

## Emotional Intelligence in the Hour of Moral Decadence: an Analysis of Literature in English Syllabus

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### ABSTRACT

A multitude of issues have plagued Lesotho and the globe at large from generation to generation, and it is alarming that these issues keep reappearing despite a deluge of warnings from many writers in their books. This study explores the study of Literature in English as a subject in the Lesotho General Certificate of Secondary Education syllabus's ability to quell moral predicament, in the era where societies begin to question role of education in teaching morality. Qualitatively conducted, the content analysis of a syllabus document was done with focus on the main aims of the syllabus. The LGCSE Literature in English course appears to be a viable strategy of fighting moral decay. This is because all of the syllabus aims served all four levels of the model developed by Mayer, Salovey, and Caruso (2000). The conclusion is that in a society filled with immorality, hatred, and brutality, the study of Literature can help readers build and enhance moral principles. Therefore the recommendation is that in this age of moral decay, studying Literature as a subject is a requirement.

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## 1. Introduction

A multitude of issues have plagued Lesotho and the globe at large from generation to generation, and it is alarming that these issues keep reappearing despite a deluge of warnings from many writers in their books (Ogayi & Ukah, 2021). Today's society is filled with terrible events that show a lack of empathy and a precipitous drop in moral principles (Amenya & Mooka, 2018). This may be a reference to the fact that Basotho learners are not exposed to passionate reading because Literature in English is no longer commonly taught in many schools (Moea, 2022a). Evidently, the succeeding generations fail to learn from the errors of the previous ones, ensuring that the same ills are repeatedly experienced. In tandem, learners face significant difficulties as a result of schools not promoting moral education.

When the time comes to make decisions that will affect their future, learners have a tendency to cause mayhem. This may be seen, in particular, in the young Generation Z, often known as the 2000 born generation. Such issues, for instance, include a lack of showing respect for others, a lack of acceptance for others who hold different opinions, or simply a lack of willpower to force themselves to act in accordance with their conviction that what they are doing is right. Our children's emotional development and ability to succeed in life are affected negatively by the lack of moral principles, as we see on a daily basis. The upholding of high moral standards is necessary for their survival. Because they lack moral standards, learners' futures may be in jeopardy. By fostering learners' moral ideals at school, several occurrences can be avoided. Literature is a significant means of achieving this.

The reader learns about the man, the world, and life from beginning to end of the literary piece (Sumardjo & Saini, 1986). Hence, the social structure, as well as its moral and immoral ideals, are reflected in Literature. Every now and then, Literature, which emulates human behaviour, gives a picture of people's opinions, their words, and their various social behaviours (Moea & Mahao, 2023). This asserts that Literature is more than just an isolated act of creative inspiration or a mind's caprice; rather, it is a reflection of modern behaviour and a sign of a particular mind-set (Beckett, 2004). In light of this, it becomes clear that Literature serves as a corrective mirror through which people of the community can examine themselves and learn the importance of making

positive and forward-moving changes. With literary works, we can learn about the daily routines of a particular general population, such as black people.

Emotional quotient (EQ), often known as emotional intelligence, has been a popular term in the education community for some time. It ranks quite highly in the effort of every educator to produce successful, well-rounded people. The ability to recognize, utilize, comprehend, and control emotions in a healthy and productive way is referred to as emotional intelligence (EQ). Learners that possess this skill are better able to empathize with others and with oneself as well as handle challenging circumstances without becoming overwhelmed (Rey et al., 2019). Relationships, academic achievement, and even how learners manage pressure are all impacted. Learners' classroom behaviour and emotional intelligence are closely related (Zafarghandi, 2018). Learners with low emotional intelligence may struggle to focus and have relationships with their peers or may even show aggression. Learners with low emotional intelligence may have trouble concentrating, forming relationships with their peers, or they may even act aggressively (Rey et al., 2019). Children with poor emotional intelligence frequently have trouble expressing their emotions to their peers, which can make it difficult for them to make friends with other learners or even develop relationships with adults (Salavera et al., 2020).. Due to their inability to effectively explain or regulate their emotions, learners with low emotional intelligence frequently struggle with aggression. These behavioural issues often start to show up in preschool and the first few years of elementary school, and they get worse from there.

