging thought over feeling as a guiding principle. (p. 56)

Language is largely shaped by and reflects *utamawazo* of a particular culture. In Lesotho, contextual issues of ESD are largely dealt with in English as the language of instruction in formal education settings; as such, this practice could compromise the contribution to ESD discourse of Basotho cultural *asili* and *utamawazo*, as embodied in Sesotho. In view of this language reality in Lesotho and other African contexts, I concur with Ntuli (2002) that, "Dependence on other people's language to articulate one's concerns and to address one's problems, is to court failure and frustration. The process of indigenization is, at the same time, the process of freeing oneself from dependency" (p. 64). In a similar vein,

our attempt to conceptualize ESD in English to the exclusion of the local language and our associated concepts not only limit our contextualization of ESD, but also frustrate our efforts to address our problems. Other scholars in African (Glasson et al., 2010; Goduka, 2005; Shava, in press) and North American contexts (Lowan, in press) similarly observe the significance of the use of local languages as key to mobilization of Indigenous knowledge and attainment of sustainable development. My own experience in secondary schools in various parts of Lesotho where I have observed lessons where learners are given tasks to complete and ideas to explain in English resonates with Ntuli's (2002) frustrations; typically discussions in the classroom invariably lose coherence, direction and rigor due to learners' and teachers' language limitations, and the intended lesson objectives often remain partially or wholly unmet. The significance of English is undeniable, and has helped make ESD itself a global concept; however, it is only when the meaning of ESD is informed by various cultural and language contexts that it can be pluralized and gain power to respond to the varied and complex sustainable development needs and challenges.

Exploring the Meaning of *Lehae-La-Rona*

My use of *lehae-la-Rona*, "our home," in environment and sustainability education discourse was inspired by a *pono* I had at the time of my participation in the Development Partnership in Higher Education (DelPHE) project that I coordinated between 2007 and 2010. DelPHE was a British Council-funded project, intended to support curriculum development and research initiatives through partnership between higher education institutions in grant recipient countries and British universities. Our project involved collaboration between teacher educators at the National University of Lesotho, Lesotho College of Education, and Durham University in Britain and focused on a number of areas, one of which was ESD. The ESD curriculum development component involved a small team of educators developing ESD courses and conceptualizing the meaning of ESD through workshops and conceptual papers. It was during this time that I had a *pono-tebo* set in a scene south of the country where I lived more than 30 years ago that revealed a paradox in the meaning of *lehae*:

> In a debate with a brother and friends, an issue of pollution and the concept of home arose and someone said, "If one lives in Moyeni and says that Theoheli is not their home (*lehae*) or not a place where they have built their own house (*hahae*), and in similar vein if a person who lives in Theoheli says that his/her home (*lehae*) ends in Theoheli (*lehae la hae le fella Theoheli*), in these cases one's home is perceived as a place where one lives (*moo motho a lulang teng*); however, as a matter of fact, our home is the world in its breath (*ke lefats'e ka bophara*)."And then I said, "That explains why a person would emit gas/smoke away from their home (*lehae*)." Amongst us there was a tall man that I did not know who seemed to be a facilitator of the discussion.

Moyeni is a small town centre in Quthing district. The Central Business District (CBD) is located here and includes a few shops, a hospital, a post office, a prison, police station, a hotel, a couple of schools, the South African migrant labour recruitment centre, churches, a few residential areas for police, prison wardens, and senior district officers. Theoheli is a huge unplanned settlement on the outskirts of the CBD. I lived in Moyeni about thirty years ago when my father worked in Quthing as a parish priest. When I lived here, the majority of Theoheli inhabitants survived through menial jobs, most of the families were headed by women; men were seldom at home as they were working as migrants in South African mines. Theoheli had no sewer system and streams of filthy water and litter were everywhere. When I visited Quthing recently, in 2011, Moyeni remained largely unchanged, except for the now old and dilapidated buildings. Theoheli had encroached to the fields and expanded nearly thirty times its size from thirty years ago. The *pono* stimulated my reflection not only on pollution in Theoheli, but on the meaning of *lehae-la-rona* in terms of where it begins and ends, and how it should be taken care of. And so at the following ESD team meeting, I engaged the ESD team members on the meaning of *lahae-la-rona*, as I will discuss shortly.

A Holistic View of Environment

In Lesotho, environmental and sustainability educators have used O'Donoghue's model (see Odonoghue & Janse van Rensburg, 1995) as a basis of conceptualizing the environment (Mokotso, 2003). The power of the model is in viewing the environment as holistic, and as a dynamic interaction between the economic, social, political, and cultural systems.

