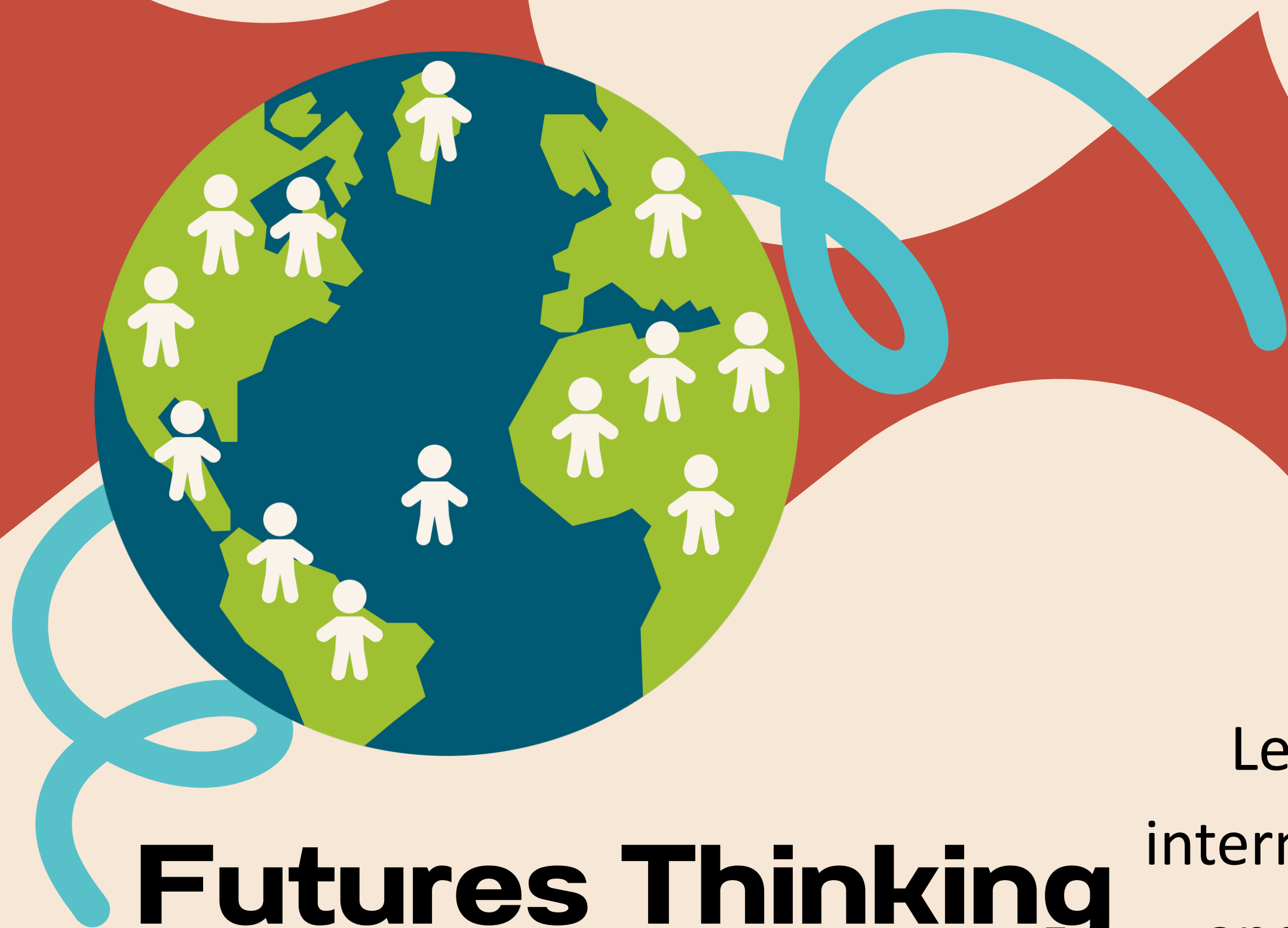




Futures Thinking

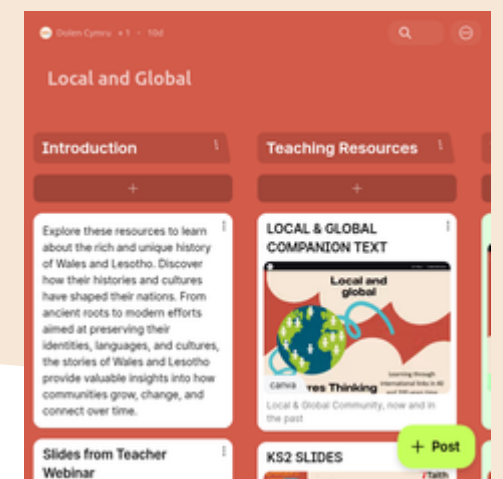
Learning through
international links in 40
and 200 years time

