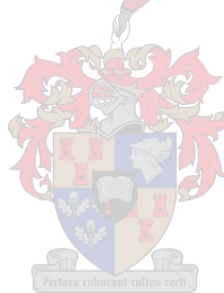


**TRANSFORMING SOCIETY TO MEET THE COMMUNITY NEEDS AND ENHANCE THE
QUALITY OF LIFE: A CASE STUDY OF BISHOP ALLARD VOCATIONAL SCHOOL**

by

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(i)

DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Date: 04th February, 2010.

Signature: @.

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ABSTRACT

The aim of the study was to assess replicability of Bishop Allard Vocational School (BAVS) model in other nine districts of Lesotho. The specific objectives of the study were why the school was established and how it operates; to establish which technical and vocational skills are offered by the school and to investigate whether the technical and vocational skills acquired can enable the students to earn a living.

A case study design was used to collect data and analyse it. In addition, focus group discussion and structured interviews were also used for data collection. The population of the study was students and instructors of BAVS. A sample of twenty respondents was chosen to represent both groups. A simple random sampling method was used in choosing the twenty respondents.

The findings of the study are that BAVS was established to solve overcrowding crisis as well as to provide post-primary graduates with skills. A variety of courses offered at BAVS enable students to earn a living and that the school model is replicable.

The study concludes that the school model is replicable and the component of HIV/AIDS has to be an integral part of the model as is the case at BAVS.

OPSOMMING

Die doel van hierdie studie was the beoordeling van die moontlike uitbreiding van die model van die Bishop Allard Vocational School na die nege ander provinsies van Lesotho. Die meer spesifieke doelstellings van die studie was om te bepaal waarom die skool in die eerste plek daargestel is hoe suksesvol dit funksioneer. 'n Verdere doelstellings was die bepaling en evaluering van die tegniese- en beroepsvaardighede wat dit aanbied.

Die studie het die vorm van 'n gevallestudie aangeneem. Vir die evaluering van die skool is van fokusgroepe en gestruktureerde onderhoude met belangrike rolspelers gebruik gemaak.

Die bevindinge van die studie was dat die skool 'n rigtinggewende rol in die ontwikkeling van Lesotho vervul het en dat studente wat opleiding by hierdie skool ondergaan het, behoorlik voorberei is vir die beroepslewe wat daarna gevolg het. Die skool vervul ook 'n belangrike rol in die stryd teen MIV/Vigs.

Daar word sterk aanbeveel dat die model wat deur die Bishop Allard Vocational School daargestel is, uitgebrei word na die ander nege provinsies van Lesotho.

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CHAPTER 1:

INTRODUCTION

Bishop Allard Vocational School (BAVS) is a community based vocational school situated about 30 kilometers from Maseru in the rural areas of Lesotho and is about 5 kilometers from the National University of Lesotho. The school was founded in 1970 and officially registered with the Ministry of Education in 1971. BAVS is originally founded as a community based school and runs economic, social and spiritual activities through mobilization of the communities both within the catchments of the school and all over the country.

The motto of the Bishop Allard Vocational School is: “Enter to learn and depart to serve.” As a result, the school uses a strategy of an outreach programme for example; the BAVS has a mobile centre for skills training in Semonkong which is in the mountainous part of Lesotho where they work together with Gret (a French organization based at the University of Limpopo) to reach their goal. BAVS is a member of the Participatory Ecological Land Use Management Association (PELUM). This association is a regional network of over 160 civil society organizations in East, Central and Southern Africa, working towards sustainable community development in the region. One forum, hosted by the World Mountain People Association (WMPA), of which the BAVS is a member, has been working hard in its advocacy for Lesotho to become a mountain hub for all the mountain countries of the world. BAVS also worked with Gret (a French organization based at the University of Limpopo) to develop people where they are in order to stop migration to big cities.

This study will focus on the historical background of education in general and vocational education in particular in Lesotho. The philosophy and the objectives of the Bishop Allard Vocational School; courses offered by the school as well as an evaluation of the Bishop Allard Vocational School will be analysed by means of a case study investigation.

For the research to be allowed in this area, verbal arrangements were made according to the gateway approach of the Lesotho Ministry of Local Government.

1.2 Research objectives

The following research objectives were set for this study.

(a) The documentation of education in Lesotho before independence and the evolution of the education system after independence.

(b) the educational model used by the Bishop Allard Vocational School in the teaching of technical and vocational skills in Lesotho

(c) The evaluation of the effectiveness of the BAVS in the teaching of technical and vocational skills

(d) The role that BAVS is playing in the management of HIV and AIDS within the community

(e) to assess the necessity and viability of replicating the model of the Bishop Allard vocational School in Lesotho

The next chapter gives a historical background of the development of the education system in Lesotho

CHAPTER 2:

BACKGROUND TO THE EDUCATIONAL SYSTEM IN LESOTHO

2.1 The evolution of formal colonial education in Lesotho

Formal education or western type of education was introduced in Lesotho by the missionaries in the early nineteenth century. The first missionaries who arrived in Lesotho in 1833 were the Paris Evangelical Missionary Society (PEMS). They established Morija Training College or Normal school on June, 4, 1868. To cater for girls' education, the same missionaries opened a school at Thaba-Bosiu in 1871. A Bible school was established in 1880 while a Theological school was set up in 1882. To cater for manual skills an Industrial school was established at Leloaleng in the Quthing district where the instruction was on carpentry, masonry and related crafts.