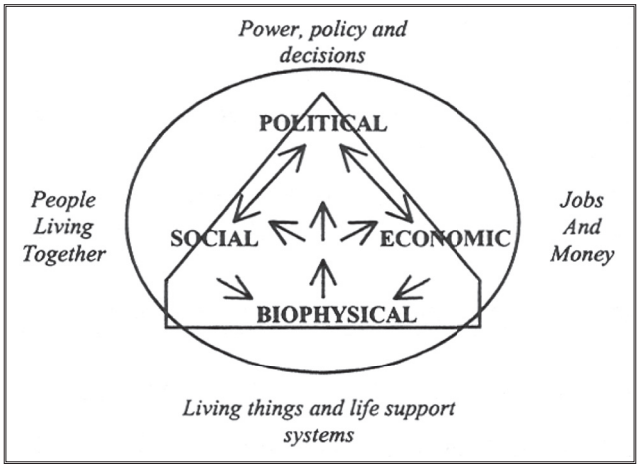

Figure 2. O'Donoghue's Model of the Environment (Odonoghue & Janse van Rensburg, 1995)

This model is often presented as a shift from a parochial view of the environment as a biophysical system, which traditionally implies reduction of environment to a study of fields such as ecology. In O'Donoghue's model, the biophysical system is largely shaped by the policy frameworks and laws that are in place (political system), and to meet the needs of citizens, governments may choose to build industries which adversely impact on the biophysical environment.

This model, however, has limitations in that configuring a holistic view of environment in terms of discrete systems (e.g. economic and political systems) is rationalistic and abstract. While the model could be regarded as useful for its attempt to re-conceptualize environment as holistic by illustrating the interrelationship between systems that have traditionally been considered unrelated and discrete, it leaves out the spiritual dimension of the environment. From this perspective, the model is trapped in the reductionist frame from which it attempts to break. The concept of *lehae-la-rona* as a process of engaging people both rationally and emotionally about a place they regard as *lahae*/home could complement O'Donoghue's model by creating a deep sense of the world as *lehae* and of connectedness with all other living and non-living things as well as the whole cosmos. It is in engendering such an interconnection that a process or a model of conceptualizing environment can be said to be authentically holistic. O'Donoghue's model falls far short of reflecting the African-centred *watamawazo* as it is not overtly spiritualized. Our attainment of holism is in drawing on the power of the revealed knowledge in our sustainable development endeavours. From a traditional Eurocentric perspective, however, to acknowledge revealed knowledge is to render ourselves insignificant and powerless.

Broadening *Lehae-La-Rona*

In view of the limitations of O'Donoghue's model, an alternative conception of environment becomes necessary. As part of the ESD conceptualization activities of DelPHE project, we held an ESD team workshop where we presented and discussed various ESD topics in relation to curriculum development. Seven participants attended the workshop, three from the Lesotho College of Education, two from the National Curriculum Development Centre, and two from the National University of Lesotho, including myself. Inspired by the *pono*, I presented on *lehae-la-rona*; I presumed that expanding our conception of a home could help respond to the widespread environmental issues in this context, including pollution of streams, rampant littering in towns, inappropriate disposal of domestic waste, and burning of waste and carbon dioxide emissions from vehicles. I also had a conviction that it was significant to use our mother tongue in conceptualizing ESD and that *lehae-la-rona* afforded us this opportunity.

I began the session by arguing for conceptualization of ESD in our mother tongue on the basis that Sesotho could enable us to make a meaningful contribution to the ESD discourse and ensure that we remained relevant to our

context. Our use of Sesotho in this session was a deviation from the norm of communicating in English in formal education settings. The communication process resonated with our culture as we drew on our collective memories, experiences and knowledge, creating a dialogue comparable to *eziko* (Goduka, 2005) or "third space" (Glasson et al., 2010). Goduka (2005) draws on the concept of *eziko* from the Nguni language and has used it to mean a struggle to create a process around which our (Indigenous peoples') voices and stories of interdependence and interrelatedness may be heard. This negotiation of meaning by moving away from privileged authoritative discourse and instead privileging Indigenous language and worldviews has been described by Glasson et al. (2010) as a shift to a "third space". It is in this space that multiple discourses, hybridized knowledge and significant issues to sustainability and survival of indigenous cultures can emerge. I presented the following questions to guide our discussion:

Sesotho

- Lintho tse etsang lehae hore e be lehae ke lifeng?
- Ha eba re utluisisa "lefats'e" e le "lehae/our home" re ka le atamela joang?
- Ha eba re sa utluisisi "lefats'e" e le "lehae" (mohlomong e le "ka ntle") re ka le atamela joang?
- Thuto e ka pharalatsa kuitluisiso ea rona ea "lehae" joang?

Loose English Translation

- What conditions are essential for a home?
- If we understood the world as our home, how would we relate to it?
- If we did not understand the world as our home (perhaps as 'out there'), how would we relate to it?
- How can education broaden our own understanding of a home?

Participants understood *lehae* to mean a place where people and other organisms lived. The concept was extended to mean a family, a village, a country, and the whole world, meaning that a home is broader than just the immediate family. It was further argued by some participants that *lehae* may be viewed as a source of life, a base for resources that are useful to people. Associated with *lehae* were the concepts*, hae, lapeng* and *heso*. *Hae* was viewed as a wider extended family (*lapeng*), a place where one belongs; the concept has connotations of comfort, specific cultural practices, values, and norms. *Heso* was described as an immediate family of an individual, and has connotations of connectedness, attachment, and identity.

