

Original Research Article

Exploring the Role of Religious Studies in Developing Moral Values Among Secondary Schools Learners in Lesotho

ABSTRACT

Similar to many other countries, Lesotho has experienced growing concerns regarding moral decay among youth in recent years. This concern could be attributed to various factors, such as rapid socio-economic changes, advancements in technology, and shifting societal norms. Consequently, negative consequences have arisen, including drug abuse, disrespect for constituted authority, and disengagement from academics among learners. Recognising the crucial role of education in shaping character, Lesotho has implemented several policies aimed at promoting moral values among students. This study adopts the Cognitive Dissonance Theory as a framework to investigate the potential of religious studies in Secondary Schools as a means to develop ethical behaviour and address the increase in moral decay among learners. Through purposive sampling, six teachers from six member Schools of the Religious Studies Association in the Northern Region of Lesotho were selected to participate in semi-structured interviews. The findings of the study indicate that moral decay among learners is primarily influenced by factors such as poverty, lack of parental guidance, limited access to education, and dysfunctional family structures. Furthermore, the study reveals that Religious Studies Content and various teaching approaches have the potential to cultivate moral values and counteract moral decadence among learners. The study recommends that teachers receive continuous professional development and support to enhance their pedagogical skills in effectively delivering moral education through religious studies.

Keywords: Religious education, moral decay, moral development, mitigating

Comment [Maiyaki1]: Use single words

1. INTRODUCTION

In recent years, Lesotho has experienced rapid socio-economic changes, accompanied by growing concerns about deteriorating moral values among youth, particularly Secondary School learners. The surge in technology and the dissemination of information, along with societal shifts, have been identified as some of the significant contributing factors to this moral decadence (Ime&Unwanabong, 2014; Moea, 2023; Selialia&Kurata, 2023). While technological progress brings indisputable benefits, it also raises concerns about the decay of moral values among youth, including Secondary Schools learners, leading to consequences such as drug abuse, disrespect for teachers, and academic disengagement (Ogueche, Awoshiri, Bibinu&Katuka, 2021).

Amidst these transformative changes, the education sector has emerged as a critical battleground in combating moral decay among youth. Schools have been entrusted with the responsibility of serving as vessels of knowledge and fostering morality to develop well-rounded learners (Mokotso, 2024; Ngussa&Makewa, 2018). This emphasis on fostering virtuous

and responsible learners aligns with global goals for sustainable development, as illustrated by the United Nations' Agenda 2030 and its Sustainable Development Goals (SDGs). Goal 4 specifically emphasises the importance of "inclusive and equitable quality education" (UNESCO, 2017), which encompasses the development of life skills, values, attitudes, and moral values (Stabback, 2016). Similarly, Africa's Agenda 2063 and the Southern African Development Community's (SADC) Regional Indicative Strategic Development Plan (RISDP) 2020–2030 advocate for nurturing ethical youth as drivers of sustainable development (African Union, 2015; SADC, 2020).

Lesotho, in response to these frameworks, has developed its Education Sector Plan (ESP) 2016–2026, which aims to provide quality learning opportunities while emphasising moral values (MoET, 2016). Recognising the pivotal role of education in shaping character and responsible decision-making, the Curriculum and Assessment Policy of 2009 (CAP 2009) played a central role in addressing learners' holistic competencies. Within CAP 2009, the "Personal, Spiritual, and Social" learning area specifically aimed to inculcate ethical values (MoET, 2009). Religious studies formed part of this learning area and was intended to develop moral values. Recently, the Lesotho Basic Education Curriculum Policy (LBECP) of 2021 was developed, which places emphasis on providing learners with a moral and religious/spiritual foundation for developing a character that is socially and culturally inclusive and capable of embracing diversity and the values essential for national unity (MoET, 2021). Religious studies, with its inclusion of a spiritual dimension, aligns well with this aim, as spirituality goes beyond mere knowledge or skill acquisition and focuses on the inner regions of ethics and morals (Miller, 2006). Thus, religious studies seem to possess the potential to be a mechanism for developing moral values and addressing the surge in moral decay among learners.

Despite the efforts made by Lesotho's education sector to address concerns regarding deteriorating moral values among youth, including learners, there continues to be a persistent surge in moral decadence (De Wet, 2007; Moea, 2023; Mosia, 2019). Rapid socio-economic changes, technological advancements, and societal shifts have all contributed to this problem. The consequences of moral erosion, such as drug abuse, disrespect for teachers, and academic disengagement, are evident among learners in sSecondary sSchools, despite the fact that religious studies is taught in schools (Ime&Unwanabong, 2014; Moea, 2023). Therefore, it is crucial to explore the efficacy of religious studies in addressing moral erosion and developing ethical behaviour to ensure its effective implementation and impact. This study aims to contribute to the ongoing debate on learners' morality in sSchools, with the ultimate goal of influencing educational policies and practices in Lesotho and fostering a more virtuous youth generation.

This paper will explore the theoretical framework that underpins the argument for the potential of religious studies in fostering moral development, review the relevant literature on morality and moral decadence, examine the causes of moral erosion among youth, the impact of moral erosion, and discuss the challenges in implementing effective religious studies to combat moral decay among the youth. To achieve these objectives, the study will address the following:

1. What are the underlying causes of moral decay among the youth population in Lesotho?
2. How does religious studies in Lesotho's sSecondary sSchools contribute to reducing moral decay among learners?

Expand your research questions to include teachers and parents. Example, How does the teachers' behaviour contribute to the moral decadence in Secondary Schools learners?

