

**A SOCIOLOGICAL STUDY ON TEACHERS' AND ADMINISTRATORS'  
PERSPECTIVES ON RELIGIOUS EDUCATION SYLLABUS 2046 BECOMING  
UNPOPULAR IN ZAMBEZI DISTRICT**

**BY**

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**Declaration**

I, Chrispin Kahilu Njombi, do hereby declare that this dissertation represents work of my own determination and that it has not previously been submitted for a degree at the University of Zambia or at any other university.

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**Certificate of Approval**

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**Dedication**

This work is dedicated to my family who forever appreciate this pleasant expedition. They are Philis, Kavuyi, Wisdom, Horris and especially Innocent, the one who gave me encouragement throughout my study.

## **Abbreviations and Acronyms**

1. AIDS-----Acquired Immune Deficient Syndrome
2. CDC-----Curriculum Development Centre
3. DEBS-----District Education Board Secretary
4. DESO-----District Education Standards Officer
5. FGD-----Focus Group Discussion
6. HIV-----Human Immune Virus
7. MESVTEE-----Ministry of Education Science Vocational Training and  
Early Education
8. PEO-----Provincial Education Office
9. RE-----Religious Education

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## **Abstract**

This study investigated the perspectives of teachers and administrators on Religious Education (RE) Syllabus 2046, from a Sociology of Knowledge perspective. Purposive sampling was used to select five secondary schools and the District Education Board Secretary's (DEBS) office in Zambezi District. The sample consisted of twenty RE teachers, ten guidance and counseling teachers, five Heads of Social Sciences Department, ten school administrators and five education administrators. The participants were purposively selected since they were working at the six stations where the study was done.

Qualitative methods were employed in the collection of data. The data were collected using Focus Group Discussion (FGD) guide and interview guide. The responses from the interviews and FGDs were analysed by coding and grouping similar themes together using constant comparative techniques. The data was transcribed from the field notes and subjected to thematic analysis. The data were also examined closely using the main emerging themes.

The study established that RE Syllabus 2046 was becoming unpopular among the learners in Zambezi District because it was just for evangelization and for academic purposes. The syllabus was offered to many classes but only few pupils sat for the final examinations. The findings also indicated that it was not educating learners to expose them to continuous reconstruction of their experiences. The syllabus was inadequate because it encouraged lower levels of knowledge without analysis, synthesis, application and evaluation. The findings also indicated that the syllabus was inadequate to teach social and religious knowledge covering the ways of real societal living. On methods the study commended inquiry, project, debate and role play being learner centred. The syllabus needed to teach Sociological knowledge concerning values, skills and attitudes. The study recommended that RE curriculum specialists should make consultations in the revision and formation of a new syllabus which focuses on the learners' talents and interests, helping them to excel in their lives.

# CHAPTER ONE

## INTRODUCTION

### 1.0 Overview

This chapter presents the background to the study, statement of the problem, the purpose and the objectives of the study from which the research questions were derived. In addition, the chapter presents the significance of the study, the limitation and delimitation, operational definitions and the theoretical framework for the study.

### 1.1 Background

In Zambia about half of the social sciences curriculum is under the threat of extinction. Since curriculum was prominent in Sociology of Education, it was found necessary to establish factors leading to the abandoning of RE 2046 syllabus. As the Deputy Minister of Education Science Vocational Training and Early Education (MESVTEE) said on television news at Kaoma Secondary School on 26 May, 2015, that pupils should concentrate on technology not RE syllabuses which they can study on their own privately. It was, however, important for pupils and society to accept all subjects in the school curriculum because they represented the way real life proceeds. The position at which RE Syllabus 2046 was placed pointed to its departure such that it might no longer be taught in Zambezi District. Measures needed to be taken to save the subject from disappearance. The interest and positive attitudes of the learners towards Mathematics and sciences were some of the reasons why the RE Syllabus 2046 was becoming unpopular in Zambezi District.

With regard to RE Syllabus 2046 it was offered in senior secondary schools in Zambia but was gradually being abandoned. The importance of RE was demonstrated by the commitment attached to it by the government. The 1992 MESVTEE policy document stated that religious knowledge was cultural, a priority upon which the development of the nation depended. Despite this statement, in many schools in Zambia, pupils had to be persuaded to take RE Syllabus 2046 as an optional subject. In Zambezi District measures in guidance and counseling were taken to ensure that pupils took interest in the RE syllabus 2046. However, only a few pupils wrote the final examination (see appendix 1).

According to Datta (1992), in order to win the race for the provision of quality education, there was need for acceptance of all the subjects in the school curriculum. It became a disparity when certain subjects were voluntary. That attitude called for corrective measures in order to accept the entire social sciences subject which included RE Syllabus 2046. The importance attached to English, Sciences and Mathematics needed to be extended to the rest of the subjects. Ross (1942) stated that education was life in all its manifestation. In this regard, society cannot be complete without the knowledge of religion and its social aspects.

Lindhard (1988) wrote that pupils' social knowledge was important in daily life. Without it stakeholders and education practitioners from policy makers to the teachers in the classroom, might not manage to raise learning achievements among learners at all levels. In such execution of school curriculum, it was necessary for a thorough review, dissemination and implementation of worthwhile issues are undertaken. This could impact positively to reduce or eliminate low achievement levels among learners taking RE Syllabus 2046.

The decline in the number of pupils taking RE Syllabus 2046 threatened the growth of the subject and the education system as a whole. As such there was need for interventions to avert adverse consequences. The educational goals were to be met by developing in size and scope through maintaining and improving existing structures and the school curriculum. Basically, social knowledge helped in adaptation because society is ever changing and developing towards good social and personal standards of quality living. In order to regain the previous reputation of RE Syllabus 2046, it demanded correcting negative attitudes among learners. This curriculum issue had to be taken seriously because it is becoming complex, among current issues in Sociology of Education.

## **1.2 Statement of the Problem**

It has been observed that the Religious Education Syllabus 2046 is devoid of the requisite knowledge, values, attitudes and skills required of learners in contemporary society (Carmody 2004). Similarly Flynn (2000) asserts that this syllabus is confessional and educationally sterile as it does not promote critical and reflective thinking. Henze (2000) contends that this syllabus is more of Bible Knowledge rather than educational. This study sought to fill the knowledge gap on the perceived unpopularity of RE syllabus 2046 in secondary schools of Zambezi District.

### **1.3 Purpose of the study**

The study was conducted to assess, from a sociological perspective, teachers' and administrators' perspectives on the factors contributing to RE Syllabus 2046 becoming unpopular in Zambezi District.

### **1.4 Research Objectives**

#### **1.4.1 General Objective**

To investigate the perspectives of teachers and administrators on the increasing unpopularity of RE Syllabus 2046 and the effects this might have on the Zambian society.

#### **1.4.2 Specific Objectives**

1. To establish the factors contributing to RE Syllabus 2046 becoming unpopular in Zambezi District.
1. To examine the methods used by teachers in RE Syllabus 2046.
2. To collect views of teachers and administrators on RE Syllabus 2046.

#### **1.4.3 Research Questions**

1. What are the factors contributing to RE Syllabus 2046 becoming unpopular among learners in Zambezi District?
2. What are the methods used by teachers when teaching RE Syllabus 2046?
3. What are the views of teachers and administrators on RE Syllabus 2046?

### **1.5 Significance of the Study**

This study had attempted to provide empirical research findings on teachers' and administrators' perspectives on RE Syllabus 2046. The importance of the study is that the findings might influence curriculum specialists and other stakeholders to revisit the syllabus. The information that this study has revealed might also be relevant to RE teachers who have the duty to nurture pupils into responsible human beings.

### **1.6 Limitation of the Study**

According to Kombo and Tromp (2009) limitations of a study included time and financial restrictions that influenced the scope of the study, data inaccessibility and unanticipated

occurrences or such challenges like getting honest responses from key respondents .In the current study, it was not possible for the researcher to go to every school offering RE syllabus 2046 in Zambezi District due to financial constraints. So its findings cannot be generalised to all the districts in Zambia.

### **1.7 Delimitation of the Study**

The study was limited to the secondary schools and district education administration officers in Zambezi district. The other schools in the province were not covered.

### **1.8 Operational Definitions**

Contemporary issues - matters occurring in the existing situations

Loci - centering on a view point inconsiderate of the other side

Naïve – used in abstract and for formality sake. Learning without focus on the insights but just to be accepted.

Preference – supporting one subject at the expense of the other

RE syllabus 2046- one of the two RE syllabuses offered at senior secondary school in Zambia.

Slant – being biased by favouring one side of the subject

Sociological Knowledge—to promote critical consciousness, self-realisation, awareness to develop skills necessary for the interpretation of personal, social, moral, religious issues and personal experiences that helps learners; to be reflective and critical extend.

Truanted—knowledge not presented in effective ways to be meaningful

Unpopular – decline in interest; no longer retain the usual recognition

### **1.9 Theoretical Framework**

Kombo and Tromp (2006: 56) state that “a theoretical framework is a reasoned set of propositions which are derived and supported by evidence.” This research was based on the labeling theory because of the perceived undermining attitudes of the pupils and teachers towards RE Syllabus 2046. Dalamater and Myers (2011) assert that the labeling theory questions who applied what label to whom, why they did that and what happened as a result of the labeling. The labeling theory further argues that attitude is the main factor behind

social change. Negative labels create lower self-images and in this case RE syllabus 2046 became an unpopular subject because of the negative attitude placed upon it by the teachers and pupils.

Adetola and Ademola (1990) stated that labeling was useful and necessary for change and for society to grow. It viewed human society as having some irregular things causing contrasting interpretations each with their own motives and expectations. With regard to this study, this view is true to some extent because in Zambezi District, teachers and pupils have different opinions regarding the two RE syllabuses offered at senior secondary school level. One (syllabus 2044) is valued more than the other (syllabus 2046). As a result of the negative label attached to syllabus 2046 that it is an easy subject, teachers and learners stigmatise it by not placing importance to it. The theoretical framework was justifiable since the respondents provided factors for its unpopularity.

### **1.10 Summary**

The chapter has presented the background information about the history of RE as a curriculum subject offered in senior secondary schools in Zambia. The chapter has also presented the statement of the problem, purpose of the study, objectives of the study, the significance of the study, the limitations, delimitation and the theoretical framework. The next chapter presents the literature review.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Overview**

The previous chapter was about introduction and prerequisites to the study. This chapter presents studies on RE Syllabus 2046 using the following sub headings: The History of RE syllabus 2046, Essential knowledge in RE, Methods in RE Syllabus 2046 and Sociology of Knowledge in RE(Syllabus 2046). The last section is a summary.

#### **2.1 The History of RE Syllabus 2046**

The Religious Instruction School Syllabus was designed by early missionaries for evangelisation (Snelson, 1990: 12). It was to enable pupils to read the scriptures of the Christian faith for indoctrination into the beliefs and values of the particular church that ran the affairs of the school. The mission schools were primarily loci of religious instruction.

After independence, the government's concern was to create national unity so church run schools became more open to students from other denominations. This was the beginning of a common RE syllabus in the early 1970's (Carmody, 2004). A common inter-church RE syllabus was achieved though it focused on Christianity and followed a Biblical model.

The 1977 Education Reforms challenged Zambian educators to produce new educational materials locally (Carmody, 2004). In 1978 Evangelical Protestants dropped the syllabus they were more comfortable with. The Bible Knowledge School Certificate and the Christian Living Today syllabuses could no longer be taught in Zambia because they were of foreign origin. The Bible Knowledge syllabus was localized and became the alternative RE Syllabus 2046. The new syllabus was Bible centred. According to Masterton (1987), the syllabus was produced at the request of a considerable number of RE teachers, church workers and missionaries to replace, in the Zambian context, the Cambridge Bible Knowledge syllabus. The move was also meant to shift towards a more educational syllabus.

The 1980's also saw the syllabus revised with minor changes on the name but remained largely the same in the aim and content. The revision was aimed at making the syllabus become more open to other faiths and to develop the interest, attitudes, and capacities among learners. The RE Syllabus 2046 was also of British origin and came to Zambia through Cambridge Bible Knowledge Syllabus. Regarding its design for presentation, it began with the Biblical texts and ended with pupils' experiences, demonstrating scriptural dominance.