Local and global community, now and in the past

CONTENTS:

1. Early Wales
2. Birth of a Nation
3. Food in Wales
4. Food in Lesotho
5. National Dress in Wales
6. Traditional Dress in Lesotho
7. Podcasts

Scan the QR code to view the pack Padlet - add your pupils work & join our global community of learners



Acknowledgements

Developed in partnership by Taith and Dolen Cymru Lesotho, this resource is informed by the voices and lived experiences of communities, educators, and young people in Wales and Lesotho. Funded by the Welsh Government 2025-6.

Local and Global

Presentation - KS2 Classes

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[KS2 SLIDES](#)

Local and global community, now and in the past

Click below for Year 4 to 11 Teacher Packs:

KS2



The cover for the KS2 Teacher Pack features a stylized globe with green continents and blue oceans. White stick figures representing people are scattered across the globe. A thick blue ribbon loops around the globe. In the top left corner, the text 'Dolen LESOTHCYMRU' is written in orange and blue. In the top right corner, the '9Taith' logo is displayed in red. Below the globe, the title 'Futures Thinking -' is written in bold black text, followed by the subtitle 'Learning through international links in 40 and 200 years time'. At the bottom, a grey bar contains the text 'Local and global (Year 4-6)' and navigation icons.

Futures Thinking -
Learning through international links in 40 and 200 years time
Local and global (Year 4-6)

KS3



The cover for the KS3 Teacher Pack is a solid red shape with a wavy, organic border. Below this, the title 'Futures Thinking -' is written in bold black text, followed by the subtitle 'Learning through international links in 40 and 200 years time'. At the bottom, a grey bar contains the text 'Local & Global (Year 7-9)' and navigation icons.

Futures Thinking -
Learning through international links in 40 and 200 years time
Local & Global (Year 7-9)

KS4



The cover for the KS4 Teacher Pack features a stylized globe with green continents and blue oceans. White stick figures representing people are scattered across the globe. A thick blue ribbon loops around the globe. In the top left corner, the text 'Dolen LESOTHCYMRU' is written in orange and blue. In the top right corner, the '9Taith' logo is displayed in red. Below the globe, the title 'Futures Thinking -' is written in bold black text, followed by the subtitle 'Learning through international links in 40 and 200 years time'. At the bottom, a grey bar contains the text 'Local and Global (Year 10-11)' and navigation icons.

Futures Thinking -
Learning through international links in 40 and 200 years time
Local and Global (Year 10-11)

Early Wales

Wales has been inhabited since prehistoric times. The earliest evidence of human presence dates back to around 230,000 years ago, with remains such as those found in the Pontnewydd Cave in North Wales.

The Roman invasion of Britain began in 43 CE. By 78 CE, the Romans had conquered most of Wales, despite resistance from native tribes such as the Silures and Ordovices.

The Romans built forts, roads, and settlements. A good example is the fortress of Caerleon (Isca Augusta), which housed part of the Second Augustan Legion.

They introduced Roman culture, but the Welsh landscape remained largely rural and tribal.

After the Romans withdrew from Britain in the early 5th century, local leaders and Celtic kingdoms emerged in Wales. These included Gwynedd, Powys, Dyfed, and Gwent.

This period is sometimes called the "Age of the Saints" due to the spread of Christianity. Many churches and monasteries were founded by early saints like Saint David, Saint Illtud, and Saint Teilo.

This era saw the growth of **Welsh identity**, distinct from neighbouring Anglo-Saxon England.

Local and Global

"Gwnewch y pethabychain"

"Do the little things", the last words to his followers, by Saint David.



St Nons Well was said to have arisen from the birth of Saint David.