2. LITERATURE REVIEW

2.1 Underlying Theory

The underlying theory that supports the argument for the potential of religious studies in fostering moral development is the Cognitive Dissonance Theory (CDT). Developed by Leon Festinger in 1957, CDT explores the interplay of perceptions, motivations, and thoughts within an individual. According to Yahya and Sukmayadi (2020), "cognition" in this theory refers to an individual's knowledge about themselves or their environment. The theory suggests that two cognitions can be either relevant or irrelevant to each other. When they are relevant, they create consonance, while dissonance arises when there is a mismatch between cognitive elements, such as beliefs and behaviours, as explained by Tueanrat and Alamanos (2023). This dissonance can lead to psychological discomfort, stimulating individuals to resolve it by avoiding situations or information that exacerbate the dissonance.

The relevance of CDT becomes evident when considering the impact of religious studies on addressing moral erosion among the youth in Lesotho. This theory helps us understand the psychological processes that may occur when learners encounter moral teachings in religious studies that challenge their existing beliefs and actions related to moral decadence. To illustrate the significance of this theory, let us consider a scenario where students of religious studies confront moral

and ethical teachings that conflict with their personal beliefs. In such instances, Tueanrat and Alamanos (2023) agree with Cooper and Carlsmith (2015) in suggesting that learners seek to reduce dissonance by eliminating factors that contribute to it. This implies that students may strive for coherence between their beliefs and actions by reassessing their attitudes and behaviours and aligning them with the moral lessons presented in religious studies.

2.1.1. The Concepts of Morality and Moral Decadence

The concepts of morality and moral decadence have been subject to various interpretations by scholars in fields such as Philosophy, Sociology and Psychology. Morality, in simple terms, involves the evaluation of right and wrong actions by individuals or societies (National Open University of Nigeria [NOUN], 2006). Khanam (2008) further explains that morality is based on principles that differentiate between “good” and “wrong” actions. Carr (1991) associates the concept of the “highest good” with Aristotle’s eudaimonia, which encompasses human happiness. Carr (1991) emphasises that Aristotle’s moral inquiry revolves around the question, “What kind of person should I be?” This inquiry goes beyond mere actions and highlights the importance of virtues and positive character traits that lead to positive outcomes and discourage negative ones.

A crucial aspect is Aristotle’s belief that morality is derived from cultural and societal values, suggesting that moral principles are acquired rather than self-constructed. Across different cultures, Andy-Philip and Zhiya (2017) emphasise that morality includes attitudes and behaviours such as respect, honesty, responsibility, and fairness. These foundational values play a significant role in defining morality and guiding interactions to ensure harmonious coexistence within societies. This perspective aligns with Nucci’s (2001) view, which distinguishes morality from etiquette, law, and religion. Social psychologists highlight the inclusion of etiquette within morality and the integration of religion with moral conduct. This perspective emphasises that morally aware individuals uphold etiquette, obey the law, and adhere to religious principles.

Considering the collaborative nature of morality, Dewey (1934) stresses the crucial role of education in shaping character and instilling ethical and moral values, particularly among young people. In a different context, Dick, Ede, and Chiaghanam (2020) define moral decay as the erosion or weakening of established moral standards. This refers to a decline in the principles and values that guide ethical behaviour within society. Similarly, Muraino and Ugwumba (2014) explore moral decay as the emergence of diminished moral values among individuals or societal groups. Importantly, this decline in moral values is particularly evident in educational settings like schools, which is also reflected in the situation in Lesotho (Uche, Uche & Ngozi, 2017). Ultimately, the prevalence of moral erosion demonstrates a societal shift towards weakened moral and intellectual discipline, creating an atmosphere characterised by negativity and hostility, even within the specific context of Lesotho.

The literature review lacks serious interrogation/synthesis. The strengths and/or weaknesses of these studies vis a vis the current study, which will enrich this study, is not adequately handled.

2.2. Causes of Moral Erosion among Learners in Lesotho

2.2.1 Urbanisation in Lesotho

Urbanisation refers to the physical expansion of cities, resulting from the movement of people from rural areas and suburbs into urban areas, particularly larger cities (Ogueche et al., 2021). In Lesotho, the growth of urban areas is primarily driven by rural migrants who relocate to cities in search of improved living conditions (Lukman, 2021). It has been argued that due to the competition for limited resources in urban areas, young people often engage in immoral activities (Andy-Philip & Zhiya, 2017). There is now a consensus among researchers, including Ezeh (2015), that urbanisation has a negative impact on human morality. It is indeed evident that various social problems such as gangsterism, human exploitation, alcohol and drug abuse, and prostitution are more prevalent in urban areas. These issues are also present in urban areas in Lesotho, where schools located in urban areas frequently experience crime and drug abuse (Moea, 2023). Religious studies have a role to play in curbing the moral decay triggered by urbanisation.

2.2.2 Poverty in Lesotho

Lesotho has made limited advancements in improving the living conditions of its population (Dhembra, 2020; Kali, 2020). The country’s ranking of 153 out of 188 nations on the UNDP Index indicates the harsh realities faced by its people (Kali, 2020). These economic challenges drive individuals to engage in illegal activities, such as illicit mining in South Africa, which leads to arrests, accidents, and violence within Basotho music groups (Africa News, 2022; Botea et al., 2018). Recently, there has been an increase in the migration of women to South Africa to work as domestic helpers due to poverty, exposing some to human trafficking and causing others to abandon their families and disappear (Botea et al.,

Comment [Maiyaki2]: In a multi-religious country like Lesotho, religious differences could create biases and create room for what one Religion could regard as morally okay while the other Religion could adjudge it wrong.

Comment [Maiyaki3]: Be specific by giving examples of cities in Lesotho that have urbanised and are experiencing issues associated with moral decay.

Comment [Maiyaki4]: How? Most of the issues you raised are not school-based. These are more of civil society issues.

2018). This desperate migration of Basotho individuals to South Africa contributes to disreputable practices within communities and schools, as highlighted by Kali (2020). The pervasive issue of poverty in Lesotho exacerbates moral decay among secondary school students, further compounded by migrant labourers and individuals who abandon their families for reckless living in South Africa.

