

**EXAMINATION OF KEY MORAL VALUES AND ATTITUDES
IN SENIOR SECONDARY SCHOOL RELIGIOUS EDUCATION
AND THEIR RELEVANCE TO THE LEGAL AND MEDICAL
PROFESSIONS IN ZAMBIA**

BY

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DECLARATION

I, Andrew Mwakawele, do hereby declare that this dissertation is my own work which has not been submitted for a degree at this or any other university.

Signature:.....

Date:.....

DEDICATION

This dissertation is dedicated to all the pupils of Religious Education in Zambia because the research findings will help them understand the relevance of moral values and attitudes promoted by Religious Education to their chosen professions especially the legal and medical professions.

APPROVAL

This dissertation by Andrew Mwakawele is approved as a partial fulfilment of the requirements for the award of the degree of Master of Education in Religious Studies (MED RS) in the School of Education at the of University of Zambia.

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ABBREVIATIONS AND ACRONYMS

AIDS	:	Acquired Immune Deficiency Syndrome
ARV	:	Anti Retro Viro drugs
AU	:	African Union
AWP	:	African Women Protocol
CAA	:	Curriculum and Assessment Authority
CASK	:	C Attitudes Skills Knowledge
CDC	:	Curriculum Development Centre
HIV	:	Human Immune Deficiency Virus
HPCZ	:	Health Professions Council of Zambia
LAZ	:	Law Association of Zambia
MOE	:	Ministry of Education
OAU	:	Organisation of African Unity.
RE	:	Religious Education
RI	:	Religious Instructions
SACRE	:	Standing Advisory Council on Religious Education
SAME	:	Spiritual and Moral Education
SDS	:	Social Development Studies
UN	:	United Nations
UNZA	:	University of Zambia
UTH	:	University Teaching Hospital

ABSTRACT

This study examined key moral values and attitudes promoted by senior secondary school Religious Education and established how relevant or suitable they are to the required moral values and attitudes in the legal and medical professions in Zambia. The objectives of the study were; to identify key moral values and attitudes promoted by senior secondary school Religious Education syllabuses in Zambia; to establish similarities in the promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical curricular at the University of Zambia, and finally to explain the relevance or suitability of key moral values and attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

The study was qualitative in nature with a descriptive design which identified the moral values and attitudes of integrity, responsibility, empathy religious faith and respect for others in RE syllabuses and related them to similar moral values and attitudes promoted in UNZA Schools of Law and Medicine curricular. The identified moral values and attitudes were further compared with the required moral values and attitudes in the actual work of lawyers and medical doctors. Data was collected through document analysis, interviews and observations. Document analysis was used to analyse RE syllabuses in addressing the first objective outlined above. Interviews were conducted with the UNZA Schools of Law and Medicine Assistant Deans, ten fourth year law students and ten seventh year medical students in order to address the second objective. In addressing the third objective, interviews were further conducted with the Law Association of Zambia (LAZ) President, Health Professions Council of Zambia (HPCZ) Registrar, fourteen lawyers and fourteen medical doctors. The total number of respondents in the study was fifty-two. Document analysis was further used to analyse lawyers' and medical doctors' ethical codes of conduct documents. For the purpose of triangulation, the moral values and attitudes of lawyers and medical doctors were further observed in the court room and patients' wards at Lusaka High Court and UTH, respectively. Data analysis was done qualitatively by extracting data from field notes and putting it in manuscript form. The researcher read and reread the text and then highlighted key quotations, insights and interpretations. A coding system was developed based on the data samples and the coded materials were placed under themes according to the objectives for easy discussion of the data.

The study revealed that senior secondary school Religious Education syllabuses have taught key moral values and attitudes including integrity, responsibility, empathy, religious faith and respect for others, which were also promoted in the UNZA Schools of Law and Medicine curricula as they were further required in lawyers' and medical doctors' work. These similarities led to the final conclusion that Religious Education as a school subject is relevant to the legal and medical professions in Zambia. Responses from interviews of the Assistant Deans, the LAZ President, HPCZ Registrar, all the ten fourth year law students, all the ten seventh year medical students, all the fourteen lawyers and all the fourteen medical doctors indicated direct promotion of integrity, responsibility, empathy and respect for others in both the legal and medical professions. Only religious faith was indirectly or inherently promoted in the legal and medical professions as respondents revealed that specialised knowledge was primary but admitted that use of religious faith was inevitable in their professions.

Finally, the study recommends that at senior secondary school level, pupils should be encouraged to learn Religious Education because it is an important school subject which can

equip them with integrity, responsibility, empathy, religious faith and respect for other people's religious beliefs. In raising the status of Religious Education, the study recommends the need to make people aware that the moral values and attitudes learned in Religious Education are relevant to important fields such as law and medicine. Finally, the study challenges other scholars to research further in order to establish how suitable or relevant the moral values and attitudes promoted by Religious Education are to other professions not covered in this study.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter provides background information on Religious Education (RE) and highlights its perceived low status on the school curriculum. The chapter also provides brief background information on the legal and medical professions in relation to Religious Education as they are the two professions dealt with in the study. The chapter further presents the research problem, the purpose of the study, specific objectives, research questions, significance of the study, delimitation, conceptual framework, limitations of the study and a definition of key terms.

1.1 Background

Religious Education in Zambia is taught at both primary and secondary school levels. At primary school level, the subject is incorporated in Social and Development Studies (SDS) while at secondary school level it is taught as a distinct subject. The formal teaching of the subject was started by the Christian missionaries who introduced formal education in Zambia around the 1890s. In the early days, Religious Education or Religious Instructions was the main subject on the school curriculum because the missionaries used it for evangelisation and conversion of Africans to Christianity. Religious Instructions consisted of three components, namely; Bible Knowledge, Church Doctrine, and Morality. The missionaries believed that Religious Instructions equipped learners with good social attitudes, morals, skills and knowledge that were relevant or suitable to a Christian life (Snelson, 1974: 248-249).

Religious Education provided by the Christian missionaries did not include other religions or social issues as they aimed at spreading their own religion among the Africans. After independence, Religious Education included other religions like Hinduism, Islam and Zambian Traditional Religion. Later, the subject also included other cross-cutting issues such as HIV and AIDS. Despite being dominated by components of Christianity, these are the components embedded in the current senior secondary school Religious Education syllabuses 2044 and 2046. These changes were in line with the *1977 Education Reforms and Recommendations* (MoE, 1977) as well as the 1996 National Education Policy, *Educating Our Future*.

However, at senior secondary school level, Religious Education is no longer the main subject in the curriculum as Mulando (2011) and Ziwa (2007) contend that Religious Education has a low status on the school curriculum because it has become an optional subject. The subject has become optional offered only to selected classes and allocated with little time on the school time table. In his study on the status of Religious Education secondary schools in Kitwe, Mulando (2011) found that school administrators consider Religious Education as a simple subject which can be taught even by untrained teachers such as the clergy because they basically consider it as Bible Knowledge. He elaborates that some pupils find Religious Education boring because some teachers do not promote the subject as they seem to have little understanding of its purpose and are not proud to teach the subject. Comparatively, the Ministry of Education (1996) supports Mathematics, English and Science as the core or main subjects that should be compulsory and allocated more time on the school time table. These subjects can be considered as being high status subjects on the school curriculum. On the other hand, the Ministry of Education, (1996: 52-53) states that the general aim of senior secondary school education is to make pupils responsible persons capable of making a useful contribution to society and adequately qualified for the adoption of adult roles. Pupils are expected to develop desirable personal and interpersonal attitudes, and qualities that would enable them to live responsibly within society. In line with this aim, and attempting to show the importance of Religious Education in Zambia, Mujdrlica (2004) Henze (2000) and Simuchimba (2001) contend that Religious Education promotes moral values and attitudes that are required in everyday life. Linking these moral values and attitudes to the moral values and attitudes required in different professions, Grawford and Graham (1992) assert that the moral values and attitudes promoted in Religious Education are required in professions such as tourism, medicine, nursing, law, education, and public service.

It is in this regard, therefore, that this study examined key moral values and attitudes promoted by Religious Education and attempted to establish how they are relevant or suitable to the required moral values and attitudes in the legal and medical professions in Zambia. As will be elaborated in the definition of terms and conceptual framework, relevance in this study means suitable and hence refers to the promotion of moral values and attitudes that are suitable to the required moral values and attitudes in the legal and medical professions. The relevance or suitability explained above is not specific or unique to the legal and medical professions as the

moral values and attitudes promoted in Religious Education may also be suitable to other professions as indicated by Grawford and Graham (1992). This means that Religious Education should be regarded as an important subject which contributes to the moral values and attitudes required in many professions including the legal and medical professions explored in this study. Without disputing other sources of suitable moral values and attitudes, the study only attempted to show the contribution of Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

Therefore, a brief background of the legal and medical professions in relation to the moral values and attitudes promoted in Religious Education is necessary. Concerning the legal profession, Berman (2007) observes that modern secular law can be traced to religion with its religious beliefs, traditions and customs arguing that the western legal tradition was founded on religious Christian-Judaic fundamentals around 1050 AD when the Roman Catholic Church was established. According to him, canonical law and the first legal books in European universities were established in the eleventh century around the corpus of law which was created by the church in order to control property and personnel as well as enforcing its religious faith. Therefore, Berman asserts that religious law was the main source of modern European secular law which, through colonialism, spread to Africa including Zambia. Although the law was secularised, the importance of religion in law has not drastically diminished. Similarly, Mapaure (2011) reveals that the law ensures that accepted moral values and attitudes are followed while Ibrahim (2000) points out that laws which defend human dignity were evident in the success of the ending of apartheid in South Africa. In this study, these laws related to moral values and attitudes including human dignity will be examined in Religious Education in order to establish how suitable they are to the legal profession.

Maima (1990) also explains that laws on the right to equality of all human beings is the most important human right because all human beings are born free and equal in dignity and rights. This is because human beings have reason and conscience as they act towards one another in a spirit of brotherhood. In line with the promotion empathy in Religious Education, Sweet and Maxwell (1985) explain that reports on appeal cases show how the court exercises lenience and fairness to the accused and offenders in order to ensure justice.

Coming to the medical profession, Malone (1998) observes that medical ethics are based on Christian ethics though other approaches such as virtue ethics, feminist ethics and trans-cultural ethics are also important. He elaborates that medical moral principles are centred on the preservation of life and the health of patients. The doctor is expected to act in the best interest of the patient to the best of his or her ability, by taking care and not doing harm to them and practicing justice by distributing scarce resources fairly to the patients. Similarly, Banda (2009) explains that the prohibition of taking human life in any form is based on the most fundamental and deeply felt ethical and religious conviction, which states that human life is sacred and is the core of everything. He further points out that the sanctity of life demands that it should be respected, protected and reserved at all costs adding that in the Judeo-Christian tradition, the sanctity of life is a gift from God and no one has the right to take it away under any circumstances. Clearly, this is related to the promotion of moral values and attitudes in Religious Education as will be examined in this study. Bush (1998) also contends that the medical profession is a noble profession which requires great responsibility. In line with this argument by Bush, Banda (1998) explains prohibited conduct by medical doctors through examples of common cases that he calls infamous conduct. These include sexual relations with patients or their parents, alcohol abuse and public nuisance, fighting or conviction for assault, fraud or falsifying documents as well as uttering disparaging remarks about colleagues. Furthermore, Bbaala (2007) asserts that health professionals should be empathetic and take adequate time in attending to each patient.

Given this background, key moral values and attitudes promoted by Religious Education will be examined and compared with the promotion of moral values and attitudes in the legal and medical professions curricular at tertiary education level and further an attempt will be made to establish how relevant or suitable these moral values and attitudes are to the required moral values and attitudes in the legal and medical professions in Zambia.

1.2 Statement of the Problem

Mulando (2011) and Ziwa (2007) contend that Religious Education is perceived to have a low status in Zambia because it is an optional subject and allocated less time on the school time table. Mulando adds that school administrators consider Religious Education as a simple subject which can be taught even by untrained teachers like the clergy. On the other hand, subjects such as

Mathematics, English and Science are perceived to have a high status in the school curriculum because they are compulsory and allocated more time on the school time table (MOE, 1996). Despite the perceived low status of Religious Education in the school curriculum, Mujdrlica (2004), Henze (2000) and Simuchimba (2001) attempt to show the importance of Religious Education in Zambia and point out that Religious Education promotes moral values and attitudes that are required in everyday life. Grawford and Graham (1992) link the moral values and attitudes promoted in Religious Education to different professions arguing and contending that they are required in professions such as tourism, medicine, nursing, law, education, and public service. However, there is still a knowledge gap in Zambia because no study has been done to critically examine moral values and attitudes promoted by Religious Education and establish how relevant or suitable they are to the required moral values and attitudes in different professions. Therefore, if no study such a study is done, Religious Education will continue to be generally regarded as a less important subject in Zambia's school curriculum.

1.3 Purpose of the Study

The purpose of this study was to examine key moral values and attitudes promoted by senior secondary school Religious Education and establish how relevant or suitable they are to the required moral values and attitudes in the legal and medical professions in Zambia.

1.4 Objectives of the Study

The study sought to achieve the following specific objectives:

1. To identify key moral values and attitudes promoted by senior secondary school Religious Education in Zambia.
2. To establish the similarities in promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical curricular at the University of Zambia.
3. To explain the relevance or suitability of key moral values and attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

1.5 Research Questions

The study was guided by the following research questions:

1. What are the key moral values and attitudes promoted by senior secondary school Religious Education syllabuses in Zambia?
2. What are the similarities in promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical curricular at the University of Zambia?
3. How relevant or suitable are the key moral values and attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia?

1.6 Significance of the Study

This study is significant in that it is likely to bring out new information about moral values and attitudes promoted in Religious Education and how suitable they are to the required moral values and attitudes in the legal and medical professions. Therefore, the study will add new knowledge to the existing body of knowledge on curriculum and career development in Zambia. The findings of the study will contribute to an appreciation and understanding of the importance and relevance or suitability of moral values and attitudes promoted in Religious Education to many professions, including the legal and medical professions. The study may also inspire teachers and learners in schools to regard Religious Education more positively, and encourage educational administrators to offer Religious Education to more classes in schools.

1.7 Delimitation

The study was confined to Lusaka district, which was selected because it is the capital city of the country and has the largest number of lawyers and medical doctors. The legal and medical professions were chosen because they are among the most popular professions among school leavers. A quick interview with UNZA Assistant Deans in the Schools of Humanities and Natural Sciences confirmed that law and medicine were among the popular professions desired by students to major in the respective schools but they were only limited by their results at first year. Additionally, Lusaka provided an appropriate research site because many institutions where lawyers and medical doctors work are found in Lusaka district, together with their umbrella

regulatory bodies like the Health Professions Council of Zambia (HPCZ) and the Law Association of Zambia (LAZ). Lusaka urban district also made data collection a lot easier as the university where the researcher was studying is located there.

1.8 Conceptual Framework

A conceptual framework is defined as a set of broad ideas and principles taken from relevant fields of inquiry and used to structure a subsequent presentation of research findings. It provides a clear picture of the situation under study and gives meaning to subsequent findings. It also helps in formulating the research problem and design as well as linking of literature to the research objectives and data analysis. A conceptual framework spells out and explains key concepts, thereby conceptualising the main aspects of a research. In this regard, a concept is defined as a word or phrase that symbolises several related ideas, and conceptualisation is the logical formulation and linking of particular related ideas intended to deal with the problem under study (Kombo and Tromp, 2004).

Thus, the key words or phrases in this conceptual framework are; low status, high status, ‘moral values and attitudes’ and relevance. The concept of low status is based on the perception that Religious Education is a less important subject in the Zambian school curriculum as pointed out by Mulando (2011) and Ziwa (2007). Mulando observes that Religious Education in Zambia has become less important because it is only offered to selected classes as it is optional and allocated with less time on the school time table. It is also considered as a simple subject which can be taught even by untrained teachers such as the clergy. His findings show that some pupils find Religious Education boring and some teachers are not proud to teach the subject, hence they do not promote it to pupils as they seem to have little understanding of its purpose. On the other hand, the concept of high status in this study is based on the Ministry of Education (1996) policy of supporting Mathematics, Sciences and English as the main, core or compulsory subjects offered to all classes and allocated more time on the school time table.

Using the perceived low status of Religious Education and attempting to show the importance of the subject, Mujdrlica (2004), Henze (2000) and Simuchimba (2001) contend that Religious Education promotes moral values and attitudes that are required in everyday life. Linking these moral values and attitudes to professions, Grawford and Graham (1992) assert that the moral

values and attitudes promoted in Religious Education are required in professions such as tourism, medicine, nursing, law, education, and public service. Therefore, this study examines key moral values and attitudes promoted by senior secondary school Religious Education. The study then compares these moral values and attitudes with the moral values and attitudes in the legal and medical professions' curricular as well as the required moral values and attitudes in the actual work of lawyers and medical doctors. In this regard, the phrase, 'moral values and attitudes' is conceptualised as beliefs and behaviour that are acceptable and promoted in senior secondary school Religious Education syllabuses, the legal and medical professions' curricular at tertiary education level as well as the actual work of lawyers and medical doctors. Thus the promotion of similar moral values and attitudes in Religious Education syllabuses and the legal and medical professions curricular as well as the actual work of the lawyers and medical doctors denote how relevant or suitable the moral values and attitudes promoted by Religious Education syllabuses are to the required moral values and attitudes in the legal and medical professions in Zambia. Therefore, relevance in this study is conceptualised as 'suitable' or how the moral values and attitudes promoted in senior secondary school Religious Education syllabuses are suitable to the required moral values and attitudes in the legal and medical professions.