The English Missionaries, later known as the Anglicans, followed in 1869 and established their first school at Hlotse in 1877. Matooane (1981) says these two missionaries who arrived in Lesotho in 1862 were requested to come by Moshoeshoe I. The Roman Catholic Missionaries established their mission school in Roma Valley and were the pioneers of the present National University of Lesotho which was by then Pius XII University College founded in April 1945. From 1830 to 1870, formal education in Lesotho was the sole responsibility of the missionaries, who bore all the expenses of the building, maintenance of schools and payment of teachers. In some cases they provided tuition, food and lodging for free to their pupils. According to Mohapeloa (1971) the missions fed, clothed and educated the pupils free of charge (p. 90). The missionaries were teachers in these schools and their aim was primarily to spread the gospel. To see the process of evangelization materialize,

Mohapeloa (1982) says the missionaries felt it essential to use the natives themselves for the enlightenment of their own country [i.e. their own people] (p. 140).

However, it would be unfair to say that the missionaries were only concerned with the spread of the gospel because European cultural values and behaviour were also emphasized, such as European food, living habits, name at baptism and European clothing.

The British colonial government initially made no direct financial contribution to education, even though it had been governing the country since 1868. In 1870, the British Parliament passed an Education Act by which the state became responsible for all elementary education in the British colonial dependencies. This was shortly before Lesotho was annexed to the Cape colony which ruled Lesotho for ten years by proxy from the Cape Colony. The recommendation for compulsory education for girls was only first made by the Leribe district officer, Major Bell, in 1873, who placed much emphasis on compulsory education for girls because he felt that girls lagged behind boys in education. However documents do not state for how long compulsory education for girls was to be.

In 1871, the British colonial government in Lesotho paid the first grant-in-aid to the missionaries and, according to Mohapeloa (1971: 92), it amounted to M3 (R3.00) per school pupil and by 1876 it was increased to M6 per annum. The grant-in-aid came from the national revenue given to the missionaries for the payment of teachers in the grant-aided schools, for the purchasing of equipment, the building of new schools and the maintenance of the existing ones. The British colonial government decided to invest in education because it needed office clerks and court interpreters for its system of governance to run efficiently. According to Matooane (1980: 231), as stipulated in the Resident Commissioner's Report of 1902, the grant-in-aid was to be one-third of the annual national expenditure in education.

Therefore it is not surprising to find that, by and large, the grant-in-aid was far from being adequate, and that a large portion of the expenses was still borne by the missionaries. In addition to this, Matooane (1980) points out that a major problem with this scheme was their unpredictability in that these grants could be cut any time at the whims of the colonial government. He cites a government Circular to the Missions (1918) by the Director of Education which reads;

“With reference to the amount of grants to missions for the year 1918/19, I am directed to inform you that it has been found necessary to reckon the rate per unit of average attendance at 16/1 instead of the usual 17/- and that the 16/1 rate may have to be reduced further in future” (Matooane, 1980:232).

Stringent regulations governed the provision of grants. According to Sibisi, the code of regulations governing the provision of grants-in-aid to the missions specified that money as to be given

- a) to recognized school giving elementary instruction;
- b) to recognized institutions for their education and for the training of teachers of both sexes.
- c) for manual occupations in the above schools and institutions, and for industrial training in special institutions;
- d) toward the provision of suitable furniture, material and books; and
- e) toward the salaries of teachers improving their qualifications after appointment in accordance with some definite scheme (Sibisi, 1962:19).

The official publication of the Ministry of Education (1978) brings this historical polemic into the picture by saying;

“[The] reluctance of the pre-independence Government to take a more positive attitude towards the schools led to differentials in the provision of educational facilities between mission. The grants from the Government were quite inadequate even to ensure the minimum requirements; they were allotted on the basis of the school enrolments or the average attendance without considering the "ability", or the "effort" of local units of administration. It is quite evident that the "needs", of an area can neither be measured by the school

enrolment nor by the average attendance, which reflect rather the efficiency of the attendance, than the individual needs of the people in an area.” (MOE, 1978:48)

In 1909 the Central Board of Advice was set up to unify the system and forge a stronger cooperation between the Government and the missions. This cooperation became a common practice up to recently, although there continued to be tensions between the government and the missions, especially over the grant-in-aid allocation. The creation of this board saw the appointment of schools' Education Secretaries by the missions which were approved by the state. According to Pitso (1977)

“The Sargent Report of 1906 was responsible for the establishment, in Basutoland, of Education on sound footing and during the years which followed the suggestions made in the Report were gradually implemented” (Pitso, 1977:23).