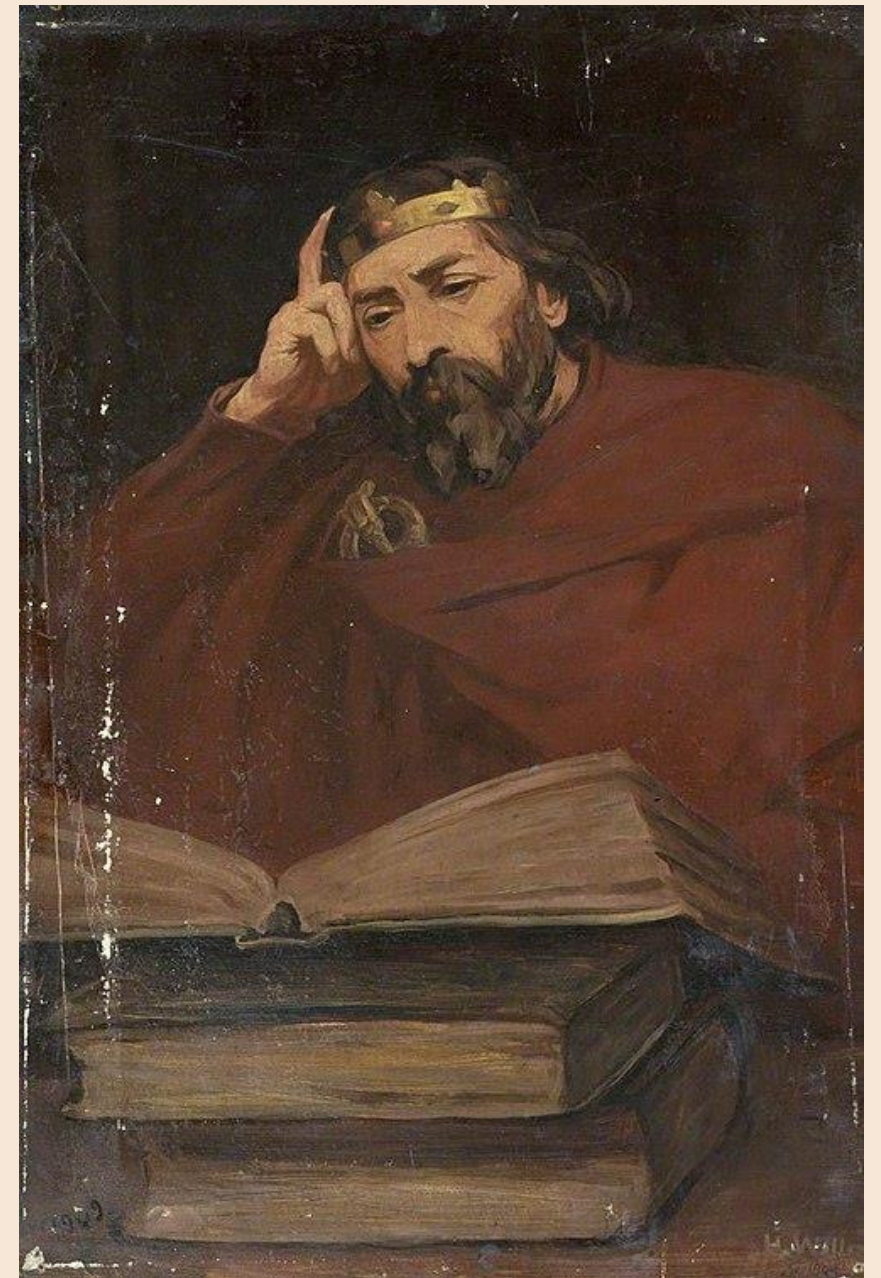
Early Kings and Laws

Between the years 800 and 1066 AD, Wales was divided into small kingdoms, each ruled by its own king. These kings were powerful leaders who protected their people, fought off invaders, and created laws to keep order.

Rhodri Mawr (Rhodri the Great), reigned c. 844-878 AD. He was one of the first major rulers to unite several Welsh kingdoms, including Gwynedd, Powys, and Ceredigion and is remembered for defending Wales against Viking raids. Although he didn't rule all of Wales,

he began the idea of a more unified Welsh nation and set an example for future kings who wanted to unite Wales.

Hywel Dda (Hywel the Good), reigned c. 910-950 AD. Hywel was the grandson of Rhodri Mawr. A king who rose to power during a tumultuous era. Hywel ruled a large area of Wales, including Deheubarth and later much of Gwynedd. He is remembered for creating a system of laws known as "**The Laws of Hywel Dda**". His laws were advanced, fair, and showed a deep concern for justice.