2.2.3 The Family System

According to Odeh (2013), the family requires social control mechanisms to ensure that its members adhere to cultural guidelines. This emphasises the important role of the family in shaping children's characters to align with society's fundamental norms and values. Interestingly, the Basotho people recognise that raising morally upright children is a collective responsibility of the entire society. These perspectives align with Adebisi's (2018) view that a child's character is influenced by parental interactions and how parents nurture them.

However, in Lesotho, the traditional role of family in nurturing children appears to be weakening. Presently, parents are avoiding their responsibility of guiding their children's morals (Odeh, 2013). Ezeh (2015) pointed out that some cases of moral decay are intensified by economic challenges that force parents to work far from home for extended periods, preventing them from fulfilling their parental duties. This situation has resulted in a crisis of moral decay among young people in Lesotho secondary schools, as they lack, due to constant absence of parents, the home grown moral inner-strength to resist the temptations of immoral and illegal behaviours.

2.3 Impact of Moral Erosion on Lesotho's Learners

2.3.1 Socio-Economic Life

The consequences of moral decline have significant implications, hindering a nation's progress. According to Omali (2016), this deterioration impedes the country's development as young people increasingly adopt a morally corrupt lifestyle within educational institutions. Adetayo (2022) supports this view, pointing out a disturbing increase in criminal incidents involving young people, as reported by the police. In Lesotho, Mosia (2019) and Moea (2023) concur that moral decay is widespread among youth in schools and communities. Consequently, Badmus (2014) argue that the pervasive moral decline often discourages foreign investors due to the prevailing unethical climate. This concern is reinforced by the establishment of a youth boot camp by the Lesotho Defence Force (LDF) aimed at restoring security, highlighting the apprehension that high rates of business robberies associated with moral decay threaten peace and deter potential investors, thereby negatively impacting Lesotho's economy (South African Broadcasting Services [SABC], 2023).

2.3.2 Moral Decay in Academic Life

The educational sector has been infiltrated by moral decay, tarnishing the very institutions that are meant to cultivate students' moral values. According to Hagan (2010), there is an increasing prevalence of violence and drug abuse within school environments. As a result of this moral decline, schools can no longer guarantee the safety and well-being of students. Similarly, Harris and Associates (1995) conducted a survey that shed light on the impact of immorality on teachers and students in specific school districts. The survey revealed a connection between moral decay and students' academic performance, demonstrated by a decline in academic achievements, an increase in student dropouts, and frequent transfers due to fear of violence. This situation is relevant in Lesotho, where Mohlouoa (2014) highlights an alarming rate of student dropouts, some of which can be attributed to moral decadence.

2.4 Challenges of Using Religious Studies for Effectively Curbing of Moral Decadence

2.4.1 Religious Pluralism and Inclusivity

Religious studies in Lesotho face unique challenges when it comes to effectively addressing moral decay. The primary goal of religious studies is to cultivate skills that can address contemporary issues, including moral decadence among students (MoET, 2020). However, the curriculum encounters obstacles due to religious pluralism. Lesotho is a diverse country with various religions such as Christianity, Islam, Hinduism, and indigenous religions. This diversity poses a challenge in teaching religious studies in an inclusive manner. Mokotso (2024) and Kurata (2023a) argue that the current religious studies curriculum is not inclusive enough, as moral values are derived exclusively from Biblical texts. This disparity highlights the need for a delicate approach to teaching the subject in order to cater to non-Christian students. Failure to address this limitation could impede the effective implementation of religious studies for moral growth.

2.4.2 Evolving Societal Norms

Comment [Maiyaki5]: Do you have empirical evidence of a Secondary School that learners are having moral issues as a result of poverty? Or you are making generalisations here. Note that this your study is a practical study. Come up with specific examples if you actually want this study to have the needed benefits to society.

Comment [Maiyaki6]: Give the date/year when this increase is witnessed as reported by the Police.

Comment [Maiyaki7]: Could you be specific here?

Comment [Maiyaki8]: I dare to say that instead of one Religion's precepts taking preeminence and thereby causing disaffection among students and citizenry, introduce MORAL INSTRUCTION CURRICULUM that accomodates all Religions.

Another challenge lies in the changing dynamics of the contemporary world, particularly with technological advancements that have led to shifts in societal norms (Ayanwale, 2023). The religious studies curriculum may struggle to effectively address emerging moral dilemmas such as cyberbullying and modern behavioural issues in **s**Schools. It is posited by Ayanwale, Sanusi, Molefi and Otunla (2023) that there are discrepancies in the **e**Curriculum in addressing these newly emerging issues including technological trends. Adapting the **e**Curriculum to address these contemporary challenges and creating authentic assessments to monitor students' moral growth may prove complex tasks for teachers, as highlighted by Kurata (2023b), who emphasises the constant need for revision and innovation.

Comment [Maiyaki9]: Give examples of some of these technological trends that are detrimental to morality

2.4.2 Discrepancies in **e**Curriculum

Furthermore, the perception of religious studies as a mandatory subject rather than a genuine pursuit of spiritual and moral growth can also hinder its effectiveness. One concern raised by Raselimo and Mahao (2015) is the disparity between theory and practice in subjects, and religious studies may encounter a similar concern. When students view religious studies simply as an academic requirement, the potential for genuine moral transformation may be limited. This can result in cases where students obtain excellent grades in religious studies but lack true moral development since the focus is on achieving good **marks/grades** rather than personal engagement for authentic transformation.

Comment [Maiyaki10]: You make copious references without commensurate analysis or synthesis of the works.

3. MATERIAL AND METHODS

3.1 Research Design

This study adopts a qualitative case study research design. According to Mokati and Kurata (2023), a qualitative approach allows a researcher to make an in-depth collection, examination, and presentation of data about a particular incident with the purpose of learning more about it. Due to the nature of a qualitative study, it enables the researcher to gather in-depth information about teachers' experiences and views regarding the role of religious studies in addressing moral decay among **s**Secondary **s**Schools learners in Lesotho.