Some people believe that children learn components of emotional intelligence implicitly through family relationships and participation in school, church, and community activities. These characteristics or qualities include emotional expression, conflict resolution, and empathy (Rey et al., 2019). The ability of a person to communicate how he or she feels in any given situation is referred to as self-expression. Conflict resolution refers to our ability to address our problems peacefully with another person and work together to solve the problem (Opengart, 2007). Our ability to understand the feelings of those around us is referred to as empathy (Salavera et al., 2020). We frequently presume that these characteristics are innate in persons or that they develop gradually through casual contact with others throughout infancy. This is simply not the case for many children. As a result, individuals must be explicitly taught how to empathise as well as resolve problems amicably through classroom education, modelling, and even role playing.

In order to help learners succeed academically and socially, schools offer opportunities for learners to practice the "soft skills" or "hidden curriculum" (Zafarghandi, 2018), which refers to implicit academic, social, and cultural messages as well as unwritten rules and unspoken expectations that learners learn in schools. Teaching itself is relational in nature. Teaching learners these important life skills—self-awareness, active listening, patience (for oneself and others), and emotional control—not only helps them communicate more effectively but also fosters better learning, real friendships, academic success, and, in many cases, paves the way for future independence and gainful employment.

In order to ensure that every Mosotho has the chance to be educated and productive, with firmly rooted moral and ethical values, the Ministry of Education and Training (MOET) in Lesotho is tasked with providing excellence and value education services to all Basotho (MOET, 2016). The government's education policy's fundamental objective is to give learners the chance to develop into responsible and respectful members of society by offering a sustainable, enhanced, quality-assured, and education that values each learner's unique learning processes (ibid, 46).

Similar to this, the government of Lesotho places a high priority on education as one of its main strategies for combating poverty. This is guaranteed by the government's previous aim, Vision 2020, which envisioned a functionally literate society, firmly established moral principles, and enough scientific and technical capabilities (Ministry of Development Planning [MDP], 2012). Today is after 2020. Nonetheless, it is astounding to learn how ethically bankrupt today's youth are. Particularly among youth, our society has seen a significant decline in its moral, social, and educational ideals (Chima, 2010). But, because society appeared to be unaware of the difference between what is morally acceptable or evil, the topic of moral decay in our society has grown to be one that is quite contentious.

A curriculum that can preserve the country is necessary in this moment of crisis—that of moral decadence. This calls for the necessity for contextualized education. Ballam, Perry, and Garpelin (2017) state that education is "an interactive process and method for generating opportunity, aspiration, hope, families, educators, and the education system around the transition to school,

along with the ideas and beliefs constructing them" (p. 5). In the same vein, Noddings (2016) acknowledges that education serves as a tool to develop moral, physical, social, occupational, artistic, intellectual, spiritual, and religious qualities.

Teaching Literature, according to Hanauer (2012), fosters tolerance and understanding because its discourses foster empathy for and understanding of the individual experience, which can be crucial in developing ideas about human diversity. Yet, the degree to which governments ignore the decline of Literature in Lesotho's schools and society, as well as the degree to which they tend to advocate moral themes but do not put them into practice, need to be addressed. It is clear at this point that Lesotho needs education that firmly instills moral principles, hence it is crucial to investigate how teaching Literature in English as a subject in the curriculum might improve learners' emotional intelligence in order to quell the crisis of moral decadence.

## 2. Literature Review

In order to prepare young people for the world of life ahead, education is essential. It seems to be the best transporter to help transform and build a better understanding of the world that is in line with people's desires in the globalized market, hyped cultural contact, and accelerated technology metamorphosis. When educating the next generation, society shapes both the moral climate of the society and its citizens' worldviews (Muthamba, 2017). This is because society and education have a complex and multifaceted interaction. Furthermore, Muthamba claims that the obstacles that modern societies encounter have a negative effect on young people's education. In such situations, the need for education to foster moral growth in learners and to ensure that society is not only academically gifted but also that its members become paragons of virtue is voiced.