In the general conceptualisation, Religious Education is considered as an important subject which promotes moral values and attitudes that are suitable to the required moral values and attitudes in many professions including the legal and medical professions explored in the study. Furthermore, the study does not dispute other sources of moral values and attitudes other than school Religious Education. Therefore, the study only considers Religious Education as one of the important sources of the moral values and attitudes required in the legal and medical professions in Zambia.

1.9 Limitations

Moral values and attitudes are difficult to measure. Hence the study was mainly an attempt to show similarities in the promotion of moral values and attitudes between senior secondary school Religious Education and the Legal and Medical curricula at university education level. Furthermore, the study was an attempt to show how relevant or suitable the moral values and attitudes promoted in Religious Education are to the required moral values and attitudes in the two professions. So the findings of the study may not provide convincing evidence that the

values and attitudes taught in Religious Education are necessarily and directly needed in the legal and medical professions. However, the findings may show that key moral values and attitudes promoted in Religious Education are relevant in the sense that they contribute to the required moral values and attitudes in the legal and medical professions. Since there had been little or no research carried out on this topic, literature was limited. Therefore, the researcher mostly used related literature on curriculum development, Religious Education and historical backgrounds of the fields of Law and Medicine to guide the study. As such, the findings of the study may not be very directly supported by existing literature on the topic. Furthermore, the relevance or suitability of moral values and attitudes in Religious Education explored in this study are not specific or unique to the legal and medical professions. In line with Grawford and Graham (1992) argument, these moral values and attitudes may also be suitable to the required moral values and attitudes in many other professions that are not part of this study due to its smaller scope.

1.10 Definition of Operational Terms

The terms below are key in this study. Therefore, both their ordinary meanings and operational definitions are given.

Cinderella : To be marginalised and having a low status. In this study, Cinderella refers to the perceived low status of Religious Education in the Zambian school curriculum.

Empathy : Refers to putting yourself in one's position and treating him or her fairly. In this study, the word will refer to Religious Education pupils, lawyers and medical doctors putting themselves in the position of other people or clients and treating them fairly in their dealings with them.

High Status Subjects : To have high regard for something. In this study, the phrase refers to the general high regard given to compulsory subjects such as Mathematics, sciences and English that are allocated more time on the school time table in Zambian school curriculum, and emphases put on having trained teachers.

Integrity : Quality of being honest, united and following one's principles. In this study, the word refers to pupils', lawyers' and medical doctors' quality of being honest and following their laid down principles.

Low Status of Religious Studies : To have less regard for something. In this study, the phrase refers to School administrators' less regard for Religious Education, which is

given less time on the school time table and considered as a simple, optional subject even taught by untrained teachers like the clergy.

- Moral Values and Attitudes*** : Beliefs about correct and acceptable behavior. In this study, the phrase and refers to beliefs and acceptable ways of behaviour expected in Religious Education pupils, law and medical students at tertiary education level as well as lawyers and medical doctors in their work.
- Popular Profession*** : Well known for its good quality. In this study, the phrase will be used to refer to the legal and medical professions as the well-known and desired professions by many students.
- Relevance*** : Suitable and applicable to something. In this study, the term refers to how suitable the moral values and attitudes learned in senior secondary school Religious Education are to the required moral values and attitudes in the legal and medical professions in Zambia.
- Religious Faith*** : An attitude aspect of religion and spirituality with a human potential and response to the ultimate or transcendent. In this study, the phrase refers to the spiritual response of RE pupils, students, lawyers and medical doctors to their work or life.
- Respect for Others*** : Having a good opinion of someone's ideas, views or religious beliefs without any discrimination. In this study, the phrase refers to the tolerant attitude of RE pupils, lawyers and medical doctors towards people of different religious beliefs, views and opinions.
- Responsibility*** : Duty to behave sensibly and make careful judgment about important matters. In this study, the term refers to the expectations of society that Religious Education pupils, lawyers and medical doctors will behave more sensibly and make careful judgments in their work and life.

1.11 Conclusion

This chapter has discussed the background information on Religious Education and its low status as opposed to other school subjects that have a high status in the school curriculum. The chapter has also provided a brief background of the legal and medical professions in relation to Religious Education in order to link the moral values and attitudes promoted in Religious Education to the required moral values and attitudes in the two professions and explain the research problem clearly. The chapter has also explained the purpose of the study, specific objectives, research questions, significance of the study, delimitation, conceptual framework, limitations of the study and finally the definition of operational terms. The next chapter will discuss literature related to the study, including studies on Religious Education as well as studies on the legal and medical professions.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Literature review refers to the analysis of other readings and studies on the topic under study. It is mainly meant to acknowledge other authors, identify gaps and understand the research problem clearly so as to sharpen the theoretical foundation of the research (Kombo and Tromp, 2004: 62). As such, review of literature is an essential element in a qualitative research study like this one. Since there has been little or no research done to examine moral values and attitudes promoted in Religious Education and how they are relevant or suitable to different professions, literature on this study was limited and hence the chapter reviews studies on Religious Education, the legal and medical professions under the following three headings: Religious Education, Religious Education and the Legal Profession and, finally Religious Education and the Medical Profession.

2.1 Religious Education

Some studies on Religious Education in the curriculum have focused on different aspects of the subject. One such study is by Cox (1966), who observed that Religious Education was difficult to teach, and those who tried to teach the subject found their task complicated due to the nature of the subject itself and the confusion of the nature of theological ideas in relation to contemporary thought. This may be the reason why some teachers do not promote the subject thereby contributing to its low status in the curriculum as compared to other subjects. Cox argued that unlike mathematics where the teacher could be confident of the facts transmitted to the pupils, Religious Education involved individuals' reaction to the mystery of life-like creation, religious symbolism and metaphors. He said that Religious Education belonged to the realm of feelings, values, judgment, opinions and respect for toleration and freedom of conscience where all religions were regarded as equally valid. In his explanation of the aims of Religious Education in Britain, Cox, argued that the aims of Religious Education must be adequate to the teacher, worthwhile to the children and useful to the community. Cox also provided statistical evidence to show that regular Religious Instructions (RI) in schools, in Britain was widely supported. His findings in a survey carried out in Britain indicated that the majority (69.5%) of the parents were in favour of the inclusion of Religious Education on the curriculum. This meant that despite a few parents being against it, the majority of the parents regarded Religious

Education as an important subject because it provided pupils with spiritual moral values and attitudes that are important in life.

Cox's discussion revealed the importance of Religious Education in Britain, but this study will go further by identifying key moral values and attitudes promoted by Religious Education and examining how suitable they are to the required moral values and attitudes in the legal and medical professions in Zambia.

According to Cox (1966: 56), one of the ways in which Religious Instruction could justify itself was that it gave practical guidance on behaviour and induced moral conduct. He argued that parents in Britain insisted that their children be taught the difference between right and wrong and that religious morality was still valid as the practical basis of conduct. However, it should be noted that Religious Education is not the only source of moral values and attitudes but may contribute greatly to people's moral values and attitudes. This contribution will be examined in the legal and medical professions in this study. Furthermore, Cox noted that religious doctrines and mythology were no longer respected as they formerly were. He further argued that any religious teaching given to pupils should be sufficiently and sincerely held as to be lived out in practice through moral conduct. Hence he proposed three stages of teaching moral conduct as follows:

- (i) telling the pupils under what circumstance an action is right and under what circumstances it is wrong;
- (ii) explaining to the pupils the distinction between right and wrong conduct and convincing them about the right conduct; and
- (iii) persuading the pupils to choose the right conduct and abstain from the wrong.

He stated that sophisticated moral problems did not arise at this stage, but pupils were able to make moral choices of what was considered right; and widespread disagreement of what was right and wrong required teachers to guide their pupils on moral choices. Cox further argued that individual personality reached its highest development through making good moral choices. He also noted that it was difficult to separate Moral Education from Religious Education.

The foregoing issues raised by Cox are useful to this study in that they bring out moral training in Religious Education as being important. This study will attempt to show how this moral

training in Religious Education is relevant or suitable to the required moral values and attitudes in the legal and medical professions in Zambia.

Hennessy (1978) argues that both psychoanalytic and behavioristic approaches define morality, which is part of Religious Education as a matter of matching an individual's behaviour with the standard of a group or with the demands of an authority. Moral values also mean the evaluation of actions as right and wrong, held by the majority members of an individual group. In the same regard, he argues that morality is a learned set of behaviours like any other set of behaviours, and that moral behaviour can firmly be established if one's reinforcement schedule is consistent enough. According to him, for a researcher to do research on morality, he or she should make a crucial consideration of what behaviours were being reinforced, what behaviours were being modeled, how much reinforcement was being done and how often or consistent reinforcement was done.

This information about the meaning of morality and how a research on morality can be conducted will help the researcher to use the promotion of moral values and attitudes as key aspects of Religious Education, which may further help in establishing how relevance or suitable these moral values and attitudes are to the legal and medical professions in Zambia.

In his work on *Religious Education and Value Assumption*, Grimmitt (1987) refers to the seven forms of knowledge propounded by the philosopher, Paul Hirst, in 1974. These forms of Knowledge included formal logic or mathematics, human science, moral judgment or awareness, literature or fine arts, religion and philosophy. Grimmitt states that Hirst saw the curriculum in terms of limited objectives derived from the seven forms of knowledge and argued that the curriculum should reflect the formal characteristics of each kind of knowledge. Therefore, Grimmitt (1987) uses Hirst's forms of knowledge to justify religion and moral awareness as a form of knowledge to be included on the school curriculum through Religious Education. As such, it is clear that religion and moral awareness are important forms of knowledge found in Religious Education. Grimmitt points out that schemes of work for RE have identified aims and objectives that enable the content drawn from religious systems or shared human experience to illuminate one or more of the core values. According to him, the core values, religious concepts and beliefs may be illuminated as a consequence of studying the content of Religious Education. He states that a clear distinction of learning about religion and learning from religion should be

seen in the pupils. He explains that learning about religion involves acquiring knowledge about religions and making use of it, while learning from religion involves experiencing issues of religion and applying its teachings in life. This implies that religion and education are inter-related in such a way that learners of RE acquire knowledge of religious beliefs and values and make use of them in daily life.

Grimmitt's arguments on learning about and learning from religions are very important to this study. This is because the religious values and moral awareness learnt in Religious Education are likely to be used later in life especially in different professions including the legal and medical professions examined in this study. Accordingly, this study will go further by investigating more about how these religious values and moral awareness from Zambia's senior secondary school Religious Education syllabuses may be relevant or suitable to the moral values and attitudes required in the legal and medical professions in Zambia.

Vroom (1989) notes that from 1900 onwards, there was an attempt to establish what knowledge is certain and may be considered as true knowledge. He cites several philosophers, some of whom dispute religious knowledge as not being true knowledge. One such argument was that no knowledge can exist without referring it to experience and that explanation about God was not satisfactory because it was not based on empirical experience of God. Others justified religious knowledge as true knowledge. For example, it was argued that true knowledge was the subjective, unconditional surrender in faith, commitment and love to God. Therefore, Vroom concludes that although religion cannot be proven to others, people can be shown what religion entails by one's way of life and good conduct.

Vroom's justification of religious knowledge as true knowledge which is reflected in a person's way of life and conduct, is also useful to this study in that moral conduct will be taken as an integral aspect of Religious Education syllabuses and used in establishing how relevant or suitable it is to the moral conduct promoted in the legal and medical professions in Zambia.

The impact of religion on everyday life has mainly been discussed by sociologists as the study of societies and their different interactions, including religious lives of the people. Sociologists have categorised the functions of religion into manifest and latent. For example, Boudillon (1990) argues that religion has a greater positive social impact so as to maintain a well ordered society.

He contends that the manifest functions of religion are open and manifested to religious followers. Latent functions are hidden and not recognised by religious followers as they can only be brought out if the effects of institutions like the church are observed and analysed. Among the identified social functions of religion include; unifying of a social group, supporting moral values and attitudes that keep society together, maintaining peace in society, supporting the social group through religious rituals, meeting individuals' basic needs by motivating human actions, personal identity and the understanding of certain events, including ultimate issues like death. However, the author adds that both the latent and manifest impact of religion are difficult to measure.

What Boudillon observes about the difficulty of measuring the impact of religion on society can be extended to RE, which is basically the teaching of religion in schools. However, this study was not aimed at measuring the level of morality, values, social attitudes or the impact of religion as argued by Boudillon. Instead, the study simply examined the key moral values and attitudes promoted in Religious Education and their relevance or suitability to the required moral values and attitudes in the legal and medical professions. This meant that the presence of certain moral values and attitudes in senior secondary school Religious Education that may be related to the moral values and attitudes promoted in the two professions at tertiary educational level courses and the actual work showed the relevance and possible contribution of Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

In her article on Biotechnology and Religious Education, Riggs (1990) explains that scientific facts and values are frequently intertwined. She reveals that society has a perception that values, gender, ethnicity, religion and politics are irrelevant to science classes and laboratories. However, this perception needs to be changed as we need to acknowledge that people's values and interactions should take place in order to enhance learning. She further reveals that in practice, many of the educational programmes and material foster awareness and encourage students to begin complex arguments of scientific, economic and political nature, but fail to handle sensitively, the religious and moral arguments. She further argues that Religious Education teachers have the opportunities and skills to develop an appreciation of the cultural factors which influence the people's opinions and attitudes. She therefore concludes that the

beliefs held by different religions about many aspects of science such as Biotechnology and Genetics cannot be ignored as all human societies depend on the following values: love, sensitivity, compassion and forgiveness; respect for individual personality; honesty in dealings and relationships; respect for truth; responsibility for one's own actions; consideration for the needs of others, and willingness to co-operate and sacrifice for the common good; courage and pertinacity; open mindedness to the ideas of others; dialogue and mutuality; care and help for the weak and needful; as well as responsible involvement in the long term betterment of human.

This argument by Riggs on the relevance of Religious Education to natural science is very useful to this study as it exposes the misconception that Religious Education is irrelevant to science. However, the study intends to go further by using the values, attitudes and moral teachings found in Religious Education, to explore how suitable they are to the legal and medical professions in Zambia.

In their article discussing Religious Education, moral and spiritual development, Grawford and Graham (1992) reveal that Religious and Moral Education at school has been subjected to great pressure to resolve problems of education for social benefit. They argue that some preparations for dealing with the problem of life is essential before young people leave school and recommend Religious Education as an important subject for this goal. They further point out that inculcation of values in education goes on even when the education system has not consciously planned for it. While they agree that efforts are needed to humanise this un-written curriculum where values are embedded in the school structures, Grawford and Graham argue that one way of addressing the issue is to make sure that there is a credible, central part of the formal curriculum where these problems can be critically examined by learners. They note that certain subjects are seen by learners as having high status and importance in the curriculum such that even if they do not like studying these subjects, they pay at least some attention to what is being taught, and in general, try to understand the basics due to their focus on certain jobs. The authors further argue that many people do not see Religious Education as a contribution to their quality of life or to any profession. Hence Grawford and Graham recommend that Religious Education should be taken seriously and be implemented in the same way as other subjects that have a higher status in the curriculum. They also try to show that studying religion at school was

of great value for jobs in tourism, medicine, nursing, law, education, police work and public service in the United Kingdom.

The foregoing discussion by Grawford and Graham reveals not only the low status of Religious Education in the curriculum but also shows how relevant or suitable Religious Education is to tourism, medicine, nursing, law, education, police work and public service in the United Kingdom. This is important because apart from acknowledging the low status of Religious Education as a school subject, this study goes further by attempting to examine how suitable its moral values and attitudes are to the legal and medical professions in the Zambian context.

Kay and Smith (2000) discuss phenomenology as an approach in the teaching of Religious Education. They explain, in line with the phenomenological approach, that Religious Education must transcend the informative by understanding the meaning of religion and questioning the truth and worth of religion. They also point out that Religious Education should not exclude the committed approach, provided that it is open and does not artificially restrict pupils' choices and understanding. Kay and Smith argue that Religious Education should help learners in understanding the history of other cultures by not only concentrating on the descriptive, historical side of religion but also entering into dialogue with other aspects, including secular ones. They point out that the strength of the phenomenological approach lays in its genuine attempt to present accurately, the richness and variety of religious expression and to avoid distorting what believers think, say and do. They recommend the bracketing of one's own religious beliefs as this avoids value judgment. They point out that despite being criticised, phenomenological approach was supported in the 1988 Educational Reforms Act in Britain, which stated that any agreed syllabus, was supposed to reflect Christianity while taking account of the teachings and practices of other principal religions represented in Great Britain. In further supporting the phenomenological approach to Religious Education, Kay and Smith point out that this multi-faith approach leads to the development of more tolerant attitudes in the pupils as they are able to learn about different religions without losing their own spiritual and cultural identity. They argued that learning about different religions helps pupils to make sense of their own religion.