The MESVTEE(1996) stated that the aim of RE was the provision of an all-round education for the learner to develop holistically. The RE syllabus 2046 directed pupils to appreciate spiritual, moral, confessional values and behaviour based on the different in Zambia. However, its focus was producing learners who were less impartial and not educated enough to embrace other religious traditions.

Carmody (2004) observed that although RE Syllabus 2046 had been used for School Certification, but it was limited in true principles of genuine education allow free responses without persuading conclusions on the learners. Carmody (2004) further stated that the syllabus was expected to be reformative so that the pupils could apply what they had learnt for better analysis of religious values based on the different religions. The desirable intention was learning to see the importance of applying beliefs and values to meet the challenges faced by learners.

Carmody (2004) added that RE Syllabus 2046 was criticised for being Christian, historical and confessional, educationally sterile and not critical of religions. It failed to promote religious discernment which distinguishes between what is true and false religion. Additionally, the syllabus was not learner centred and did not respect learner's stages of cognitive development. The work of Carmody (2004) was relevant to this study in that it justified that RE syllabus 2046 was not educational. It did not help to prepare learners who were self-reliant, critical and had self-esteem. While Carmody's study captured some information on the factors that contributed to the marginalisation of syllabus 2046, his findings were not depended on the views of the RE teachers and administrators, who should constitute as key participants in this issue. This, therefore, was the gap that this study which examined the views of teachers and administrators on the increasing unpopularity of RE syllabus 2046, sought to fill.

Flynn (2000) asserted that the RE syllabus 2046 represented a definite improvement on the old Bible Knowledge approach which was from the background of Evangelical Protestantism. Syllabus 2046 agreed with the labeling theory because of being confessional as opposed to being educational. The content of Bible Knowledge offered moral education to enable pupils to appreciate spiritual, moral and religious values and behaviour based mainly on Christian principles. With regard to syllabus 2046, it was narrowly drawn from the four main religious traditions in Zambia namely, Hinduism, Indigenous Zambian Beliefs, Islam and predominantly Christianity.

There were views by another scholar, Van Des Ven (2000:140) who asserted that one could have said that Zambia's RE syllabuses reflected the singular dialogue models which entailed dialogue between Christianity and other religions from the viewpoint of Christianity. The assertion by Van Des Ven is precise with regard to labeling theory. Chinoy (1981) wrote that most social change was the result of conflicts between groups with opposing interests. Conflicts arise from disputes over the legitimacy of authority or something else, as is the case in RE Syllabus 2046. Van Des Ven (2000) further asserted that there were signs that the situation was moving in the direction of multiple dialogue models where mutual exchange between Christianity and other religions was predominantly from the perspective of Christianity and not the other religions.

That was an entirely negative outcome pointing to further discussions on what was lacking in RE syllabus 2046 so as to arrive at an educational syllabus. Since life is multi-faceted, the RE syllabus needed to be multi-dimensional in terms of sources and types of knowledge offered to the learners. Thus Van Des Ven (2000) like Flynn (2000) saw the main weakness in RE Syllabus 2046 as that of being biased towards Christianity. From reading the Van Des Ven (2000) did not support a syllabus which was not inclusive of other religions.

Owing to collaboration by stakeholders from primary to university levels in Zambia, RE syllabuses were to become educational as opposed to being confessional (Carmody, 2004:84). The challenge was designing and maintaining syllabuses which were more educational and inclusive than what prevailed. Carmody (2004) considered practical use of knowledge because ideas, beliefs and theories were judged from practical aspects. This was a challenge for RE Syllabus 2046 which was designed to present the Christian message not simply as a body of knowledge or an academic subject but as a way of life. According to

Carmody(2004), this was limiting knowledge to a single focus, yet, life was diversified at all levels, family, institutional and societal.

## **2.2 Essential Knowledge in RE Syllabus 2046**

Grimmitt (1987) stated that religion and education were complementary, for successful RE; there must be continuing dialogue between religion and education. He added that holding beliefs was an essential part of meaning-making and humanisation itself. That is why human beings cannot be value-free in their thinking; this is true for both religion and education. Grimmitt (1987) further stated that in RE, the teaching/learning process should be interpretive so as to enhance the development of the cognitive rationality of the learners and to recognise the integrity and autonomy of the pupil.

According to Grimmitt (1987), an ideal RE syllabus should be socially and culturally designed to preserve, transmit and improve the lives of the learners and society, according to the demands of the changing society. Thus, the whole process of teaching and learning RE (syllabus 2046 inclusive) should reflect the changes in the values, norms and beliefs of different religions. In addition O’dea (1961), stated that religious learning consistently emphasised the central purpose of knowledge which was concerned with something comparatively important and tangible, whose empirical reality was clear. O’dea (1961) also stated that social, religious and cultural knowledge were essential in RE to uphold the way society existed. From this viewpoint, O’dea showed that RE should provide knowledge that was educative and that enabled learners to interpret and apply different positive ways in which people lived and perceived the world.

According to O’dea (1961:5), religious and social knowledge of humanity revealed progressively increasing capacity of the learner to control the environment and influence the conditions in which people lived. In this regard, O’dea affirmed how social and cultural aspects of the syllabus might provide knowledge that learners could benefit from in RE. The views of O’dea are useful to the current study because they emphasise social matters for the transformation of education.

In another study, Sarason (1982) stated that Sociological knowledge was necessary because it enhanced relationships, attitudes, values, beliefs, morals, skills and practices of different people and how they were applied. So RE had to inculcate valuable attributes to promote the

expected life patterns among groups and societies. If cultural and societal elements were sufficiently provided in the syllabus, there would be learner awareness of the possible solutions to the problems they faced. The viewpoints raised by Sarason explained what RE should teach in order to share common concerns in real life.

Barton (1979) wrote that the essential of education depended on the sufficient use of the knowledge achieved. He added that religious knowledge and education had the purpose of transforming life to meet the requirements meant to contribute significantly to human development. Therefore, learning RE was expected to provide adequate education about proper living. Barton showed that without acquiring knowledge for proper living, education was considered uneducational. Barton also stated that rational, cultural and social knowledge embrace group relationships in society.

In school RE is taught to identify the individual within a particular group. What is learnt is supposed to reinforce unity and stability of the society by supporting social control, enhancing established values and goals and provide confidence among learners (Hopfe, 1981). Hopfe pointed out the importance of unity, stability and social control being backbones of a progressive society. This role mitigated conflicting situations to foster group relationships. Hopfe further asserted that RE should be responsive to opportunities that insured the positive welfare of the learner and society. This was in line with the study which sought to establish the necessary knowledge in RE Syllabus 2046 to be appreciated by the learners and the society at large.

According to Henze (2000), RE needed to foster the fullest development of each individual for personal fulfillment and that of the community. The required knowledge was for better living, including social and religious aspects, to develop an analytical, innovative and constructive mind. Contrary, RE Syllabus 2046 relied on the original aim of the subject which was evangelisation. This was something not acceptable in modern Zambian education system. Henze's view was that beliefs and ideas held to be true and right directed the way learners perceived the world, behaved and acted. Henze (2000) further observed that pupils should be taught and sensitised about the importance of RE so that they could become more aware of the significance of their beliefs and commitments in shaping their lives. Rational RE syllabus provided insights to search for meaning and involvement in meaning making. This in turn would promote critical consciousness, self-knowledge and self-awareness among

learners. Henze explained that even though the syllabus was dominated by Christian beliefs and values, RE was supposed to help learners to interpret personal, social, moral, religious issues and experiences. Henze viewed learner acquisition of knowledge as one area in which pupils could extend their capacities for personal decision-making.

Religious and Sociological knowledge helped in personal judgment and choices because individuals were expected to follow guiding principles. Besides, humanity being closely connected to religion and culture, a learner might adhere to different activities, but still be required to follow the teachings on cultural and social factors. So teaching RE was necessary to demonstrate societal views to ease the tension related to problem solving.

Obanya (1994:2) asserted that education partly meant acquiring knowledge, improving it and becoming free from inhibitions and limitations to act humanly. Obanya's view is appropriate to this study because it encompasses rational social knowledge, concepts with liberating ideas and skills to achieve and control societal welfare. Thus, RE was responsible for an all-round development, and helped to nurture the emotions, control and exhibit them in desirable ways. The essential use of knowledge is greater than simple accumulation of information.

The aspect of Sociology of Knowledge was essential in RE syllabus 2046 but scant. Adetola and Ademola (1990) stated that like Sociology, RE should focus on necessary social group behavior to practice necessary socio-religious processes in ideal human societies. Adetola and Ademola further stated that learning should be purposeful; it should be based on the content enhanced living according to societal standards. In order for pupils to learn from religions fully, they also had to acquire knowledge and understanding of social aspects and relevant cultural traditions in different societies. Adetola and Ademola indicated that RE should promote religious, traditions and cultural values upon which society existed.

Maquet (1951) observed that knowledge of social endeavour had capacity to blend learner personality traits and intellectual abilities which helped them to gradually adjust to acceptable behaviour. Therefore, Religious Education prepared learners to live according to their own lifestyles and interact with other people properly. Maquet further stated that the knowledge acquired was expected to offer survival skills, ideas of earning a living, understanding one's rights, duties and contributing to development. Knowledge of religion and social issues from RE had to constantly influence people to modify their ways of life as an unending process.

Maquet regarded the learning process as preparing to live in a constantly changing society and to adjust it, thereby contributing to its survival.

Maquet (1951) further ascertained that learning should promote abilities and skills to act on the environment, mastering and controlling it, for the continuity and well-being of the society. The role of RE was teaching pupils to develop self-concepts, utilisation of beliefs, practices, religious objects and religious personages for their welfare. This was inculcation of knowledge and skills to explore the diversity of human nature by practicing ideal religious belief systems as sources of meaning. Indeed, real life was not restricted to particular knowledge but diversified knowledge of which RE syllabus 2046 was to include wide references.

According to Chinoy (1981), among the expectations from learning was to fulfill educational goals to achieve the needs, the cultural and social nature of the society, the economic, political structures and the aspirations of the people for whom the educational policy was implemented. Chinoy asserted that educational obligations were to facilitate the ability to obtain, use and apply knowledge in groups and integrated systems. He indicated that the importance of desirable knowledge in RE provided opportunities to explore in depth ideas so that decisions arrived at became products of great consideration not of simple consensus.

### **2.3 Methods in RE syllabus 2046**

Simuchimba (2005) explained that Syllabus 2044 made abundant use of scriptures while Syllabus 2046 was Bible-centred. From the beginning RE Syllabus 2046 came under criticism for not respecting learners' stages of cognitive development because it was Biblical and not child centred. According to Simuchimba, this was contrary to education norms. In terms of approach, Syllabus 2046 was rigid; it did not include other religious beliefs. For it to be appropriate, RE Syllabus 2046 needed to combine "systems" with "themes" because the two approaches were fair to both religion and education. From the foregoing Simuchimba saw the need for review to enhance a comprehensive approach to teaching the subject.

Simuchimba (2005) also observed that it was important for teachers to use methods which touched on issues that embraced religious, practical and social matters. Alternative methods focusing on heuristic methods involving the use of teaching-learning techniques such as role play, debate, project, question and answer, inquiry, excursion or field trips were some of the

methods that can be used as replacements for lecturing or the old teacher centred methods. Learner centred methods focused on pragmatic approaches which might be useful to participate consciously, critically and creatively to shape pupils' future lives.

Additionally, Carmody asserted that the RE Syllabus 2046 methods required to be expository. Lack of such the syllabus had experienced criticism for it was exclusively Christian, confessional and educationally sterile. The methods required were those that made the syllabus critical of religion, promoted education discernment and helped to distinguish what was true and false religion. Neither the teacher centred methods nor the content could prepare the learners to develop into persons capable of meeting the challenges of life. The RE Syllabus 2046 was supposed to meet the challenges faced by the learners by fostering their fullest possible development for personal and societal fulfillment.