Hywel Dda-Wikimedia Commons



16th Century depiction of Rhodri Mawr-

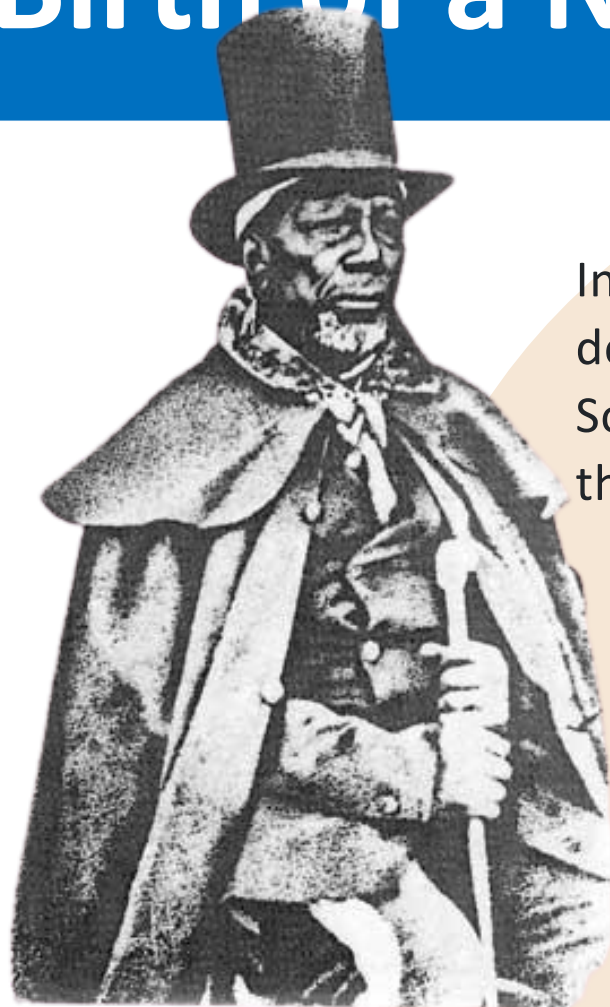
The Laws of Hywel Dda

Hywel Dda's laws were written in **Welsh**, not Latin as this was important for Welsh identity.

Key Features of His Laws:

- Compensation instead of punishment: If someone was harmed, the wrongdoer had to pay compensation (called a galanas) to the victim's family.
- Fairness: His laws protected women, children, and the poor.
- Evidence-based: People had to provide witnesses to prove their case in court.
- Respect for land and family: Property laws helped keep land in families for generations.

Birth of a Nation



Moshoeshe-I: Wikimedia Commons

In the early 1800's there was a great deal of migration and upheaval in Southern Africa, mostly as a result of the Lifaqane (forced migration).

Moshoeshe is seen as the father of the Basotho people as he was responsible for bringing together the dispersed Sotho people who had been driven apart by Zulu and Ndebele raids, and for creating Lesotho, the Basotho Kingdom.

Moshoeshe, became a minor chief leading a group of young men of the same age during the early 1800's. He defended a mountain fortress at Butha Buthe in north-eastern Lesotho, whilst the camp was in a strong position, the tribe was still attacked by various other groups. Moshoeshe did not feel safe at Butha Buthe any longer and started looking for another location.

Khotso, Pula, Nala

The erosion of the sandstone by the lowland rivers, created flat-topped, freestanding mountains. After the discovery of a virtually impenetrable location about 30km from Maseru, Moshoeshe decided to move his tribe to this safer area called Thaba Bosiu, meaning 'mountain at night'. Virtually unconquerable as the only access paths were easily guarded, It also had natural springs and could support up to 3000 people and their animals, allowing Moshoeshe to successfully defend his people against attacks from the Ndebele, the Griquas, the Boers on several occasions and the British. Moshoeshe's wisdom and compassion inspired loyalty from those around him and thus the Kingdom of Lesotho was created.



Thaba Bosiu <https://creativecommons.org/licenses/by-sa/3.0/>



<https://commons.wikimedia.org/wiki/Template:PD-US>

Colonial Rule

In 1867 and 1868 most of Moshoeshoe's land was overrun by Boers from the Orange Free State and he appealed to the British for protection. In order to block the Boers' efforts to directly incorporate it into the Boer Orange Free State, Basutoland, as it was then known, was declared a British royal dominion in 1868.

The territory remained a British protectorate for two years, till Moshoeshoe died in 1870. Thereafter, Basutoland was forcefully annexed to the British Cape Colony, which would soon be granted self-government.

As a result, the Basotho were subjected to the rule of White magistrates from the Cape Colony, who interfered with the chiefs' authority and traditional laws of the Basotho. They were displaced and forced to work on White-owned farms and mines.

In 1879, frustrated by their rule, Basotho chiefs attacked Cape Colony magistrates and declared their desire for self-rule. In retaliation, Cape soldiers were sent into Basutoland and by the next year, Cape's government decided to enforce the 1879 Disarmament Act

A civil war ensued between the Sotho chiefs, as some rebelled against the Act and some collaborated with the Cape Colony. Outnumbered by Basotho soldiers, the Basotho Gun War or rebellion ended 10 years of rule by the Cape Colony.