The achievement of the nation's educational aims is the responsibility of the government, according to Rinenggo and Kusdarini (2021), and it appears that this has not happened at all. This may be seen in the way that foreign cultures that are incompatible with the Sotho national personality have been eroding national character and still continue to do so. When people act improperly and break the law, such as when they bully, cheat, fight, rape, murder, or spew hate speech, it causes moral crises in children, adolescents, and adults (Jannah, 2020). Through, for example, the actions of numerous politicians who embezzle public monies from congregations, these corrupt and illegal crimes extend as far as national lifelines and governments, and the selective law that is applied as a result leads to unfairness in society (Mahao, 2017; Rinenggo and Kusdarini, 2021).

At the moment, incidents that are indicative of the destruction of the social fabric are expanding in Southern African nations and throughout the entire world. The moral decadence demonstrated across behaviours and the carnages perpetrated by both adults and youngsters are bringing this to light. The manifestations of moral decay can be seen in heinous acts like the massacre and destruction of property witnessed in Kenya during the post-election violence, the murder of albinos in Tanzania and Burundi, the mismanagement of public funds, the culture of impunity, the use of excessive force by the police, the violation of human rights, and preferential treatment (Mungai, 2012). Furthering this, there are rising drug abuse cases, a high prevalence of HIV/AIDS infection as a result of increasing rates of promiscuity, and an exponentially growing immoral gang of criminals who steal, rape, extort, kill, and mutilate people. These issues are a reflection of social ills facing specifically African society, in particular Basotho.

Evidently, the role that the curriculum has played in the past and continues to play today in terms of instilling morality in society has been called into doubt by their tenacity and cumulative tendencies (Mungai, 2012). These, in my opinion, are sufficient indicators that value accumulation in terms of moral significance is desperately needed in the education systems in Southern Africa, notably in Lesotho. The current curriculum is in opposition to Dewey's assertion in Webster (2007) that the educational value of education can be dogged by how learners are further and perpetually empowered to decently and constitutionally play a part in the global public. If indications of moral depravity are anything to go by, then this is the case.

If education is understood as a means of preparing children for adulthood and shouldering the duties that go along with it, then this calls for such a process to be one of the primary pre-occupations of any community as it builds firm foundations of the circumstances of its riches and success. Africa is the motherland of many educated sons and daughters, some of whom are renowned and revered internationally, but she is also plagued by a myriad of dreadful situations, including poverty and underdevelopment, conflicts, and the loss of life (Katola, 2014). Education is seen as a crucial prerequisite for progress in contemporary Africa. 'This may explain why as early as 1961 the All- African states conference held in Addis Ababa resolved to provide free, universal and compulsory education by 1980' (ibid, p. 31).

### 2.1 Emotional Intelligence (EI)

The word "EI" was first used in 1990 by Salovey and Mayer (Oppenheimer, 2007). Their recommended definition of emotional intelligence (EI) is "the ability to notice emotions, to access and generate emotions in order to support thought, to understand emotions and emotional knowledge, and to reflectively control emotions in order to foster emotional and intellectual progress." (Mayer and Salovey, 1997, p. 5) Goleman (1998) popularized the idea and used it in the workplace, viewing EI from the attribute perspective. He spoke about the value of emotional intelligence (EI) for achievement and asserted that EI has a greater impact at the highest levels of leadership. According to the well-known and influential description provided by Goleman (1998), EI is defined as any admirable trait of personality that is not represented by cognitive intelligence. The ability to recognize, comprehend, use, and manage one's own emotions as well as those of others is known as emotional intelligence (Tejada-Gallardo et al., 2020).

According to research, emotionally intelligent people experience better psychological adjustment, as well as higher levels of life satisfaction, well-being, and flourishing (Sánchez-Ivarez et al., 2016; Calleja et al., 2019; Lopez-Zafra et al., 2019;). These improvements include self-esteem, happiness, optimism, social support, and less depression. According to previous research, developing emotional competences may be a helpful tool for improving psychological adjustment and interpersonal relationships in the adolescent population, as well as increasing levels of flourishing (Rey et al., 2019; Trigueros et al., 2019; Martínez-Martínez et al., 2020). Also, research indicates a modest correlation between emotional intelligence and academic achievement (MacCann et al., 2020; Sánchez-Ivarez et al., 2020). The ability to better control emotions in educational contexts, such as stress, frustration, or exam anxiety, as well as the improvement of interpersonal interactions with peers and teachers, is a likely explanation for this large connection (MacCann et al., 2020).