Carmody (2004) further observed that the RE Syllabus 2046 promoted one's knowledge of religion and morality. He added that the syllabus fostered one's concern for scriptural knowledge and common good. Additionally, Carmody observed that the teaching and learning methods used in Syllabus 2046 were teacher centred, while assessment methods favoured the testing of the cognitive part of learning with little exposure to critical thinking. Good teaching methods made learners aware that at times the world is a hard multi-dimensional place to live in and should be faced with variations and procedures in solving issues. According to Carmody effective RE methods allowed free responses and independent conclusions by pupils. Hence, classroom freedom developed formally without persuasion. When a teacher concentrated on using good teaching methods, learners developed acceptable social group behaviour because social processes depended on mutual understanding in different groups.

Carmody (2004) also stated that authoritative methods in RE Syllabus 2046 provided knowledge without giving ways of situational control and societal expectations. Authoritative methods were an obstacle to initiate change for attitudes and performance to bring about meaningful life. The knowledge acquired from RE should lead to a happy life Carmody further stated that teacher-centred methods in RE Syllabus 2046 provided authoritative knowledge without giving ways of situational control, and societal expectations. Carmody asserted that RE Syllabus 2046 from the beginning came under criticism for not respecting learners' stages of cognitive development because it was Bible based and not child centred.

In terms of approach, syllabus 2046 was rigid; it did not include other religious beliefs. From the foregoing, Carmody saw the need for review to enhance a comprehensive approach to teaching the subject.

Carmody's viewpoint was useful to the current study because he provided information on the methods used in Syllabus 2046. However, his study did not collect views from key stakeholders which was the focus of the current study.

Mudalitsa (1995:9-60) stated that RE Syllabus 2046 methods promoted Biblical religion and morality, not rational autonomy and integral development. They fostered concern for tradition, culture and the common good without ability to criticise and change the ills of society. The teacher presented the text in a narrative form or as class reading. The focus was on learners' information accumulation of a particular religion, without the ability to analyse, critic and discern between liberating and enslaving elements of religion. Such knowledge and approach neither reciprocated nor contributed qualitatively to what could improve life. Mudalitsa (1995) added that RE Syllabus 2046 needed continuous adjustment of content, instruction materials, evaluation strategies and learning experiences to meet the changing needs and times. He however, did not mention provision of such methods as: debate, project, outfield, discovery, role play, deductive and inductive methods. Mudalitsa gave the criticism without suggesting alternatives.

Furthermore, Mudalitsa (2006) observed that the RE Syllabus 2046 dependence on teacher centred methods made learning passive. They were not open to discussion, critical and rational understanding of religion. He indicated that the syllabus that was not open-ended inhibited learners from analysing and criticising each other's views. The syllabus was confined to one religion, Christianity. It did not provide learners the opportunity to explore other religions and to contribute to the learning process. Teacher centred methods were for accumulation of information for memory only.

Carmody (2004) and Mudalitsa (2000) stated that it was imperative to use RE content and methods meant to engage pupils in activities related to personal and societal development. The lack of autonomy deprived learners of control over their abilities and impoverished their mental life. However, both Carmody and Mudalitsa criticised teacher centred methods, without discussing teaching based on the heuristic approach for learner centredness. What is

clear is that they urged teachers to use a pragmatic approach which might be useful to pupils' future lives. Learners were to participate in the lessons consciously, critically and creatively to shape their lives.

In an open approach, pupils were involved in the teaching and learning processes. The young Zambians had talents but they need help to exercise rational autonomy in order to manage personal growth that leads to social change. The problem, however, was that most of the RE teachers seemed happy with the way the RE Syllabus 2046 was taught. They might be afraid of the change from education for information to education for transformation or problem solving or radical thinking.

Flynn (2000) stated that there was need to change the approaches used in RE Syllabus 2046 based on the old Bible Knowledge approach which was denominational. Learning was devoted to imposition of preconceived knowledge because the teacher prominently provided knowledge, minimizing the pupils' interactive opportunities with fellow learners. So regarding the teacher centred methods, learning focused on all the learners with little emphasis on individual learners. Regarding flexible teaching methods, a teacher moderated the teaching-learning process without persuading the learners to accept what was taught.

Carmody (2000), Mudalitsa (1995), Flynn (2000) and Henze (2000) were reviewed because they had written more on teaching methods in RE Syllabuses in Zambia than other scholars. The teacher centred methods which involved group or collective teaching was general broadcasting of knowledge to learners regardless of their individual differences. In the forefront was the teacher determining what and how to present the content. Apart from Henze, the three other scholars generally criticised the teacher centred methods but did not recommend other methods to be used. Alternative methods such as heuristic methods which involved the use of role play, debate, project, question and answer, excursion or field trips, can be used as replacement of the old teacher centred methods.

#### **2.4 Sociology of Knowledge in RE Syllabus 2046**

Grimmitt (1987) stated that liberating education should increase pupil's physical and mental freedom by increasing their control over themselves, their own lives and the environment. Education had to liberate pupil and make them aware of their own integrity.

Knowledge in RE is meant to be used constructively for the good of the learner and other people. Without that knowledge became information. Mudalitsa (2000) asserted that education discernment was a matter of continuous conversation with what really mattered; that is, to achieve behaviour based on discerning spiritual, moral, social matters and religious aspects rather than just knowing. Mudalitsa emphasised on the use of knowledge to change or move from thinking about things to doing them.

Goldman (1978: 71) stated that human beings were like guitars that needed constant tuning in order to produce beautiful sound. Our minds constantly need to be in tune with what is true and right, noble and lovely until we sense peace in the depth of our hearts once again. In this regard, RE Syllabus 2046 should incorporate renewed content to teach integral education which is liberating, progressive and democratic and appeals to various situations in pluralistic society. It was better for the syllabus to be even more educational in content and structure than being unpluralistic. Goldman considered life, experiences and society as ever changing. So the knowledge acquired from RE also needed to frequently change.

Groome (1988) agreed with Carmody (2004) and Mudalitsa (2006) on the learner being the core of education. Groome (1988) argued that pupils were to be treated as the real subject of education, insisting on life as it was fully lived for they were active recipients and agents of knowledge. The purpose of learning was to benefit the learner from the knowledge taught. Groome further stated that learning had to be in-depth and broad so as to take care of cultural changes, contemporary issues and other aspects necessary in the social systems. Learning was to establish a lifelong path to quality and happy living. Groome's study was relevant to this study because it pointed out that teaching was to focus on the pupil since learning was about gaining knowledge or acquiring meaningful ideas to be used in making decisions.

In the teaching-learning process, learners were to interact with information or knowledge so that they could constructively change things by engaging in activities that helped them to come up with solutions to the problems they faced. What was learnt should contribute to intelligent living, decision making and progressive improvement in human life. Learning social aspects was important as Life is complex and at times extremely challenging (Mudalitsa (2006). RE has to prepare learners to welcome difficulties that teach and show them the way to better lives and happiness.

Sutherland (1988) observes that among the main Sociological principles were those giving the child the freedom to develop naturally and avoid limiting activity by adult prejudices, adult rules and adult choices of subjects to be learnt. The tendency of confining pupils to adult prejudices is similar to indoctrination. Learning from religions was not about describing events but interrogating them to contribute to what is valuable. For Sutherland it was unnecessary to deal with predetermined conclusions. Individuals passed through different experiences and development. Giving freedom motivated the potential in the learner as teaching was expected to depend on many sources rather than dependence on one only. Adoption of rational teaching methods and material was encouraged. Training for what lay ahead prepared learners to handle the future with opportunism on the basis of valuable use of various sources knowledge.

Another scholar, Banks (1980) observed that required knowledge depended on the perceptions, attitudes of pupils and educators because they were the core of the education systems. In his assertion knowledge was like business as what could not be bought was commercially useless. If what was learnt could not be appreciated and applied then it was not worthy learning it. Banks emphasised the purpose of what was learnt in real life. Suitability was to fit in the environment, to modify it, to make life convenient and enjoyable therefore, preparing for complete living.

Moreover, Fullan (2004) explained that collective participation helped to consider things that interrupted perception by bringing common attention to the perspectives of teachers and pupils. This fosters the fullest possible development of the learners' personal fulfillment as significant members of the community. Pupils should be educated in adherence to practical, social and religious ideas held by society. With such obligation, According to Fullan (2004), education shifts from facing challenges to providing solutions. As such, socio-religious knowledge should transform a learner from one level of livelihood to another but higher, on the basis of what had been learnt.

Henze (2000) stated that RE Syllabus 2046 lacked several recent developments and occurrences. In order for the pupils to learn RE well, there is need to include contemporary issues for knowledge to possibly modify the learner's livelihood for the better. Religious Education like Sociology of Education had to deal with prevailing issues and situations. Adequate knowledge balanced awareness about how situations are examined, how they are

and how they would be. On the other hand, confessional teaching concerned itself with what happened beyond this life not the current life introduced over thirty years ago. RE Syllabus 2046 lacked several recent developments and occurrences. Henze stated that throughout the history of RE in Zambia there had been emphasis on academic development for conversion or passing examinations; as opposed to emotional and religious development. Pupils need capacity to face social ills like HIV/AIDS, drug and alcohol abuse, poverty, unemployment, global tragedy, corruption, teen pregnancy, examination malpractices and gender based violence. There was need to expose learners to contemporary issues to help them to respond to different circumstances. It might also help them to overcome the vices they face rather than predominantly focusing on Christian passages where reference to social issues was coincidental.

Henze (2000) explains that RE required teaching environmental enlightenment, stimulation, and use knowledge in situations that required the development of emotional, intellectual and religious aspects. Another importance of RE was to try to overcome the challenges faced in different communities to enhance learner acceptance of the differences and similarities in societal and religious institutions.

Religious Education had a more central and critical role to play in the future lives of the learners in the swiftly changing Zambian community (MoE, 1996). It should impart progressive responsibilities or an education of the whole person. From the literature reviewed, it was clear that RE Syllabus 2046 was monotonous owing to its failure to include content related to religious and life experiences.

The different scholars discussed above showed that RE Syllabus 2046 should be taught according to the changing educational policies and practices. They indicated the necessity to teach in line with learner experiences because the teacher centred methods limited learner participation. Religious Education and everyday life were to relate to each other because religion is a way of life. Its curriculum should enlighten and involve learners in contributing to societal welfare. In order to teach societal requirements the different scholars recommended methods that were inclusive of the life experiences of the learners and apply societal and religious values. The different literature reviewed has provided the basis for the current study which assessed the factors contributing to RE Syllabus 2046 becoming unpopular in Zambezi District.

## **2.5 Summary**

This chapter discussed the views of different scholars on the purpose of RE Syllabus 2046 in Zambia. It discussed on the history of RE Syllabus 2046, required knowledge in the syllabus, methods used in teaching the syllabus and finally, the chapter discussed studies on Sociology of Knowledge discourse. The next chapter presents the methodology used in the study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Overview**

The last chapter covered literature review. This chapter discusses the research site, research design, target population, sample size, sampling procedures, research instruments, data collection procedures, data analysis, (pilot research instruments) and ethical considerations. The last section is a summary.

#### **3.1 Study Area**

The research was carried out in the five secondary schools and the DEBS office of Zambezi District.

#### **3.2 Research Design**

The study used descriptive design aimed at collecting information on the perspectives of teachers and administrators on the RE syllabus 2046, from the Sociology of Knowledge viewpoint. The study predominantly employed qualitative techniques legible for gaining insights and results, and assisting in making inferences and drawing conclusions. The researcher found the qualitative approach to be the most appropriate way to interact with the participants in order to gather truthful information on the problem under investigation. The interaction was necessary so that the researcher could determine whether the RE Syllabus 2046 was unpopular in Zambezi district or not. The researcher opted to use qualitative data collection methods (that is, focus group discussion and interview) which allowed for in-depth exploration of the issue and captured the teachers' and administrators' perspectives in their own terms. By using the two types of data collection, the researcher had a broader view of the problem. So each method complemented for the disadvantages of the other method.