The work by Kay and Smith is useful to this study in that it will highlight use of religious pluralism and neutrality, which go with the phenomenological approach in the discussion of the

Zambian senior secondary school Religious Education syllabuses. This study will go further by treating all the forms of religions in the syllabuses as equal in examining how relevance or suitable the moral attitude of respecting people from other religions is to the required moral values and attitudes in the legal and medical professions in Zambia.

Rudge (2000) discusses the field of inquiry for Religious Education, pointing out that it includes beliefs and spirituality, issues of ultimate questions and values, which in turn involve family life, personal life, community life and public life. She argues that in Religious Education, pupils are encouraged to explore, think about and reflect on the beliefs, values and world views of others as a catalyst for their own development. She also points out that most human beings share similar values of human experience and ultimate questions.

Rudge's study is useful to this study because it points out the importance of religious faith, values and ultimate questions in Religious Education. Similarly, this study attempts to establish the importance of religious faith and values learnt in Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

Hull (1998) discussed the agreed syllabuses for Religious Education, in England and Wales in line with the 1988 Educational Reform Act. He reveals that the Act required that RE syllabuses provide for different religions. He notes that in the 1970s and 1980s, Religious Education not only in England and Wales but also in Scotland and North Ireland had become so significant for the search of understanding and reconciliation between various religious communities settled in Britain that a Standing Advisory Council on Religious Education (SACRE) was created. In July 1994, model syllabuses for Religious Education were published by the Curriculum and Assessment Authority (CAA). According to him, this was likely to fulfill the plurality of religion in the syllabus since it was already recommended that agreed syllabuses include all the major religions in Great Britain namely; Christianity, Hinduism, Islam, Judaism, Sikhism and Buddhism. However, there has been a great controversy about the percentages of these religions in the agreed upon syllabuses up to the present.

Hull's historical discussion of multi-faith Religious Education in England and Wales is useful to this study because Zambian senior secondary school Religious Education is also multi-faith.

However, this study will go further by using some aspects of multi-faith Religious Education to explore how relevant or suitable they are to the legal and medical professions in Zambia.

In another publication, Hull (2002) provides an interpretation and application of spiritual development in Religious Education. He points out that spirituality is larger than religion and religion is larger than faith, but all the three concepts are intertwined. He argues that a spiritual person would hardly be without moral life and on the other hand, a spiritual person does not live by duty and obligation, but by freedom of joy and qualities that transcend the moral realm. He further states that pupils are morally educated when they consider the notion of right and wrong and advance beyond the previous level of their moral development, but they are spiritually educated when they are inspired by freedom and love to live in solidarity with others. He further says that if this inspiration takes place in the presence of the human conception of the ultimate or transcendent, then they are educated religiously. Hull then points out that faith is an attitude which is a subjective aspect of religion and spirituality, and can be understood as a human potential for response. He concludes that faith can either be secular or religious, and different religions have different faiths, adding that faith is originally a Christian word.

Hull's explanation of religious faith is in line with this study because the study uses religious faith as a general concept depicting the pupils' response to religious teachings in Christianity, Islam, Hinduism and Zambian Traditional Religion. However, this study makes a further attempt to establish how relevant or suitable religious faith is to the required moral values and attitudes in the legal and medical professions in Zambia.

In their United Kingdom case study in *Religious Education and Curriculum Development*, Denise and Fransis (2001), revealed that in England and Wales, an agreed syllabus has to satisfy the statutory requirements, the none-statutory guidance provided by the national government, the religious groups, parents and teachers in order to exist and work in harmony. The six major world religions including Buddhism, Christianity, Hinduism, Islam, Jainism and Sikhism are supposed to be included in the syllabus. The authors revealed that this compromise was made in order not to alienate particular religious groups while taking account of national guidance. They also point out that the Religious Education syllabuses in England and Wales begin with examples of work for each unit and then link with human experience to make it possible to explore non-religious view points and practices, such as the humanist perspective and natural environment on

each issue. However, Denise and Fransis noted that Christianity was dominant in the syllabuses because there was no proportionate time spent on other religions compared to Christianity. They postulate that religious pluralism should be taken as an opportunity to balance views because it is possible to learn from the views and practices of others without necessarily losing your own religious and cultural roots. They also argued that it is normal for one's view to be opposed by others, adding that this opens further learning as long as the opposition is done in a respectful rather than arrogant manner. They further stated that this can allow critical thinking and a phenomenological approach where students explore and develop their own beliefs and values in relation to the arising challenging questions.

While the study by Denise and Fransis brings out religious pluralism, critical thinking and moral values from Religious Education in England and Wales, this study goes beyond, by using religious pluralism as a moral attitude from senior secondary school Religious Education syllabuses in Zambia and establish how relevance or suitable it is to the required moral values and attitudes in the legal and medical professions.

It is also important to review Zambia's educational policy documents of 1977 (*Educational Reforms: Proposals and Recommendations*) as well as the 1996 (*Educating Our Future*) because many studies on Religious Education in Zambia have used these educational policy documents.

In the *Educational Reforms: Proposal and Recommendations* (MOE, 1977), the general aim of national education was to develop the character traits of pupils, and a sense of personal moral values and responsibility. This belief had its origin in the natural heritage and was based on moral and spiritual values that embraced the individual and contributed to the dignity and betterment of the community. The reforms further aimed to develop the potential of each citizen, such that the education provided was supposed to be true to the integrity of individuals as well as to the needs of society for the common good. It was envisaged that examinations would be localised by 1980, hence there was need to redesign the curriculum in order to suit the needs of individuals and society.

Educating Our Future (MOE, 1996), also made important recommendations for education in Zambia, which may be useful to this study. The aim of *Educating Our Future* is to enable every pupil to become a well-educated person, who is useful to society and adequately prepared for the

fulfillment of education and become a self-supporting worker. The policy aims at providing education that should enable pupils to be responsible persons capable of making useful contribution to society and adequately adopting adult roles. It recommends that senior secondary school curriculum must continue to prepare pupils for employment. *Educating Our Future* further states that school leavers should have knowledge and appreciation of the values that inspire society, including knowledge of individual liberty, human rights and awareness of their responsibilities in society. One specific objective is that secondary education should instill a spirit of self-discipline, integrity, accuracy and hard work (MOE, 1996: 52). Other important aspects of the policy are; participation in civil life, respect for personal and sexual integrity, maintaining health and personal well-being and interpersonal relationships. The document recommends that the formal curriculum should cater for these aspects and the extra-curricular activities should supplement towards the achievement of these aspects. The policy further reveals that Mathematics, English and Sciences were the main or core subjects, with a wide range of optional subjects in the fields of humanities, languages and social sciences.

The recommendations in the 1996 educational policy document are also helpful to this study. This is because the policy document mentions Mathematics, English and Science as the main subject that have even been made compulsory and allocated with more time on the school time table. On the other hand, Religious Education is not one of the main subjects in the curriculum as it is an optional subject allocated with less time on the school time table (MOE, 1996). This justifies the low status of Religious Education in the curriculum which this study further uses to explore how suitable the moral values and attitudes promoted by Religious Education are to the legal and medical professions. The promotion of integrity, responsibility, respect for others, acquisition of good moral attitudes and values that inspire society, are all useful in this study.

In his discussion on common syllabuses for Religious Education in Africa, Smith (1982) provides a brief background of Religious Education in Zambia. He explains that Religious Education was organised on denominational basis, with church denominations training their own teachers and preparing their own syllabuses. He further explains that the launching of common syllabuses in 1971 made Religious Education stand clearly within the educational system, as it became part of the normal time table where all children were now reached. He points out that Religious Education changed in content because the aim changed to include values and attitudes.

It also called for the retraining of teachers with new teaching methodologies to suit the new Religious Education common syllabuses with the new aim. Smith further reveals that from being confessional, Religious Education in Zambia became more professional and could be evaluated educationally by the same norms like any other school subject.

This historical discussion of the development of Religious Education in Africa including Zambia by Smith is useful to this study in that it provides general background information about the subject. In this regard, this study will go further by analysing the current senior secondary school RE syllabuses and investigating the presence of values and attitudes referred to by Smith in the common educational Religious Education syllabuses for Africa, and then explore their relevance to the legal and medical professions in Zambia.

In her description of the two alternative syllabuses for Grades 10 to 12 in Zambia, Masterton (1987) reveals that syllabus 2044 was an adaptation of a previous syllabus called 'Christians Living Today', developed in East Africa while syllabus 2046 was Bible centered and developed at the request of teachers and missionaries. She further explains that syllabus 2044 starts with the present situation and then goes to Church history, African tradition and lastly Bible situation. On the other hand, syllabus 2046 starts with life experience and introduce each unit with Biblical teachings and values before going on to the application of these values in contemporary Zambia. She notes that both syllabuses were similar in that they used pupils' experiences as a starting point, similar Bible passages and similar themes such as work, leisure, justice, authority and service. She further points out that the aim of the two syllabuses is the same, which is, bringing religious values into the actual lives of the pupils.

Masterton's description of RE syllabuses 2044 and 2046 is very useful to this study in that it shows that despite some differences, the two syllabuses are similar as they both promote religious faith, critical thinking as well as moral values and good social attitudes. However, this study will go further by using these moral values and good social attitudes in exploring how relevance or suitable they are to the required moral values and attitudes to the legal and medical professions in Zambia.

Mujdrlica (1995) also evaluated Religious Education syllabuses 2044 and 2046 and presented statistical data on the content composition of the subject. According to his analysis, Religious

Education syllabus 2044 contains 13 per cent aspects that promote human life, 21 per cent aspects that promote traditional religion, 5 per cent aspects that promote Hinduism, 5 per cent aspects that promote Islam and 56 per cent aspects that promote Christianity. Therefore, Mujdgrica concludes that although it partly promoted religious pluralism, Religious Education syllabus 2044 was confessional due to 56 per cent coverage of Christianity. With regard to RE syllabus 2046, Mujdgrica's analysis was that 6 per cent of the aspects covered promoted human life, 4 per cent aspects promoted traditional religion, 4 per cent promoted Hinduism, 4 per cent promoted Islam and 82 per cent promoted Christianity. He concluded that Religious Education syllabus 2046 was more confessional than syllabus 2044 because of its 82 per cent coverage of Christianity. He further indicated that the two Religious Education syllabuses promoted questions about life, ultimate questions, questions about religion and personal questions. Questions about religion dominated in both syllabuses with 62 per cent in syllabus 2044 and 81 per cent in syllabus 2046.

Mujdrica's evaluation of Religious Education syllabuses 2044 and 2046 is useful to this study because it shows that despite being dominated by Christianity content, both syllabuses cover some aspects of other religions that only need to be improved upon through syllabus review. However, Mudrica's work does not go as far as establishing how suitable the moral values and attitudes promoted in Religious Education are to the legal and medical professions which is the focus of this study.

In his recent discussion of a relevant Religious Education syllabus for Zambia, Mujdrica (2004) points out that Religious Education has the potential to bring about positive change to the youth as it exposes them to great ideals and values. In explaining the historical development of Religious Education in Zambia, Mujdrica states that both RE syllabuses 2044 and 2046 were British-oriented and influenced by early East African Religious Education syllabuses. However, they were also in line with the 1977 Educational reforms and recommendations in Zambia. He states that the recommendations led to the dropping of Bible Knowledge and adoption of the two East African oriented syllabuses which were better than Bible Knowledge but not good enough because they still promoted indoctrination. Mujdrica points out that Religious Education promotes a full and well-rounded development of pupils with rational moral values. He also reveals that a relevant Religious Education syllabus leads to social development as the learners

get involved in social issues, try to understand them and bring about social change. He explains that learners may need much capacity to face and overcome great social ills such as HIV and AIDS, poverty and corruption.

The foregoing observations by Mujdrica are helpful to this study because they bring out religious pluralism, religious faith, promotion of good moral values, fairness and responsibility as aims of Religious Education. However, this study will go further by using these aims and explore their relevance to the required moral values and attitudes in the legal and medical professions.

Kakuwa and Mataa (2000) generally point out that career choosing is not an easy task for pupils in Zambia, and that it requires the help of qualified guidance teachers or school counselors. According to them, career choosing helps pupils to perform better in their studies as well as to select subjects that are related to their careers. They argue that the choosing of a right career with the consideration of abilities encourages pupils to have self-esteem, believing in oneself and utilising their talents to full potential.

Kakuwa and Mataa's study on the school curriculum and career development in Zambia did not link any school subject to fields of work like the legal and medical professions. However, this study goes further by identifying Religious Education as an important school curriculum subject and exploring its promotion of moral values and attitudes and their relevance to the legal and medical professions in Zambia.

In his discussion of Religious Education, Henze (2000) argues that Religious Education is simply education which cannot be separated from General Education. He points out that despite having a religious title, Religious Education is essentially secular, with educational principles. In this regard, Henze refers to Rudge's CASK system, which explains the planning and assessing of Religious Education. He emphasises on attitudes and skills as aspects of education that Religious Education helps to develop in the pupils. Henze points out that moral attitudes in Religious Education arise from the nature of the subject matter with which Religious Education deals and the process involved in teaching the subject. He adds that the skills that are emphasised in Religious Education are those which help pupils to acquire and develop the concepts and attitudes that contribute to their maturity as human beings. Henze further postulates that while General Education encourages pupils to develop a sense of curiosity, respect, willingness to

tolerate uncertainty, self-confidence, sensitivity, fairness, compassion and concern for the needy, Religious Education encourages pupils to develop a sense of mystery and fascination about the world, willingness to acknowledge the aspirations of the needy and respect for others as well as willingness to recognise that beliefs and ideas can be expressed in various ways.

The discussion by Henze (2001) is very useful to this study because he reveals that Religious Education encourages the attitudes of confidence, sensitivity, fairness, compassion and concern for the needy. This study discusses these aspects further by examining how relevant or suitable they are to the required moral values and attitudes in the legal and medical professions in Zambia.

In his recent discussion, Henze (2007) argues that Religious Education must have a much wider and more pluralistic outlook. The different religions covered in RE syllabuses should not be seen as a danger but enrichment. He further argues that people should have both an understanding of the interaction between faiths and the ability to articulate a higher goal. On religious faith, Henze reveals that this spiritual aspect of religious faith is something fundamental to human beings and pupils need to be educated spiritually in line with the United Nations Declaration of Children's Rights of 1959. Henze also points out that the transition from family faiths to personal faith in children takes place mainly around their twenties and pupils at secondary school are around this age group. He notes that being religious is a first order experience and Religious Education as a school subject provides a second order experience necessary in life, as it allows pupils to respect the faith of people of different denominations and religions. He further observes that through information interpretation and critical evaluation, Religious Education enables pupils to advance on a path to religious self-responsibility. Henze also points out that the open ended approach to Religious Education provides an exploration of major views of life and the world, as pupils are allowed to think for themselves and accept responsibility for their own beliefs and actions.

The foregoing discussion of Religious Education by Henze is also useful to this study in that it brings out religious pluralism and neutrality, the use of religious faith and responsibility as important aspects of Religious Education. Taking the discussion further, this study will take these aspects as useful and attempt to establish their relevance to the required moral values and attitudes in the legal and medical professions in Zambia.

In a study called 'Religious Education in Zambia: Syllabuses Approaches and Contentious Issues', Simuchimba (2001) explains that the main aim of Religious Education in Zambia is to enable pupils appreciate spiritual, moral and religious values and behaviour based on them. This appreciation is drawn from Christianity, Hinduism, Islam and Indigenous Zambian beliefs. In order to achieve this aim, Religious Education syllabuses 2044 and 2046 have the following objectives: to enable pupils analyse and compare their present situation with African traditional beliefs, experiences of the church in Africa and Biblical stories as well as other religious beliefs (Hinduism and Islam); to recall Biblical contents, acquire knowledge on spiritual and moral Biblical values, relate Biblical values to contemporary Zambia as well as compare Christian values with Hinduism, Islam and Zambian traditional values.

Simuchimba further explains that modern state controlled Religious Education, is pupil-centered as it starts from the learner experience of religion and aims at an open, critical and understanding of various religions. However, he notes that the Zambian Religious Education syllabuses need improvement in order to meet the educational standard of the subject being an open, critical and rational understanding of religions. He adds that the syllabuses need to be adequately pluralistic. Simuchimba further notes that the spiritual and moral values promoted in Religious Education are paramount as they make the subject distinct from other social sciences like History.

Simuchimba's discussion of the aims of Religious Education syllabuses 2044 and 2046 is in line with this study. However, this study will go beyond his discussion by trying to establish the relevance of the moral values and attitudes promoted by Religious Education to the legal and medical professions.