Changes in the social, biological, and personal domains (such as familial, educational, or cultural) have an impact on development and well-being during adolescence (Chamizo-Nieto et al., 2021). One of the most significant contexts for adolescents is their school setting, where they spend a lot of time developing new abilities and forming social connections (Alford, 2017). In this situation, one of the most important factors in evaluating learners is their academic performance. Previous studies have examined how many personal and environmental factors affect academic success (Deighton et al., 2018; Carmona-Halty et al., 2019; Hayat et al., 2020; Zhou, Liu & Liu, 2020).

## 2.2 Literature in English

In secondary schools in Lesotho, Literature is offered as Literature in English in the school curriculum, just as is the case with Nigeria, Ghana and other countries where such a subject exists (Moea, 2022b). It is further sectioned into the three genres of prose, poetry and drama. The aims and objectives of teaching Literature in English as described in the Senior Secondary School Curriculum in Nigeria and the LGCSE Literature in English curriculum are: giving learners an opulent and seasoned humanistic education; strengthening the English Language skills already assimilated by the learners; revealing learners to the aesthetic and potentials of language; preparing the learners to develop the capacity for independent thought and judgment; developing learners ability to respond appropriately and independently to literary works and preparing the learners to pass Literature in the Senior Secondary School Examinations and the Joint Matriculation Examination and also to prepare them for work (Federal Ministry of Education, 2009 cited in Ezeokoli & Igbur, 2016; Moea, 2022a; Moea, 2023b).

As observed from the above aims of different Literature in English syllabi, the study of Literature at schools inspires learners to penetrate through the imaginary worlds and discover, scrutinise, and echo on both present and everlasting subjects as well as their eccentricity and humanity. The critical intellectual skills exclusively offered by the study of Literature consist of: cultivating an inquisitive mind, reconnoitring personal and communal issues, and cross-examining and dealing with obscurities and manifold perceptions (Ministry of Education Singapore, 2019). English literary works help readers understand human nature and character (Amuta, 2014; Moea & Mahao, 2023c). This means that a developing actor has the chance to express and purge their deepest desires through drama as opposed to continuing to fight with and endure internal suffering.

Also, performers frequently discover that donning a disguise, such as an animal costume, clown costume, or even just a hat at times, makes it stress-free for them to express their innermost and partially understood feelings (Korb & Akolo, 2017). Because Literature in English education is a kind of entertainment and the preservation of traditions, beliefs, dogmas, and societal values, it helps learners develop their moral and intellectual selves. If reading it allows for the opportunity to learn a moral lesson, then it has moral value. A narrative or poetry has a moral dimension if it strives to educate us how to live or teaches us. Even if the

morals a work espouses are in some way objectionable to them, the finest readers will nonetheless recognize its moral significance.

### 2.3 Causes of Moral decay

There are specific factors that contribute to moral decay in every community. According to a study conducted in Dhaka, the following factors contribute to moral decay: poor education, drug availability, fear on school grounds or in the classroom, impact of unemployment, internet access, breakdown of the traditional system, lack of religious education, and corruption's intrusion (Mitu, 2019). Further highlighting the role of education in moral education, Mitu claims that a child who learns moral principles at a young age cannot go against morality in the future.

According to a research conducted in the Philippines by Cordero (2013), peer pressure, the media, and a lack of parental participation are the three main factors contributing to moral degradation. In relation to mainstream media, Cordero said that modern youths are heavily engrossed in various social media platforms. Teenagers' exposure to sexual content in the media recounts, reproduces, and amplifies evil, desensitizing us to heinous acts, and, in some ways, poisoning the population. This is harmful to the young and erodes their moral character. According to Cordero, dating behaviours, sexual engagement, and drug and alcohol usage are all strongly correlated with how one feels about peer pressure. According to Cordero, unfavourable behaviours frequently occur as a result of the powerful influence that rude peers have. Teenagers may find themselves the target of a frame-up if they refuse to comply with the demands of their manipulative peers. When families are not involved, much of the public's criticism of teens focuses around parents' perceived incapacity to be involved with their children and teach them the correct values (Cordero, 2013).