A Department of Education was established in 1914. However, it is difficult to say that the establishment of the Department helped improve the education system: scarcity of resources made the establishment of new schools and the payment of teachers' salaries difficult in mission schools.

In 1925 another commission was set up to investigate the conditions of education in Lesotho and more especially the issue of control of the education system. It was commissioned by the Dominions Office and headed by Mr Smith, Director of Education for Northern Nigeria. The recommendations of this commission called for a stronger involvement of the Colonial Government in the education of Lesotho: “[G]overnment should assume complete control of the education policy of the country.... That no school should qualify for a grant which does not work for a minimum of 180 days in the year, ... That no new school be opened without the recommendation of the Director of Education and the sanction of Government” (Matooane, 1980:227).

This recommendation was important and controversial for the missions because the latter felt that the state's intervention in policy formulation, design and implementation might result in

the erosion of their authority over their own schools. They were particularly worried about their ability to teach literacy and comprehension of the bible. The state used its finances and authority to weld power over the missions and legitimize its control as the only institution in charge of the socialization of the children. The state also wanted to standardize the curriculum, set up national examinations and teaching practice.

Many of the recommendations were implemented in the late 1920's. It is only then that the Colonial Government committed itself more directly to oversee and control educational matters: it appointed a full-time Resident Director of Education and set up a Native Education Fund contributed to by a quarter of the native tax plus the revenue derived from a special education levy of three shillings per head of taxpayer. Between 1922 and 1929, the missions refrained from opening new schools. The Central Board of Advice on Education recommended that the Government should curtail the missions' influence and authority in education by opening only new Government schools. The Government opened its own intermediate schools (standards iv, v & vi) with the money from the Native Education Fund.

In 1929 because of a shortage of schools there was a need to open new schools in the highlands of Lesotho. The Government decided to rescind its ban on the opening of new schools. When the missions requested money from the Native Education Fund for the building of new schools in these areas, they were told that the funds had dried up. The Fund was closed down in 1946 and by then the Government had succeeded to check the expansion of missions schools.

The payment of teacher's salaries was another issue of tension. Teachers in the government intermediate schools were better paid than those in the mission schools, but when the

missions asked for an increase in the grants to reach parity in teachers' salaries, the Government claimed the funds were not available.

As a result another commission was set up in 1945 to look into the financial resources for education in Lesotho. The commission was led by Sir Fred Clarke and its terms of reference were, according to Matooane (1980), as follows:

“The organisation and control of school; The place of missionary effort; The possible evolution of local educational authorities; The financial provision made and the method of administering it; The curriculum in force in the elementary vernacular, the intermediate and secondary schools and its relation to the life of the people; Vocational and technical education; The selection and training of teachers; The bursary system; Higher or university education.” (Matooane, 1980:241-2).

Amongst its recommendations were legislation to control and plan education effectively, and provision for better payment of teachers as well as pension allowances.

In 1947 an Education proclamation was promulgated, laying down rules on the procedure for the opening of registered and private schools, conditions of service of teachers and conditions for the grants-in-aid. However teachers' conditions of service remained poor and they continued to be ineligible for pensions.

In 1963 an Education Law passed by the Basutoland National Council replaced the 1947 Education proclamation. Its aim was to provide education for all, irrespective of race and to redirect education to meet and suit the national needs. Schools were divided into two distinct categories: district level schools providing primary education and territorial (regional) level

schools providing post-primary education. It also set up a unified Teaching service and Board.

In 1964 the assistance of UNESCO was sought by the colonial governments of Bechuanaland, Basutoland and Swaziland to plan an education policy for the three High Commission Territories (Botswana, Lesotho & Swaziland). UNESCO recommended proper planning, adequate staffing of schools, development of secondary education, development of teacher training and technical and agricultural education. The invitation of UNESCO was tantamount to another intervention by external forces in education in Lesotho. The colonial government agreed to follow the recommendations of the UNESCO mission and this without consulting the missions. But because these new education policies did not involve or consult the missions and other stakeholders, their implementation was not smooth.

The problems of teachers' pensions, salaries and welfare and many others were not addressed by UNESCO. However, despite the resistance from the churches, parents and teachers, the government decided to accept the UNESCO recommendations of seven years of primary schooling and automatic promotion.

The colonial government's failure to establish a well organized education system and policy (i.e. centrally controlled, diversified curriculum and evenly distributed schools) was an observation made by the officials in the Ministry of Education (1978).

The weaknesses of the Lesotho pre-independence education system did not escape the UNESCO experts invited to Lesotho in 1964. Interestingly some of the criticisms raised by the UNESCO team were similar to those raised by the Clarke's Commission of 1946.