Kantle, was considered as outside of where an individual lives; that is, outside the house or outside a village. People who come from *kantle*/outside, as in

matsoantle, are regarded as foreigners. It was also noted that, to some people, *kantle* might have positive connotations, as in the case of migrant workers who work outside Lesotho in South Africa. It was also noted that we often associate *kantle* with outside of our backyards, which limits the scope of our home. It was further recognized that it was perhaps due to our limited conception of our home and *kantle* as outside our 'houses,' for example, that we usually dump and emit things that we do not want beyond our backyards in order to keep our home (i.e., our houses/buildings) clean and healthy, failing to realize that the whole world is our home.

In responding to a question on how we would relate to the world (*lefatše*) if we understood it as our home, we first had to clarify what *lefatše* meant. We noted that the world sustains our lives, and that it was therefore essential that we nurture, love, and cherish it. On the other hand, on considering how we would relate to the world if we did not consider it as our home, a view was expressed that we would feel alienated from it and not feel part of it. The participants further observed that the world is more distant from us than our immediate villages, and therefore it was not easy for many of us to perceive the world as a home. It was noted that our perception of a home differed: for a herdboy, *lehae* is where the family lives, but for a chief, *lehae* could be a whole village. Drawing from their experiences outside of their country, participants also argued that when they were outside of their own country, they tend to cherish it more and viewed it as *lehae*/home. When overseas, they related to the whole continent and considered Africa as their *lehae*/home. There was an observation that it was perhaps exposure to the world that helps us to think broadly and view the world as *lehae*. *Lehae* was also associated with the feeling of connectedness to a place, and that even a workplace could feel like a *lehae*.

We further observed that there was a strong connection between human beings and nature but that we human beings have distanced ourselves from it, and are failing to see other living things such as reptiles as members of our family with whom we share a home. It was argued that this disconnection and a limited view of our home had contributed towards destruction of *lehae*. The interrelatedness and relationship that should exist between human beings and other living things had been jeopardized leading to its destruction. It was further observed that our world is also a home for a diversity of races, cultures, and religions, and that wars, conflicts, and pollution are a true reflection of our limited view of our home. We argued that we often "make wars" with other people of "different" races and cultures with a view that they are not part of us and that they "live outside our backyards," in the way that we dumped and emitted things that are toxic outside our backyards. Participants, however, found it difficult to suggest the kind of education that could broaden our conception of our home. However, some scientific facts about the Earth were considered significant in illustrating the unique nature of our world. It was noted that our world has resources which sustain our lives, and we originate from it and we return to it when we die. The

universe was born 15 billion years ago in the Big Bang (Heaton, 2005), our own world was formed about 4.5 billion years ago, life appeared about 3.5 billion years ago, and it is the only planet thus far with identified life (McLamb, 2011). It is also unique in that it is the only planet in the solar system with liquid water on its surface, and its atmosphere is composed of 78% nitrogen, 21% oxygen, and varying amounts of water vapour; oxygen would have disappeared if it were not replaced by plant life. The sun provides life-giving energy to our home and dangerous radiation from the sun that is absorbed by the Earth's atmosphere (Jackson & Jackson, 1996)

Pedagogically, the participants observed that taking the learners though the process of *lehae-la-rona* as presented in the session could help broaden their conception of environment, and that they could, for example, appreciate that what we usually regard as *kantle*/outside is in fact *lehae*/our home and a home for other living things. We also noted that, in order to reach learners at different levels and to promote lifelong learning, teachers could take learners outside the four walls of the classroom so that they could develop a deep ecological connection with the environment, and broaden learners' conception of their *lehae*. Participants who had been to Durham through the DelPHE project thought that outdoor learning activities, similar to those they observed at an environmental centre and some schools in Durham that exposed learners to a variety of ecosystems, could help learners construct ecological concepts and theories, and develop conservation values. Participants strongly felt the need to help learners to relate better with other species anywhere in the world.

Conclusion

To conclude, I have argued that the process of conceptualizing *lehae-la-rona* can expand our conception of environment and contribute significantly towards ESD discourse. By creating a sense of the world as our home, the process can alter our conception and interaction with the physical environment and our relationships with all other living things. A sustainable world is one in which we feel interconnected with other forms of life, and view distant places, and those who live in them, as part of our home. A view of our world as a home for all races, all cultures and all languages can create a basis for valuation of life and care for others. By placing our own language and culture at the centre of our conception of ESD, we create possibilities for advancement of the African *watamawazo* underpinned by the Lesotho cultural *asili*. The contribution of an African-centred worldview in ESD discourse is in its emphasis on interconnectedness, harmony, balance, holism, and revealed knowledge. Mainstreaming these concepts in our ESD discourse could unleash untapped potential, and engender a new consciousness and unanticipated ways of envisioning a sustainable future.

Notes on Contributor

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