According to Samson and Allida (2018), who performed a study in Uganda, the introduction of technology, poverty, parental neglect of providing basic requirements, government policies, inadequate parental guidance, peer pressure, and planned marriages are all factors of moral degradation. Samson and Allida believe that the way instructors view religion education is a moral platform. Additionally, they contend that the usage of technology in schools causes learners to become disengaged and play with their phones during class, which is a symptom of moral decline. Additionally, they contend that moral decline is a result of poverty. Children who don't have enough money from their parents to support them choose immoral behaviours like adultery and drug usage. They contend that government regulations allow underperforming teachers and head teachers to lead and teach in schools, respectively, and hence support such immoral behaviour. Morality has declined as a result of the changes modern parenting has undergone.

In Lesotho, no study has been conducted, as the researcher observed in this area, but according to a 2017 'Lesotho Times' newspaper article by Mahao, the country is currently experiencing a problem that necessitates immediate action. Drug misuse, murders, and other topics are frequently covered in the media. According to Ghandi, who was quoted by Adebisi in 2018, "the things that will ruin the world are: politics without principle, pleasure without conscience, wealth without labour, knowledge without character, commerce without morality, science without humanity, and worship without sacrifice" (p. 190). These flagrant indications of immorality in Lesotho are present. The terrifying threat of street touts known as "manomoro" has increased as a result of the recent wave of teenage unemployment, according to media sources. In our society, vices including armed robbery, fraud, terrorism, street fighting, and others are very common.

### 2.4 Effects of moral decadence

Moral decay has caused cultures to have corrupt leaders among them (Samson & Allida, 2018). Such a corrupting of leaders causes a turn for the worst, destabilizing and demoralizing communities, and causing significant harm to society. Samson and Allida further emphasize how such a high degree of immorality has spawned more secondary school strikes and a generation of disrespectful learners toward instructors. The primary national developments, according to Uche, Uche, and Ngozi (2017), are moral indecency and corruption. They increase the number of negative outcomes, such as child abuse, labour enslavement, sexual harassment, and other injustices. Also, they note that families have suffered severely as a result of moral deterioration, with safety and the educational system taking a particularly hard hit.

A rising level of decadence appears to have hampered progress on all fronts—familial, social, political, economic, educational, and religious. These immoral acts result from a persistent decline in morality, which hinders and harms society's psychology and general well-being. All these societal evils, as well as the causes and results of moral decay, are present in Lesotho as well. To

the best of my knowledge, no study has been conducted that examines these impacts of immorality in society and schools, even under effects.

Yet from what I can tell, the nation is experiencing the same issues as the rest of the world. A study's or education's role's importance is examined in this context. This will be done in an effort to stem the alarmingly swiftly rising moral degradation. This is due to the fact that moral decline is a social issue that the entire country is affected by. Njoku and Njoku (2017) urge proper moral instruction and suggest that it should be emphasized. They go on to say that parents and educators should make it a point to exemplify what they teach to kids in their daily lives.

### 3. Methodology

This study was qualitatively conducted because it is a type of social science research that gathers and seeks to interpret meaning from these data that help understand social life through the study of targeted populations or places, as well as exploring connotations and denotations, analyses, signs, and the practices and dealings of social life (Flick, 2014). (Creswell, 2007). The LGCSE Literature in English syllabus was the subject of this analysis. So, using document analysis (DA), a technique that involves the identification, verification, and assessment of documents that relate to the object under investigation, as a tool to analyse data, was necessary (Andrade et al., 2018).

The text was analysed for this study based on its overall syllabus aims for teaching emotional intelligence as a strategy to identify Literature in English as a subject in thwarting moral degradation. The syllabus content analysis (CA) was therefore carried out since it is a research method for the subjective interpretation of textual data within their context of communication, adhering to content analytic norms and step-by-step model, without haste quantification (Shava et al., 2021). Because they serve as a foundation for assessment objectives, the seven general syllabus aims were the subject matter of concentration.