3.2 Participants

It is worth mentioning that there are three religious studies associations in different regions of Lesotho: the **n**Northern **r**Region, the **e**Central **r**Region, and the **s**Southern **r**Region. In the sampling process, convenience sampling was utilised to select an association from the Northern region. Convenience sampling, as described by Cohen, Manion, and Morrison (2007), involves selecting individuals who are readily available to participate. The decision to choose the Northern Religious Studies Association was based on the researcher's membership in that **a**Association, making it easier to select participants. Notably, the Northern Association consists of **s**Schools from six **d**Districts. As a result, purposive sampling was employed to select six religious studies teachers from diverse **s**Secondary **s**Schools, each representing one **d**District. It is important to note that the participants vary in terms of sex, age, qualification, and experience, as illustrated in Table 1. These variations align with Cohen et al.'s (2011) suggestion that diverse populations contribute to the richness of data.

Comment [Maiyaki11]: This not a vrey valid reason. In research it is the ISSUE and finding SOLUTION, that matters. There are possibilities that what you are investigating is no so pronounced in your Northern Region. One of the goals of researchers is to find solutions to issues for the benefit of society.

Table 1: Participants' Biographical Description

Label	Age	Sex	Qualification	Experience	District	Geographic location
P1	34	M	Dip. Ed.	7 years	Leribe	Lowlands
P2	29	M	B. Ed.	5	Butha-Buthe	Highlands
P3	40	F	B. Ed.	15	Mokhotlong	Highlands
P4	42	F	B. Ed.	16	Thaba-Tseka	Highlands
P5	32	M	Dip Ed.	5	Maseru	Lowlands
P6	50	F	B. Ed.	20	Berea	Lowlands

Table 1 Participants' biographical description

1. This Table should be expanded to include Areas of Specialisation and Religious inclination of the participants. This is for the purpose of analysis and balance representation of Faiths.

2. Why hiding the identity of your informants?

3.4 Data Collection

3.4.1 Interviews

Semi-structured interviews were carried out with 10 participants selected from Table 1. According to Leavy (2017), semi-structured interviews provide participants with the opportunity to express themselves in their own words, share detailed responses if they wish, and explore various directions in response to the questions. These interviews were particularly suitable for gaining insights into teachers' perspectives and experiences regarding the impact of religious studies on reducing moral decay among learners and the challenges associated with its implementation. With participants' consent, the interviews were recorded and transcribed verbatim for analysis.

3.4.2 Interview guide

The semi-structured interview guide consisted of open-ended questions designed to explore teachers' viewpoints on various aspects of religious studies, including eCurriculum content, teaching methods, student engagement, and challenges in addressing moral decay. Sample questions from the interview guide included:

- (a) What, in your view, are some of the root causes contributing to the observed moral decay among learners in Lesotho eSecondary eSchools?
- (b) How would you describe the relevance of religious studies content in addressing moral decay among students?
- (c) What teaching methods do you use in religious studies classes to promote moral development among students?
- (d) What are the main challenges you face in utilising religious studies to combat moral decay among learners?

3.5 Data Analysis

The collected data was subjected to thematic data analysis. Thematic data analysis, as described by Creswell (2008), is a process that involves categorising, describing, and synthesising data. It includes several steps, such as coding, organisation, theme development, and data interpretation, to gain insights and explanations regarding the phenomenon under study. In the analysis, the data was coded, categorised, and interpreted to identify significant findings and generate detailed narratives. The themes and patterns identified from the interviews were analysed using thematic data analysis to provide a comprehensive understanding of the research questions in this study.

3.6 Ethical Considerations

Ethical considerations were taken into account during the research process. All participants provided informed consent, and measures were implemented to maintain their confidentiality. Participants were also made aware of their right to withdraw from the study at any point without facing any negative consequences.

3.7 Limitations

However, it is important to acknowledge the limitations of the study. Although efforts were made to ensure diversity among the participants, it is possible that the findings may not fully represent the perspectives of all teachers in Lesotho's eSecondary eSchools.

4. DATA PRESENTATION AND ANALYSIS

This section of the study presents the findings and discussions obtained from the semi-structured interviews that were conducted with six eSecondary eReligious eStudies teachers. The findings of the study align with the three research questions as follows: (1) What are the underlying causes of moral decay among eSecondary eSchool learners in Lesotho? (2) How does religious studies in Lesotho's eSecondary eSchools contribute to reducing moral decay among learners? (3) What are the obstacles and prospects of using religious studies to address moral erosion among learners?

Formatted: Font: Bold

Formatted: Numbered + Level: 1 +
Numbering Style: 1, 2, 3, ... + Start at: 1 +
Alignment: Left + Aligned at: 0.25" + Indent
at: 0.5"

Comment [Maiyaki12]: You used six participants in the Table. HOW DID YOU GET 10?

Comment [Maiyaki13]: For effective analysis of the issue, SIX PARTICIPANTS is not too good. Expsnd the scope and increase the number of your Participants.

Comment [Maiyaki14]: You have 2 Research Questions. Check your Introduction Section.

4.1 Research Question 1: What are the underlying causes of moral decay among secondary school learners in Lesotho?

The first question to be posed to participants was about some root causes contributing to the observed moral decay among learners. In response to the question, participants 1 and 4 noted the influence of poverty on moral decay. In particular, P1 said,

Some learners are from families not having enough money; they get involved in immoral deeds in search of money.

Participants indicate that learners from families with financial constraints may engage in immoral activities in search of money. Their sentiments suggest that economic constraints can push individuals to disregard their moral values in order to improve their financial challenges.

On the other hand, P2 emphasises the lack of parental mentorship in shaping moral decision-making. The interviewee puts it,

If a learner is from a family where the parents do not mentor children, this may leave young people vulnerable to negative peer influences and societal pressures and end up ill-informed moral decision-makers.