In 1884, the Cape Colony, fearing that more war would break out, decided to hand Basutoland, as it was then known, directly to the British government. Basutoland became a British High Commission Territory, and the powers of the Sotho chiefs were maintained.

**“When two brothers fight to the death
it is the foreigner who inherits the
wealth.”**

Nigerian idiom

Clan affiliation plays a crucial role in Basotho identity, signifying ancestral lineage and social belonging. Major clans include the Bataung, Basia, Bafokeng, Makgolokoe, and Bakuena. The Bakuena clan holds particular historical significance as the lineage of Lesotho's royal family, symbolising continuity and leadership within the Basotho nation.

King Letsie III and Queen Masenate Mohato Seeiso



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WALES

Further Links

Prehistoric Wales | Cadw

<https://youtu.be/KQPEpPYn8Is>

Roman Wales | Cadw

Welsh Saints: A Concise Overview of Their Lives and Legacies -
Entirely Wales

St David: Ten things to know about the patron saint of Wales -
BBC News

Rhodri Mawr

The great Kings of early Wales.

Blank world map

LESOTHO

Basotho Wars 1858 - 1868 | South African History Online

Basutoland | British Empire, Africa | History Worksheets

British Policy towards the High Commission Territories on JSTOR
The impact of colonial rule in Lesotho society

<https://www.mexicohistorico.com/paginas/the-impact-of-colonial-rule-on-lesotho-society-f920bc4a.html>

A Personal Musing on Basotho Clans - MatheVK

20 Things You Should Know About the Lesotho Royal Family and
Chieftainship - Lesotho News

Food in Wales

“Food is our common ground, a universal experience.” James Beard

The history of farming in Wales is long and proud. For the last 4,000 years or so farmers have tilled the soil and herded animals, so we can eat and have clothes. Wales is approximately 8,000 square miles in area. It is estimated that about 88% of the land is farmed. Welsh farming plays a crucial role in the economy, with agriculture, fishing, and forestry accounting for 1.8% of total employment in Wales as of 2022. The Welsh language is generally at its strongest and the natural language in agricultural areas. The main products are red meat, mainly sheep and beef, and milk.

The power of supermarkets has developed to such an extent that they can offer farmers whatever they want, unless there is a temporary shortage of something. They can also push down an agreed price – ‘You have to take a penny less for each of your cabbages because we can import a cheaper supply. Up to you, Mr Farmer, if you want to accept the price or let your cabbages rot in the field... we don’t want the ones that are too big or too small either’. So Welsh farmers want to keep lamb and beef trade with Europe, because prices are better, at times when supermarkets here may be importing meat from New Zealand. The market mantra is ‘Cheap Food!’. That’s not the same as good, nutritious food, raised to good standards of health and well-being. It degrades respect for food. It makes farmers work harder to stay financially viable, with a cost to their physical and mental health. It increases food miles unnecessarily. While we are all grateful that there is plenty of food on the shelves, it is high time we wondered what exactly the cost of this ‘cheap’ food is in non-monetary terms. The cost to the environment, the cost to communities.

The Welsh Government’s controversial Sustainable Farming Scheme has come under fierce opposition from some farmers over a requirement for them to cover 20% of their land in trees or other natural habitats. This could take up land currently being used for food production and may take away crucial sources of income for struggling farms.

Local and Global



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Trecadwgan is a beautiful, traditional farm with history dating back to the 14th Century, with links even further back to the Welsh Prince Cadwgan. It sits at the meeting point of three ancient pathways at the head of the Solva Valley. Farms like this are being lost, either swallowed up by larger factory type enterprises or sold off for development, leaving very few opportunities.

Traditional Food

There are few written records of traditional Welsh foods; recipes were held within families and passed down orally between the women of the family.

Welsh cuisine grew principally from the lives of Welsh working people, largely as a result of the need to produce food based on the limited ingredients they could produce or afford. Sheep farming is practised extensively in Wales, with lamb and mutton being the meats most traditionally associated with the country. Beef and dairy cattle are also raised widely, and there is a strong fishing culture. Fisheries and commercial fishing are common and seafood features widely in Welsh cuisine.



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Welsh cakes

Baked with love since the 19th century traditional Welsh Cakes or Bakestones were a favourite of the miners and children alike for packed lunches down the mines or for afternoon tea. Featuring many ingredients as a scone, but cooked almost like a pancake, the light texture is unique to these traditional Welsh treasures.



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Laverbread

is a food product made from laver, an edible seaweed (littoral alga) consumed mainly in Wales. Enjoyed with cockles or on toast.