### 4. Results and Discussion

EI was divided into four levels of skills by Mayer, Salovey, and Caruso (2000), ranging from simple psychological processes to more intricate ones that integrate emotion and cognition. The model is developmental in that emotional skill complexity increases from the first tier to the fourth, and the first level's ability is a prerequisite for the subsequent levels' skills. This study's analysis of the LGCSE Literature in English course followed this paradigm. The first level of the model, **emotional perception**, includes skills that allow an individual to perceive, appraise, and express emotions; the second level, **emotional integration/facilitation**, involves emotions facilitating and prioritizing thinking, the cognitive system can then view things from different perspectives; the third level is **emotional understanding and reasoning** where emotional signals are understood, along with their implications and the fourth level, **emotional management**, involves an openness to emotions which allows personal and intellectual growth (Mayer, Salovey & Caruso, 2000; Opengart, 2007).

#### 4.1 Emotional perception

The first level is emotional perception, which encompasses skills that allow an individual to perceive, appraise, and express emotions. These talents include recognising one's own and other people's emotions, expressing one's own feelings, and distinguishing emotion manifestations in others. This is represented by the first LGCSE Literature in English syllabus aim being to 'develop the ability of learners to communicate accurately, appropriately and effectively in speech and in writing. 'Accurate, appropriate, and successful emotional communication can only be achieved if a learner has learnt solid communication skills. These abilities are acquired through the study of literary works, notably in school, under the supervision of a knowledgeable other—the instructor. Because Literature is a conversation starter, this syllabus promotes effective and appropriate communication by providing learners with the vocabulary and diction necessary to participate in a conversation after reading a literary work (Moea, 2023a). This is because Literature is the art of language (Moea, 2022b), and it teaches learners how to use language effectively in a variety of circumstances. It also provides a suitable platform for survival through communication, which is a skill required for survival and the development of strong emotive ties with people (Kurata, Mokhets'engoane, & Selialia, 2022). When communication becomes hazy, an emotional communication barrier may form.

A mental limitation that hinders one from honestly discussing their thoughts and feelings is known as an emotional barrier. Because it influences their emotions and feelings, it has the potential to keep them from being their true self. Low emotional intelligence, often known as emotional awareness or control, is a common cause of an emotional barrier to communication (Meadan & Halle, 2004). A deeper knowledge of our emotions and sentiments, on the other hand, can help us communicate more effectively. This locates aim seven in this level; 'learners should develop the ability to understand that creative writing is a means of self-expression and personal fulfilment'. To express oneself, proper emotions must be identified, contextualised, and effectively articulated without producing conflict. If a problem already exists, one should explain themselves openly and respectfully in order to calm the situation. Personal fulfilment results from accurately, appropriately, and effectively expressing oneself.

## 4.2 Emotional integration/facilitation

This is the second stage, which incorporates the facilitation of emotions and places a premium on thinking (Opengart, 2007). Emotions enter the cognitive system, where they are identified and labelled before influencing thought. The cognitive system can then look at things from many angles. The aims that appear in this level are aims 3, 4, 5, 6 and 7. Aim three states that the LGCSE Literature in English syllabus aims 'to develop the ability of learners to enjoy Literature and appreciate its contribution to aesthetic, imaginative and Intellectual growth. The learner's ability to enjoy and appreciate literary work, as well as its contribution to imaginative and intellectual maturation, uses the cognitive being and enhances one's thought and ability to handle and adapt thought and self-expression, allowing for smooth emotional integration. Literature and psychology are two fields of research that investigate the human psyche. Psychology studies human behaviours and their causes, whereas Literature reflects human behaviour through fiction. These two fields of social science that research human behaviour are interconnected and mutually beneficial, and the fundamental building block of the association between Literature and psychology is a literary work (Emir, 2016). Literary works investigate humans and describe their inner world in all of its facets. According to Emir, this is because a literary work is also a result of a particular psychological condition. A literary work aids psychology by representing the human psychological condition. Psychology likewise provides insights into Literature by investigating mental processes.