In another article entitled 'Religious Education in a Christian Nation: The Case of Zambia', Simuchimba (2001) explains that Religious Education in Zambia has developed and passed through various development stages. He notes that syllabus 2044 uses exclusively the Life Themes Approach while 2046 uses the Systems Approach. He therefore suggests a balance of the two approaches to make them more educational in line with the recommendations of the national educational policy, *Educating Our Future*. It is clear from Simuchimba's study that exclusively religious (Christian) faith is currently dominant in the Zambian Religious Education syllabuses while appreciation of religious pluralism has a smaller component. While the distinction between the two is useful, this study makes use of both religious faith and pluralism

as integral aspects of Religious Education in establishing their how relevant or suitable they are to the legal and medical professions in Zambia.

In another article which dealt with indoctrination, Simuchimba (2004) compared and evaluated North Yorkshire Religious Education syllabus in England with one of the Zambian Religious Education syllabuses, syllabus 2046. He elaborates that although the North Yorkshire Religious Education syllabus dealt with religious doctrines and beliefs, it was not indoctrination as these doctrines and beliefs were drawn from different religions represented in Britain, including: Christianity, Islam, Hinduism, Jainism, Buddhism and Sikhism. He notes that the aim of Religious Education in North Yorkshire was the understanding of religions, taking into account the cultural plurality and multi-faith nature of British society. He states that for the sake of fairness, equality and openness in educational practice, religious traditions should be treated as equal belief systems and taught for what they are rather than for some cultural, historical and numerical reasons. He observes that the prominence of one religion in the Religious Education syllabus, as is the case in Zambia, was unacceptable in a plural and democratic country like Britain and Zambia. Simuchimba further recommends that the methods of teaching Religious Education should be based on active learning which is open, sensitive and reflective. He concludes that the North Yorkshire agreed that Religious Education syllabus provides an opportunity for use of a variety of educationally sound methods for teaching both the cognitive and affective domains of knowledge. With regard to the Zambian Religious Education syllabus 2046, Simuchimba argues that the syllabus is not fully in line with the educational and pluralistic goals and aims that the Ministry of Education has set out for Zambian Religious Education, concluding that the syllabus can easily lead to indoctrination if not carefully handled.

Simuchimba's comparative subject of the Religious Education syllabuses above is helpful to this study in that it brings out pluralism, neutrality and respect for others as important aspects of an educational Religious Education syllabus. However, this study will go further by using these aspects in establishing their relevance to the legal and medical professions in Zambia.

Simuchimba (2005) provides a historical discussion of Religious Education in Zambia. He observes that during the colonial era, Religious Education in Zambia was exclusive, mono-faith and confessional in approach. He notes that the introduction of syllabuses 2044 and 2046 in 1985, led to Religious Education entering a new educational stage. Religious Education became

pluralistic and multi-faith by including Islam, Hinduism and Zambian Traditional Religion as the three main traditions in the syllabus. According to Simuchimba, Religious Education became contextual, educational, neutral, ecumenical and professional, and it was no longer aimed at converting pupils to Christianity. In his discussion, Simuchimba explains that educational Religious Education promotes religious harmony and ecumenism which in turn promotes national unity. He argues that the newly introduced Religious Education syllabuses (2044 and 2046) were in line with Article 19 of the 1973 Constitution which promoted many values such as religious pluralism, freedom, fairness, moral autonomy and neutrality. Simuchimba further suggests that at senior secondary school level, Religious Education should contribute to the establishment of an environment that caters for the psychological needs of pupils and facilitate their growth to maturity as moral and responsible citizens, promote civil liberty and human rights and develop attitudes and qualities of understanding. He concludes that Religious Education should lead to religious literacy and maturity and should promote liberalism, inclusiveness, holism, critical thinking, autonomy and problem solving in order to be educational.

This discussion and recommendations by Simuchimba are very useful to this study as some of the points he raises may be used to establish the relevance of moral values and attitudes promoted in Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

In his attempt to explain the meaning of Religious Education, Simuchimba (2008) says that Religious Education is widely seen as a school curriculum subject, with the educational aims of promoting religious literacy or a critical understanding of different religious traditions and helping to impart life skills such as critical and analytical thinking, logical argumentation innovativeness and positive attitudes such as respect and tolerance for other peoples' views, beliefs and values. Simuchimba further explains that in Zambia, Moral Education is an integral part of Religious Education though in some countries like Britain, attempts have been made to separate the two. He defines Moral Education as an inculcation of desirable positive attitudes, values and forms of behaviour in learners through the teaching of different religious and cultural beliefs. He further explains that through the 1977 educational reforms, Religious Education was allowed to draw moral and spiritual values from various religious traditions in the country. Additionally, Simuchimba notes that since the early 1980s, Religious Education has officially

been referred to as Spiritual and Moral Education (SAME) though the name 'Religious Education' has persisted in schools and common usage.

This study by Simuchimba brings out important moral values and attitudes taught in Religious Education. However, it does not establish their relevance to the required moral values and attitudes in the legal and medical professions. This is what this study tries to do.

In his article on 'Religious Education and Pluralism in Zambia', Carmody (2004) provides a historical background to Religious Education syllabuses and argues that Zambians have been open and willing to integrate new religious ideas and practices even before the coming of Christianity. He traces the senior secondary school syllabuses to 1975 when the 'Christian Living Today' or Religious Education syllabus 2044 became the alternative syllabus at senior level to the Cambridge Bible Knowledge syllabus which had been in use for many years. He also cites the 1977 educational reforms and recommendations as some of the factors that shaped Religious Education to be pluralistic with the inclusion of other religions and Zambian Humanism aspects. He reveals that Religious Education syllabus 2046 was also adopted following the request of teachers, church workers and missionaries. Carmody states that the change of secondary school syllabuses led to a shift from commitment to Christ to a more impartial and educational approach embracing other religious traditions. Despite the pluralistic syllabus, Carmody notes the dominance of Christianity in both Religious Education syllabuses 2044 and 2046.

This religious pluralism, impartiality and openness in Zambian Religious Education syllabuses discussed by Carmody are useful to this study but the discussion does not go as far as touching on the focus of this study, which is to establish the relevance of moral values promoted in Religious Education to the legal and medical professions in Zambia.

Kelly (2004) explains the response of Religious Education to HIV and AIDS as he argues that learners of Religious Education with their knowledge, skills, attitudes and values have the responsibility to reduce the likelihood of acquiring or transmitting HIV infection. He also points out that Religious Education has the task to sensitise educators and learners to issues related to support and care for those infected and affected by the epidemic and taking appropriate action to mitigate the impact of the disease. He points out that the task of Religious Education on HIV and AIDS is similar to that addressed by faith communities and religious leaders.

Kelly's subject on the response of Religious Education to HIV and AIDS is in line with this study in that it brings out aspects of acquiring knowledge about HIV and AIDS and providing sensitisation, care, support and being responsible to HIV and AIDS patients. Though Kelly does not go as far as mentioning the relevance of moral values and attitudes to the medical profession, the values and attitudes relating to HIV and AIDS prevention and care learnt from Religious Education are appropriate to this study, especially with the relationship between Religious Education and the medical profession.

In her study on Religious Education teaching methods in Zambian high schools, Ziwa (2007) explains that the status of Religious Education has fallen despite many convincing reasons and explanations presented by Religious Education scholars and specialists. She compares the status of Religious Education with other curriculum subjects like Mathematics and Science, which she says have been given the status of being more educational, practical and relevant than Religious Education. Religious Education is generally considered as a subject that can be taught by untrained personnel such as the clergy. Ziwa asserts that if pupils are allowed to share their experiences through Religious Education, they may be able to develop into mature human beings who can acquire certain skills such as empathy. She suggests that the discussion method is the best teaching method for Religious Education at secondary school level, arguing that it helps pupils to discern and explore questions by reflecting on their experiences. She argues that at secondary school level, the aim of Religious Education should be to help pupils find the beliefs and values that are going to be real and imperative to them.

Ziwa's study is useful to this study in that she explains the low status of Religious Education in the curriculum in comparison to that of Mathematics and Science. This study uses this low status of Religious Education in the curriculum in the problem statement and goes further to explore how suitable they are to the legal and medical professions in Zambia.

Hambokoma (2007) carried out a study on the views of Religious Education teachers and pupils of Religious Education in Lusaka District and found that despite the low status of Religious Education, 64 per cent of the pupils found the subject interesting. According to his findings, 81 per cent of the pupils interviewed argued that Religious Education was an important subject because it talked about reality and how people lived. Furthermore, Religious Education teachers held that Religious Education was one of the best social sciences in schools that taught pupils

about God and morality. Hambokoma concludes that both pupils and teachers believed that what was learnt in RE was relevant to society because it related to everyone's life.

Hambokoma's study is also useful to this study because it brings out the important finding that despite having a low status, Religious Education is important and interesting as it relates to realities in life. Furthermore, Hambokoma's finding that Religious Education is relevant to society is very important to this study though it will go further and explore the relevance of moral values and attitudes promoted in Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia.

In her research on the role of Religious Education in promoting girl child education, Musongole (2010) reveals that Religious Education fits the growing personalities of children as it has the potential to enhance girl child education. She further identifies the following Zambian junior secondary school Religious Education topics as having the potential to promote self-confidence and self-esteem among the girls: growing irresponsibility, bravery and courage, development and cooperation, marriage and family life, how people make choices, talents people have, how people develop, freedom and community, and ambitions and hope. She concludes that as a school subject, Religious Education was in line with the mission statement of education which, among others, guides the provision of education for all Zambians so that they are able to pursue knowledge and skills, manifest excellence in performance and moral uprightness as well as accepting and valuing other persons on the basis of their personal worth and dignity.

Despite focusing on junior secondary school Religious Education and girl child education, Musongole's study is useful to this study which follows a similar pattern of identifying Religious Education key moral values and attitudes and further establishing how relevant or suitable they are to the legal and medical professions. Musongole only took a different dimension and focus but both her study and this study are attempts to raise the status of Religious Education in Zambia.

In his study on the status of Religious Education in the curriculum, Mulando (2011) argues that Religious Education in Zambia is a cinderella subject with a low status in the school curriculum. He argues that both school administrators and teachers have contributed to the subject's low status. Religious Education has been marginalised by school administrators who consider it less

important and allocate it to untrained teachers. Additionally, the subject is optional and classes for Religious Education are allocated randomly with little time on the school time table. Teachers have equally contributed to the low status of the subject as many of them are not proud of being teachers of Religious Education and do not teach the subject seriously. Mulando notes that many Religious Education teachers do not really understand the principles, aims and objectives of senior secondary Religious Education. In order to raise the status of the subject, he suggests that Religious Education teachers need to be passionate about the subject and teach it in an appealing manner. According to him, the low status of the subject would be raised mainly with the help of school administrators who should avoid looking down on Religious Education.

Mulando's study is very useful to this study because it explains clearly, the low status of Religious Education in the curriculum; the contributing factors to this low status and suggests measures for raising the status of the subject. However, this study uses the low status of the subject in a problem statement and goes further by exploring how relevant they are to the required moral values and attitudes in the legal and medical professions in Zambia.

2.2 Religious Education and the Legal Profession

Berman (2007) provides a general historical background of the legal profession and observes that modern secular law can be traced to religion with its religious beliefs, traditions and customs. He contends that the western legal tradition was founded on the religious Judeo-Christian fundamentals and traces its history back to 1050 AD when the Roman Catholic Church was established. Berman further reveals that canonical law and the first legal books and university in Europe were established in the eleventh century around the corpus of law which was created by the church in order to control property and personnel as well as to enforcing its religious faith. Therefore, Berman asserts that religious law was the main source of modern European secular law which, through colonialism, spread to Africa including Zambia. Berman further explains that the secularisation of western law since the sixteenth century was advanced through the reformist Lutheran, the English, the French and Russian revolutions, adding that the revolutions have altered the structure of western law through greater institutional separation of law from the church, but has however, not drastically diminished the importance of religion in law.

The tracing of secular law to religion, which shows its importance in modern secular law, is appropriate to this study because the study attempts to identify moral values and attitudes

promoted in Religious Education and then establishes how these moral values and attitudes are suitable or relevant to the legal profession in Zambia. Therefore, Berman's discussion will be used to support and link the findings on moral values and attitudes from Religious Education with similar findings from the legal profession.

Similar to Berman's historical discussion of law and religion, Lehman (1985) postulate that the relationship between law and religion was historically, ontologically and metaphorically evident. He pointed out that epistemology and language showed that religion is imbedded in modern law, arguing that law without religion causes legalistic formulation to prevail over justice. He explained that a function of religious metaphors in law was crucial as it contributes to the virtues that might generate justice. This embedment of religion in law elaborated by Lehman is also appropriate to this study as it attempts to establish how the moral values and attitudes promoted in Religion through Religious Education are suitable or relevant to the required moral values and attitudes in law or the legal profession in Zambia.

Furthermore, Kamuwanga (1989) provides a historical background to the legal profession curriculum in Zambia and points out that in 1966 when the University of Zambia (UNZA) was opened, there were no lawyers trained in the country. He reveals that the School of Law at UNZA had its first intake of thirty-seven students in 1967, adding that the main objective was to develop the legal system in Zambia and produce quality local lawyers. Kamuwanga mentions and describes different law courses and changes made to the law school in due course. Among the courses mentioned was 'Family Law', which he said was so important that it became mandatory to students in 1979. According to him, other law courses included Law of Legal Institutions, Law of Contract, Law of Tort, Penal Law, Legal Methods, Equity and Succession, Domestic Relations, Sociology of Law, Industrial Law, Legal Control, Legal Resource, Islamic Law, Roman Dutch Law, Civil Law Systems, Legal Accounting and Revenue, Mineral Law and Cooperative Laws.

Kamulanga's historical discussion of the legal profession curriculum with its objectives and different law courses is appropriate to this study. This is because the study also deals with the UNZA Law curriculum in establishing similarities in the promotion of moral values and attitudes between Religious Education syllabuses and UNZA law curriculum.

Ndulo (2009) also discusses the legal profession curriculum focusing on its challenges and observes that the current School of Law curriculum is quite rigid as it lacks autonomy and flexibility to include imaginative courses. He therefore, recommends that there was need to focus on the African law as well as coming up with the law that promotes social changes and international awareness. The above argument is relevant to this study because it deals with the moral values and attitudes that may be part of the social changes required in the legal profession curriculum as pointed out by Ntulo. As such, Ntulo's argument is appropriate in discussing and linking the findings on promotion of moral values and attitudes in Religious Education and the legal profession.

Mapaure (2011) observes that European law has affected African law both positively and negatively. This is in the sense that most of the African cultural values have been replaced by European values that may not fully satisfy the Africans. In his critique, Mapaure points out that the African moral values and attributes can be used in the African law. Mapaure provides examples of African human rights and values under the concept of 'Ubuntu' from Zulu or Shona, which generally means humanity towards others. According to him, the African concept of Ubuntu has been embraced and is important in the African law because it promotes respect for the dignity of every person. This respect and people's dignity are also promoted in Religious Education. Additionally, Mapaure reveals that 'Ubuntu' implies African interconnectedness, unconditional respect, dignity, and acceptance from members of the community. He argues that revitalisation of African values and moral principles through 'Ubuntu', is practiced in South Africa and many other African countries. All in all, Mapaure (2011) reveals that the law ensures that the accepted moral values and attitudes are followed but he is uncomfortable with the influence of the European moral values and attitudes on the African law.

The above argument on African values and principles of respect and interconnectedness as an important aspect in the African law is appropriate to this study because it is related to the argument for respect of other peoples' culture, religious beliefs and moral values promoted in Religious Education. This similarity is important in discussing the findings in order to establish how relevant or suitable the respect for other peoples' cultural moral values promoted in Religious Education is to the required cultural and moral values in the legal profession in Zambia.

In his evaluation of Human rights protection by the African Union (AU), Ibrahim (2000) points out that the African Union, which was formed to replace the Organisation of African Unity (OAU) was enthusiastic in championing human rights which the OAU had failed to do. In line with the law and the United Nations Declaration of Human Rights, the African Union championed human rights for women, children and refugees, arguing that these should be included in the African laws. According to Ibrahim, women' rights were dealt with under the African Women Protocol (AWP) and other laws dealt with specific problems of Refugees in Africa and the welfare of children. Ibrahim concludes that the African Union's championing of human rights to be included in African laws shows the African States' potential to act as a collective force for defending human dignity. This was partly evidenced in the successful ending of apartheid in South Africa. He points out further that the international campaign of African states against apartheid was perhaps the most effective promotion of human dignity and moral values.

This promotion of different human rights, dignity and moral values in the laws of African states by the African Union is in line with this study because the Religious Education curriculum also promotes similar human rights, dignity and other moral values. Therefore, Ibrahim's discussion is important in supporting the findings on the promotion of human dignity and moral values in Religious Education linking them to the promotion of human dignity and moral values in the legal profession in Zambia.

Maima (1990) also discusses laws on Human Rights and freedom in Africa and explains that laws on the right to equality of all human beings is the most important human right because all human beings are born free and equal in dignity and rights as they have reason and conscience. He argues that people should act towards one another in a spirit of brotherhood. He further reveals that the law on equality implies that no human being should be regarded as inferior due to race, ethnic group, sex, language, religion or political opinion as it is a right against all forms of discrimination. According to Maima, the law of detention without trial, prohibition of excessive punishment and freedom of worship all fall under laws on the right to equality.