Being a mentor implies not only providing guidance but also serving as positive role models for ethical behaviour. P2's emphasis on the lack of parental guidance suggests that parents play a central role in instilling moral values and principles in their children.

In a similar question, P3 and P5 draw attention to the relationship between education and morality. In particular, P5 said,

When one is not educated, they may lack opportunities for moral development, exacerbating moral decay.

Participants indicate the crucial role education plays in shaping individuals' moral values. Their emphasis implies that if a learner lacks quality education, they may likely indulge in moral deeds due to a lack of ethical principles that can guide their behaviour and moral reasoning.

Lastly, P6 highlights the impact of dysfunctional families on moral decay. P6 noted,

The other problem comes from the family structure. Some families are not in a bond, and this leaves children with a feeling of isolation and disconnectedness, contributing to moral decay.

The participant's responses indicate that strong family bonds are essential for instilling values that are crucial in fostering moral development among learners.

In summary, the interview presentations reveal that moral decay among secondary schools learners in Lesotho is influenced by poverty, lack of parental guidance, limited education access, and dysfunctional family structures, which were identified as key contributors to moral decay.

The second question to be posed to participants was about the perceived significant societal changes that may have influenced the moral values of learners in recent years. In response, P1 and 6 have similar viewpoints, and in particular, P1 said,

I blame this surge in technology. These kids take whatever is on the internet and suppose it is right.

Participants 1 and 6 point out the negative influence of technology on learners' moral values and behaviours. Their assertion implies that the proliferation of the internet sources exposes them to potentially harmful contents that persuades them to discard their traditional moral norms.

Participant 2, on the other hand, notes,

What I have seen is that most of these immoral deeds are more popular in town. In villages, there are no extreme cases since learners are still connected to traditional values and social bonds.

Participant's response indicates that traditional values and social bonds are stronger in rural communities. This indicates that urbanisation and modernization may be associated with a decline in traditional moral values.

Furthermore, participants 3 and 4 point out that societies today are prioritising financial gain over the moral development of children. This shift indicates socio-economic changes that may influence learners' perceptions of success and morality. The following quotation is P3's assertion:

People these days are not concerned about how one behaves; as long as they make money, it is okay. These also affect learners who live in communities where the priority is on making money rather than developing morality.

The last participant, P5, highlights the normalisation of unethical behaviour in public spaces as a cause of the trend. He noted, said,

These days, the public does not care about exposing unethical behaviour. They drink, smoke, fight, and insult in public. These may influence young people to accept moral responsibilities.

The normalisation of unethical behaviour in public, as noted by P5, has detrimental effects on learners' moral development. Learners consider these unethical behaviours of adults as socially unacceptable.

In conclusion, the responses indicate that learners in secondary schools in Lesotho are influenced by various societal changes and trends that affect their moral values and behaviours. These include technology, urbanisation, shifting societal priorities, and the normalisation of unethical behaviour. It is crucial to understand these influences so as to analyse whether religious studies are compatible with addressing them.

4.2 Research question 2: How does religious studies in Lesotho's secondary schools contribute to reducing moral decay among learners?

Participants were asked about their perception of the current curriculum content of religious studies in imparting moral values for mitigating moral decadence among learners. Participant 1 emphasises the role of religious studies in teaching students about living a moral life. According to the participant, The participant said,

Religious studies teach students about living a moral life. Learners are exposed to Biblical teaching where they learn about Jesus, who is virtuous. This helps them understand right and wrong better.

According to him Participant 1, religious studies teach students about living a moral life by exposing them to Biblical teachings, particularly focusing on the virtuous character of Jesus. This exposure helps students understand the concepts of right and wrong more effectively.

Participants 2 and 3 agreed that religious studies encourage learners to identify values and apply them in real life. This approach encourages students to identify and apply moral lessons from scripture in real-life situations, promoting active moral engagement. Participant 2 emphasised that, said,

Religious studies are not like in the past. This time, students are encouraged to identify lessons and values in the scriptures and apply them in everyday life.

On the other hand, P4 indicates that religious studies promote respect for diversity and interfaith understanding by introducing students to other religions and fostering respect and tolerance for different belief systems. Accordingly, The quotation reflects this:

Religious studies teach students respect for other people since they are introduced to other religions.

According to P4, religious studies can provide a platform for students to learn about various religious traditions, beliefs, and practices. Through this exposure, students can develop a broader understanding of different religious perspectives and gain insights into the values, customs, and rituals associated with diverse faiths.

Lastly, P5 and 6 highlight that religious studies could promote fairness, compassion, and social justice, serving as moral lessons that encourage students to act ethically. According to P5, said,

Religious studies teach students to be fair and help others. We have stories such as the Good Samaritan.

In conclusion, what emerges from participants' responses is that all participants agree that religious studies' content could impart values aimed at mitigating moral decay in schools. They highlighted that the subject encourages practical application of moral values, promotion of interfaith understanding, and encouragement of ethical behaviour

The last question posed to participants was based on any specific teaching methods or approaches within religious studies classes that are particularly effective in instilling moral values among learners. In response to the question, P1 said, emphasised that,

I sometimes use role play to help students understand the moral challenges depicted in the biblical stories.

According to him Participant 4, role play helps students understand moral challenges depicted in Biblical stories. By using role play, students are given the opportunity to immerse themselves in the moral dilemmas presented in Biblical stories, which helps them develop moral values.

On the other hand, Participants 2 and 4 emphasise d discussions as a key method for identifying values and applying them to real-life situations. P2 noted said,

In religious studies, after reading the text, we discuss and identify the values in the story. We also apply these values in real life.

The participant mentions that after reading religious texts, they engage learners while they identify the values present in the stories, followed by the application of these values in real life. The discussion provides a valuable opportunity for students to actively engage with the content and concepts presented in religious studies classes. Additionally, students can share their perspectives, challenge assumptions, and deepen their understanding of moral values within the context of religious teachings. Furthermore, P according to participant 3 said,

I also encourage my learners to not only get good results but to practice doing good things in the community.