A literary work can profit from psychology by successfully depicting characters, expressing moods, and immersing the reader in the psychological dimension of human existence (Emir, 2016). Psychology and literary studies intersect in their emphasis on phantasies, emotions, and the human soul. After reading a book, one might put themselves in the shoes of another character, which leads to an increase in empathy (Emir, 2016). This is referred to as "experience taking," or "absorbing" a little bit from each character that one reads about (Gouty, 2020). One's behaviour subconsciously replicates the behaviour and personalities of characters in novels, changing it for the better. This relates to empathy, as being able to practically become the characters is a genuine method to put oneself in their shoes. Researchers discovered that romance novels "promoted" the most empathy, whereas science fiction novels promoted the least (Gouty, 2020). In the social sphere, empathy is incredibly crucial. Those who are more empathic will fare much better than those who are not. In general, fiction has the greatest impact on personality since the reader can appreciate the characters' thoughts and sincerely comprehend their viewpoints (Gouty, 2020).

Aim four states that a learner of Literature must explore areas of universal human concern, which will lead to a better understanding of themselves and others. Literary pedagogy encourages learners to empathise with others, to find their own voice as they reflect on the human condition, and to analyse the impact of their beliefs and actions on society (Moea, 2022a). Consequently, the ability to investigate human concerns enables learners to support their emotions and think differently and maturely about conditions. It also enables individuals to empathise with themselves and others. It strongly supports the previous assertions of Gouty (2020) and Amir (2016).

Aim five fits in this level because it states that Literature learners should be able appreciate different ways in which writers achieve their effects. Texts are refashioned in each reading process to recreate connotation and denotation in mental and emotional rapports based on varied worldwide interpretations, historic and ethnic acuties, and individual and societal value judgements of the reader. In such a complicated and emotive progression, the writer and then the reader may be evaluated. As a result, the ability to recognise writers' effects, which in this context may be emotional impacts, develops the reader and makes them feel with and for others.

As a result, target six is located in this level; the syllabus strives to increase learners' capacity to read widely and comprehend how reading helps to personal growth. Personal development can be both communicative and emotional. Similarly, target seven is integrated in this level since it indicates unequivocally that a learner must be able to grasp that creative writing is a source of

self-expression and personal fulfilment. These forms of self-expression and personal fulfilment are very emotional. "What is concealed spurs the reader into action, but this action is also controlled by what is revealed; the explicit, in turn, is transformed when the implicit is revealed; whenever the reader bridges the gaps, communication begins; the gap functions as a kind of pivot around which the entire text-reader relationship revolves," Leitch emphasises (Leitch, 2001, 1676-7). Novels, poems, short stories, or plays are all assumed to give the reader a grounding in diverse cultures, living in a society experiences, moral beliefs, communal and national values such as honesty, respect, love, hard work, friendship, patience, justice, kindness, overtly or covertly that may be of major significance in lieu of innumerable classes, civilisations, sexes, and so on.

### **4.3 Emotional understanding and reasoning**

At this level emotional signals are understood, along with their implications. These implications, such as feeling or meaning, are then considered. Aims appearing in this level are aims 2, 5, 6 and 7. The supplementary genres of Literature remain not only restricted to the intellectual capacity of the plot structure, setting, and the characters, or its linguistic and formal aspects. However, it also necessitates a vigorous reading course encompassing the mental, sociological, historic which are cross cultural as stated by aim two and help in understanding and appreciating how writers achieve their emotive effects, as stated by aim five and metaphysical methodologies which offer to the reader new perspectives of life and in life (Arasa, 2015) as emphasised by aim five that reading contributes to personal development of a learner as a member of society and even as a means of self-expression and fulfilment as posited by aim seven. Arasa determines that the reading process entails psychological courses such as journeying in the minds of the characters, discerning the choice of words, spotting the public or individual proceedings, constructing some extrapolations, appraising certain sentiments, subterranean qualms, melancholies, apprehensions, discovering the undetectable behind the observable, discerning the tacit, the concealed denotations otherwise motives, glitches, cataleptic longing Because the unconscious is a repository for man's bottled-up or otherwise forbidden desires, "the unconscious is structured like a language," and "both semiotics and psychoanalysis have the ability to dislodge and reorient traditional methods of understanding human experience..." (Davis and Schleifer, 1998, 398).