The above discussion by Maima is important to this study because it will help in supporting the findings on respect for others promoted in Religious Education, which will further be linked to

the findings on the required respect for other people's cultural values and attitudes in the legal and medical professions in Zambia.

Maima (1990) also reveals that the law on the right to work and the right to equal pay are associated with the development of consciousness of the working class against the exploitation by employers. In describing laws on the rights for workers, Maima points out that the laws in Africa stipulate that every individual shall have the right to work under equitable and satisfactory conditions where he or she receives equal pay for equal work and protection of workers from all sorts of danger.

Clearly, this discussion by Maima is appropriate in supporting the findings from Religious Education on the promotion of integrity, empathy and fairness as well as the prohibition of corruption and exploitation of workers. Furthermore, Maima's discussion will be used to consolidate these findings by linking them to similar findings from the legal and medical profession, thereby establishing how suitable or relevant the integrity, empathy and fairness promoted in Religious Education are to the required integrity, empathy and fairness in the legal and medical professions.

Amelia (2000) discusses Zambia's criminal law and suggests alternative dispute resolutions, pointing out that the practical problem in the Zambian judicial system has been congestion in the courts, which has led to delays in the dispensation of justice. He therefore suggests that in order to avoid congestion in Zambian courts, lawyers should not rush to court to file suits for every dispute but should consider the best interest of their clients as well as the relationship between the parties and how best the relationship can be presented.

The above discussion by Amelia is also appropriate to this study as it emphasises on lawyers' responsibility and empathy in dealing with their clients in order to avoid congestion. Therefore, it is important in discussing the findings from the legal profession on responsibility and empathy and also in relating them to the promotion of responsibility and empathy in Religious Education.

In their appeal reports for the legal profession, Sweet and Maxwell (1985) provide examples of appeal cases and show how the court exercises lenience and fairness to the accused and offenders in order to ensure justice. In one such appeal case, Sweet and Maxwell revealed that on November, 1983, one offender pleaded guilty in a crown court at Chichester as he was found

with a prohibited drug called Cocaine. After being sentenced to five years in prison, he appealed against his sentence to a judge who granted him a very large extension of time (238 days) in order for his appeal to be heard. When passing the sentence, the judge noted that the offender had no previous conviction and that the quantity of cocaine involved was not the largest that the court had handled.

The above appeal court case revealed by Sweet and Maxwell is appropriate to this study in that it shows the promotion of justice and fairness in the legal profession. Therefore, Sweet and Maxwells' arguments are important in discussing the findings on empathy and fairness from the legal profession and linking them with the findings on the promotion of empathy, judgment and fairness in Religious Education.

Zellick (1981) also discussed the importance of justice in the legal profession and observed that offences and punishment in prison needed to satisfy a certain criteria of justice if the internal legal system of the prison was to operate fairly and inspire respect for the process of law among inmates. He further pointed out that rehabilitation cannot be founded on injustice or reasonably perceived unfairness. This discussion by Zellick is important to this study as it shows empathy expressed on prisoners in an effort to ensure justice, which can be linked to the promotion of justice in Religious Education, thereby justifying the findings of the study.

Similarly, Kulusika (2010) discusses justice in the Zambian laws and points out that the death penalty or capital punishment is on top of the hierarchy of punishment in the legal the system of the country. He reveals that there has been vivid debate on whether the death penalty should continue being in the Zambian laws or not and that religious groups have advocated for the abolition of the death penalty. Kulusika further explains that the death penalty, which is intended to be used in treason, murder and robbery cases, was last applied on eleven prisoners in 1985. He comments that criminals who commit murder do not give thought to the consequences of their prohibited act and hence they should be rehabilitated by imprisonment instead of killing them. He adds that this was also the position of the Church in Zambia. Furthermore, he observed that the death penalty was against the international covenant on civil and political rights which guarantees the right to life for everyone. Apart from capital punishment which seems harsher, Kulusika also pinpoints more empathetic punishments including imprisonment, fining and community service, which are applied in Zambia depending on the offence committed. He adds

that community service was the lowest and most lenient punishment. He explains that trial courts are required to consider more empathetic alternatives before choosing imprisonment as befitting the offence for which the accused person is convicted. Kulusika concludes that punishment should be more empathetic and aimed at rehabilitating the offender.

Kulusika's support for a more empathetic punishment such as community service and advocacy by religious groups to abolish the death penalty in Zambia, show that Zambian laws and religion promote similar moral values of empathy and fairness in order to ensure justice. Therefore, the above discussion is appropriate in establishing how the empathy promoted in Religious Education is relevant or suitable to the promotion of empathy in the legal profession.

2.3 Religious Education and the Medical Profession

Coming to studies relating religion (Religious Education) to the medical profession, Ashworth (1975) observed that freedom from interferences can only be preserved by restricting every one's freedom to exercise power over others, which is bound up with recognition of the right to life and physical security as one of the natural rights. He reveals that occasionally, cases arise in which maintenance of an individual's right to life conflicts with his or her duty to abstain from violence while protecting his or her freedom. According to the author, the legal system generally resolves this conflict by permitting the right to life to override the social duty of not using force.

Ashworth's discussion on the right to life is appropriate in supporting the findings from the medical profession on empathy and care for patients and relating them to the promotion of empathy in Religious Education. This will show how suitable or relevant the empathy promoted in Religious Education is to the required empathy in the medical profession.

Malone (1998) also elaborates that medical moral principles are centered on the preservation of life and health of patients where the doctor is expected to act in the best interest of the patient to the best of his or her ability by taking care and not doing harm to patients. The doctor is supposed to practice justice by distributing scarce resources fairly to patients. Malone further explains these medical moral principles through the patients' right to life, arguing that patients have the right to sufficient information about their illness to ensure trust and avoid betrayal. Additionally, Malone reveals that medical doctors have no right to share the personal

information of their patients with other people as patients have the right to privacy and strict confidentiality.

This moral value of confidentiality and trust required among medical doctors shows integrity which may be similar to the integrity promoted in Religious Education. Therefore, Malone's discussion is appropriate in comparing the findings on integrity promoted in Religious Education and the medical profession.

In his philosophical discussion on medical ethics, Malone (1998) defines medical ethics as the application of critical moral reflection to the field of medicine. He points out that medical ethics is a wide range of issues which help individual doctors to arrive at a responsible moral decision in particular cases, arguing that medical ethics is bound and justified by some fundamental moral principles where a medical doctor must not use his or her medical knowledge contrary to the moral laws of humanity. In relation to the promotion of moral values promoted in Religious Education, Malone observes that medical ethics are also based on Christian ethics though other approaches such as virtue ethics, feminist ethics and trans-cultural ethics are also important.

Since Malone's general discussion on medical ethics (medical moral values) includes Christian ethics as one of its bases and since the latter is also promoted in Religious Education, the discussion is appropriate in discussing the findings on the promotion of moral values and attitudes in the medical profession as well as linking the same to the promotion of similar moral values and attitudes in the medical profession.

Bush (1998) discusses medical doctors' fitness to practice and contends that the medical profession is a noble one which requires great responsibility. He observes that in determining if an individual is fit to practice medicine or not, one has to first consider what is involved in the medical profession, arguing that incompetence in the medical field must be reported either by the health professionals or the public to the health professional body, which has the powers to investigate, discipline and even remove medical doctors who do not follow medical ethics from the practicing register.

Bush's discussion is appropriate to this study because it shows the moral responsibility and commitment required in medical doctors. This may be linked to the responsibility promoted in Religious Education. Therefore, it is important in supporting the findings on responsibility in the

medical profession and establishing how suitable the responsibility promoted in Religious Education is to the required responsibility in the Medical profession.

In his discussion on infamous conduct of autonomous individual medical doctors, Banda (1998) contended that registered medical practitioners were accountable for their moral conduct at their work place as well as outside their workplaces. He provided examples of common cases that showed infamous conduct which included sexual relations with patients or their parents, alcohol abuse and public nuisance, fighting or conviction for assault, fraud or falsifying documents and uttering disparaging remarks about colleagues. Banda concluded that every member of the medical profession should not abuse the high status of the medical profession by bringing it into disrepute, adding that any member of the medical profession who exhibits undesirable behaviour should be reprimanded and disciplined.

Banda's discussion on infamous conduct of medical doctors is very appropriate to this study because the values it highlights such as moral integrity and responsibility are similar to those promoted in Religious Education. Banda's arguments are important in discussing the findings of the study and showing how suitable the moral integrity and responsibility promoted in Religious Education are to the required integrity and responsibility in the medical profession.

In his article on Euthanasia and the Sanctity of life, Banda (2009) defined Euthanasia which derives from two Greek words meaning 'happy death', the termination of the life of a terminally ill patient. He explained that Euthanasia is associated with the concept of 'mercy killing' and painless release from life adding that it is a serious moral dilemma for medical doctors because they have to make a critical moral decision. Banda cited an example of homicide or murder, which is a criminal offence in section 200 of the penal code, Cap 82 of the laws of Zambia. He revealed that Euthanasia still remained an issue of debate but provided explanations on the sanctity of life which involves religion. He explained that the prohibition of taking human life in any form was based on the most fundamental and deeply felt ethical and religious conviction that human life is sacred and is the core of everything. Furthermore, Banda pointed out that the sanctity of life demands that it should be respected protected and reserved at all costs adding that in the Judeo-Christian tradition, the sanctity of life is a gift from God and no one has the right to take it away under any circumstances. He added that the Human Rights movements in Zambia have also raised their voices on the sanctity of life, arguing that human beings are dependent on

their right to life. Banda concluded that Euthanasia was generally condemned and in many countries including Zambia, no matter what the quality of life the patient had, whether terminally ill, and hours away from death or in great pain, his or her life must be respected without interference. This implies that mercy killing or painless release from life is not allowed in Zambia and is considered immoral.

The use of religious beliefs and human rights in prohibiting the termination of life is an indication of the promotion of religious faith, integrity and empathy in the medical profession. Therefore, Banda's discussion is appropriate in supporting the findings on religious faith, integrity and medical doctors' empathetic moral decisions, thereby linking these findings to the promotion of integrity, empathy and religious faith in Religious Education.

In her discussion on health care professionals in Zambia, Bbaala (2007) asserted that health professionals should be able to take time and adequately attend to each patient. She observed that due to increased workload, the health care professionals may have a huge number of patients to attend to and resort to spending less time on each patient. She cautions that spending less time treating each patient reduces and compromises health care delivery, adding that it is the responsibility of health care professionals to ensure that they spend reasonably adequate time on each patient.

The foregoing discussion on health care and the responsibility of health professionals to spend reasonably adequate time in treating each patient is helpful in supporting the findings of this study on medical doctors' responsibility and empathy, thereby explaining and linking these findings to the promotion of responsibility and empathy in Religious Education.

Thabo (2009) also discussed health care services in Zambia and postulated that a good health care system was not only important for the development of any society but more importantly it is a human right. She added that every human being has the right to access proper health facilities and services. She therefore, explained that medical doctors, helped by their government, should ensure that every person has access to free medical care. In her study, Thabo further reveals that Zambia was not performing as well as it was supposed to in delivering health care to every citizen citing examples of infant mortality rates which had continued to rise from 1992 to 2005. She identifies population increase, distribution of health care resources, government involvement

in health care services, lack of insurance systems and high levels of negligence by medical practitioners as the main factors that contributed to poor health care services in Zambia.

Thabo's findings are appropriate in discussing the findings of this study in that she brings out responsibility and empathy as the main underlying factors that medical doctors should use in order to avoid negligence of duty and hence provide effective medical care services. This will be used to support the findings in relation to the promotion of responsibility and empathy in Religious Education.

2.4 Conclusion

This chapter has reviewed different studies and pieces of literature related to the topic under study. The literature has been reviewed under the three headings: Religious Education; Religious Education and the Legal Profession and finally Religious Education and the Medical Profession. Though limited, the literature reviewed highlights the moral values and attitudes promoted in Religious Education, the legal and medical professions. It also shows the inter-linkages between religion (Religious Education) and the fields of law and medicine. The literature discussed is helpful in supporting the findings of the study in chapter five. However, the next immediate chapter will discuss different research methods and techniques that were used in the study and explain why they were appropriate to this study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

For any study to be successful, a well-planned research is required. Therefore, this chapter presents the different research methods and techniques that were used in the study and explains why they were appropriate to the study. The chapter begins with a detailed research design, followed by the target population, sample size, sampling techniques, data collection and instruments, data collection procedure, validity and reliability, data analysis and ends with ethical considerations.

3.1 Research Design

The study used a qualitative research paradigm in which the researcher aimed at collecting respondents' views and experiences in the legal and medical professions. A descriptive design was used in this study due to the qualitative and interpretive nature of the data collected. According to Kombo and Tromp (2004: 71), a descriptive survey is a method of collecting information on people's attitudes, opinions, habits or any other social issues through interviews or questionnaires and then coming up with a description of the state of affairs as it exists. This involves the measuring, classification, analysis, comparison and interpretation of data. Creswell (2009: 173) points out that the qualitative paradigm had a great influence on research procedures as they tend to be similar to the qualitative strategy of inquiry. The study used document analysis to obtain secondary data from Zambia's senior secondary school Religious Education syllabuses 2044 and 2046, UNZA Schools of Law and Medicine curricular as well as the ethical codes of conduct documents for the two professions under study. Primary data was collected through face to face interviews and observations. This was in order to compliment the secondary data from document analysis.

3.2 Study Site

Kombo and Tromp (2004: 75) contend that the selection of a research site is essential as it influences the usefulness of information produced from the research study. This study was carried out in Lusaka district of Zambia. Lusaka district was selected as a site because it is the capital city of the country and hence has the largest number of lawyers and medical doctors. The medical profession respondents were drawn from the Health Professions Council of Zambia

(HPCZ), University Teaching Hospital (UTH) and University of Zambia (UNZA), while the legal profession respondents were drawn from the Law Association of Zambia (LAZ), Legal Aid Department, and the Ministry of Justice headquarters. These public institutions or research sites were selected as opposed to private institutions because they employed the largest number of lawyers and medical doctors, respectively.

3.3 Target Population

A study population can be defined as a larger group of individuals, objects or items from which samples are taken for measurements. The population involves an entire group of persons or elements that have at least some things in common (Kombo and Tromp, 2004: 76). Therefore, the population for this study included the Registrar of Health Professions Council of Zambia (HPCZ), the President of Law Association of Zambia (LAZ), the two UNZA Assistant Deans in the Schools of Law and Medicine, respectively, all UNZA fourth year law students, all seventh year medical students, all lawyers and all medical doctors. The HPCZ Registrar and LAZ President were selected as the main respondents who held a lot of information about the legal and medical professions as leaders of the lawyers' and medical doctors' professional umbrella regulatory bodies, respectively. Similarly, the two UNZA Assistant Deans in the Schools of Law and Medicine were selected as respondents because they are the main school administrators directly in charge of the law and Medicine curricular, respectively. UNZA fourth year law students and seventh year medical students were selected as respondents because they were final year students with familiarity and wide experience of the law and medicine curricular, respectively. Finally, practicing lawyers and medical doctors were selected as respondents because they are the actual people who work towards the achievement of the legal and medical professions objectives and hence they have a lot of information and experience about the two professions, respectively.

3.4 Sample Size

Sample size refers to the total number of participants that take part in the research. The sample in this study comprised of the Law Association of Zambia (LAZ) President, the Health Professions Council of Zambia (HPCZ) Registrar, fourteen qualified and practicing lawyers from the Legal Aid Department and Ministry of Justice headquarters, fourteen qualified and practicing medical doctors from the University Teaching Hospital (UTH), two Assistant Deans for the UNZA

Schools of Law and Medicine, ten UNZA fourth year law students and ten UNZA seventh year medical students. The total number of participants in this study was fifty-two. This number was considered to be adequate because a qualitative study requires only a small number of respondents as it depends on the quality of data collected rather than quantity. Therefore, only a small number of respondents from each category outlined above was sufficient for this qualitative study (Kombo and Tromp, 2004).

3.5 Sampling Techniques

A sampling technique is a process used by a researcher to select a number of individuals or objects from a population such that the selected people contain representative elements of the entire group. There are different sampling techniques but this study only used homogeneous purposive sampling, which aims at picking on a small sample with similar characteristics and rich in information in order to describe a particular phenomenon (Kombo and Tromp, 2004). So, homogenous purposive sampling was used in order to target the key informants in the two professions and also to target only those fourth year UNZA law students, seventh year UNZA medical students, lawyers and medical doctors who took Religious Education at senior secondary school level in Zambia. Homogenous purposive sampling does not use probability in selecting participants as is the case in random sampling, but targets certain individuals believed to be reliable as they have specific data for the study. The President of the Law Association of Zambia, the Registrar of the Health Professions Council of Zambia and Assistant Deans in UNZA Schools of Law and Medicine were purposively selected as key informants because they possessed specific knowledge in their fields of study and operations that were found to be appropriate to this study. Homogeneous purposive sampling was further used to select ten UNZA fourth year law students and ten UNZA seventh year medical students, fourteen qualified and practicing lawyers from the Legal Aid Department and Ministry of Justice headquarters as well as fourteen qualified and practicing medical doctors at the University Teaching Hospital (UTH).