### **3.3 Sample Size**

The sample size comprised a total of fifty participants. There were twenty RE teachers, ten guidance and counselling teachers, five Heads of Social Sciences Department, ten school administrators (five head teachers and five deputy head teachers), five administrative officers from the District Education Board Secretary's (DEBS) Office. These were the DEBS, District Education Standards Officer (DESO), two Education Standards Officers (ESOs) and the Planning Officer. The RE teachers were part of the sample because they were the sole executors of the subject and had knowledge of the subject content. The guidance and counselling teachers dealt with the execution of the curriculum and examinations so they could provide useful information on the issue being investigated. The school and district administrators were concerned with curriculum and its execution as well as ensuring that pupils were properly taught. So they interacted with teachers and supervised them and could give information on the methods used by the teachers and the performance of the learners.

### **3.4 Sampling Procedures**

The study employed purposive sampling techniques because the researcher purposely targeted a group of people who could provide the needed information for the study. Kombo and Tromp (2011) asserted that in purposive sampling the most appropriate people or institution for the study were selected. In the current, the sample was representative of the population because the selected participants were familiar with RE Syllabus 2046.

### **3.5 Target Population**

The study population consisted of all RE teachers, guidance and counseling teachers and education administrators in Zambezi District.

### **3.6 Data Collection Procedures**

Before administering the questionnaires and holding the Focus Group Discussions (FGDs), I requested for permission from the Provincial Education Standards Officer (PESO) and the DEBS whose schools were selected to participate in the study. The questionnaires guides were distributed to the selected participants for completion. The questionnaires remained with the participants for some days before I collected them. This was done to give them enough time to complete them. Focus Group Discussion guides were delivered in advance so that the participants could familiarize themselves with the questions they were to respond to. There

were five questions to be discussed for each of the objectives. During the discussions, I recorded the responses manually in a note book. I also used a recording device to record the discussions.

Data were collected using a questionnaire guide, interview guide, Focus Group Discussions and document review. I used a questionnaire guide because I found it useful and consistent to collect data from participants in distant areas because all the targeted participants could answer the questions at their own preferred time, unlike in an interview where time had to be agreed upon before the interview took place. Though the study was qualitative, the questionnaire guide helped me to collect information which I could not have collected using interview guide. Focus group discussions were held at each of the six stations in the study, after the interviews had been conducted with each of the participants. The first FGD was administered to the twenty RE teachers and the ten guidance teachers. The other FGD guide was administered to the five Heads of Social Sciences department, the ten school administrators and the five officials from the DEBS office. At each school the head teacher, deputy head teacher and head of department had a particular interview while RE teachers and guidance and counselling teachers took part in the FGDs. For FGDs each category had questions on one of the three research questions. Guidance teachers dealt with the first, RE teachers dealt with the second and the administrators dealt with the third. The participants from the DEBS office only took part in the FGD.

### **3.7 Piloting Research Instruments**

The piloting of the interview guide for this research was conducted at Zambezi Day Secondary and Chitokoloki Day Secondary Schools. This piloting was done to test the validity and reliability of both the interview guide. This provided an opportunity to establish internal consistency of the questions and to rephrase questions which were inappropriate to provide the required data (Hopkins 2002). Focus Group Discussions were conducted according to the arrangements made in accordance with the situation that prevailed.

### **3.8 Data Analysis**

The quantitative data were obtained through questionnaires and analysed using thematic procedures or graphical techniques. The qualitative data were analysed by coding and grouping the emerging themes. When analysing qualitative data, the responses were

classified into areas of common knowledge. The subjects of discussion were predetermined so that the initial task was to find concepts that helped make sense of what was going on, especially the frequent responses of the participants on various issues as prominent themes. The data relevant to a specific topic were categorised accordingly. Computer generated tables of frequencies and percentages were used in describing distributions of variables which had been presented in form of tables, pie charts and figures using thematic method.

### **3.9 Validity and Reliability**

It was imperative to ensure validity and reliability. Validity refers to the degree to which a measure truly reflects the phenomenon under study. It is about the closeness of the findings and the situation to show whether the method used in the study provides information appropriate to what it intended to investigate. Chinoy (1981) defines validity as the integrity of conclusions that are generated from the research findings. Validity lies from the stages of thematising theoretical presupposition right to the final stage of reporting. It insists on quality control throughout the stages of knowledge production to enable worthiness for accurate results. To avoid distortion data obtained should be recorded precisely and analysed accurately. In this study it was ensured that validity prevailed by recording and analysing the data accurately.

Reliability is the extent to which measures produce consistent results. Kant and Khan (1978) stated that reliability was the degree of accuracy or agreement between two independently derived sets of scores and as the extent to which independent administration of the same instruments yield the same or similar results under comparable conditions. The extent to which a measure provides consistent results depends among the factors that influence reliability like test conditions, approaches and sample characteristic. Reliability concerns accuracy, trustworthiness and consistency with focus on whether a study could be repeated and produces the same results. The findings had to be transcribed well, recorded and presented as meaningful findings. In the current study I ensured that reliability prevailed by transcribing the recorded data accurately as meaningful findings.

### **3.10 Ethical Considerations**

Ethical concerns were key in the provision of a pleasant atmosphere required for participants to answer questions with free and open minds. I explained to the participants what they were expected to do before the interview and responding to questions in the FGD guide. I assured

the participants that the information they provided would be treated with high confidentiality. In addition, no names of any respondent would appear in the report. All the participants signed a consent form to show their willingness to take part in the study.

### **3.11 Summary**

This chapter has shown that with regard to research procedures, the different sections were important to achieving the objectives of the study. The methodology used was qualitative. The data collection procedures involved the use of interview and FGD guide.

## **CHAPTER FOUR**

### **PRESENTATION OF FINDINGS**

#### **4.0 Overview**

Chapter three has outlined the methodology used in the collection of data. This chapter presents the findings of the study. The findings are presented according to the research questions. The chapter answers the research questions designed for the study.

#### **4.1 What are the factors contributing to RE syllabus 2046 becoming unpopular in Zambezi District?**

In order to establish the factors that contributed to RE Syllabus 2046 becoming unpopular, the teachers, school administrators and District Education Standards Officers gave their views as follows:

##### **4.1.1 Responses from Focus Group Discussions by Teachers**

The teachers were divided in four groups of five each. At Chitokoloki Day Secondary School, the two groups of teachers generally agreed that the RE Syllabus 2046 had been popular until the year 2010. The first group stated that the subject was among the best three in terms of the passing rate but eventually the integrity gradually declined contrary to what had commonly prevailed. One of the participants indicated that RE Syllabus 2046 changed from a passing subject to an unpopular subject with poor performance. Another participant said, “Pupils do not study RE Syllabus 2046 seriously because they take it as an easy subject. This attitude was the beginning of the syllabus becoming unpopular.”

The second group of participants who took part in the discussion at Chitokoloki School agreed that many pupils started taking the subject privately without attending class considering that they would easily pass. The group also agreed that the mode of learning was going through past examination papers and marking keys. One participant indicated that the tendency slowly became absurd because performance was deteriorating.

At Zambezi Day Secondary School participants indicated that the pupils’ interest in the subject was declining because the subject focused on reproduction of scriptures from the Bible; there were also instances of untrained teachers who taught the subject. They further indicated that the syllabus was not educative enough. Pupils studied for the purpose of achieving results to replace poor grades in subjects considered important but difficult. Being

present or absent from class had minimal difference because pupils could pass even if they did not attend classes.

One of the participants in the second group said:

*The RE Syllabus 2046 is designed in such a way that learners memorise and reproduce the Biblical scripture. This is one reason why the syllabus is unpopular.*

Another participant said the following:

*Syllabus 2046 has content which encourages pupils to learn by listening and repeating passages. It is academic and pupils study the subject because they consider it a passing subject. Some pupils find it unpopular in this regard.*

Both groups, at Zambezi Day Secondary School, mentioned that pupils felt that those pupils who were absent from class were not at a disadvantage to those who attended lessons. Those who were absent felt it was enough to attend Christian gatherings and churches as they provided the same information as that taught in class. They also indicated that the RE Syllabus 2046 was weak in the coverage of societal issues because of lacking tangible connection to particular education goals. This resulted in some pupils having negative attitudes toward the subject.

In the discussions, the teachers observed that that RE Syllabus 2046 lacked focus on social values, belief systems and religious matters. They also talked about the changing world situations which required that learners were offered knowledge for enlightenment. One of the obstacles learners faced was failure to pursue contemporary issues affecting their lives so that they could enhance positive attitudes on their beliefs, social and religious practices.

“Learning the scriptures many pupils already knew was just academic not education for development,” said one of the teachers.

Three of the RE teachers added that there was inadequacy in teaching creativity to expose pupils to inculcate self-reliance. The repetition of Bible passages was not appealing to learners’ curiosity. Hence they said that the syllabus had nothing curious to attract attention.

Another observation made by the teachers in their discussion was that the RE Syllabus 2046 was weak as it did not provide educational knowledge encompassing activities concerned with social human experiences. They recognised that it did not represent life in ordinary

society by focussing on decision making, skills, values, beliefs, social and religious matters. Five participants agreed that it made the learners bored because nothing expanded their experiences. The content was confessional, limiting education for situational use.

The teachers indicated that the knowledge was mainly for academic purposes fulfilling particular requirements like training, promotion and employment opportunities. They also referred to many in-service teachers at university level abandoned their initial subjects of specialisation and usually chose Religious Studies on the basis of Biblical narration because they found it easy to eventually teach.

The RE teachers who took part in the discussions at Zambezi secondary school indicated that learning RE Syllabus 2046 was like scriptural union session. Many pupils stopped writing notes because it was enough to concentrate on reading the scriptures written in their local languages instead of memorising what they were taught.

One participant said, “RE is sometimes taught even by teachers qualified to teach at primary school, demonstrating how simple it is considered.”

Generally, the teachers observed that the pupils who wrote RE Syllabus 2046 mainly depended on the inherited notes collected from friends. They further observed that many pupils portrayed negative attitudes toward the subject regarding it as simply to obtain good grades to contribute to better Certificates. Two of the teachers emphasised the point that the few pupils who sat the subject for examinations rarely studied it until they were about to write examinations. They just memorised questions and answers, what was commonly called ‘gun point’ study. The two teachers concluded that the subject needed content which was inclusive of societal dimensions.

#### **4.1.2 Guidance and Counselling Teachers**

With regard to the FGD held at Chitokoloki Day Secondary School, the five guidance and counselling teachers urged that the majority of the pupils challenged the subject for lacking career prospects other than the principal role to contribute to good results. The findings indicated that after leaving school pupils who had studied RE Syllabus 2046 and those who had not were at the same knowledge level. When asked why this was so one of the participants said that in RE Syllabus 2046, there was not much information learnt by the pupils as the main source of knowledge was the Bible. The five guidance and counselling teachers at Zambezi Secondary School observed that the culture of reading among pupils had

reduced. They further observed that the reduction in reading attitudes among the learners contributed to the poor performance of the learners in the subject. The group concluded that many pupils lacked confidence in the subject because some of them chose the subject due to peer influence or fulfilment of academic purposes.

#### **4.1.3 The Position on the Negative Factors**

The researcher wanted to find out how the school dealt with pupils dropping the subject; In answer to the question, one of the guidance and counselling teachers said that there were measures encouraging the teachers to teach well. She admitted that the measures were technically defeated by:

- *Learners placing RE Syllabus 2046 as one of the subjects which did not help them acquire new knowledge they could apply in society.*
- *Learners regarding RE Syllabus 2046 as a church subject not a school curriculum subject.*
- *Pupils irregularly attended classes for pretence to avoid punishment.*
- *It was hectic to consistently monitor the unwillingness of the pupils to study the subject.*
- *During examination entries, candidates chose subjects of their choice.*

The RE and guidance teachers stated that as the negative attitude increased, school administrators instituted intervention measures to help the subject regain its recognition. They occasionally organised career talks and guest speakers to give advice and talks on the value of the syllabus. Furthermore, a follow up question was asked to find out what happened owing to rebellious attitudes because of issues related to the curriculum in general. The response was that they invited parents when need arose. From their viewpoint, what made it challenging was to compel a pupil to resume the subject having dropped it some years back. The school policy guidelines emphasised adherence to learning all subjects in the school curriculum but the majority of the learners regarded the RE Syllabus 2046 as boring pointing to their rights and ambitions in future career prospects.