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Rarebit also known as Caws Pobiis (meaning baked cheese in Welsh) is a traditional dish made of savoury melted cheese sauce typically consisting of sharp cheddar cheese, stout or ale, butter, Worcestershire sauce, and mustard. This rich cheese sauce is served over toasted bread



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Glamorgan sausage Glamorgan sausage is a traditional Welsh vegetarian sausage made with cheese, leeks and breadcrumbs.



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Basotho Food

"Our farmers mean everything to us because they sustain us, mind, body and soul."

Subsistence farming

In the highlands of Lesotho, Basotho people mostly farm to feed their families. However, in the lowlands, farming is done both to feed families and to sell for money. They plant grains such as maize, sorghum (cereal grain) and wheat together with beans and peas. Basotho traditional vegetables are considered the most nutritious, these include; Leshoabe, Sebitsa, Bobatsi, Seshoa- bohloko. Cattle and ploughs are used to farm the land and hoes for weeding.

During harvesting time, the matsema system was used, whereby community people came together to help each other. There are a few communities in the rural areas of Lesotho who are still using this practice. In some places, including the lowlands, people sometimes rely on hired labour.

More recently, some families have begun to use agricultural machinery such as a combine harvester for harvesting. The machines are the property of the government.

During the harvesting process, crops are destroyed due to poor handling which causes food insecurities. Unreliable rainfall and extreme temperatures also lead to crop failure which causes hunger for those who depend solely on subsistence farming.



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Traditional Dishes

After harvesting, the food is stored in large granaries (sesiu) which were built in houses to prevent crops from perishing in harsh weather conditions and for security purposes. Lesotho relies mostly on imports rather than exporting crops. In urban areas, food is distributed from large retail shops in South Africa to Lesotho shops through. In rural areas, Basotho survive on traditional foods including maize meal, pumpkins, fermented foods, among others such as vegetables, meat and milk occasionally.



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Fat cakes (Makoenya) dough is shaped into small balls and sometimes rolled on flour so that it will not absorb a lot of oil. The balls are thrown in very hot oil and cooked until they are golden brown.



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Papa is a staple food in Lesotho enjoyed in almost every household. Maize is ground down into maize meal or mealie meal. Boiled in water it is stirred until a thick consistency is achieved



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Roasted maize is a popular snack in Lesotho. In the highlands the green maize cobs are roasted with hot ashes by placing them next to the open fire.

Samp is dried maize kernels that have been pounded and chopped until broken, but not as finely ground as maize meal. In the process, the outer layer of the kernels is removed leaving behind the tender inner layer. Samp is mostly cooked at different events or celebrations and in homes mostly in winter



CREATIVECOMMONS.ORG/LICENSES/BY-SA/4.0

Chicken feet and heads are usually just cooked with water and seasoned with salt. Often eaten by children as a break time snack.



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Further Links

WALES

[Food growing resources and activities](#)

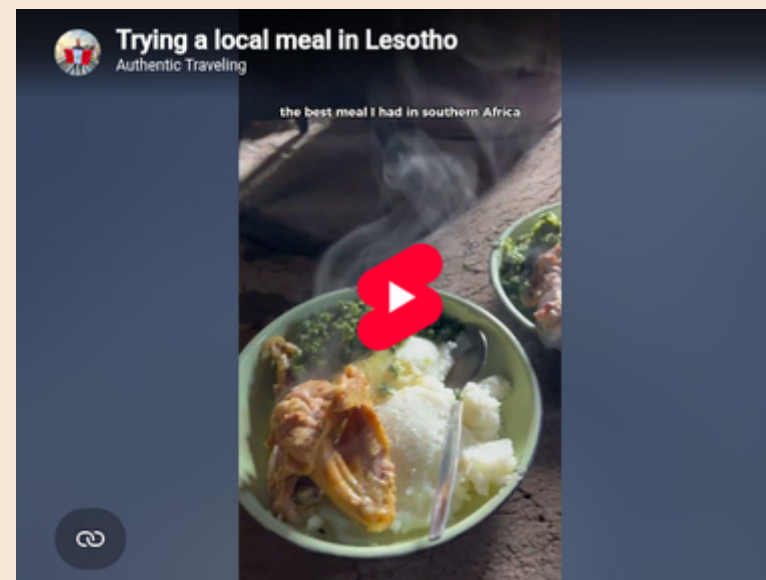
[Wonderful Welsh recipes-BBC Food](#)

[Traditional foods Basotho Food.docx](#)

[Save Trecadwgan Farm](#)

[Sustainable Farming Scheme](#)

LESOTHO



[Tourist tries local food](#)



[Cooking food in Lesotho](#)



[Growing food](#)



[Traditional Food](#)

Welsh National Dress

The popular image of the Welsh 'national' dress, featuring a woman in a red woollen cloak and a tall black hat, primarily developed during the nineteenth century. This style was part of a conscious effort to revive Welsh culture.