UNESCO's heaviest criticism of the education system was that it was not suited to the needs of the country. The UNESCO mission pointed out that,

“[T]he school supply of the country has never been definitely planned as a system that is with due regard to public need. It believes this is due to a tradition of initiative by missionary bodies and scarcity of direct government action; and suggests participation in the provision of education to grants-in-aid has been a contributory factor to an organic proliferation of schools rather than to a system of education.” (Matooane, 1983:345).

2.2 Education since Independence

As Lesotho took its independence in October 1966, educational provisioning remained the responsibility of the missionaries in Lesotho from primary to tertiary except for the University which remained the joint venture of the new governments of the three former High Commission Territories - that is Botswana, Lesotho and Swaziland. The Lesotho government owned a few post-primary institutions and a technical institute as well as a limited number of intermediate schools. Although teachers in the mission schools were paid by the missionaries the schools continued to be subsidized by the government through the grants-in aid system. The missionaries remained, though, the sole proprietors of most schools in Lesotho. Teachers' welfare, conditions, and other affairs pertaining to teaching were the responsibility of the missionaries and school secretaries. Teachers were by then paid by the respective churches on a quarterly basis and in most cases parents provided lodging for them. Matooane (1983) says that:

“The year of Lesotho's complete political independence-1966- is the peak of the accumulation of the grievances, attitudes, processes and conflicts that developed over the years.” (Matooane, 1983:246).

The grievances according to Matooane (1983) were against the recommendations made by Smith's commission that the government should assume complete control of the education policy of the country, the government's use of money from the Native Education Fund to build its own schools, the lack of parity in pay between teachers working in government

owned schools and in church owned schools and the invitation of the UNESCO mission to plan education for the country.

Amongst the deficiencies which the post independence education system inherited from the colonial government were: endemic problems, partly due to the uncompromising attitudes of the missions and spirit of denominational strife which continued to retard the growth of a centralized national system of education, a hierarchical, inequalitarian and dual society with an education system available to a few elites only. A eurocentric education which was geared to the needs of the Colonial government, in providing unskilled and cheap labour force for the industries of the Republic of South Africa. The curriculum was euro-centric, too academically orientated and divorced from the acquisition of the necessary skills needed by the Basotho's (such as carpentry, bricklaying and poultry) for production. Subjects taught were English, Sesotho, Geography, History, Mathematics and Science and only a few schools offered practical subjects like cookery, needlework, handicrafts and agriculture. The curriculum targeted production of high level person power for the modern sector and ignored the skills necessary for an improvement of the rural economy and the informal sector. Technical and vocational education was given a low priority or was quasi-neglected because the system was designed to train for the labour market of a colonial economy. As a result Lesotho became a nation of clerks, teachers, interpreters, semi-skilled and unskilled workers. The post-independence government had to try to centralize the education system and curb the proliferation of schools which were not economically viable. The new independent government also had to reorganize the education system for its own purposes of inter alia, welding its legitimacy in the polity, modernizing the Basotho society and building a coherent nation with common norms, values and beliefs. The First-Five Year Development Plan explains the problems in these terms;

“Thus, in 1966 the first independence Government of Lesotho inherited a school system which was not only Mission-inspired but also unrelated to the

development of skills and aptitudes required to achieve rapid economic development and to improve the standard of living of the majority of the people.” (FFYDP, 1970-75:163).

What is interesting about the critics of the colonial education system is that they were themselves often the very products of that education system. Some of these critics were the leaders of the independence movements. This shows the contradictory nature of the outcomes of the education system. Education does not always produce submissive and passive but also critical and independently-minded products.

The UNESCO experts also criticized the control of education as well as the system;

“Lesotho's education system, inherited at independence in 1966, is not suited to the country's development needs. The structure of education (8+3+2) is unsuitable, too much time being spent on general primary education and on completing junior certificate, an insufficient practical activity are included at the latter level ([sic]). As well, expansion of the system has not been controlled and, if present trends continue, the shortfall in teacher supply will increase continuously, thus causing a lowering in the quality.” (Matooane, 1983:346).

To help Lesotho address its educational planning problems, in 1966, UNESCO supplied Lesotho with an education planner to plan the education system to address the needs of the country.

It is important to note that, since the UNESCO visit, Lesotho has been preoccupied with the implementation of the UNESCO mission's recommendations and paid little attention to matters of concern to the missions, namely the allocation of grants, the expansion of education provision and teachers salaries. High on the local agenda since independence was the development of an education system that could meet the contemporary needs of the country and the need to tighten state control of the education system. This issue of state control brought the government to a head on collision and conflict with the missions - who believe that the state aimed at taking over the ownership of their schools. They also resented

UNESCO for pressurizing the government to implement its recommendations, especially those emphasizing tighter control of the education system by the government. For them, UNESCO had ignored the demands of more important local stakeholders in education - i.e. missions, parents and teachers.

To lay the ground for the implementation of UNESCO recommendation to tighten state control, the government drafted an education legislation, that is the Education Order #32 of 1971. This Order was:

“...to provide for the establishment, administration and control of education in Lesotho'...” (EO 1971:209).