Generally, the participants also attributed such adverse attitude to policy and exposure. They observed that most of the pupils desired to live according to modern era. Learners considered the RE Syllabus 2046 out-dated except for evangelisation purposes. The subject was also not

in line with current societal issues, such as gender based violence, communicative ways like cell phones, internet and corruption and its effects on the youth.

The participants indicated that some pupils were not aware of the pragmatic benefit as background of pastoral opportunities because of learning RE Syllabus 2046. Besides, learners were desperate in ideas for free flow of knowledge related to broad societal living enabling increasing knowledge of the religions of the world. Their expectation was getting to learn and share ideas to use in more expansively and creative ways. This might foster desired changes and practice on what they had learnt.

#### **4.2 What are the methods used by teachers in RE Syllabus 2046?**

The second research question of the study was on the views of teachers on methods used in RE Syllabus 2046.

##### **4.2.1 Responses from FGDs by Teachers**

RE teachers who took part in the discussions stated that RE Syllabus 2046 was historical in nature. It was taught to provide coverage of informative knowledge. They generally agreed that historical conventional methods were narrations and they promoted rote learning. The teacher talked while the pupils listened. The groups further stated that routine methods were rhetoric and contributed to the undesirable attitudes among many pupils towards RE Syllabus 2046. Routine methods made learners to be passive during lessons because they were like the denominational 'listen and take' approaches. Additionally, the teachers agreed that teacher centred methods deprived the subject recognition because 'give and take' methods influenced learners to accept what had been taught without any analysis. The teachers also stated that routine methods were restrictive on learning activities because of lack of discussion methods.

The teachers observed that liberal methods stimulated learners to discover ideas by bringing to their consciousness the truth that was available in their minds. One of the teachers said that participatory methods, like role play, encouraged the development of talents. He added that such methods facilitated the realisation of abilities for learners to participate in practical ways. Another teacher indicated that learning without self-examination was an inappropriate method because knowledge was present within the pupil's mind but just required motivation to bring the knowledge to awareness.

The teachers further stated that ideal teaching methods provided an opportunity for the learners to develop capacity through activities meant to improve potential to achieve freedom of speech, choice and religious tolerance. They also mentioned that teacher centred methods imposed preconceived social, religious and intellectual conventions. One participant alluded to the failure of the lecture method to enhance practical skills that learners might use in life. They recognised that the passive methods failed to mould positive attitudes and manual skills among learners. She also added that the curriculum was Biblical; the teaching process paid attention to memory work and not formation of positive attitudes.

The participants asserted that closed ended methods of listening like in oral comprehension, reduced the learners' interest and capacity to retain information. They also ascertained that lecture methods were abstract because execution of activities lacked real life situations. They stated that information was presented in formality ways instead of actual daily life. As learners interacted with each other, it became practice which enabled them to make insights as they developed in their communities.

Five participants (three from Chinyingi and two from Kaumba) emphasised on diversification of methods in the teaching of the RE Syllabus 2046 to embrace life based skills and pupil based skills or both. They added that the use of various methods was necessary in order to experiment on various activities to assume definite goals. The teachers added that learning successively in the same routine way could be boring.

The five teachers from the two schools supported the use of inquiry, project, fieldwork, role play, and debate because these methods were interactive. They supported learners' interaction with the content to share the experiences they had. The teachers added that liberal methods provided an environment to create autonomy and problem solving. Possibly, learning in real life situations could use procedures from known to unknown and new ideas acquired from different experiences. All the participants in the different groups agreed that concrete learner centred methods motivated positive attitudes for learners to develop meaningful experiences. They added that learner centred methods contributed to occupations and activities on how life was lived. They also provided strategies for learners to become creative and develop skills, positive attitudes and values.

Another group of teachers who held their discussion at Kaumba Secondary School, criticised methods focussing on passing examinations, as opposed to acquiring knowledge and skills. They stated that the approach needed to develop skills to encounter life not translocation of

academic information. The teachers also indicated that the learning process imposed on learners contravened the interests of the pupils. They stated that learner centred methods demonstrated the rationale of the content in what was taught to familiarise with life situations.

The participants further saw teacher centred methods providing teaching without learning opportunities. The methods were teacher oriented usually failing to draw the learners' attention in the learning process. All the teachers agreed that lecturing methods hindered interactive activities meant to develop insights and reconstruction of behaviour and society. As individuals four of the participants mentioned that the methods encouraged learners to narrate the passages by repeating what was taught. Narration approach avoided inductive, inquiry, discovery and other explorative or reformative methods.

On the other hand, the participants said that learner centred or interactive methods were flexible enabling learners to harness meaning from information as they interacted with the teacher and fellow pupils. They added that discussion methods balanced viewpoints to clarify, generate and evaluate information as learners were involved in the lesson. They also added that in the RE Syllabus 2046 teachers rarely used discussions but fostered listening and comprehension. One of the participants said the following:

*When learners are involved in role-play or discovery method the value of the knowledge gained is as a result of their personal commitment to the activity. The teachers emphasised that ideal methods focussed on the individual's capacity for personal growth. The use of interactive methods enhanced learner needs and feelings to manage situations effectively.*

The teachers concluded that pupil centred methods gave opportunities to develop the courage for pupils to learn from their mistakes. Finally, interactive methods helped to strengthen the relationships among the learners by providing a natural learning environment.

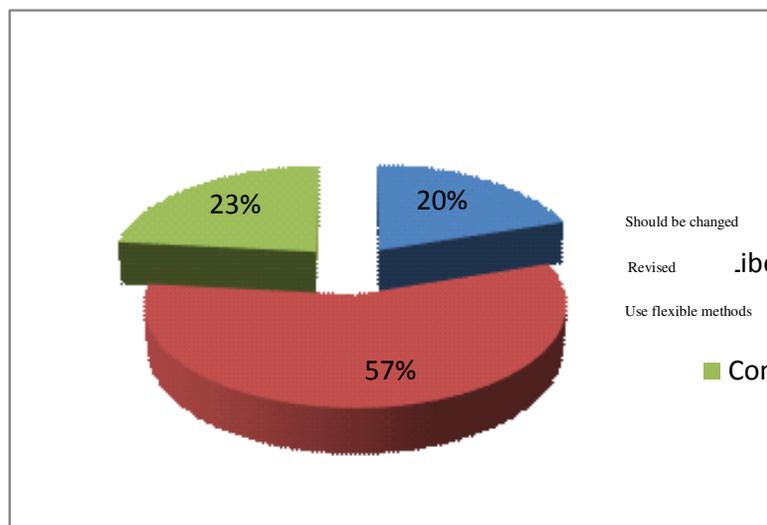
As a way of summarising the discussion, I asked thirty of the participants to indicate what should happen to the methods used in the RE Syllabus 2046. Six respondents were of the view that the methods should not be changed; seventeen indicated that the methods should be

revised. The remaining seven were for the option that flexible methods should be used. The responses are shown in Table 1 and Chart 1 below:

**Table 1: What should happen to the methods used in the RE Syllabus 2046?**

Response	Frequency	Percent (%)
Should be changed	6	20
Revised	17	57
Use flexible methods	7	23
<b>Total</b>	<b>30</b>	<b>100</b>

**Chart 1**



### 4.3 What are the views of teachers and administrators on RE Syllabus 2046?

In this research question, the researcher wanted to collect the views of school administrators and teachers on the RE Syllabus 2046. The findings are presented as follows:

#### 4.3.1 Views of RE Teachers

With regard to the views of RE teachers on the RE Syllabus 2046, the teachers debated and the findings were that the RE Syllabus 2046:

- *Concerned itself with salvation not teachings against vices and the injustices in real life situations.*
- *The content taught was divine which had to be accepted without considering its merits and demerits.*

- *Enhanced mastering of Biblical passages instead of the Bible being for references.*
- *Was insufficient in social teachings to provide diversification of knowledge*
- *It only depended on Biblical Scriptures and pupils text book without reference books for wider learning.*

#### **4.3.2 Secondary School Administrators**

The administrators at Zambezi Secondary School mentioned that the RE Syllabus 2046 had insufficient content to teach the learners about the changing society to live in unity with other members of the community. The Head teacher said that what was taught hardly provided knowledge to enlighten learners for reformation to mature life. He added that limited reformatory knowledge was counter pragmatic education. On the other hand, the Deputy head teacher affirmed that:

- *RE Syllabus 2046 lacked content to urge relevant cultural ways of strengthening valuable practices and acceptable behavioural change.*
- *It was unreliable to inform and mould learners' attitudes and skills because it was inadequate as the learners could not explore issues in depth, to understand and apply the knowledge effectively.*
- *RE Syllabus 2046 hardly taught to reinforce the self-image of the learners as a prerequisite towards projection of communal ways of living.*

At Chinyingi Secondary School, the administrators observed that the pupils were deprived from learning for self-assessment through their own output for adjustments to better actions. The learners lacked knowledge to excel and strive for higher performance in the learning process. There was an insufficient situational teaching to evaluate issues like occupations, traditions, social and religious practices.

Four administrators (two from Kaumba Secondary School and the other two from Chitokoloki School) argued that the RE Syllabus 2046 was restrictive in design as it focused on gospel knowledge which the church provided. One of the participants explained that the syllabus did not teach learners to face challenging situations to live according to set communal standards. She further stated that there was limited religious knowledge to instil insights among the learners to contribute effectively to society.

One head teacher said that prisons enhanced reformation, but the RE Syllabus 2046 was relative to reform learners. As a group, the school administrators urged that it was pointless to confine the learners to the classroom, like in a church, listening to familiar information. Four school administrators criticised the teaching meant to make pupils listeners and recipients of raw information. Instead, they urged the curriculum to provide knowledge to expose pupils to decision-making and problem solving tasks. They added that scriptural content had precise role but still required socio-religious values and beliefs to enhance Sociological aspects in the syllabus.

Seven administrators found that the RE Syllabus 2046 was inadequate to teach social and personal relationships needed to assimilate other subcultures. They indicated that the content was streamlined and not inclusive of knowledge from various religious views. The administrators ascertained that Sociology of Knowledge and other religious knowledge were minimal with everything viewed from the perspective of Christianity. They further observed that the ways of community living were not catered for.

The findings from the administrators also indicated that the syllabus was passive in terms enhancing analytical Knowledge based on the what, how and why questions for in-depth analysis of information. The teaching learning process was devoid of reflection. The Deputy Head teacher for Chinyingi Secondary School stated that selection of desirable and rejection of undesirable information required insight to distinguish among ways of societal systems. He explained that the RE Syllabus 2046 was inadequate in cultural and religious values to prepare learners to be critical, self confident and effective communicators. The following were found lacking in the RE Syllabus 2046:

- *Topics related to social and practical teachings.*
- *Did not adequately encompass knowledge to urge and uphold teachings concerning personal relationships, courtesy, responsibilities and acceptable social behaviour.*
- *Inconsistence in coverage of common social-ills like disasters, poverty, crime and diseases.*

### 4.3.3 Personnel at Zambezi District Education Board Secretary's Office

There were questions on diversification of knowledge and necessity on Sociological Knowledge. The Education Standards Officers agreed that the RE Syllabus 2046 lacked reflection of the society, fair comparison of religions and what really manifested in communities. The administrators added that the quality of a building depended largely on the sort of materials used in the structure. Likewise, the syllabus was unreliable because it lacked social knowledge on the society and scant coverage on other religions. They further noted that learners needed exclusive education using conclusive ideas in practical experiences. They found that the syllabus undermined reflective thinking for correct action. Hence, it was not educational on the basis of the following:

- *It lacked capacity to include the modern societal issues.*
- *It hardly taught about values, beliefs, norms, attitudes, and interests necessary to direct pupils' lives into the most contemporary ways.*
- *There was failure to provide ethical teachings concerned with the ways people ought to live.*
- *It lacked responsive and rational teachings that readily affected society such as self-reliance in accordance with ideals of life.*
- *It prepared learners to accept whatever was taught from gospel authority without room to interpret and judge the knowledge acquired.*

One of the Education Standard Officers said that the RE Syllabus 2046 taught ideals for another life without providing learners quality education to apply in their lives. He also said that the syllabus was limited to teaching different backgrounds because of restricting content to a particular form of knowledge. Four of the participants agreed that teachings like rights, justice and hard work were inclusive but did not help in the transformation of learners because of broadcasting information without concern on deeper meaning of life.