Homogeneous purposive sampling was done by acquiring lists of students' names from the two schools as well as lawyers' and medical doctors' names from their institutions. Only those who did Religious Education at senior secondary school level were selected after confirming with them through a quick one to one random interview. This means that students were first asked to indicate if they did Religious Education at senior secondary level and only those who responded

positively were exposed to further interviews. The Assistant Deans and students provided specific data which addressed the second objective, thereby establishing the similarities in promotion of moral values between senior secondary school Religious Education syllabuses and UNZA Legal and Medical curricula. On the other hand, the President of the Law Association of Zambia (LAZ), the Registrar of the Health Professions Council of Zambia, lawyers and medical doctors provided specific data which addressed the third objective. These respondents provided data which established the relevance or suitability of senior secondary school Religious Education syllabuses to the required moral values and attitudes in the legal and medical professions in Zambia.

3.6 Data Collection Methods and Instruments

Due to the qualitative nature of this study, the researcher used document analysis, one to one semi-structured interviews and observations as methods of data collection. While document analysis was used in all the three objectives, semi-structured interviews were used to address the second and third objectives, and observations were used in partly addressing the third objective, thereby triangulating and validating data for the study. According to Kombo and Tromp (2004: 77), there are many types of research instruments used in research depending on the research design, data collection methods and effectiveness in soliciting the appropriate data. In this study, document analysis check lists, interview guides and observation schedules were used as instruments of data collection, respectively (Appendices I-VII).

The main analysis factor used in the instruments of data collection was; key moral values and attitudes. The selection of moral values and attitudes as the main analysis factor representative of Religious Education was based on the literature, which generally indicates that Religious Education promotes moral values and attitudes useful in society (Mujdrlica, 2004; Henze, 2000 and Simuchimba, 2001). Though literature showed that moral values and attitudes are promoted in Religious Education, the researcher aimed at investigating more and identifying the key moral values and attitudes promoted in the subject. Therefore, moral values and attitudes were further broken down into five analysis units and these were; integrity, responsibility, empathy, religious faith and respect for others. These analysis units were used in the instruments of data collection including document analysis check lists, observation schedules and themes used to formulate questions for interview guides.

Document analysis was appropriate in providing foundational data from Religious Education syllabuses, which addressed the first objective on which the second and third objectives were based. Document analysis was also appropriate in providing data from UNZA Schools of Law and Medicine curricular, which was compared with the data from the first objective in order to address the second objective. In the third objective, document analysis was appropriate in providing data from ethical codes of conduct documents for the legal and medical professions and then comparing it with data from the first and second objectives. Accordingly, the documents that were analysed in this study were; Religious Education syllabuses 2044 and 2046, UNZA Schools of Law and Medicine curricular or course outlines as well as ethical codes of conduct documents for lawyers and medical doctors. Religious Education syllabuses were selected for document analysis as they were the main documents containing what pupils learn in Religious Education including key moral values and attitudes examined in this study. UNZA Schools of Law and Medicine curricular were selected for document analysis because UNZA is the highest learning institution which trains lawyers and medical doctors in Zambia and hence may have the best curricular for these fields in the country. Lawyers and medical doctors' ethical codes of conduct documents were selected for document analysis because they were the main documents that contained moral values and attitudes for the two professions, respectively.

As analysis units, key moral values and attitudes identified in senior secondary school Religious Education syllabuses including integrity, responsibility, empathy, religious faith and respect for others were compared in detail with moral values and attitudes promoted in the legal and medical curricular in order to establish the similarities. These moral values and attitudes were further compared with the moral values and attitudes promoted in ethical codes of conduct documents in order to explain how relevant or suitable they are to the required moral values and attitudes in the legal and medical professions in Zambia. As stated earlier, literature also supported the promotion of moral values and attitudes in Religious Education syllabuses and hence was used to discuss and support the findings. This was done by linking the promotion of integrity, responsibility, empathy, religious faith and respect for others in Religious Education to the required moral values and attitudes in the legal and medical professions.

Semi-structured one to one interviews were used in order to have a detailed, complete but flexible understanding of the topic under study. Semi-structured interviews were appropriate

because the method allowed the asking of a combination of both open ended and closed questions to many respondents. The open ended questions enabled respondents to express their views and experiences freely. The other reason for using semi-structured interviews was for the purpose of triangulation of research methods in order to consolidate the data from document analysis and observations. Multiple sources of data are necessary for the purpose of validity and reliability as required in qualitative research (Creswell, 2009: 175). The same analysis units used in document analysis check-lists were used as themes to formulate questions for semi-structured interviews. These analysis units were; integrity, responsibility, empathy, religious faith and respect for others.

Observations were also used in the study in order to triangulate methods of data collection and focus only on specific values and attitudes found in Religious Education syllabuses that are relevant or suitable to the required moral values and attitudes in the legal and medical professions. Observations also used moral values and attitudes as the main analysis factor broken into integrity, responsibility, empathy, religious faith and respect for others as analysis units. Observations for lawyers were carried out in the court room during court proceedings at Lusaka High Court while observations of medical doctors were carried out in patients' wards at the University Teaching Hospital (UTH). After acquiring the necessary ethical approval, the court proceedings were observed at Lusaka High Court with specific attention on the contribution of lawyers while medical doctors' ward rounds and their interactions with patients were also observed and recorded at UTH. The researcher used a check list on which he ticked and commented on identified moral values and attitudes during observations (See Appendix II).

3.7 Data Collection Procedure

Data collection procedure is a process followed by a researcher in the collection and recording of data for a research study. According to Creswell (2009: 175), qualitative research requires that a researcher spends considerable time in the natural setting. Therefore, to cover the two professions under study, document analysis took five days, observations also took five days, and interviews as well took five days. Thus the whole process of data collection took thirty days. An introductory letter was obtained from the Directorate of Research and Graduate Studies at UNZA in order to have easy access to the institutions where data was collected. Due to the qualitative

nature of the study, all the data collected was qualitative with descriptive and interpretative characteristics.

The first set of data to be collected was through document analysis. As stated earlier, the documents analysed were; Religious Education syllabuses 2044 and 2046, UNZA Schools of Law and Medicine curricular or course outlines as well as ethical codes of conduct documents for lawyers and medical doctors. The moral values and attitudes of integrity, responsibility, empathy, religious faith and respect for others were used as analysis units because the literature generally indicated that moral values and attitudes were promoted in Religious Education. For further investigation and identification of key moral values and attitudes in Religious Education syllabuses, a check-list was used as an instrument of data collection in order to come up with data for the first objective. A check-list was also used to analyse the curricular or course outlines for UNZA Schools of Law and Medicine in order to come up with data for the second objective. Similarly, a check-list was used to analyse ethical codes of conduct documents for the legal and medical professions in order to provide data for the third objective. If the analysis units indicated on the check-list were found in the documents under analysis, the researcher indicated on the check-list by ticking and commenting with examples in the comment column. If they were not present, he indicated by crossing and commenting descriptively to show the absence of the moral value or attitude being investigated. This made the nature of data collected through document analysis to be descriptive and data analysis was made much easier (For Document Analysis sample, See Appendix I).

The second method of data collection to be administered was semi-structured face to face interviews with the Assistant Deans in UNZA Schools of Law and Medicine, after which ten fourth year UNZA law students and ten seventh year medical students were interviewed, in order to address the second objective. In providing data for the third objective, face to face interviews were conducted starting with the Law Associations of Zambia President, as a key informant, followed by the fourteen lawyers, the Registrar of the Health Professions Council of Zambia and finally the fourteen medical doctors at UTH. Despite having different interview guides for different categories of respondents, the same moral values and attitudes of integrity, responsibility, empathy, religious faith and respect for others were used as themes to formulate all the interview guides questions. At least a question was formulated from each theme which

was also in line with the research questions outlined in chapter one. (See Appendices III- VII). The combination of key informants or leaders of institutions in the legal and medical professions and other respondents including law and medical students, practicing lawyers and medical doctors, made the data from interviews more valid and reliable as it comprised opinions and experiences of different categories of respondents within the legal and medical professions. Due to the qualitative nature of the study, the nature of the data collected from interviews was also descriptive and recorded in a notebook using a pencil and pen. Data from interviews was arranged according to themes used in formulating interview questions for easy analysis and comparison with data from documents and observations.

Finally, the researcher observed lawyers' and medical doctors' work in the court room at Lusaka High Court and in patients' wards at University Teaching Hospital (UTH) in order to further address the third objective. This data were compared with the identified moral values and attitudes in Religious Education syllabuses to the required moral values and attitudes in lawyers and medical doctors' work. As stated earlier, the observation units indicated in the observation schedule included the moral values of integrity, responsibility, empathy, religious faith and respect for others. The researcher was an observer in the court room during court proceedings at Lusaka High Court and also in patients' wards during doctors' ward rounds at University Teaching Hospital (UTH). He observed the interactions of medical doctors with their patients and recorded values, attitudes, actions and behaviour related to what was taught in Religious Education as on the observation check lists (Appendix II). If the elements indicated on the observation check-list were manifested, the researcher commented with examples in the comment column of the observation check list. If they were not present, he also indicated by crossing and commenting descriptively to show the absence of moral values and attitudes under investigation. This made the nature of data collected through observations to be descriptive with examples. In this way, data analysis was made easier.

3.8 Validity and Reliability of Research Findings

Validity and reliability strengthen qualitative research findings and hence it is important to ensure that it is carried out throughout the research. Qualitative validity means that the researcher should check for the accuracy of the findings by employing certain procedures while qualitative

reliability is where the researcher's approach is consistent across different researchers (Creswell, 2009: 190).

Therefore, the researcher ensured validity of the research findings in this study through triangulation of data collection methods and instruments. As stated above, the study used document analysis, semi-structured interviews and observations as methods of data collection. These were facilitated by respective research instruments of data collection, including document analysis check-lists, interview guides and observation schedules. In order to further ensure validity, data from different sources were compared and analysed objectively in order to avoid biasness and researcher's influence on the findings. According to Creswell (2009: 191), validity in research determines whether the findings of the research were accurate to the researcher or not. Accordingly, in order to validate the research instruments and make appropriate adjustments, the researcher piloted the document analysis check-lists, observation check-lists and semi structured interview schedules on a small number of participants within Lusaka District before the actual data collection. More open ended questions were then included in interview schedules in order to allow respondents to express their views and experiences freely. Furthermore, the researcher spent a reasonably long time (ie one month), in the field carrying out interviews and observations in order to develop an in-depth understanding of moral values and attitudes promoted in the legal and medical professions so as to compare them well with the promotion of moral values and attitudes in Religious Education syllabuses.

In order to ensure reliability and avoid obvious mistakes and misinterpretation of the research findings, counter-checking and proofreading of the scripts was done from the first manuscript up to the final draft dissertation. Reliability of research findings was also ensured by maintaining consistency in meanings of the coded data as well as in the presentation and discussion of the findings. There was no shift in meaning or the definition of terms, problem statement, purpose of the study, research questions, objectives, literature review as well as presentation and discussion of the findings.

3.9 Data Analysis

According to Kombo and Tromp (2004: 110), data analysis refers to examining the collected data critically and making inferences from it. It involves bringing out underlying structures,

extracting important variables by detecting any anomalies and testing any underlying assumptions.

Due to the qualitative and descriptive nature of this study, thematic descriptive analysis of data was used. Data analysis started during data collection or while carrying out document analysis, interviews and observations. The themes used as analysis units were derived from the research questions and objectives in order to have meaningful data interpretation and discussion. These themes were the moral values of integrity, responsibility, empathy, religious faith and respect for others. Data from field notes recorded in document analysis check-lists, observations schedules, interview guides and researcher's note book were extracted and put in a manuscript under the same five themes used during data collection mentioned above. A coding system was developed based on the samples of collected data on document analysis check-lists, observations schedules, interview guides and researcher's note book.

Data which addressed the first research question identified key moral values and attitude promoted in Religious Education syllabuses and was the first to be analysed. Hence the first research question provided foundational data on which analysis for the second and third objectives were based. Document analysis was used to analyse this data because Religious Education syllabuses are compiled in or written documents. As stated above, analysis units in document analysis were; integrity, responsibility, empathy, religious faith and respect for others. The ticks, descriptive comments and examples of the values and attitudes indicated on the check-lists were critically examined and objectively tested to ascertain if there were any underlying assumptions made during data collection. This analysed data was extracted from the document analysis check-list and put in a manuscript under the major theme, "key moral values and attitudes promoted by Religious Education". Descriptive explanations and examples of these moral values and attitudes extracted from the check-list were indicated for further data interpretations and discussion.

The second set of data which was analysed addressed the second research question which attempted to establish similarities in the promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical curricular at tertiary education level. Data from the legal and medical professions were analysed side by side because they addressed the same research question and also in order to have an integrated discussion of

the findings. Data for the second objective were extracted from the check-lists used to analyse UNZA Schools of Law and Medicine curricular documents and interview guides used to interview the two respective Assistant Deans and final year students in the schools of Law and Medicine. The same moral values and attitudes including integrity, responsibility, empathy, religious faith and respect for others were used as sub themes and data analysis units data for the second objective. Explanations and examples of moral values and attitudes from the law and medicine curricular documents were grouped with explanations and examples of moral values and attitudes from interviews. The researcher then critically examined and compared these moral values and attitudes with the identified moral values and attitudes in Religious Education syllabuses, thereby establishing the similarities.

The third set of data which was analysed addressed the third research question which attempted to establish how relevant or suitable the key moral values and attitudes promoted in senior secondary school Religious Education were to the required moral values and attitudes in the legal and medical professions in Zambia. Data from the legal and medical professions were again analysed side by side because it addressed the same research question and also for the sake of integrated discussion of the findings. Data for the third objective were extracted from check-lists used to analyse lawyers and medical doctors' ethical codes of conduct documents, interview guides used to interview the LAZ President, HPCZ Registrar, lawyers and medical doctors as well as from observation schedules used to observe lawyers and medical doctors' work in the court room and patients' wards at Lusaka High court and UTH, respectively. Data analysis for this objective was also based on the same moral values of integrity, responsibility, empathy, religious faith and respect for others. The explanations and examples of moral values and attitudes extracted from ethical codes of conduct documents were grouped with data from interview guides and observation schedules. The researcher then examined and compared these moral values and attitudes with the identified moral values and attitudes in Religious Education syllabuses. Hence the relevance or suitability of moral values and attitudes promoted in Religious Education to the required moral values and attitudes in the legal and medical professions was established.

Throughout the process of data analysis, the researcher read and reread the text and then highlighted key quotations, insights and interpretations where descriptive interpretations and

direct quotations from interview guides were used to present the findings under appropriate themes.

3.10 Ethical Considerations

In order to achieve reliability of the research findings, ethical issues should be considered throughout the process of any research (Creswell, 1999: 178). Therefore, the participants in this research study were assured of their confidentiality by making them understand that the study was purely for academic purposes only. They were also allowed to choose their own convenient time for interviews. Due to the sensitive nature of some aspects of the study, some names of participants remained anonymous in order to maintain their right to privacy. In order to ensure the integrity of the study, the researcher exercised honesty and trust with the participants as he was open and free to them. Collection, presentation, interpretation, analysis and discussion of data were done in an honest and objective manner in order to avoid the researcher's opinions, presumptions and assumptions affecting the findings of the study.

3.11 Conclusion

This chapter has discussed the research methodology and techniques that were used in the study. This included a detailed research design, target population, sample size, sampling techniques, data collection methods, instruments of data collection, data collection procedure, conceptual framework, data analysis and, finally the ethical considerations. The next chapter will present the findings of the study.

CHAPTER FOUR

PRESENTATION OF THE FINDINGS

4.0 Introduction

This chapter presents the findings of the study. In order to show clearly how the objectives of the study have been addressed, the findings are presented under the three main research questions as headings and other appropriate sub headings derived from both the research questions and objectives of the study. As may be recalled, the main research questions as stated in chapter one were: 1. What are the key moral values and attitudes promoted by senior secondary school Religious Education syllabuses in Zambia?; 2. What are the similarities in promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical curricular at the University of Zambia?; and 3. How relevant or suitable are the key moral values and attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia?

4.1 Key Moral Values and Attitudes Promoted by RE syllabuses 2044 and 2046

Under this major heading, the researcher identifies and presents the key moral values and attitudes promoted by Religious Education Syllabuses 2044 and 2046. These key moral values and attitudes were identified through document analysis of the two syllabuses and the key issues that emerged were used as sub-headings. These were; integrity, responsibility, empathy, religious faith and respect for others. It should be noted that these moral values and attitudes are also to be promoted under the new curriculum framework (MESVTEE, 2013), and the revised Religious Education Syllabuses 2044 and 2046 (See appendices X and XI).