This means that the government had by then the legal power over church structures and over their teachers whom it had the right and duty to appoint and transfer. In practice however, it is interesting to note that the government did not take over the ownership of church schools and the churches continued to appoint and transfer teachers.

The government meant also to strengthen its control and supervision of education. All three Five-Year Development plans of the government of Lesotho mentioned as one of the objectives:

“...to strengthen government control and supervision of all education matters.”
(F, S & TFYDP, 1970-85:164, 170 & 306).

The government believed that the education system would be better organized and managed as well as would be more economically viable if it was run by the state alone. It argued that the quality of education would be standardized and improves if it gained total control over the education system.

To address the duplication of classrooms and teachers which was evident in the primary schools and colleges, the government agreed with the missions, that it should be allowed to build a national teacher training college that would replace the seven mission-controlled teacher colleges in order to benefit from economies of scale, ministry control, uniformity of standard of certificates and curriculum studies. .

another major change of the post independence education period was the institutionalization of the automatic promotion system, by which students were passed into the next class, irrespective of their academic performance. Automatic promotion system was meant to combat the high drop out rate of children in the education system. According to the First Five-Year development plan, the system was introduced,

“To reduce the high wastage rate and to improve the age distribution in primary school the Government introduced an 'automatic promotion' system in 1967.

This system requires regular attendance from the child and good record-keeping by the teacher on the performance of the child. The idea is as yet accepted with a certain amount of reluctance, but government will take all possible measures to implement automatic promotion at all levels” (FFYDP, 1970-75:165).

The only check points were the final examinations of the Primary School Leaving Certificate, Junior Certificate and Cambridge Overseas School Certificate examinations. The system was introduced in 1967 and implemented in 1970 up to 1980. However it faced opposition from various constituencies namely parents, teachers and missions, who all contended that the system would accelerate the decline of quality in education and that it would sacrifice quality for quantity. In addition teachers were also unhappy about the intensification of their work because, to ensure the success of the system, they had to keep continual records on students' performance during the course of the year so that students could be promoted on the basis of their year performance instead of the end of the year examination mark. The missions questioned the practicalities of implementing the system given the existing school infrastructure which, they argued, was not adequate to meet the demands of this new system.

The Roman Catholic church attacked the automatic promotion system as indicated by Matooane (1981):

“The government should show itself prepared. Teachers should be prepared either with practical hints (for those actually at work) on the change of methods in the training Colleges. Before any implementation of such a system (the nature of the matter so demands) the nation should be sufficiently instructed on the academic value, financial demands, and so on. It is evident that for smooth operation of the transition an increase on the number of classrooms will have to be made.

At the moment there is not sufficient number of teachers, that is qualified teachers. The system proposed requires a much higher professional quality than the actual one. Can we say in fair-mindedness and justice that we are ready for it? It seems not. In many places, there is but one teacher for more than one class, and alas, to the whole school. The increase of teachers is imperative” (Matooane, 1981:77).

Thus, the missions, parents and teachers disagreed strongly with the government's enforcement of the automatic promotion system which was imposed unilaterally and with poor planning. This illustrates how policy implementation often becomes the site of conflict or contestation whereby different interest groups resist policies which they have not been consulted about. The cutting down of the primary school cycle from eight to seven years was also contested by the missions and the teachers, mainly because such a structural change was going to impact on and crowd over the first year of secondary schooling. Here again the government ruled against the opposition of the churches and the teachers. However it did not take time to plan adequately and make provisions to handle the temporary pupil congestion of Form A classes. As a result, unnecessary pressures were put on the Form A teachers who resented the government's unilateral decision-making ways.

Determined to win over the support of the population to the idea of nationalization of church schools, in 1977, the government launched a National Dialogue in Education with an Education Policy Committee. The committee reported to a conference held in Maseru in June

1978 which drew its participants from a wide range of stakeholders. It had a representative body of 150 people from groups such as chiefs, consultants, parents, teachers, university staff, the churches, district administrators and members of the Interim Parliament. One of the problems was that the missions were not consulted by the government, but were only invited to the conference to be part of its deliberations and resolutions. Disagreeing with some of the reports (and in particular its recommendation that education in the hands of the churches had to be terminated) and the implied policy changes in the education system of Lesotho, the missions walked out of the conference and released the following statement:

“We, the representatives of the Lesotho Evangelical Church, the Roman Church, the Anglican, Episcopal Church, present in this conference, make the following statement: (a) We abstain from the recommendations initiated by this conference; (b) We feel that our churches, so deeply involved in the educational venture of Lesotho, have been deprived the due time and opportunity to study the deliberations of this conference as other sectors have, (c) The speeches delivered by some members of the Ministry of Education have shown us that the intent is to put the churches in confrontation with the people; (d) As of now, it is a well known fact that the churches own schools. If the government of Lesotho is planning to make changes, the procedure is for the government to sit down with the churches to discuss the matter.