The costume considered as national dress is based on the clothing worn by Welsh countrywomen in the early nineteenth century. It typically included a striped flannel petticoat worn under an open-fronted flannel bedgown, along with an apron, shawl, and kerchief or cap. The style of bedgown varied: there were loose coat-like gowns, gowns with fitted bodices and long skirts, as well as shorter gowns resembling riding habits

The hats commonly worn during this period were similar to those worn by men. The tall 'chimney' hat, which became popular in the late 1840s, appears to be a combination of men's top hats and a style of high hat worn between 1790 and 1820. Augusta Hall, known as Lady Llanover, was the wife of an ironmaster in Gwent and played a significant role in promoting the wearing of a 'national' dress. She encouraged this both in her home and at eisteddfodau (Welsh festivals of literature and music).

Lady Llanover believed it was crucial to promote the Welsh language and the adoption of an identifiable Welsh costume. Her efforts succeeded in part because many people felt their national identity was under threat, and wearing a national costume was one way to assert that identity. Another contributing factor to the popularization of this typical Welsh costume was the work of artists creating prints for the burgeoning tourist trade, which helped reinforce the image of a standard Welsh dress. Later, photographers produced thousands of postcards featuring this stereotyped costume, overshadowing the variety of styles that had existed earlier in the century



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Weaving and Tapestry

Wales has a centuries-old tradition of wool production and weaving, dating back to medieval times. The climate and landscape made Wales ideal for raising sheep, especially hardy breeds like Welsh Mountain Sheep. Wool was Wales' most important industry before coal, especially during the 17th–19th centuries



Cambrian Woollen Mill,

Llanwrtyd <http://creativecommons.org/publicdomain/zero/1.0/deed.en>

From the 18th century, small family-run woollen mills grew across rural Wales. Mills were often water-powered, using nearby streams to turn looms and carding machines.

Towns such as Dre-fach Felindre in Carmarthenshire became known as the “Huddersfield of Wales” for woollen production.

The Welsh Blanket

One of the most well-known textile products from Wales is the “Welsh blanket,” which is often woven in bold geometric or floral patterns. These blankets are made using a technique called double-cloth weaving, where two layers of fabric are woven together, creating a thick, warm, and durable product.

Traditionally, these blankets were handwoven and dyed with natural colours such as indigo or madder. They served various purposes, including bedding, shawls, and baby wraps. Today, these blankets are commonly referred to as “Welsh tapestry blankets,” with patterns that have been passed down through generations.

They were often cherished family heirlooms, handed down from one generation to the next. Welsh blankets were also considered prized gifts for weddings and childbirth. In some communities, they played a significant role in funerary customs, as they were used to wrap the deceased before burial.



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Traditional Dress

In Lesotho, traditional attire is more than just clothing; it is a visible expression of cultural identity, heritage, and values. The Basotho people proudly embrace their traditional clothing, celebrating its beauty and significance during various rites of passage, ceremonies, and everyday life. As Lesotho continues to evolve, its rich cultural tapestry, embodied in its traditional attire, remains a testament to the resilience and pride of its people



"Basotho Blankets @ Morija Museum" by CymrudrosHeddwch - WalesforPeace is licensed under CC BY 2.0.



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Seshoeshoe Fabric

Holds significant cultural importance in Lesotho. Originally brought to southern Africa by French missionaries in the 19th century, this cotton fabric features intricate designs and vibrant colours, often incorporating geometric patterns or floral motifs. Seshoeshoe fabric is commonly used to make traditional dresses, skirts, and headscarves worn by Basotho women during ceremonial events, such as weddings, initiation rites, and other celebrations. The fabric symbolizes elegance, beauty, and cultural pride among Basotho women.

Local and Global

Preserving Cultural Identity



"Lesotho culture clothes" by Oratile Leipego is licensed under CC BY-SA 4.0.

Mokorotlo (Sotho Hat)

The Mokorotlo, or Sotho Hat, is an emblematic symbol of Basotho culture and identity. Traditionally made from woven grass or reeds, this conical-shaped hat is worn by men and women alike. It holds spiritual significance and is associated with ancestral beliefs and protection. The design of the Mokorotlo varies across regions and occasions, with some hats adorned with feathers or beads for ceremonial purposes. The Sotho Hat is often worn proudly during cultural events, official ceremonies, and traditional dances, symbolizing unity and respect for Basotho heritage.