4.1.1 Integrity

Integrity was one of the dominant moral values identified in Religious Education syllabuses 2044 and 2046. For example, in syllabus 2044, Jesus is depicted as a good Shepard who cared for his sheep in the lesson on service in society. Integrity is also promoted in the lesson on the qualities required of a good leader in which qualities such as listening to the people is emphasised. Furthermore, in the sub-theme, ‘loyalty to society’, integrity is promoted in the lesson on qualities and levels of loyalty within traditional Zambian society, as pupils learn about the importance of being loyal to elders, rules, authority and the Supreme Being or God. New

covenant of loyalty to love, like Jesus' loyalty to God, respect towards parents as well as family life based on humility, respect and understanding, are all examples of integrity.

Analysis of syllabus 2046 showed that integrity was promoted in the topic 'the birth and infancy of John the Baptist and Jesus'. The topic, with its biblical references, explains Jesus' divine nature and good personal qualities. The topic 'Apostles and Disciples of Jesus', also brings out integrity in the lessons on the qualities of a good religious person, including a good Hindu, a good Moslem, and a good Christian. Explanations on how these qualities can be expressed in modern Zambia are given. Jesus' opposition is yet another topic that promotes integrity due to its lessons on opposition of many people to Jesus and how Christians or religious people should react to opposition. 'Christian Attitude to the State' also promotes integrity through the sub-topics; loyalty and respect for authority; obedience; and the belief that all laws come from God.

4.1.2 Responsibility

Responsibility was another key moral value identified in Religious Education syllabuses 2044 and 2046. Thus, in the sub-theme 'Leisure in a Changing Society', in syllabus 2044, Jesus is described as a responsible person who used his leisure time to work, pray, relax, celebrate and reflect. Material on loyalty and obedience in society also reflected responsibility. The material on 'working in a changing society' and 'service in society' also promoted different responsibilities for people in society, including coping with the changing world, dedication to service and helping the needy in society.

Promotion of responsibility in Religious Education syllabus 2046 was found in the topic 'Jesus and Family Life', in which Jesus taught about the value of family loyalty including being good. Similarly, the topic 'Christian Attitudes to Sex and Marriage' promotes responsibility in society due to encouragement of good sexual behaviour and discouragement of fornication, polygamy, adultery and divorce with examples from Christianity, Islam, Hinduism and Zambian Traditional Religion. In the topic 'Background to the Life of Jesus', pupils are taught the Jewish beliefs about the laws of Moses and the traditions at the time of Jesus, and how these laws and traditions helped them to behave responsibly. The topic 'The Birth and Infancy of John the Baptist' also promotes responsibility as pupils are taught about God's direction of human lives with example from Islam, Hinduism and Zambian traditional beliefs. Through the lesson on 'Temptations', pupils learn about the temptations that Jesus faced and how he overcame them. They further

learn about how to overcome temptations in Islam, Hinduism and Zambian Traditional Religion. Through this, pupils learn to behave responsibly and how to deal with different temptations. Judgment is yet another topic which promotes responsibility due to the following sub-topics: everyone should be ready for the final judgment; all nations will be judged; and people will be judged according to their behaviour and response to God. Through this topic, pupils are taught to behave responsibly in preparation for the final judgment. Responsibility is promoted to a larger extent in the topic 'Jesus and the Law'. This is due to the sub-topics: laws on schools; traffic rules; traditional Zambia laws; Old Testament laws; rules about the Sabbath; laws about the kingdom of God; laws about fasting; laws about leprosy and the importance of following religious laws in Islam; Hinduism and Zambian Traditional Religion. 'Christian Attitude to Work' is yet another topic that promotes responsibility in Religious Education syllabus 2046 due to the encouragement of working hard and discouragement of laziness.

4.1.3 Empathy

Empathy was another key moral value identified in the Religious Education syllabuses 2044 and 2046. In syllabus 2044, empathy was promoted in the sub-topic 'Championing of Justice and Fair Judgments', as well as 'Jesus' teachings about judging others fairly' and laws that protect the poor from injustices. In empathy, pupils learn about the importance of being empathetic by regarding every person with fairness without any discrimination.

Promotion of empathy in syllabus 2046 includes a sub-topic on justice and compassion though dominated by Christian examples, with few examples from Islam, Hinduism and African tradition. Promotion of empathy is also found in the lesson objectives or sub-topics of syllabus 2046. For example, the topic 'Jesus' power over disease and nature' showed aspects of empathy and compassion as pupils learn about the bad attitude of the Jews towards Gentiles, and Samaritans in comparison with Jesus' good attitude towards the handicapped, sick people, Samaritans, Gentiles and tax collectors. Additionally, in the sub-topic 'Jesus' attitudes towards despised people', pupils are encouraged to follow Jesus' good attitude of fairness, empathy and compassion towards other people.

4.1.4 Religious Faith

Due to the spiritual and religious nature of Religious Education, religious faith was also identified as an important attitude promoted in the two syllabuses. It was noted that Christian

faith with Biblical examples formed a large component in both Religious Education 2044 and 2046 syllabuses. Sub-topics that promote religious faith in syllabus 2044 included the following lessons: traditional rites; Israelites and their strong faith in God's powers; faith that people are called by God to use work for the benefit of mankind; traditional ideas and beliefs about justice; Christian belief that love is the basis of happiness as well as Jesus' teaching that the love of God and neighbours is a true way of achieving joy.

Similarly, the promotion of religious faith in syllabus 2046 is done through the following lessons: traditional beliefs about birth in Islam, Christianity, Hinduism and Zambian tradition; beliefs about the cost of following Jesus in modern Zambia; belief in spirits in Zambian Tradition; beliefs about prayer in different religions; beliefs about Jesus' miracles and beliefs about the kingdom of God.

4.1.5 Respect for Others

Finally, respect for others was identified as a key moral attitude found in Religious Education syllabuses 2044 and 2046. Despite being dominated by Christianity, the inclusion of other religions such as Islam, Hinduism and African Tradition in almost all the topics in the two syllabuses, showed the promotion of respect for other peoples' religious beliefs and values. Hence pupils are encouraged to be neutral on religious matters by not perceiving their own beliefs as more important than other people's beliefs and values. Examples of topics that promote respect for other religions include: role of the clergy within traditional Hindu society; loyalty of Moslems to Allah; Africans loyalty; Hindu and Moslem practices about marriage; respect towards traditional spirits and trust in magic and charms by traditional society.

Similarly in syllabus 2046, respect for others is promoted through the comparison of beliefs from Islam, Hinduism and Zambia Traditional religion with Christian beliefs on different topics. Examples of aspects from other religions included: sub-topic about leadership and reaction to persecution in Islam, Hinduism, Zambian Traditional beliefs and Christianity, as well as overcoming racial, cultural and language barriers by the early Christians.

The foregoing analysis of senior secondary school Religious Education syllabuses showed important moral values and attitudes which include integrity, responsibility, empathy, religious faith and respect for others. Therefore, these moral values and attitudes will be used in the

comparison and presentation of subsequent data to address the second and third objectives. It should also be noted that these moral values and attitudes are also present in the 2013 revised Religious Education Syllabuses and hence the findings of the study are also applicable to the new RE syllabi and curriculum framework (See list of topics in the revised RE syllabuses 2044 and 2046 in appendices X and XI respectively).

4.2 Similarities in Promotion of Moral Values and Attitudes between Senior Secondary School Religious Education Syllabuses and the Legal and Medical Curricular in Zambia.

Under this heading, the researcher presents similarities in terms of promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical Curricula at tertiary level in Zambia. In order to address the second objective, data presented under this heading compares the identified key moral values and attitudes in Religious Education syllabuses with identified moral values and attitudes in UNZA Schools of Law and Medicine curricula content. Therefore, the same moral values and attitudes that emerged from Religious Education syllabuses are again used as sub-headings to present the data in terms of the views of the UNZA Assistant Deans for the Schools of Law and Medicine as well as views of fourth year law students and seventh year medical students. These sub-headings include: respondents' views on integrity; respondents' views on responsibility; respondents' views on empathy; respondents' views on religious faith and respondents' views on respect for others.

4.2.1 Respondents' Views on Integrity

The UNZA School of Law Assistant Dean indicated that integrity was promoted in all courses of the law curriculum. She explained, "The basic principle of law is about what is right and what is wrong where lawyers have to determine whether something is right or wrong, how right or wrong an action is and then advice on what should be done". She further explained, "Law students learn about different types of punishments that should be given to offenders and three moral aspects have to be considered in line with the Pinal Code". She said: "Law students are taught that capital punishment, imprisonment or community service can be given to an offender depending on the offence committed". The three moral values mentioned by the UNZA School of Law Assistant Dean were; retribution, which involves making the offender understand that he or she has done a wrong; rehabilitation which involves helping the offender to come out of the

wrong and show integrity by doing what was considered right in a particular society; and deterrence, which involved giving certain harsh punishments to offenders so that the community could learn to have integrity and not repeat a similar offence.

Similarly, the UNZA School of Medicine Assistant Dean said: “Our curriculum for medical doctors does not have a separate course that deals with aspects of integrity as these are components in different courses within the curriculum.” He further said: “An example of honesty and integrity learned by medical students is confidentiality of patients’ information which should not be exposed to other people unless with permission of the patient”.

All the ten law students indicated that their curriculum courses promoted integrity. In this regard, one male law student said: “The whole essence of law is about what is right and what is wrong, so in all the courses, we learn about integrity”. He added that there were aspects of integrity and honesty about contracts in Contract Law, integrity about families in Family Law and other law courses such as Jurisprudence. For example, one student said: “In Contract Law, we learn that a valid contract is a contract that the law enforces and creates legal rights and obligations”. She adding that a valid contract contains agreement or offer and acceptance, intention or to be bound by the agreement and consideration or the promise to be honest and pay for goods or services received. Concerning integrity learnt in Family Law, one Law student quoted the Penal Code Act. 87, section 164 of the laws of Zambia which says:

Any person who being the parent, guardian or other person having the lawful care or charge of a child being able to maintain such a child, willfully and without lawful or reasonable cause deserts the child and leaves it without means of support commits an offence and is liable, upon conviction, for a first offence to imprisonment for a term not exceeding three years, or for a subsequent offence to imprisonment for a term not exceeding seven years.

Similarly, all the ten seventh year UNZA medical students indicated that aspects of integrity were integrated in the different courses of their curriculum. They mentioned Psychology, Community Medicine, Community Based Education and Forensic Medicine as some of the courses that promoted integrity. For example, one medical student said: “In Community Based Medicine, we learn about how we should interact with different people in the community and

practice honesty so that patients can develop confidence in us”. In Forensic Medicine and Jurisprudence, medical students revealed they learnt about integrity on how to manage medical legal issues. For example, one student said: “In Forensic Medicine and Jurisprudence, we learn on how to perform post-mortem examination and provide honesty reports, to stand in courts of law and give expert evidence as well as learning about medical ethics”. Students revealed that they dealt with many aspects of integrity in their medical practice during their practical or clinical years from fifth to seventh year.

Promotion of integrity was also evident in the analysis of UNZA Schools of Law and Medicine curricula. For example, the School of Law curriculum showed that Family Law concerned with such issues of integrity as resolving conflicts within families including creation and dissolution of marital status and laws on different kinds of marriages such as customary marriages. Family issues on integrity learnt in Family Law are backed by quotations from the Penal Code Act 87 and other laws of Zambia. For example, the Pinal Code Act 87, section 167 states: “Any person who dishonestly or with a fraudulent intention goes through the ceremony of marriage, knowing that he is not thereby lawfully married, is guilty of a felony and is liable to imprisonment for five years”. Similarly, Law of Contract included issues of integrity such as awarding of contracts, breach of contracts, and penalties for breach of contract. For example, the law curriculum indicated that when contract is breached or if there is a breach of a condition in a contract, the complainant can seek damages to cover losses and that the court practices integrity by deciding what wrong is done and then determines what remedies are available to the complainant.

Similarly, in the School of Medicine curriculum, a fifth year course entitled ‘Communication skills, professionalism and health care ethics’ had topics on how to deal with or treat the opposite sex. It also dealt with values in health care ethics such as honesty and dignity as well as the ethical codes of conduct like the Hippocratic Oath, the UNZA Oath, the World Medical Association Code of Ethics, Commonwealth Code of Ethics as well as the Health Professional Council of Zambia Code of Ethics. Other courses in the medical doctors’ curriculum such as Internal Medicine, Surgery, Obstetrics and Gynecology, Medical Practice, Community Based Education and Scientific Methods were also noted to comprise some aspects that promoted integrity, including honesty and dignity. For example, in Surgery, medical doctors are supposed

to be aware of medical ethics with regard to surgery such as taking the history of surgical patient and understanding it before doing treating the patient.

The foregoing shows the similarities in terms of promotion of integrity between senior secondary school Religious Education syllabuses and the UNZA legal and medical Curricular.

4.2.2 Respondents' Views on Responsibility

The two UNZA Assistant Deans in the Schools of Law and Medicine were also asked to state if their curricula had aspects that promoted responsibility. In her response, the School of Law Assistant Dean said: "The School of Law is aimed at producing competent and responsible lawyers who would serve the public and participate in research". She revealed that this was done in order to prepare law students for different specialisations like Criminal Law, Labour Law or Contract Law. She further said: "Law students are taught to exhibit good behaviour including modest dressing acceptable to society".

Similarly, the UNZA School of Medicine Assistant Dean said: "the School of Medicine is aimed at providing quality education in health sciences by producing responsible and competent graduates who value life-long learning and research". He added that this was in order to provide quality patient care to Zambians. He further said, "Medical students are taught to be responsible and exhibit patient consent by informing them clearly on the prescribed medicines". About the major issues covered, the Assistant Dean said: "the medical curriculum is competent-based as well as community-based as the School insists on competence, knowledge, skills and good social attitudes". He explained that the community-based component of training gave students an opportunity to be responsible and relate what they learned in class to the actual community, in both urban and rural.

All the ten law students interviewed indicated that their curriculum courses promoted responsibility in many ways. They revealed that most laws in Zambia had a moral background derived from people's belief systems and customs which promoted responsibility in society. Students also revealed that during lessons, acceptable good conduct and dressing were emphasised.

Similarly, all the ten seventh year medical students indicated that responsibility was emphasised in different courses on their curriculum. They mentioned 'Community Medicine', 'Community

Based Education’ and the ‘Medical Ethics’ as the main courses that promoted responsibility. Dressing decently and exhibiting good behaviour in society by doctors were part of the responsibility learnt by medical students. The student also revealed that conducting of a lumbar puncture test, blood transfusion and abortion required a lot of moral responsibility. For example, one student said: “As medical doctors, we have the responsibility to make moral decisions and analyse whether we should conduct an abortion in order to save the life of a mother or lose both the mother and the child in the womb”.

Promotion of responsibility was also evident in UNZA’s Schools of Law and Medicine curricula. For example, in the Law curriculum, it was noted that ‘Criminal Law’ dealt with the duty and responsibility of lawyers to settle conflicts within traditional legal systems and students learnt about theories of punishment and principles of sentencing; in ‘Family Law’, students learnt about responsibility at family level, including lessons on good relationships between husband and wives, parents and children, legitimacy, adoption and affiliation as well as problems relating to succession and inheritance; in ‘Constitutional Law’, students learnt about the promotion of responsibility through a range of rights, including moral rights, legal rights and constitutional rights such as the right to life, freedom from torture, right to a fair trial, property rights as well as freedom of expression, association and assembly (School of Law Curriculum, 2010). These rights in the School of Law curriculum are supported by Articles 11-32 in Part III of the Zambian constitution, which deals with the protection of fundamental human rights and freedoms of individuals.

Similarly, in the UNZA School of Medicine curriculum, there was promotion of responsibility in some course contents and objectives. Some courses had specific objectives categorised into knowledge objectives, skills objectives and attitudes objectives. The researcher noted that responsibility was promoted through attitudes objectives. Responsibility was learnt in topics such as abortion, principles of patient care, counseling skills, doctor-patient relationship and pain management as medical students are taught to practice responsibility by paying special attention to their patients in all these cases.

The foregoing data on the promotion of responsibility in the UNZA Schools of Law and Medicine curricula are similar to the promotion of responsibility in Religious Education syllabuses 2044 and 2046 explained earlier as will be discussed further in chapters five.

4.2.3 Respondents' Views on Empathy

Both UNZA Schools of Law and Medicine Assistant Deans noted some aspects of their curricula that promoted empathy. For example, the School of Law Assistant Dean said, “Essentially, Law courses deal with moral issues concerning justice and fair punishment for offenders as our law students learnt about being empathetic to clients by putting themselves in clients’ position but not favouring them”.

Similarly, the School of Medicine Assistant Dean said: “Our medical students are essentially taught to provide care and compassion to patients as prescribed in the Hippocratic Oath and Professional Code of Conduct”.

The UNZA fourth year law students and seventh year medical students were also asked to explain if they learned about empathy in their curricula. Eight out of the ten law students interviewed said that they had learnt about some aspects of empathy including being impartial and fair to clients as well as practicing duty of care for clients and skill of handling cases. Similarly, nine of the ten medical students interviewed said they had learnt about empathy in their curriculum, especially in courses such as ‘Medical Ethics’ and ‘Patients Care’ in which they were taught to always put their patients as first priority.