To advance a procedure by which the churches are put in confrontation with the nation is most unacceptable; (e) the intention and commitment of the churches to serve the Basotho still holds as ever before. However, if the Basotho nation decides that the churches discontinue their services of education, it is for the nation to say so.” (Matooane, 1983:358).

The missions quickly saw through the government strategy and issued this statement because they wanted the parents and teachers to remain on their side, even though the government had previously tried to win over the teachers.

However despite this statement by representatives of the three main missions against the recommendations of the conference, the proceedings continued, but with much restraint especially when it came to the issue of control of the education system. The opening address

was delivered by the then Prime Minister who emphatically stressed that the churches would continue to play a role in the education of Lesotho.

“It is Government's policy that church authorities should continue to play an important part in the running and development of education in Lesotho, especially because we are grateful for the religious foundations which they founded our education system” (MOE, 1978:82).

However, the resolutions of the conference proved contrary to the speech of the Prime Minister. The conference led to the appointment of the 1980 Education Sector Survey Task Force which was set up to prepare an education policy document that would guide the government in the planning of an education system appropriate to the development needs of Lesotho. The government tried once more to gain control on education. The Task Force submitted its report in November 1982 and the report was adopted by the Ministry of Education as an education policy document. The missions did not resist this Taskforce Reports' document of 1982.

The document recommended a tripartite partnership between the missions, the people and the government, even though it left their respective roles undefined. Education was referred as a 'three-legged pot', meaning that it was the responsibility of the missions, communities and the government with the latter fostering this partnership.

2.3 Technical and vocational Education in Lesotho

The 1982 Task Force report did also look at the state of Technical and Vocational education in Lesotho and their specific statements about it were;

- a) All Technical and Vocational training institutions should establish guidance services for trainees and the Department of Labour and employing should provide employment information and guidance.

- b) A Technical and Vocational Training Advisory Board should be established to ensure a match between training and skills requirements in industry.

Although the Task Force was specific and constructive about Technical and Vocational education what is surprising is that some parents still had a negative attitude about and regarded it as second class education (Setoi & Sebatane , 2005).

Later in 1984 a special task force was constituted which was tasked to look at Technical and Vocational education in Lesotho. One tangible result of this task force was the establishment of the Department of Technical and Vocational Education (TVD) within the Ministry of Education and Training which amongst other things coordinated activities of Technical and Vocational Education in Lesotho.

2.4 The Bishop Allard Vocational School

The Bishop Allard Vocational School, which is the focus of this study, is a Catholic school established in 1970 and officially registered as a vocational institution with the Ministry of Education in January 1971. It has been originally founded as a community based vocational school that runs economic, social and spiritual activities through the mobilization of the communities both around the school and all over the country. To carry out its school community training activities, BAVS uses strategy of outreach programme the school plays an active role in the development of the communities using both the instructors and trainees/students whose appearance and activities should always remain as pride of these communities hence its motto is “enter to learn and depart to serve.”

The main duty of the school is to provide education that aims at producing *job creators* and not *job seekers*. Since its foundation, therefore, it stood on its philosophy of admitting and assisting young men and women, who have completed their primary and secondary education, with knowledge focusing on job creation to earn a living. The school uses its training programmes for both training and income generating purposes in order to maintain sustainability and reduce dependency on funding to cover its running costs. The school has several objectives of which the following is most prominent:

- To prepare young men and women for life
- To train Christian rural leaders
- To offer vocational education that address eradication of unemployment through self-employment.

2.4.1 The function of BAVS

Bishop Allard Vocational School offers long term and short term courses. The following are the main courses offered by the School:

- Building construction course
- Farming (Agriculture)
- Leadership training
- Entrepreneurship training
- Catering and training
- Home science courses
- Supportive subjects (e.g. English, mathematics, development studies).
- Courses on demand (Tailor-made courses)

2.4.2 How does the BAVS do it?

The school uses experiential/practical methods, combining theory and practice, and courses are offered both on campus and out in the field. Trainers are full-time staff and skilled people from the community to simulate real life situations and to provide the students with experience in working with communities that they will need after students complete their training.

2.4.3 Certificates offered at BAVS

At the completion of courses at the Bishop Allard Vocational School the following certificates are awarded:

- National craft certificate by the Ministry of Education through the Technical and Vocational Department (TVD)
- School certificate by Bishop Allard Vocational School
- Trade test certificate (optional)
- Junior certificate by examination council of Lesotho (ECOL)

**THE RESEARCH METHODOLOGY USED FOR THE EVALUATION OF THE
EFFECTIVENESS OF THE BISHOP ALLARD VOCATIONAL SCHOOL WILL
BE DISCUSSED IN CHAPTER 3.**

CHAPTER 3:

RESEARCH METHODOLOGY

3.1 Qualitative research methodology

In order to evaluate the effectiveness of the BAVS , structured interviews and focus group were use. The interviews were conducted with community members, instructors of BAVS, a sample of students and the principal of the school.

The same sample was used for the focus groups. A breakdown of activities employed in the study as well as the number of participants is given in Table 3.1 below.