Women's Dress

The traditional dressing of people in Lesotho is largely dependent on the age of an individual or the occasion. Here are the different Sotho attire.

1. Sefaha sa letsopa

They are neckpiece made out of clay bead worn by girls.

2. Thethana ea banana

They are dresses made out of clay beads worn by girls.

3. Mose oa lekoko

Skirts made of woven fibre or cow skin.

4. Tseha

An undergarment made out of sheepskin, but cut in a triangular shape and tied around the body in such a way as to cover the private parts worn by young boys. But the length was increased by age.



Seana Marena refers to the traditional attire worn by Basotho women. It typically consists of a beautifully designed blanket worn over a dress or skirt made from Seshoeshoe fabric. The blanket is draped elegantly over the shoulders and secured with a leather belt or sash. Women often accessorize their attire with beaded jewellery, necklaces, and earrings, adding a touch of personal style and cultural flair to their ensemble.

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Men's Dress

For Basotho men, the Kobo is a traditional outfit consisting of a Basotho Blanket worn over a shirt, trousers, and often accessorized with a Sotho Hat. The Basotho Blanket serves both practical and ceremonial purposes, providing warmth in the chilly mountain climate while also symbolizing identity and cultural pride. Men may wear different styles of blankets depending on the occasion, with each design and colour pattern carrying specific meanings and cultural significance.



Dolen Cymru Lesotho 2024

Basotho Blanket



"Basotho Blankets @ Morija Museum" by
CymrudrosHeddwch

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In 2024 Craig Owen from the WCIA visited an exhibition of Basotho blankets at Morija Museum in Lesotho, view his photographs here:

[Basotho Blankets @ Morija Museum - Learning Resource | Flickr](#)

Is perhaps the most recognizable piece of traditional attire in Lesotho. Its origins trace back to the late 19th century when it was introduced by European traders. Over time, it became deeply ingrained in Basotho culture and identity. Made from thick wool, the blanket provides warmth and protection from Lesotho's cold winters and is often worn draped over the shoulders or as a shawl. The blankets are adorned with various designs and colours, each carrying symbolic meanings and reflecting the wearer's status, tribe, or occasion.



[Blanket Design Template](#)



Lesotho's Influence In Marvel's Black Panther

Costume highlights in the film is ofcourse the Traditional Lesotho Blankets offers offer a deep cultural significance...

 The Blanketwrap

Further Links

WALES

The traditional dress of Wales | Wales.com

Welsh Blankets – Beauty, Warmth, and a Little Bit of Home

How to Weave on a Cardboard Loom : 9 Steps (with Pictures) - Instructables

The Welsh Woollen Industry - National Library of Wales

The History of Tregwynt Woollen Mill’ - Pembrokeshire Historical Society

The story of how Wales got its tapestry...

LESOTHO

The Mokorotlo – A Symbol of Unity

Traditional Basotho Dress | Help Lesotho

What is Shweshwe/Shoeshoe? - Makotis Africa

The story of Seshoeshoe

2024 Shweshwe Fashion: Bold Patterns and Contemporary Designs – shweshwe 4u

<https://www.morijamuseum.org/>

British Museum

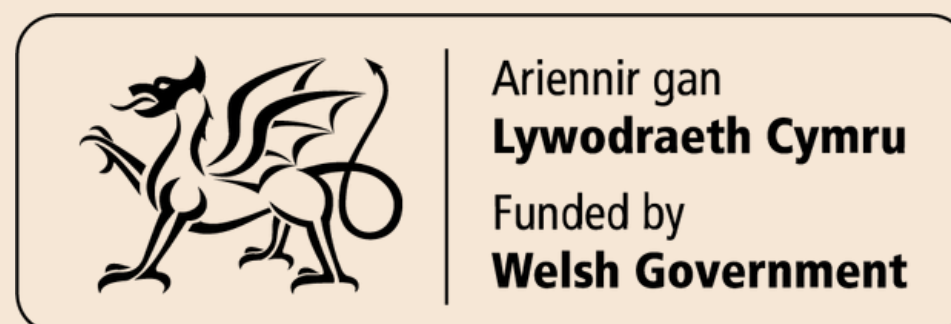
Young Basotho Designers

<https://www.dolencymru.org/news-item/basotho-blanket-design-winner-announced-june-2025/>

Podcasts



Dolen
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9Taith

Learning Together, Improving Together

This resource grows
through shared
experience. Scan to help
shape the next edition.



[Feedback survey](#)