The administrators debated but agreed that the RE Syllabus 2046 concentrated on the believer's pilgrim without providing learners an opportunity to acquire virtues and responsibilities for service. They added that limited Sociological position restricted exposure to different experiences.

The participants generally agreed that Sociology of Knowledge if available was educative to help learners understand why situations were problematic and how they could act to change

such situations. They mentioned that learners needed values viable to stimulate optimism and devotion in activities that contributed to personal and development of the society. They concluded that the syllabus required revision.

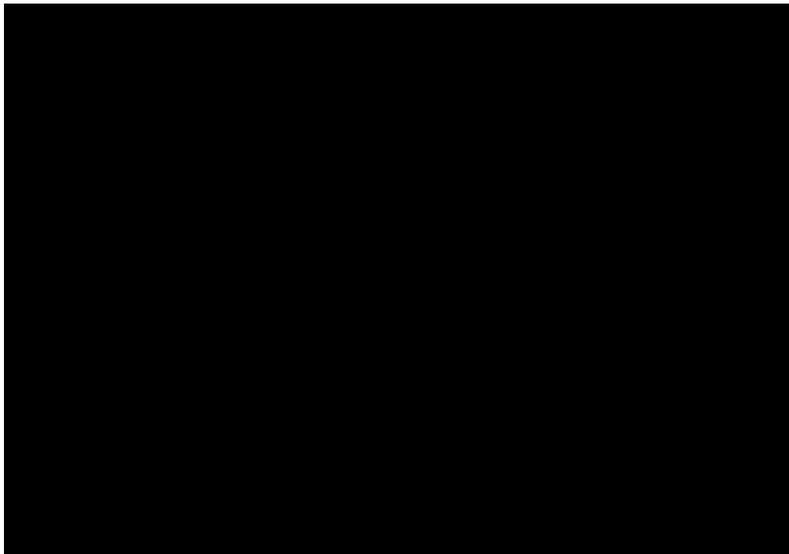
#### 4.3.4 How RE Syllabus 2046 should add Value to the Life of the Learner

In summary, the researcher asked thirty of the participants how RE Syllabus 2046 should add value to the life of the learner in terms of ‘educational’; ‘appreciation of religions’ and the syllabus having more ‘Christian content’. Fifteen of the respondents indicated that it should be educational; twelve chose appreciation of religions while three were for the view that the syllabus should have more Christian content. The findings are exemplified in Table 1 and Chart 1 below:

**Table 2: Creating value in RE Syllabus 2046.**

<b>Response</b>	<b>Frequency</b>	<b>Percent (%)</b>
Educational	15	50
Appreciation of Religions	12	40
Christian Message	3	10
<b>Total</b>	<b>30</b>	<b>100</b>

**Chart 2**



#### 4.3.5 Whether RE Syllabus 2046 should Promote Education for Change of Behaviour

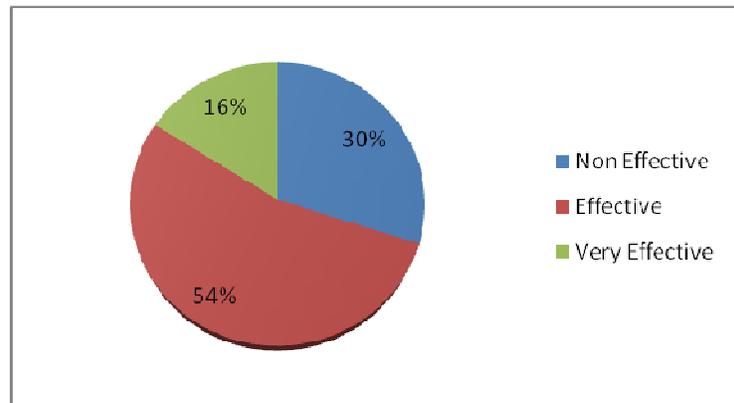
This question assessed how the syllabus helped to change the behaviour of learners. The measures of assessment were ‘non effective’, ‘effective’ or ‘very effective’. Nine

respondents chose non-effective while sixteen chose effective and five felt that the syllabus was very effective. The findings are shown in Table 2 and Chart 2 below:

**Table 3: Behavioural Change through RE Syllabus 2046**

Response	Frequency	Percent (%)
Non-effective	9	30
Effective	16	54
Very effective	5	16
<b>Total</b>	<b>30</b>	<b>100</b>

**Chart 3**



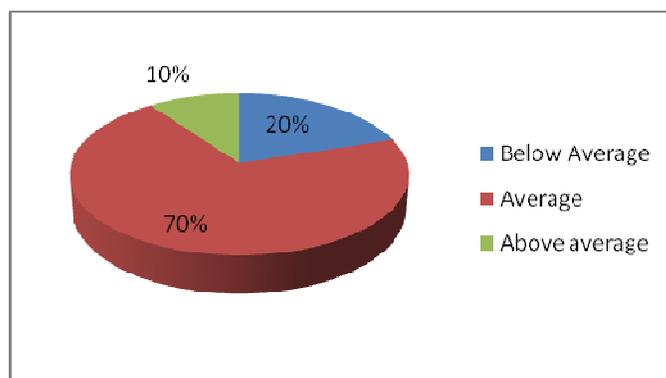
#### 4.3.6: RE Syllabus 2046 and Religious Discernment

This question was meant to find out how RE syllabus 2046 provided religious discernment considering how learners saw situations, judge the situations and acted upon the situations. The option 'below average' was chosen by six participants, twenty-one indicated that the syllabus was 'average' and three participants chose 'below average'. The findings are shown in Table 4 and Chart 4 below:

**Table 4: Consideration on Religious Discernment**

<b>Response</b>	<b>Frequency</b>	<b>Percent (%)</b>
<b>Below Average</b>	21	20
<b>Average</b>	6	70
<b>Above Average</b>	3	10
<b>Total</b>	<b>30</b>	<b>100</b>

**Chart 4**



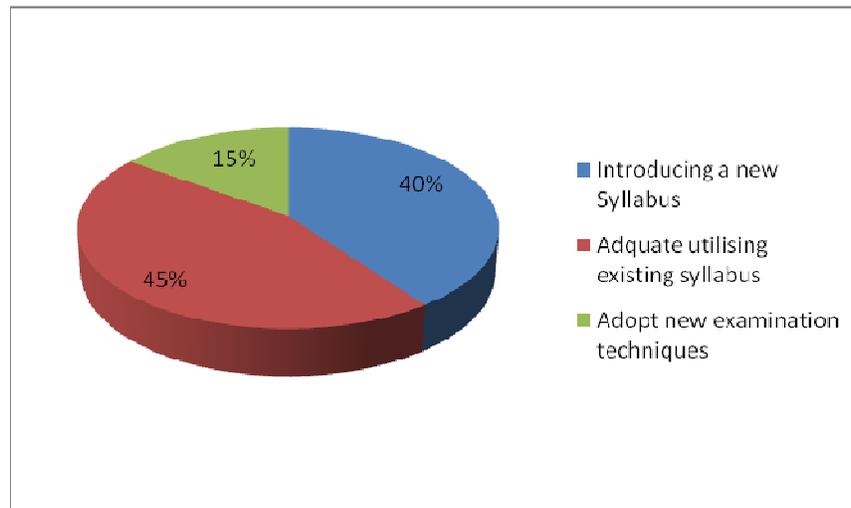
#### **4.3.7 RE Syllabus 2046 and Promotion of Diversification of Knowledge**

The question was to establish how RE Syllabus 2046 would be adequate in promoting diversification of knowledge. Out of the twenty participants, nine chose 'introduction of a new syllabus', eight participants chose to 'adequately revise the existing syllabus' and the last three preferred 'adopting new examination techniques'. The findings are shown in Table 5 and Chart 5 below:

**Table 5: Diversification of knowledge**

<b>Response</b>	<b>Frequency</b>	<b>Percent (%)</b>
Introducing a new syllabus	9	45
Adequately revising existing syllabus	8	40
Adopt new examination techniques	3	15
<b>Total</b>	<b>20</b>	<b>100</b>

**Chart 5**



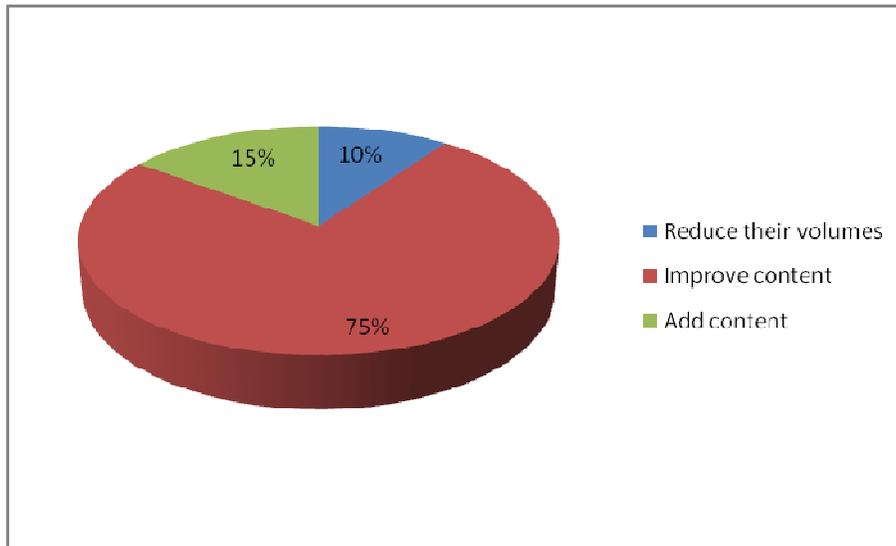
#### **4.3.8 RE Syllabus 2046 and Issues of Social and Practical Matters**

This question focussed on the provision of practical and social issues in RE syllabus 2046. Two respondents were for the choice to ‘reduce its content’; while fifteen were for the choice to ‘improve content’ and three chose to ‘add content’. The findings are shown in Table 6 and Chart 6 below:

**Table 6: Social and Practical Issues in RE Syllabus 2046**

<b>Response</b>	<b>Frequency</b>	<b>Precent (%)</b>
Reduce its content	2	10
Improve content	15	75
Add content	3	15
<b>Total</b>	<b>20</b>	<b>100</b>

**Chart 6**



#### **4.3.9 Way Forward for RE Syllabus 2046**

The question found out whether the methods used in RE syllabus 2046 prepared the learners for active adult life using potential talents and abilities. The options were to remove unwanted content, formation of a new syllabus or do away with the current one. Fourteen respondents felt that it was ideal to remove unwanted content from the syllabus, ten preferred formation of a new syllabus while six chose to do away with the syllabus.

**Table 7: Showing the Way Forward for RE syllabus 2046**

<b>Response</b>	<b>Frequency</b>	<b>Percent (%)</b>
Remove unwanted content	6	20
Form a new syllabus	14	47
Add contemporary issues	10	33
<b>Total</b>	<b>30</b>	<b>100</b>

## Chart 7



### 4.4 Summary

The chapter has presented the findings based on the research questions of the study with the view of establishing the teachers' and administrators' perspectives on RE Syllabus 2046 becoming unpopular in Zambezi District. There were many factors that contributed to the subject becoming unpopular. The information collected showed that the RE Syllabus 2046 was from the beginning for evangelisation. The participants found it suitable for theological purposes not education. Nonetheless, the administrators worked hard to ensure that the subject retained its lost positive status. They recommended that it should be revised. The next chapter presents the discussion of the research findings of the study.

## CHAPTER FIVE

### DISCUSSION OF FINDINGS

#### 5.0 Overview

While the previous chapter focussed on the findings, this chapter presents the discussion of the findings of the study collected from the interview guides and the FGDs. The discussion of the findings is presented according to the research questions of the study which were: to establish the factors contributing to RE syllabus 2046 becoming unpopular among learners in Zambezi District; to establish the methods used by teachers in RE Syllabus 2046 and to collect views of teachers and administrators on the RE Syllabus 2046.

The findings are discussed in the same sequence as they have been presented in the preceding chapter.