### **4.4 Emotional management**

This level includes emotional openness, which enables for personal and intellectual growth. This degree of EI is more complicated, with abilities to deliberately engage in or detach from emotions, as well as monitor and control emotions in oneself and others (Mayer, Salovey & Caruso, 2000). According to the LGCSE Literature in English syllabus, empathetic tasks, also known as creative tasks, address and test knowledge, understanding, and response while also allowing the learner to connect with the book more creatively by assuming a fitting voice for the character in question (National Curriculum Development Centre [NCDC] & Examinations Council of Lesotho [ECOL], 2018).

This embeds all the aims in this level. Ability to communicate appropriately, accurately and effectively in aim one manifests both intellectual and personal growth; understanding and responding imaginatively to cross-cultural Literature in aim two is emphasis for emotional understanding and appreciation of others as is the case with aim three that learners should value Literature for its contribution to aesthetic, imaginative and intellectual growth and appreciating various ways authors achieve the emotive effects accentuates openness to emotions for personal and intellectual growth as is stated by both aims four 'explore areas of human concern...' leading to a matured understanding of themselves and others and thus granting yet again openness to emotions, as well as aim six 'understand how reading contributes to personal development. Aim seven underscores this level because it emphasises that a learner must be in a position value Literature as a way of self-expression and personal fulfilment as a way to personal and intellectual growth and be in a position to and to monitor and manage emotions in themselves and in others.

Reading fiction has the potential to transform the reader. They sympathise with the character(s) or their suffering, and as a result, the reader identifies with and embraces the character's values (s). According to Mwangi (2016), the arts teach us how to be kind to all. He goes on to say that only the arts can save us from ethnic bloodshed. His insightful argument enhances the case for including arts into science, technology, engineering, and mathematics education (STEM). Similarly, Ameyya and Mooka (2018) advocate for humanising science through Literature education. He thinks that educating our children in the sciences would turn them into efficient machines at best, and amoral monsters with no human values, critical sense, imagination, or feeling of duty at worst. To fill the moral void, there is a need to strengthen the synergy between the sciences and the arts.

## 5. Conclusion

This study investigated the role of Literature in English in teaching emotional intelligence in this era of moral degradation as a means of alleviating the problem. Based on the findings, the LGCSE Literature in English course looks to be an effective method of combating moral degeneration. This is because all four levels of the model developed by Mayer, Salovey, and Caruso (2000) that describe EI as four levels of abilities ranging from basic psychological processes to more complex processes integrating emotion and cognition were served by all of the syllabus aims, with emotional management leading because it appeared in all of them.

This study looked into the significance of Literature in English in teaching emotional intelligence in current day and age as a manner of addressing the issue. According to the data, the LGCSE Literature in English course appears to be a viable strategy of fighting moral decay. This is because all of the syllabus aims served all four levels of the model developed by Mayer, Salovey, and Caruso (2000), which describes EI as four levels of abilities ranging from basic psychological processes to more complex processes integrating emotion and cognition, with emotional management leading the way because it appeared in all of them. As a result, the study of Literature through the reading of novels, poems, and plays should be made compulsory or necessary in order to develop morality in our society, emphasising Moea's (2023a) argument that Literature in English in the curriculum is a necessity, not a want. Depriving a people of Literature is analogous to encouraging moral degradation in our society. The aim of education is to efficiently address the demands of society by preparing the young to operate as future adult contributing members of society.

In a society filled with immorality, hatred, and brutality, the study of Literature can help readers build and enhance moral principles. According to research, the study of Literature in English through the reading of novels, poems, and plays should be made compulsory or required in order to enhance morality in our society (Austin, 2022; Amenya & Mooka, 2018; Bressler, 2011; Milnes, 2018; Moea, 2023b). Depriving a people of Literature is akin to fostering moral deterioration in our society. When Literature is denied a role in moral education, it is sometimes stated that using literary works to understand moral behaviour of protagonists destroys their artistic integrity and reduces them to lessons in moral and societal problems (Pantic, 2006). Literature is a pragmatic rather than a sanctimonious art form. Writers sensationalise moral quandaries so that readers might practically sense a protagonist's moral predicament, possibly even whiffle waffle and feel the temptation of a bad act or realise in a marrowbone the entitlements of conflicting values. In this age of moral decay, studying Literature is a requirement.

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