Participant 3 encourages the application of moral values in real-life contexts. This approach goes beyond classroom discussions and academic knowledge by providing students with opportunities to develop empathy, compassion, and a sense of responsibility towards others. By actively participating in community activities, students can witness the positive outcomes of their actions and experience the fulfilment that comes from making a difference in the lives of others.

Lastly, Participants 4 and 6 ut#seprefer group discussions and assignments to promote collaboration and peer learning. For P4 said,

I usually use the assembly, where learners present stories on a daily basis. After one learner reads the story, another interprets the text and discusses any lesson or value identified. This process takes the form of identifying a virtue and supporting it with a biblical text. Then applying the virtue in a real-life context to show how some people practice the values and how others do not. Then a learner gives suggestions and encouragement.

Participants 4 and 6 enjoyedhighlight the use of group discussions and assignments as effective methods to promote moral values within religious studies classes. In particular, Participant 4 specifically mentioned ed e the use of assemblies, where learners present stories on a daily basis, followed by interpretations, discussions, and the application of identified values. The use of assemblies creates a platform for learners to present stories and engage in discussions. This format allows for the sharing of different interpretations and insights related to moral values and lessons derived from religious texts. Additionally, group discussions provide opportunities for learners to share diverse perspectives and collective wisdom, enhancing their understanding of moral values and their practical applications. Notably, the assignment offered to students allows for the sharing of different interpretations and insights related to moral values and lessons derived from religious texts. The process of identifying virtues, supporting them with biblical texts, and applying them to real-life contexts helps students connect theoretical knowledge with practical examples, fostering a deeper understanding of moral values and their significance.

In conclusion, the respondents highlighted various teaching methods and approaches within religious studies classes that could be effective in instilling moral values among learners. They mentioned the following: role play, identifying values from Biblical scripture, encouraging learners to practice the values in real life, group discussions, assignments, and the use of assemblies. These approaches could provide a comprehensive and holistic approach to instilling moral values among learners in religious studies classes and address the moral decay among learners.

Comment [Maiyaki15]: What is your rationale for hiding your respondents' identities in this study?

5. CONCLUSION

The results of the study provide insight into the nature of declining moral values among ~~s~~Secondary ~~s~~School students in Lesotho, as well as the role of religious studies in mitigating this challenge. The participants' responses revealed several key themes that bring to light the causes of moral decay, the societal factors influencing moral values, and the effectiveness of religious studies in addressing these challenges.

~~To begin with, the~~ The study identified ~~that~~ economic challenges, lack of parental guidance, limited access to quality education, and dysfunctional family structures ~~areas~~ significant factors contributing to moral decay among students. These results are consistent with those of Adebisi (2018), who found that moral decadence is caused by several factors, including poor family structures. A possible explanation for these findings might be that the family serves as a primary socialising agent for children, shaping their values, beliefs, and behaviours. When families lack cohesion and support, children may not receive the necessary guidance and moral instruction needed for healthy development. As a result, they may be more vulnerable to negative influences from peers and society at large. The conclusion ~~that could be~~ drawn ~~in this study~~, is that, moral decay among ~~s~~Secondary ~~s~~Schools learners in Lesotho is influenced by a mix of economic, family, and social issues. Addressing these factors requires religious education that targets the development of moral values associated with these factors.

Furthermore, participants noted various societal changes that influence moral values among students, including the impact of technology, urbanisation, shifting societal priorities, and the normalisation of unethical behaviour in public spaces. The harm caused by ~~internet~~~~internet~~ contents ~~s~~ corroborates the ideas of Wilfred and Dobbie (2001) and Ogueche et al. (2021) ~~that~~, inasmuch as the benefits of technology are apparent, we cannot deny the influence it has on learners' moral values. The urbanisation and normalisation of unethical behaviour align with the sentiments of Ezeh (2015) and Harambos (2016) that they pose a threat to children's morals and contribute to moral decay. This study has been able to demonstrate that societal trends, including urbanisation and shifting societal priorities, have much influence on students' ethical behaviour. Understanding these trends is crucial for developing religious studies curricula to address moral decay and promote ethical behaviour among students.

In addressing these challenges, religious studies emerged as a crucial component of moral education in Lesotho's ~~s~~Secondary ~~s~~Schools. Participants emphasised the role of religious studies in imparting moral values through teachings from the Bible, promoting practical application of these values, fostering understanding among different faiths, and encouraging ethical behaviour. A possible explanation for this perceived potential of religious studies content to develop moral virtues aligns with the LBCEP of 2021's basic education aim of providing learners with a moral and religious/spiritual foundation for developing a character that is socially and culturally inclusive and capable of embracing diversity and the values essential for national unity (MoET, 2021). ~~From this study, one could safely conclude~~ ~~The conclusion to be drawn is~~ that religious studies serve as a valuable tool for moral development ~~to mitigate and mitigates~~ the surge of moral decadence among learners in Lesotho's ~~s~~Secondary ~~s~~Schools.

~~Furthermore, v~~ Various teaching approaches such as role-playing, discussions, integration of moral values, collaborative learning, and assembly presentations were identified ~~in this study~~ as effective methods for instilling moral values among students. These approaches cater to different learning styles and preferences, providing students with diverse opportunities to engage with moral education. They highlight the importance of employing diverse teaching approaches in moral education to cater to the varied needs and preferences of students. The use of diverse approaches aligns with CAP 2009 and LBCEP 2021, which advocate for the use of diverse learner-centred approaches. ~~The conclusion that could be drawn is that~~ Thus, religious studies teachers strive to employ diverse approaches to teaching religious studies to instil moral values and promote ethical behaviour among students in Lesotho's ~~s~~Secondary ~~s~~Schools.