#### **5.1 To establish the factors contributing to RE syllabus 2046 becoming unpopular among learners in Zambezi District.**

The RE Syllabus 2046 was Biblical in nature. The participants had mixed feelings on whether the learners developed positive attitudes to Christianity or society. They showed that the syllabus should emphasise principles and ideas which might help learners to perform daily activities rather than focusing on salvation knowledge. The study revealed that the syllabus did not provide information on how match with the society. The participants viewed reluctance in learners because of routine information which did not lead to occupational prospects.

O’dea (1961) emphasised on diversification of religious and social knowledge with divergent experiences by learners. The guidance and counselling teachers supported changes in RE Syllabus 2046 as the scene of this world was changing, like in institutions of health, religion and family. Owing to that, it was vital to come up with a syllabus that easily offered solutions to the problems faced by the pupils. In its conservative format, RE Syllabus 2046 lacked rational ideas and counsel that learners could heed upon.

The participants at DEBS showed that there was need to provide knowledge and skills that encompassed all forms of life, religious and societal inclusive. The discussion by the careers

teachers indicated that adjustments needed to be made if the syllabus was to achieve wholesome education for learner support. Learners needed to be knowledgeable in order for them to tackle situations in different ways, currently or in future. It was also noteworthy to include different religious teachings and practices for diversified viewpoints. To reform of syllabus was necessary to balance ideas from all the major religions. This might help to portray situational views. In Confucianism, for instance, there are vital teachings such as:

- *Man will never be free if forever following a star pointed by another.*
- *In the kingdom ruled by a hawk, chickens have no justice.*

Such analytical knowledge is reflective giving awareness and realism to judge and determine the action one can take.

Different sources of knowledge about religions and society can form the basis for judgement and action when they are confronted with problems. The participants' showed that there was boredom and futility in the RE Syllabus 2046 contributing to negative attitudes towards the subject. Carmody (2004) wrote that the subject did not help pupils to progress spiritually and socially, an inability to provide knowledge and skills enhancing creativity and innovation among the learners. The syllabus should be inclusive of qualities such as openness, flexibility and reflection. Distinguishing between those who learnt the subject and those who did not was difficult. The participants pointed out that it was hard to notice the difference between those who were learning the RE Syllabus 2046 and those who were not.

### **5.1.1 Dynamic Pragmatic Knowledge**

The position taken by Zambezi Day Secondary School emphasised the provision of ideas and other mental faculties concerning things that affected their lives. They expected to expose, motivate and guide learners to develop experiences in practical and social matters. From the viewpoint of guidance teachers, the syllabus lacked focus on education. The syllabus should depart from the original purpose of evangelisation and focus on education. This evangelisation position was certainly responsible for some learners having a negative attitude towards the RE Syllabus 2046.

In ordinary life, knowledge was relative because what was true or good on that day might be false or irrelevant the following day. The subject should not be taken for granted that it had been taught for many years and should not change. In spite of that it required review to match with the expanding modernity. Moreover, learners were considered wrong to portray

negativism; it however, needed reconsideration because the attitude sought to provide an appealing educative content. From discussions at Zambezi Boarding, the study indicated that the teaching-learning process was supposed to generate ideas that interested learners to meet their needs at successive stages of development for ideas, enlightenment and behaviour modification.

### **5.1.2 Required Content in the RE Syllabus 2046**

The stand point taken at Zambezi Day Secondary School insisted on topics that essentially provided informed vision to meet standards of acceptable actions, performance and societal responsibilities. According to Taneja (2013) education did not merely mean the accumulation of knowledge or experience but it meant the development of good habits, attitudes and skills which helped to lead a full and worthwhile life. What pupils learnt was expected to initiate positive influence to direct the ways of living.

There was reference to the saying that ‘to work better was accepting change’. They recommended ethics, economic, community spirit; religious aspects and social dimensions were included in the syllabus. The syllabus needed content related to natural and social aspects such as disaster management, poverty, political strife, disease, cultural barriers, ignorance, tribalism and corruption as issues that affected humanity. Ideal knowledge was reliable rather than being a form of opium. Routine knowledge lacked reliability because of imposing ideas. Any content taught was to be responsive to societal demands and changes although certain revelations and values were unpredictable as many situations happened naturally, at times reoccurred. This calls for a broader perspective in the teaching-learning process.

The discussion by the teachers indicated that what was learnt needed to freely provide opportunities to increase control on activities that learners perceived positively or negatively. The learning environment was to be conducive enough with adequate references. It was unjustifiable for pupils to lack capacity in learning because content focused on the Bible only.

The other positions from the guidance teachers indicated that the RE Syllabus 2046 was unable to cover issues that affected pupils. Essentially, pupil centred teaching best met aspirations as they acquired and developed the knowledge received. In order to make appropriate choices, learners needed guidance to see value in whatever was learnt. It was,

however, debatable because learners might be influenced by factors, such as peers and parents, when making choices.

The teachers showed that there was need to align the RE Syllabus 2046 with education norms for daily use not just academic purposes. This was one feature described by Carmody (2004) that the syllabus was religiously naïve; it lacked educational discernment because it upheld education for information instead of transformation. The content taught needed to improve learners lives rather than simply receiving persuasive static knowledge. Education was about using acquired knowledge and skills to change one's situation for the improvement of life rather than simply accepting what was taught.

There was need for diversification of knowledge for alternative approaches to issues because the more knowledge pupils acquired the more they adopted new ways of living. From this assertion, some teachers supported pupils who opted to take other subjects. The syllabus was abstract or speculative because it hardly enhanced learners' transformation and problem solving techniques meant to conclusively manage their personal activities in depth.

### **5.1.3 Some views on Biblical passages**

At Chitokoloki Day Secondary School, the participants criticised RE Syllabus 2046 for minimal education provision and opportunities to engage pupils' abilities and autonomy to practically excel. The school administrators and teachers considered church history and salvation as departure from education because they emphasised Biblical teachings. This was the right thing but done on a wrong platform. Instead, the syllabus had to focus on enhancing attitudes and skills meant to motivate self-reliance among learners and initiate meaningful living.

The teachers also indicated that if the Biblical passages taught good morals, positive attitudes and awareness, then the teachings were enlightening. They showed that other religious scriptures dealt more with ordinary community living responsive to all human activities. Watson (1992) wrote what Buddhism states: *"Man is made by his belief. As he believes so he is."* This meant that the knowledge and activities a pupils was involved in contributed to their achievements. The RE Syllabus 2046 was expected to offer content responsive to social and occupational achievements.

The RE syllabus 2046 was increasingly unpopular because it taught raw Christian Scriptures. There was need for integrated knowledge and methods to meet the challenges faced by the learners in line with modern ideas and technologies. Being confessional was a departure to focus on socio-religious and practical teachings which were educational reflecting on the changing society. That denied learners actualisation of values and skills they might use to tackle challenging situations. However, the importance concerning confession was realisation of spiritual growth and salvation.

From the researcher's point of view, the Biblical passages or confession was important to the pupils because it enhanced morals and positive attitudes. It helped pupils with responsive values enhancing honesty, loyalty, meaningful judgement, faithfulness and righteousness where possible. Beside salvation, it emphasised love, peace and harmony which were necessary because formal education represented society which embraced confession.

## **5.2 To establish the methods used by teachers in RE Syllabus 2046.**

The teachers at Chitokoloki Day Secondary School referred to the MOE (1996) policy document on education which asserted that essential RE methods should encourage rationality of religions and exposure through explorative approaches. In line with this, the teachers should focus on learner-centred methods to be situational and motivating to pay attention to the learning process. The participatory methods were expository to various views learnt. This was the better than classical methods of lecturing in which the teacher dispersed knowledge to pupils who might be bored yet, pretend to be paying attention.

Likewise, the method of teaching through summarised key points and examination questions was abstract to explore into the depth of the content. Mudalitsa (2000) asserted that teacher centred methods deprived learners the opportunity to analyse what they learnt. Despite the fact that teachers had to help learners pass examinations, it was important to exhaust the content so that knowledge acquired was analytical and useful in real life; with the reference that role play was essential like teaching the prodigal son.

Carmody (2004) wrote that the syllabus was passive in terms of being open, critical and rational understanding of religion. The methods used in the RE Syllabus 2046 were inclined to story-telling restricting the teaching-learning processes to memory work. Thus, it minimised the opportunity for learners to interact and learn from one another. The teaching

process was supposed to encourage shared group discussion for in-depth evaluation of what was learnt in a relaxed learning atmosphere.

On the other hand, at Zambezi Day Secondary School, the views from participants showed that teaching methods deprived learners' balanced comparison of values and beliefs from different religious institutions. Though there was an initial approach to comparative religions, it was minimal to discern what was taught because it was mechanical contrasting of aspects considered. Comparative methods desired learners to question and discuss different religious and social aspects for the formation of good morals and behaviour. Flynn (2000) stated that use open-ended approaches enable learners to analyse the content in their own understanding. Involving learners in the teaching-learning process was educative, other than just accumulation of rote knowledge for memory and examination purposes.

### **5.2.1 Pedagogical or Teaching-learning Approaches**

The teachers emphasised on learner centred methods because they cover broad perspectives of human nature. Waller (1932) said that human beings did not always confine themselves to those activities, habits, interactions and sentiments necessary for the survival of the group. Humanity approached life in various ways so that the teaching-learning process required the use of multiple methods. Interactive teaching methods were dependable because they appealed to many pupils through a variety of activities. They are inquiry methods; inductive, consultative and consider various interests and views making the learning requirements flourish. Learner methods were motivating learner participation.

Carmody (2046) wrote that RE Syllabus 2046 was designed in "systems" approach. In the systems design, even Question and Answer methods were less effective. The content compelled teachers to teach for comprehension of knowledge. The teachers indicated learner centred methods led to understanding of the knowledge once analysed. In some topics when question and answer method was followed by discussions, in-depth knowledge was acquired without predetermined intellectual capabilities. In that way the knowledge and experiences gained come from direct involvement of pupils through different activities. Musgrave (1979) explained that the way teachers commended the community for tackling tasks was the same way they should engage pupils to do assigned tasks.

The school administrators' views showed that teachers were to use active methods like role play. Ultimately, variation was ideal because the use of a variety of methods motivated learners. Flynn (2000) wrote that Religious Education Syllabus 2046 mostly in historical topics preferred narration. It reduced prominence of explorative learning to discover knowledge through increased interaction among learners. Natural setting was desirable for teachers to lead pupils into interactive activities other than passive methods listening to reproduce knowledge. The teaching-learning process should facilitate realism rather than the teacher being the custodian and disperser of knowledge. Failure to incorporate the views of the learners negated their freedom to share knowledge.

All the teachers opposed group or collective teaching because it lacked focus on individual attention. They insisted on empirical activities for effective growth of insights and good behaviour through learning models that emphasised on problems solving. Good methods were responsive to gain visionary ideal to encourage learners to act on their own decisions.

The position taken by the guidance teachers was that assignments given to the pupils engaged them to do tasks to realise dominant values as life was lived. Religious Education Syllabus 2046 had to incorporate interactive methods, like discovery, project, debate, role play, field trips and inquiry to stimulate pupils' interests and abilities. Such methods were focussed on the learner as opposed to focusing on the content.

The position taken by Zambezi Day Secondary School participants preferred enhancing democratic methods which helped learners to interact with fellow learners share and analyse their views; to create opportunities to develop diversified views, inculcating creativity and self-expression.

### **5.3 To collect views of teachers and administrators on the RE Syllabus 2046.**

This objective sought to examine the views of teachers and administrators on the influence the RE Syllabus 2046 had on the Zambian society.

The administrators at Zambezi Boarding Secondary School viewpoint showed that the syllabus did not help learners to apply what they learnt in reality. Grimmitt (1987) wrote that what was studied in RE was not determined solely by reference to what the religious adherent with their differing concerns would consider to be essential. The rationale was giving close attention to the 'style' of religious material and content to the demands that it made on the pupils conceptual abilities, to its closeness to their experiences, to its capacity for engaging

their interests and imaginations to ask relevant questions. It was necessary that Grimmit sought to devise learning-situations to sufficiently engage to stimulate each pupil to become involved in the exploration of beliefs, values and attitudes persuasive to them. The syllabus required to promote a type of understanding which was recognisably distinct from that promoted by Christian fellowship.