Table 3.1: Activities carried out during the case study and the number of participants per activity.

Category	Activity	Number of Males	Number of Females	Total
1. Community members of ST. Michaels	Community gathering to build rapport between the community and the researcher	10	15	25
2. Half-day seminar for Instructors of BAVS	Discussed 8 Millennium Development Goals, and characteristics of good governance done to build rapport between instructors and the researcher.	8	6	14
3. Structured interviews with instructors	Interviewing the instructors for one day.	5	5	10
4. Structured interviews with students	Interviewing the students for one day.	4	6	10
5. Focus group discussions: Instructors and students	Two half-day focus groups	5 4	5 6	10 10

A questionnaire was developed for the structures interviews . The questionnaire is attached as Appendix A . Guidelines were also developed for the focus groups. These guidelines are also attached as separate appendixes.

3.2. Data Analyses

The nature of the data was such that no proper statistical analysis could be run on the data. Responses of participants were classified into categories , namely the views of the community, the students, the instructors and the principal. Responses were often anecdotic and all efforts have been made to group similar responses together in order to reach conclusions about issues concerning the school.

The growth of the school has been analysed; specific areas where the school are doing particular good have been identified and the role of the school in the management of HIV/AIDS has been evaluated.

Results of the study are reported in Chapter 4.

CHAPTER 4 RESULTS

After the structured interviews and focus groups have been conducted and the data has been analysed, the following results can be reported.

4.1 The view of the community

According to the responses of those that represented the community, the school has in many ways changed the livelihood of the community. Examples mentioned in this regard was the provision of better hygiene and sanitation through construction of dirty water trenches as well as building houses at affordable prices using the locally available resources.

There was consensus amongst participants that the community is continually benefitting from the work being done by the BAVS. They also express the need for replicating the model, established by this school, to the other districts of Lesotho.

4.2 The views of the students

The students purported that the BAVS equips them with relevant skills to succeed with day to day living since the majority of them come from poor families, some are orphaned, others are retrenched mine workers while others are divorced and widowed. Students also mentioned the affordable school fees of BAVS.

The type of education, offered by BAVS, has been given the first priority by the Lesotho Government in all respects to promote self employment as that is one of the Poverty Reduction Strategies to meet the first Millennium Development Goal.

4.3 The views of instructors

The instructors indicated that at this school they are given an opportunity to run consultancies through catering for weddings, graduation ceremonies and funerals. The Home Science students in these consultancies are also given the opportunity to apply their theory and practice by instructors.

4.4 The view of the principal

The principal noted that this school has gained international reputation through being a member of the many international associations from which she gained a broad experience. This is portrayed in the school being awarded “*Desmond Tutu Footprints of Legends*” Leadership Award 2001”. The school have also been requested to replicate this model in the Limpopo Province, South Africa. The Principal has also been elected to the African Union Parliament (AU) to represent the Civil Society.

4.5 The growth of the school

The growth of Bishop Allard Vocational School in terms of student enrollment is indicated in Table 4.1

Table 4.1 Growth in the number of students enrolled at BAVS from 1970 to date.

Number of full-time students, both male and female	
Year	Total No. of students
1970/71	21
1973/75	68
1979/82	108
1984/88	145
1990/95	193
1999/2003	230
2006/2009	380

From Table 4.1 is clear the school has grown steadily from 1970 until currently. All the indications are there that the school will even grow more in years to come.

4.6 The evaluation of the school

The school has received important awards like the *Footprints of Legends Leadership* award in 2001, giving recognition for what has been achieved over the years.

The school is also particularly proud on a request from the Limpopo province in South Africa to assist in the establishment of a similar school in this province.

Instructors from the school study and travel internationally to gain more experience and the school had been approached by the Limpopo Province in South Africa to replicate the school in that province.

4.6.1 Specific areas where the BAVS is doing well

The BAVS offer training in a variety of fields as already mentioned in previous sections. It became clear for the focus groups and structured interviews that the areas in which the school excels as vocational institution are the following.

- The BAVS very effectively trains herders (herd boys) on pasture management, fodder production and herd management.
- They run essential workshops for community farm projects e.g. poultry, pigs, vegetable production, dairy cows and permaculture.
- They provide much needed supportive subjects for further education.
- They run the programme *Training of Trainers* both nationally and internationally.
- They participate in local and international civil society associations as well as forums and international conferences, focusing on sustainable development which helps the BAVS to enrich their curriculum.
- Focus Group Discussion with instructors revealed that BAVS admits 45% of orphans into their programmes, which is very good as Lesotho is overburdened with orphans.

From the above it is abundantly clear that the BAVS are doing exceptionally well in a number of areas and that it is fair to conclude that they are playing a very important role in vocational training in Lesotho.