5.1 Recommendations

- The government could improve access to quality education for all students to provide moral instruction and critical thinking skills.
- The ~~e~~Curriculum could incorporate technology awareness and ethics education into the ~~e~~Curriculum to address ethical dilemmas in the digital age.
- Religious studies could integrate community engagement and ~~service-learning~~~~service-learning~~ activities to encourage the practical application of moral values.
- The Religious ~~s~~Studies ~~a~~Associations may provide continuous professional development and support for teachers delivering effective moral education through religious studies.

Comment [Maiyaki16]: Avoid use of references to researchers' works when concluding a study.

REFERENCES

- Adetayo, J. O. (2022). Moral Decadence in Nigerian Tertiary Institutions: An Evaluator Perspective. *Journal of Educational Sciences*, 6(1), 1-10.
- Adebisi, K. S. (2018). Moral dDecadence aAmong Nigerian yYouths as fFuture lLeaders: A Ssocio-Ccultural rRegeneration. *Advances in Social Sciences Research Journal*, 5(2). <https://doi.org/10.14738/assrj.52.3179>
- Africa-Press (2022-07-13). Teens gGet a tTaste of mMilitary lLife. <https://www.africa-press.net/lesotho/all-news/teens-get-taste-of-military-life>
- Andy-Philip, N., &Zhiya, S. J. D. (2017). The Shema. *Nnadiebube Journal of Moral Education in Africa*, 2(1).
- Ayanwale, M. A. (2023). Can Experience Determine the Adoption of Industrial Revolution 4.0 Skills in 21stCentury Mathematics Education? *Researchin Social Sciences and Technology*, 8(1), 74-91. <https://doi.org/10.46303/ressat.2023.6>
- Ayanwale, M. A., Sanusi, I. T., Molefi, R. R., &Otunla, A. O. (2023). A Structural Equation Approach and Modelling of Pre-service Teachers' Perspectives of Cybersecurity Education. *Education and Information Technologies*, 1-29. <https://doi.org/10.1007/s10639-023-11973-5>
- Badmus, K. I. (2014). "Moral dDecadence and his rRemedies for eEffective nNational dDevelopment." *Journals by several educations*, 1(1).
- Botea, I., Chakravarty, S., &Compornolle, N. (2018). *Female Migration in Lesotho Determinants and Opportunities*. World Bank Group
- Cooper, J., &Carlsmith, K. M. (2015). Cognitive Dissonance. In *International Encyclopedia of the Social & Behavioral Sciences* (pp. 76–78). Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.24045-2>
- Carr, D. (1991). *Time, nNarrative, and hHistory*. Indiana University Press.
- Cohen, L. (2007). Manion, L., & Morrison, K. (2007). *Research mMethods in eEducation*. Routledge
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research mMethods in eEducation*. Routledge.
- De Wet, C. (2007). School vViolence in Lesotho: The Pperceptions, eExperiences and eObservations of a gGroup of lLearners. *South African Journal of Education*, 27, 673-689.
- Dewey, J. (1934). *Having an eExperience*.
- Dhemba, J., &Nhapi, T. (2020). Social wWork and pPoverty rReduction in Southern Africa: The eCase of Eswatini, Lesotho, and Zimbabwe. *Social Work & Society*, 18(2)
- Dick, C. J., Ede, V. I., &Chiaghanam, O. F. (2020). Addressing Moral Decadence in Contemporary Nigerian Society: The Religious Option. *Discovery*, 2020, 56(293), 273-280
- Eze T. I. (2015). "Examination mMalpractice. Implication for tTeachers' eEducation". A paper presented at the National Conference of N.C.E. Teachers in Education, Kano.
- Hagan, F. Y. (2010). *Moral dDecadence in sSecond eCycle pPublic sSchools in Asante kKiyem North* [Unpublished Master Thesis: University of Cape Coast]
- Festinger, L. (1957). *A tTheory of eSocial eCognitive dDissonance* (1st Edition). Row, Peterson and Company.

Hagan, F. Y. (2010). Moral **d**ecadence in **s**Second **e**Cycle **p**ublic **s**Schools in Asante Akyem North [Unpublished Masterthesis]. University of Cape Coast.

Comment [Maiyaki17]: REPITITION. See above

Harris, W. C., Hancock, P. A., Arthur, E. J., & Caird, J. K. (1995). Performance, **w**orkload, and **f**atigue **e**Changes **a**ssociated — with **a**utomation. *The International Journal of Aviation Psychology*, 5(2), 169-185.

Ime, N. G., & Unwanaobong, D. U. (2014). Youth and **m**Moral **v**alues in a **e**Changing **s**Society. *IOSR Journal of Humanities and Social Science*, 19(6), 40-44.

Kali, M. (2020). Causes and Solutions of Poverty in Lesotho. *European Journal of Behavioral Sciences*, 3(2): 23-38,

Kurata, L. (2023a). Religious Diversity in Lesotho's Secondary Religious Education Syllabus: Genuine Inclusion or Superficial Tokenism? *International Journal of Trend in Scientific Research and Development (ijtsrd)*, 7(4), 414-422.

Kurata, L. (2023b). Assessing the Authenticity of Assessment Methods in Lesotho Secondary Religious Education: To What Extent Are 21st Century Skills Integrated? *International Journal of Research Publication and Reviews*, 4(6), 4271-4277. DOI: <https://doi.org/10.55248/genqpi.4.623.42714277> DOI: <https://doi.org/10.55248/genqpi.4.623.42714277>

Kurata, L., Mokhet'sengoane, S. J., & Selialia, M. (2022). Content Analysis of LGCSE Religious Studies Syllabus: To What Extent Does It Address the 21st Century Skills? *European Journal of Education and Pedagogy*, 3(6), 1-7. <http://dx.doi.org/10.24018/ejedu.2022.3.6.495>

Leavy, P. (2017). *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*. Guilford Press.