Pupils required Knowledge and understanding of religious and societal ideals with relevant cultural traditions practised in different societies. Nevertheless, RE Syllabus 2046 was insufficient in religious and ideal societal teachings to suffice for Zambian society. Learners were supposed to be made aware of the religious and societal ideals so that they might be tolerant to other people's beliefs. This controversy agreed with the labelling theory. Adetola & Ademola (1990) stated that labelling was useful and necessary for change because when ideas and actions clash, the strengths and weaknesses of either side were discovered. The subsequent interplay might result in the production of new forms or an adaptation of the old to accommodate change. If pupils were given freedom to share views they would acquire insights necessary to apply as individuals or communally. The Confessional syllabus was in any case narrow sociologically and religiously making it for academic purposes.

According to Datta (1992), the school should help to preserve and transmit the overall communal and religious life. The RE Syllabus 2046 was expected to equip learners with knowledge of values and belief systems of society to cope with the changes regardless of time and place. The findings also showed the importance to teach young people to understand the religious and societal practices. This might help in the socialisation processes of the learners and also unify different communities to educate much more beyond Christian scriptures. Such knowledge was expected to come from different religious and societal sources so that learners were brought together and socialised into a common Zambian culture regardless of their different backgrounds. Ultimately, an ethnic, religious and cultural diversity promoted of mixed membership.

The RE Syllabus 2046 should be used variously by the pupils including gateway to tertiary or university education or employment. The participants expected the knowledge acquired to foster positive attitudes appropriate to live as responsible community members. Moreover, provision of Sociological Knowledge was necessary to acquire values and engagement into relevant tasks from social and religious institutions. Unfortunately, the syllabus offered limited educative and practical knowledge.

The findings revealed that it was necessary to provide wide Zambian social and religious knowledge beside other religions and societies to relate well with the people they encounter in different situations. Since such knowledge was not sufficient, the syllabus was considered not educational. Olsen (1968) asserted Sociology of Knowledge guided and equipped pupils with the ideals of livelihood. Such vital knowledge was insufficient in the RE Syllabus 2046 to transform socio-cultural and religious aspects fitting the society.

School administrators at Zambezi Day and Chitokoloki emphasised the need to reform RE syllabus 2046 to suit the demands of existing situations. The task for the policy makers was to make conditions conducive for syllabus revisions. Owen (1970) said that when necessary, the knowledge of activities and experiences had to be reorganised. What this meant was that successive consideration and revision of the syllabus might help to shape new attitudes in the learners to be curious to learn from different situations and broad views.

On the question on tackling freedom in education in RE Syllabus 2046, the administrators at DEBS warned against misleading by misinterpreting topics like on human rights. The teaching should focus more on topics to do with respect good morals, gender awareness, corruption, social phenomena and others that might help learners to live in harmony with others.

The projection from RE teachers showed that giving learners' freedom to determine what to learn was not ideal to Zambian society. Musgrave (1979) said that education was about adult influence on the young generation. To give learners an opportunity to decide what should be included was unrealistic as pupils rarely discerned the choices they made. It would even be contrary to education norms. This further justified labelling theory. According to Banks (1980), through labelling, the decisions reached are products of great arguments and not of simple consensus. The teachers indicated that RE Syllabus 2046 did not give consideration to the type of education to the young generation to provide a reflection of the well-being of the individuals who constituted it. It required objectivity across all walks of life.

As earlier alluded to on page 42, the guidance and counselling teachers supported a Religious Education syllabus with content which was inclusive of life skills and decision making to sustain livelihood. RE syllabus 2046 hardly portrayed Zambian society in real life situations

which learners were familiar with. It should have had depicted real situations to connect what was learnt to diversified social, religious beliefs, customs and traditions.

It was true that some of the pupils who took Syllabus 2046 opt to become religious leaders later in their lives. However, this should not be the reason for having a syllabus which was exclusive of other religions. As Karl Marx said in *Sociology of Religion*; what was learnt meant to change life for the better not just an opium or sheer interaction with knowledge (O'dea, 1961). The knowledge acquired in RE required pupils to contribute to acceptable standards while preparing for their future prospects. The desire was to develop as individuals capable of taking part in the activities meant to improve the Zambian society.

### **Summary**

Provision of Sociological knowledge would enhance and strengthen progress in relationship among the various Zambia organisations. This syllabus hardly focussed on topics that enhanced sustainability. The key was changing the mind-set of the pupils through appropriate content. If the RE Syllabus 2046 was education, most of the pupils would find it interesting. The validity of a syllabus was minimal as shown in the way it negligibly contributed to the ambitions of the learners. The knowledge acquired was supposed to enable the learners to feel the need to struggle to learn more new things and achieve their goals. Pupils have to discover new things if they are to be interested in the teaching-learning process.

## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.0 Introduction

The previous chapter dealt with discussions of the findings. This chapter presents the conclusion based on the findings of the study which investigated the perspectives of teachers and administrators on the RE Syllabus 2046 becoming unpopular in Zambezi District. The chapter also makes some appropriate recommendations.

#### 6.1 Conclusion

The study ascertained that the RE Syllabus 2046 was not educative only studied to achieve good results as relevant as entry requirements to college or university. It was inadequate in helping learners acquire creative skills to become self-reliant but just a passing subject because many pupils it passed with good grades. The examination required the candidates to reproduce Bible passages by narrating them. Scriptures from other religions were not taught or examined.

There was no difference between learning RE Syllabus 2046 and attending church sessions. The subject was limited in social norms essential in unifying the societal systems. The Bible passages were criticised as not helping pupils to reflect upon their various levels of development to fit into society. However, the researcher felt that Biblical passages enhanced attitudes, values and principles to promote behavior of sustainability.

The methods used in the RE Syllabus 2046 teacher centred lecturing type. They were conventional broadcasting knowledge to passive learners unsuitable to capture individual attention. The methods were authoritative and promoted rote learning unable to equip learners with skills and abilities to solve challenges that affected them and the society. The teaching-learning process required liberal interactive methods to encourage self-examination, awareness and confidence. The learner centred methods were ideal for active participation. They were flexible methods like project, inductive, outfield, debate and role-play which were discovery, interactive and consultative with sharing of experiences of depth to reality. The traditional, historical teacher centred lecture teaching methods were conventional and could

not help the learners to penetrate matters with insights. They encouraged passive acceptance of knowledge for evangelisation and not education. They were authoritative without regarding individual differences. The study commended flexible methods of project, inductive, outfield, debate and role-play which were situational discovery of knowledge. They are interactive and consultative to stimulate sharing of experiences through activities.

The views of the teachers and administrators emphasised on social and religious teachings to focus on values, beliefs, skills as exclusive teachings of Sociology of Knowledge for enlightenment. Knowledge and understanding of societal priorities was educative focusing on acceptable behaviour, attitudes, decision-making, self-awareness, problem-solving, effective communication and reflective reasoning. It was hardly reflective to evaluate values, mores, and beliefs ethical teachings responsive to live acceptably and foster responsibilities. Besides, help pupils to become agents of transformation and eventually mediators of transformation in the society they live.

The syllabus was to teach ethical and Sociological knowledge useful in the lives of the learners. The learners showed that what was taught was similar to what was taught in churches. The study recommended revision to offer knowledge and skills helpful to the learners. There was the inability to present knowledge at higher levels of analysis, application and evaluation rather than focusing on cognitive part of knowledge. It was inadequacy to enhance the social development of individual abilities being inclined to the original method of evangelisation to indoctrinate learners to Christianity. The requirements for RE Syllabus 2046 were rational autonomy for integral educational development.

It was worth to come up with a new skills based curriculum in which all school subjects have undergone revision. Despite this move, it was doubtful whether RE Syllabus 2046 had been revised to encompass some (if not all) of the suggestions made in this study.

The RE Syllabus 2046 justifies the labeling theory because of the criticisms against it for being religiously naïve, lacking education discernment and being confessional, which makes it depart from being educational.

## **6.2 Recommendations**

On the ground of the study findings and conclusion, the recommendations made are as follows:

1. The RE Syllabus 2046 should foster knowledge meeting pupils learning requirements because both life and society are dynamic.
2. The authoritative teacher centred methods should not be encouraged as they are passive and do not enhance knowledge of societal issues.
- 3 Sociology of Knowledge should be a priority in RE Syllabus 2046.
- 4 The government through the MoE should consult stakeholders when designing a RE curriculum to ensure that it is educational and covering contemporary issues well.

### **Recommendations for further study**

1. The study was limited to Zambezi District in North Western Province of Zambia. For future research, there is need to broaden the study to other districts in the country.

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## **APPENDIX 1**

### **Questionnaire Guide for RE and Guidance and Counselling Teachers**

1. How should the RE Syllabus 2046 create value to the learners?

-educational                      -appreciation                      -Christian message

2. How reliable is the RE Syllabus 2046 in promoting education for change of behaviour?

-Non-effective                      -Effective                      -Very effective

3. How effective is the RE Syllabus 2046 on religious discernment?

-Below average                      -Average                      -Above average

4. What methods should be used in the RE Syllabus 2046?

-Remove unwanted content                      -Formation of a new syllabus

-Do away with one syllabus

5. How are methods responsible for the RE Syllabus 2046 unpopularity?

-Let it as it is                      -Revise them                      -Form another syllabus

## **APPENDIX 2**

### **Questionnaire Guide for HODs, School and Education Administrators**

1. How can the Ministry of Education come up with an RE Syllabus 2046 that would promote diversification of knowledge?

- Introducing a new syllabus      -Adequately utilising existing syllabus
- Adopt new examination techniques

2. How is Sociological knowledge coverage in the RE Syllabus 2046?

- Effective      -Non-effective      -Very effective

3. How could the RE Syllabus 2046 encompass issues of social and practical matters?

- Reduce their volumes      -Improve content      -Add content

4. What measure should MoE implement to make the RE syllabus 2046 reflect the community?

- Involve RE teachers and Standards Officers      -Religious organisations
- Adopt from a successful country

5. How should the limited Sociology of knowledge in the RE Syllabus 2046 be solved?

- updating it      -introduce new syllabus      -adopt new teacher education

## **APPENDIX 3**

### **Focus Group Discussion Guide for RE and Guidance and Counselling Teachers**

1. What are the factors for poor performance?
2. How is the RE Syllabus 2046 perceived in the “systems” design?
3. Why is the RE Syllabus 2046 considered to be for academic purposes?
4. How is the assertion of narrow coverage in the RE Syllabus 2046?
5. Why is the dropping of RE syllabus 2046 on the increase?
6. How effective are the methods in which the RE Syllabus 2046 is taught?
7. Why are the methods inappropriate for education discernment?
8. What can liberal methods contribute in the teaching of the syllabus?
9. What methods could help the RE Syllabus 2046 to become popular?

## **APPENDIX 4**

### **Focus Group Discussion Guide for Administrators**

1. How effective is the RE Syllabus in situational teaching?
2. How applicable is the teaching of practical and matters of social aspects?
3. How is the syllabus reflective of the society?
4. What should help to provide diversification of knowledge?
5. Why is it necessary to emphasise on Sociological knowledge?

## **APPENDIX 5**

### **Tables and Charts**

1. Methods in RE Syllabus 2046
2. Creating value in RE Syllabus 2046.
3. Behavioural Change through RE Syllabus 2046
4. Consideration on Religious Discernment
5. Diversification of knowledge
6. Social and Practical Issues in RE Syllabus 2046
7. Showing the Way Forward for RE syllabus 2046

## APPENDIX 6

### Statistics from the Schools

#### Zambezi Boarding (combined centred)

Year	Total candidates	Entered RE	No Sat
2010	364	112	43
2011	372	95	39
2012	320	83	31
2013	356	76	24
2014	378	65	22

#### Zambezi Day

Year	Total candidates	Entered RE	No Sat
2010	110	48	26
2011	122	43	25
2012	116	40	21
2013	125	37	17
2014	128	32	14

#### Chitokoloki Day

Year	Total candidates	Entered RE	No Sat
2010	82	60	35
2011	87	56	32
2012	91	54	29
2013	95	53	26
2014	102	51	20