4.6.2 The role of Bishop Allard Vocational School in the management of HIV/AIDS

The Bishop Allard Vocational School is also playing an active part in the management of HIV/AIDS in Lesotho. Areas of HIV/AIDS Management that is worth mentioning are the following:

- Kellogg Foundation funded AIDS drama and training of Peer Educators at BAVS

- Vocational and Technical Camps (VOTEC) is the intervention whereby the trained peer educators of the BAVS train students from other schools, school drop-outs, adults, chiefs and teachers using drama methodology in HIV and AIDS.
- Peer educators studying building build dirty water pits in the villages for the people infected and affected by HIV/AIDS to promote homestead gardens for the good nutrition of patients.
- About 45% of students at BAVS are either single and double orphans¹. Statistics have shown that 70% of deaths in Lesotho are from HIV/AIDS related illnesses.
- The school organizes sponsorship for orphans.
- Some teachers are members of village home base caregivers. At present one teacher is doing part-time studies related to supporting HIV/AIDS related orphans.
- One instructor doing a part time course organised by the National University of Lesotho for volunteer teachers to care for and train orphans in capacity building courses.

¹ According to Lesotho Law an orphan is a person under 18 years who have lost either one or both parents, loss of one parent is referred to as a single orphan whereas loss of both parents is referred to as a double orphan.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

6.1 Conclusions

The model of the Bishop Allard Vocational School is very appropriate in eradicating extreme poverty and hunger (the millennium development goal no1). The type of training offered by the BAVS gives the student a broad choice as to whether to continue with formal training or start his/her own business after graduating. The BAVS gives a very clear picture of a transformed society to students who are going to meet community needs and enhance the quality of life. This picture is supported by one student in the brick laying fraternity that confidently said that, upon completion of the study, he is going to build a guest house to make money and at the same time create jobs for his community.

The BAVS is a unique school and has played an important part in the further development of vocational training in Lesotho. What make them a special school is most probably the following:

- They offer a unique curriculum and the courses offered by the school link very closely with the educational demand and needs of Lesotho.
- The focus of the school is on the community and the community are benefitting directly from the school.
- The training methods of the school are hands-on and experiential and students learn by doing. It has been proved that these particular training methods are highly successful in Lesotho.
- There is international recognition for the school and donor companies are becoming more willing to make further investment in the school.
- Although Bishop Allard is a vocational school and the focus is primarily on the learners, there is also ample opportunity for staff members to develop themselves and even supplement their income by way of offering consulting services to the community.

Recommendations

The following are strongly recommended:

- The Lesotho Government, in collaboration with the Roman Catholic Church in Lesotho, should replicate the BAVS model in the other nine districts of Lesotho namely: Berea, Butha-Buthe, Leribe, Mafeteng, Mohale's Hoek, Mokhotlong, Qacha's Nek, Quthing and Thaba Tseka
- Results of this study should be shared with the Leaders of the Catholic Church and Government Policy Makers in Lesotho.
- Results of the study should be made available to potential donors who can assist in the replication of the BAVS to the other districts of Lesotho

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APPENDICES

Appendix A: Structured Interviews

Students

1. Why did you choose to study at Bishop Allard Vocational School?

2. What benefits have you gained from this school since you joined?

3. How are you going to use your skills on completion of the course?

4. How will this training help you address your financial needs?

NB Codes will be used to tease out similar responses. After analysis of the data, there will be a discussion noted about responses, and then the researcher will draw conclusion and make recommendations.

Appendix B: Focus group discussions – students

1. Why did you choose to study at Bishop Allard Vocational School?

2. What benefits have you gained from this school since you joined?

3. How are you going to use your skills on completion of the course?

4. How will this training help you address your financial needs?

5. Do you have HIV/AIDS programme at BAVS?

6. What number of students leave school per year because of pregnancy?

7. Do you know of any students who have completed a course at this school who have started their own business?

Appendix C: Structured Interviews Instructors

1. On what basis was this school formed?

2. How did it start?

3. How do you make selection of instructors and students?

4. How do you train students to become competent?

5. How many students, who have completed a course at this school, have started their own business?

6. Why is this school not introduced to the other nine districts of Lesotho?

Appendix D: Focus group discussion – Instructors

1. On what basis was this school formed?

2. Do you have corporate social responsibility programmes in BAVS?

Yes ☐ No ☐

3. If yes, what are the activities?

4. How do you measure the success of the school?

Appendix E: Structured Interviews

Questions – The Principal of BAVS

1. How did BAVS start?

2. How many years have you served at BAVS?

3. Is BAVS linked to any institutions/organizations locally/internationally?

Yes ☐ No ☐

4. How?

5. Are you a member of any associations/organizations?

6. How do the associations /organizations benefit BAVS?

7. Are you prepared to replicate BAVS model if invited in any African country?

Yes ☐ No ☐

8. Do you have any corporate social responsibility programme at BAVS?

9. Do you have capacity building programmes for your instructors?

Yes ☐ No ☐

10. If yes, mention them

11. How high is the staff turnover at BAVS?

12. Does BAVS have HIV/AIDS policy?

13. Which courses are offered by BAVS?

14. Who is the donor funding organization for BAVS?