Lukman, J. (2021). Prevalence of Moral Decadence Among Youths in Kaduna North Local Government Area, Kaduna State. *KIU Journal of Social Humanities*, (1), 161-169.

Miller, R. (2006). Making Connections to the World: Some Thoughts on Holistic Curriculum. *Encounter: Education for Meaning and Social Justice*, 19(4), 19-24.

Ministry of Education and Training. (2009). Curriculum and **a**ssessment **p**olicy: Education for **i**ndividual and **s**ocial **d**evelopment. Maseru: MoET.

Ministry of Education and Training. (2016). Education **s**ector **p**lan 2016-2026. MoET.

Ministry of Education and Training. (2020). Grade 11 **r**eligious **s**tudies **s**yllabus. MoET.

Moea, K. S. (2023). Emotional Intelligence in the Hour of Moral Decadence: **a**n **a**nalysis of Literature in English Syllabus. — Eastern Journal of Languages, Linguistics and Literatures (EJLLL), 4(2), 37-48.

Comment [Maiyaki18]: WHY ALL THESE GAPS?

Mokati, M., & Kurata, L. (2023). Exploring the Impact of Grade 11 Boot Camp — Implementation: A Teacher-Centric Perspective in a Secondary School at Mahobong, Lesotho. *International Journal of Research and Innovation in Social Science*, 7(12), 1568-1579. <https://dx.doi.org/10.47772/IJRISS.2023.7012122>

Mokotso, R. I. (2017). Religious **p**luralism for **i**nclusive **e**ducation in Lesotho **s**secondary **s**chools [Unpublished Doctorate Dissertation, University of the Free State].

Mokotso, R. I. (2020). New Lesotho **i**ntegrated **e**Curriculum: The **m**issed but not **l**ost **e**Opportunity for **d**ecoloniality of **r**eligious — **e**ducation. *Pharos Journal of Theology*, 101(1), 1–9. <http://www.pharosjot.com>

Mokotso, R. I. (2024). Enhancing **r**eligious **e**ducation **t**eaching and **l**earning for **s**ustainable **d**evelopment in Lesotho. *HTS Theologese Studies/Theological Studies*, 80(1), a9151. <https://doi.org/10.4102/hts.v80i1.9151>

Mosia, P. A. (2019). Framing **s**chool **b**ullying as a **r**eflection of **d**eteriorating Basotho **m**moral **p**principles. *Nova Science — Publishers, Inc.*

- Muraino, M., &Ugwumba, E. (2014). Moral **m**Misconduct **a**Among **s**Students of **h**Higher **i**Institutions in Nigeria: A **e**Case of **s**Selected **h**Higher **i**Institutions in Imo State, Nigeria. *International Journal of eEducation fFoundations and mManagement*, 2(1), 63-70.
- Ngussa, B. M., &Makewa, L. N. (2018). The **r**Role of Christian **r**Religious **e**Education on **s**Secondary **s**School **s**Students **d**Discipline in Lake Zone. *Tanzania Journal of Research Innovations, and ????? Implications in Education*, 2(1), 1-7.
- Nucci, L. P. (2001). *Education in the mMoral dDomain*. Cambridge University Press.
- Odeh, J. C. (2013). *Moral dDecadence aAmong Catholic yYouths in Abakaliki Diocese [Unpublished M.E.D Thesis of EBSU]*. Nigeria.
- Ogueche, O. A., Awoshiri, W. P., Joseph Umar Bibinu, J. U., &Katuka, H. (2021). Relevance of Christian **t**Teaching as a **p**Panacea for **m**Moral **d**Decadence **a**Among the Nigerian **y**Youths. *Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS)*, 4(2), 208–224.
- Raselimo, M., &Mahao, M. (2015). The Lesotho **e**Curriculum and **a**Assessment **p**Policy: Opportunities and **t**Threats. *South African Journal of Education*, 35(1), 1–12. <https://doi.org/10.15700/201503070025>
- South African Broadcasting Services. (2023-06-4). Lesotho **t**Tackles **e**Crime, **l**Lack of **p**Patriotism with Defence Force Youth Development **b**oot **e**Camp. YouTube. https://www.youtube.com/watch?v=3ygc_TndMpl,
- Selialia, M., &Kurata, L. (2023). Practical **e**Challenges of **i**ntegrating **t**Technology within Lesotho's **s**Secondary **g**Geography **e**Education: A **e**Conceptual **a**Analysis. *International Journal of Science and Research Archive*, 10(2), 1016-1022. <https://doi.org/10.30574/ijrsra.2023.10.2.1079>
- Southern African Development Community Secretariat. (2020). *SADC Regional Indicative Strategic Development Plan (RISDP) 2020-2030*. Southern African Development Community (SADC) Secretariat.
- Stabback, P. (2016). What **m**Makes a **Q**uality **e**Curriculum? In-progress **r**Reflection no. 2 on **e**Current and **e**Critical **i**ssues in **e**Curriculum and **l**earning. UNESCO International Bureau of Education. <https://unesdoc.unesco.org/ark:/48223/pf0000243975>.
- United Nations Educational, Scientific and Cultural Organization. (2017). *Unpacking SDG4-Education 2030*. UNESCO.
- Tueanrat, Y., &Alamanos, E. (2023). Cognitive Dissonance Theory: A **r**Review. In S. Papagiannidis (Ed.), *TheoryHub Book*.
- Uche, O. O. C., Uche, M. C., & Ngozi, N. J. (2017). Moral **d**Decadence: A **s**Setback of **m**Moral **e**Education in Nigeria. *Journal of Moral Education in Africa*, 3, 160-184.
- Yahya, A. H., &Sukmayadi, V. (2020). A Review of Cognitive Dissonance Theory and Its Relevance to Current Social Issues. *MIMBAR JurnalSosial dan Pembangunan*, 36(2), 480-488. <https://doi.org/10.29313/mimbar.v36i2.6652>