Analysis of the UNZA Schools of Law and Medicine curricula also showed some aspects that promote empathy in course objectives and content. In the School of Law curriculum, for example, promotion of empathy was noted in courses including Family Law, Contract Law and Refugee Law. In Family Law, students were required to learn about fairness and justice within families. Lessons in Family Law were supported by the Pinal Code Act 87, section 171 which states: “Any person who, with intent to deprive any parent, guardian or other person who has the lawful care or charge of a child under the age of sixteen years, of the possession of such child commits an offence”. In Contract Law, students were required to learn about fairness and justice about contracts. For example, students learnt that there should be fairness when offering a contract where both parties concerned agree especially in written. Fairness in contract Law is also learned in following the laid down contract conditions of which when breached, the legal process is supposed to be fair in resolving the issue. In section 4 of the Pinal Code Act 87 of the laws of Zambia, a more empathetic punishment called Community Service is learnt by law students. This is a form of punishment or a condition of suspension of a sentence of

imprisonment requiring an offender to perform unpaid work within the community where the offender resides for the period specified in the order for the community to learn and not repeat the same offense. Furthermore, Refugee Law required students to learn about empathy in terms of care and treating refugees fairly. This is supported by Article 15 in Part III of the Zambian constitution which deals with the Bill of Rights and specifically the protection from inhuman treatment such as torture.

Similarly, promotion of empathy in the UNZA School of Medicine curriculum was noted in the following topics: fundamental health care ethics with its aspects such as doctor-patient relationship; respect for patients' right to information; care for HIV and AIDS patients; care for abused children; care for blood transfusion cases; postmortem; genetic manipulation; experimentation on humans; tissue and organ transplants as well as having priorities in health care for emergency treatment (School of Medicine Curriculum, 2010: 108-110).

The foregoing data on the promotion of empathy in UNZA Schools of Law and Medicine curricula are similar to the promotion of empathy in Religious Education syllabuses 2044 and 2046 explained earlier. However, these similarities will be discussed further in the next chapter.

4.2.4 Respondents' Views on Religious Faith

As key informants, UNZA Schools of Law and Medicine Assistant Deans were asked if religious faith was important in their curricula. In her response, the UNZA School of Law Assistant Dean said: "Law students mainly base their arguments on the laws and theories learnt in class, however, religious faith is important to the legal profession because the legal system is based on some religious principles". She explained that the history of law was actually linked to biblical principles. She also stated that at graduation, law students took oath using the Bible to show that it had the truth which they would be committed to throughout their profession. She further clarified that non-Christian students took their oath without using the Bible and quoted the reaffirmation as follows: "In my profession, I will tell the truth and nothing but the truth".

The UNZA School of Medicine Assistant Dean also explained that medical training tended to be neutral on religious issues. However, he pointed out that there was an amount of spirituality that could not be avoided. He said: "Our curriculum for medical doctors does not address religious faith directly but the delivery of the curriculum by different lecturers involves some religious

faith”. The Assistant Dean further explained: “A lecturer may teach medical students that the heart is a muscle which does not contract like any other muscle as it was designed (made) differently from other muscles”. He further explained, “By saying that the heart is designed, religious faith comes in that there should be a designer and that designer is God”. Therefore, the findings from the School of Medicine Assistant Dean show that religious faith is indirectly used in the medical curricular through curriculum delivery.

Seven of the ten fourth year UNZA Law students indicated that they were required to use professional knowledge as opposed to religious faith. However, the students indicated that although religious faith was not part of their written curriculum, it could be used in some cases. For example, one student said: “The Zambian laws prohibit killing, stealing and adultery, which are also prohibited in the Ten Commandments in Christianity and the moral values of other religions”. Students also revealed that the laws of Zambia were influenced by the English laws and that most of the laws in England were inspired by Christianity. The remaining three of the ten law students interviewed stated that although the use of religious faith was not directly spelt out in their curriculum, it was part of their hidden curriculum because some explanations by lecturers included religious beliefs. Therefore, it was clear that students only had different views on whether religious faith was part of their curriculum or not.

Similarly, responses from six of the ten seventh year medical students indicated that the UNZA School of Medicine curriculum mainly promoted use of professional knowledge and skills as opposed to religious faith. One student pointed out that medicine was a natural science which did not require religious faith in the curriculum. The other four of the ten seventh year medical students interviewed indicated that some aspects of religious faith were present in their curriculum under ‘Medical Ethics’ and ‘Doctor-patient Relationship’. One medical student said: “As medical doctors, we do our best and God does the rest”. Another medical student said: “From my medical knowledge and experience, I can tell you that certain conditions like lumbar puncture, cancer and gasping for breath compels us ‘medical doctors’ to use religious faith in our treatment as we encourage the patients to pray and sometimes we even pray before treating them”.

UNZA Schools of Law and Medicine curricula were also analysed to confirm the presence of religious faith aspects. According to the findings, the School of Law courses did not show the

use of religious faith directly as there was no topic or course objective focusing on specific religious issues. However, some moral aspects in the curriculum were similar to those found in Religious Education and the name 'God' was mentioned in one of the topics in Human Rights Law course which read as follows: "Law students should learn about Rights between persons, between individual and God, between individual, society and the state,....." (School of Law Curriculum, 2010). Further analysis of the law curriculum showed that Part III of the Zambian constitution which teaches on human rights is used as a reference in Human Rights course and the Penal Code is used as a reference for Criminal Law and other courses. For example, Article 12 of Part III of the Zambian constitution says: "A person shall not be deprived of his or her life intentionally.....". Therefore, in both Criminal Law and Human Rights Law, students learn that murder a serious offense which attracts capital punishment. Comparatively, murder is prohibited in the Christian scripture 'the Bible' under the Ten Commandments as well as in other religions. Similar to religious faith taught in Religious Education, curriculum analysis shows that Criminal Law demands respect and obedience to the Law and to other people, not bearing as a false witness, not committing adultery and not taking another person's property. For example, Article 13 of the Bill of Rights in Zambian constitution says: "Except with his own consent, a person shall not be subjected to the search of his own or his property or the entry by others on his or her premises" as this is regarded as stealing.

Similarly, some aspects of religious faith were indirectly promoted in some courses in the UNZA School of Medicine curriculum. For example, in Community Based Education and First Aid, students were required to take the patients' consent as first priority and follow the medical ethics of protecting human life, and not doing any harm to life as prescribed in the Hippocratic Oath, which upholds the right to life. This is similar to the prohibition of killing in different religions including Christianity in the Ten Commandments.

Despite promoting the use of professional knowledge as opposed to religious faith, the foregoing findings shows indirect promotion of religious faith in the UNZA Schools of Law and Medicine curricula. This promotion of religious faith is similar to that in Religious Education syllabuses 2044 and 2046 as will be discussed further in chapter five.

4.2.5 Respondents' Views on Respect for Others

As key informants, Assistant Deans in the Schools of Law and Medicine were asked to explain if their curricula promoted respect for people with other religious beliefs. The School of Law Assistant Dean said: "We teach our students not to have any discrimination based on religion, race or culture". This was in line with equality before the law prescribed in article 23 of the Bill of Rights in Zambia's constitution which states: "A law shall not make any provision that is discriminatory either of itself or its effect".

Similarly, the School of Medicine Assistant Dean revealed that the medical curriculum prepared students to exhibit positive attitudes towards patients in their practical work at UTH as well as when they become full-time medical doctors. In his explanation, he said: "Medical students are taught to regard all patients equally regardless of their social status or religious affiliation by having a good relationship and being polite to them".

As the actual beneficiaries of the curricula, UNZA School of Law and Medicine students were also asked to state if their curricula had aspects that promoted respect for people of other religious beliefs. All the ten fourth year law students stated that they were taught to be tolerant and to handle people of different religions without discrimination as their profession exposed them to clients with different backgrounds.

Similarly, all the ten seventh year medical students revealed that they were taught to respect the religious beliefs of both their workmates and patients. They revealed that patients' files had a slot where religion was indicated in order to know how to handle patients from different Christian denominations and religions. It was further revealed that medical students were taught to encourage patients to pray and get committed to their own religious faiths in order to enhance the healing process. In this way, medical students recommended being neutral and respectful of patients' religious faiths.

The aspects that promote respect for other religious faiths in the School of Law written curriculum include 'Human Rights Law', in which law students are taught different human rights including rights between persons, between individual, between society and the state as well as how these different rights should be handled. For example, Human Rights Law refers to Article 23, section 3 of the Zambian constitution which provides guidelines on the equality before the

law and explains that the law should not be discriminatory or have different treatment to different persons due to race, tribe, sex, place of origin, marital status, political opinion, colour religion or creed. Additionally, Article 19, section 1 of the Bill of Rights in the Zambian constitution deals with the protection of freedom of conscience and states: “Except his or her own concert, a person shall not be hindered in the enjoyment of his or her freedom of conscience including freedom of thought, religion, change of religious belief....”. Hence analysis of the law curriculum showed promotion of respect for other peoples’ religious faith through the concepts of ‘equality before the law’ and freedom of conscience.

In the UNZA School of Medicine curriculum, the researcher noted that respect for others was promoted through objectives on attitude. For example, Internal Medicine had a course objective which read as follows: “At the end of the course, students are required to demonstrate respect for patients, privacy, religious, cultural and other beliefs as well as having confidentiality of information obtained from patients”. Similarly, in Internal Medicine, one objective stated that students were required to demonstrate the attitude of respect for patients’ privacy, religions and other cultural beliefs (School of Medicine Curriculum, 2010: 82).

The foregoing data on respect for other religious beliefs in the Schools of Law and Medicine curricula is similar to the promotion of respect for other religions found in Religious Education syllabuses 2044 and 2046 explained earlier. These similarities will be discussed further in the next chapter.

4.3 Relevance of Key Moral Values and Attitudes promoted in Senior Secondary School Religious Education to the required Moral Values and Attitudes in the Legal and Medical Professions in Zambia.

Under this major heading, the researcher presents views of the LAZ President, HPCZ Registrar, lawyers and medical doctors. Also presented are the findings from the analysis of the Ethical Codes of Conduct document for lawyers and medical doctors and observations of lawyers’ and medical doctors’ work in the court room and patients wards at Lusaka High Court and UTH respectively. In order to answer the third objective, data presented under this major heading goes further to show how relevant or suitable the identified moral values and attitudes from Religious Education syllabuses are to the required moral values and attitudes in the legal and medical professions. Therefore, the same five sub-headings that emerged from RE syllabuses were used

to present the data, but specifically focusing on the relevance or suitability of these moral values and attitudes to the actual work in the legal and medical professions. These sub-headings included the following: respondents' views on integrity; respondents' views on responsibility; respondents' views on empathy; respondents' views on religious faith and respondents' views on respect for others.

4.3.1 Respondents' Views on Integrity

The LAZ President and HPCZ Registrar were asked to explain if there were aspects that promoted integrity in the lawyers' and medical doctors' work. In his response, the LAZ President said: "Indeed, honesty and truthfulness are required very much because the work in the legal profession involves issues of what is right or wrong". She further explained that in order to ensure honesty and integrity in work of the legal professions, before giving testimony, witnesses swear using a religious scripture such as the Bibles follows: "I swear that the evidence I shall give is the truth and nothing but the truth, please help me God". She added that non-religious witnesses take a secular as follows: "I swear that the evidence I shall give is the truth and nothing but the truth". Similarly, the HPCZ Registrar revealed strongly that medical doctors needed to have integrity. He explained: "Honest medical doctors with good conduct in their work find it easy to cope with the medical ethics because the medical profession calls for men and women with high levels of honesty and integrity". He further explained that medical doctors' integrity is exhibited in their good conduct in public, good relationship with patients and keeping confidentiality of patients' information.

Eleven out of fourteen lawyers interviewed indicated that the legal profession required people of integrity with high levels of honesty because the profession dealt with moral issues. In supporting truthfulness, one lawyer said: "When being called to the bar or joining the legal profession, we proclaim through the Chief Justice that we are people of noble character and integrity". Lawyers revealed that they were required to open two separate accounts when handling cases for their clients; one account for the client and the other for the lawyer. This was done in order to ensure integrity and avoid corruption so that the lawyer can only receive money paid for his services in his or her own account without any confusion as to which money belongs to the lawyer and which one belongs to the client. Only three out of fourteen of the lawyers interviewed said that integrity in the legal profession was not a criterion for becoming a lawyer

and that every lawyer despite his or her integrity was guided by professional ethics. However, it was noted that even though integrity was not a selection criterion, the moral value was encouraged in the legal profession.

Similarly, twelve of the medical doctors interviewed revealed that they needed to have integrity because they interacted so much with people. Medical doctors also said that they were guided by the 'Hippocratic Oath' which was famous in the medical profession due to its concept of saving lives and not doing harm to anyone. Other guidelines that showed the need for integrity by medical doctors' integrity included: not taking advantage of clients for personal gain, not being negligent and keeping confidentiality of patients' information. Only two of the medical doctors interviewed said that integrity was not a major factor in the medical profession, arguing that they used professional knowledge and followed medical professional ethics in their work.

Analysis of the ethical codes of conduct for the legal and medical professions also showed promotion of integrity. The following aspects from the lawyers' ethical code of conduct document showed the promotion of integrity:

- Being honest and not discrediting the legal profession by bringing it into disrepute or compromising professional standards in any way.
- Keeping confidentiality of the court and clients by not disclosing confidential information.

(Statutory Instrument No. 51: The Legal Practitioners Act, Volume 4, Cap. 30, 2002).

The following aspects from the medical profession ethical code of conduct documents showed the promotion of integrity:

- Recognising the limits of professional competence by being truthful and within the limits of the medical profession.
- Being honest and trustworthy.
- Being accuracy in diagnosis.
- Avoiding abuse of medical doctors' positions through corruption.
- No use of medical doctor's position in order to pursue personal relationship with patients or patients' relatives.
- No self-advertising.

(Medical Council of Zambia, 1995)

Integrity similar to that promoted in senior secondary school Religious Education was also manifested in the observations of lawyers in the court room during court proceedings at Lusaka High Court, and also in patients' wards during doctors' ward rounds at UTH. The researcher observed that all the lawyers in the court-room were smartly dressed in black suits and gowns during court proceedings. Black was among the colours that lawyers recommended as a modest-sober colour during interviews. Similarly, the integrity of medical doctors at UTH was exhibited when they refused to show patients' personal files to the researcher. In justifying this, one of the medical doctors said: "Patients' files are confidential and their detailed contents can only be disclosed to you with the consent of the patients themselves".

The foregoing data about the promotion of integrity in lawyers' and medical doctors' work is similar to the promotion of integrity in Religious Education syllabuses 2044 and 2046, thereby justifying the relevance or suitability of integrity promoted in Religious Education to the required integrity in the legal and medical professions as will be discussed further in chapter five.

4.3.2 Respondents' Views on Responsibility

The LAZ President and HPCZ Registrar indicated that responsibility or good conduct was needed in lawyers' and medical doctors' work. The LAZ President said: "Good conduct in public is required because lawyers should be role models with a good standing in society". Justifying his point, the LAZ President further explained, "The legal profession calls for responsible men and women who distinguish themselves in terms of good behavior". He added that somebody with a criminal offence cannot be allowed to practice law.

Similarly, the HPCZ Registrar revealed that medical doctors were role models in society and restricted from doing certain things. He said: "Medical doctors are not supposed to use harsh language, insults or dance carelessly in public in order to avoid suspicions by the public who would lose confidence in their work". He further said: "Responsibility is in line with the moral conduct prescribed in the medical professional ethics".

Ten out of fourteen lawyers interviewed indicated that good conduct was required in the legal profession. It was revealed that lawyers were required to help the court by providing all information about the case to the court and disclosing all necessary information about

appropriate laws to clients so that they could in turn give the lawyer proper instructions. Lawyers also revealed that they were required to exhibit responsibility by not involving themselves in public dancing and singing unless on religious occasions. An example was cited of Kachaka and Kanji who had been well known music artists and singers in Zambia, but were asked to stop singing and dancing in public when they joined the legal profession. Some lawyers also pointed out that legal practitioners were supposed to dress modestly in what they termed ‘sober colours’, including black, gray and navy blue. Only four of the lawyers interviewed said that responsibility depended on individual lawyers.

Similarly, thirteen of the medical doctors interviewed revealed that responsibility was part of the medical professional ethics though it was not considered as a criterion for one to become a medical doctor. In this vein, one medical doctor said: “Anyone with a qualification can become a medical doctor but when that person joins the profession, he or she is supposed to be responsible and relate well with patients”. He added that some medical doctors were shaped to be responsible to the demands and requirements of the medical professional ethics. Another medical doctor explained: “As medical doctors, we are supposed to do away with our worries and concentrate on patients’ problems”, adding that the medical profession required commitment to work. Only one of the medical doctors interviewed said that responsibility was not a major requirement in the medical profession.

Analysis of the ethical codes of conduct for the legal and medical professions also showed promotion of responsibility. The following aspects from the lawyers’ Ethical Code of Conduct showed the need for responsibility in the legal profession as lawyers were required to:

- Exhibit good conduct in public so as not to diminish public confidence.
- Act promptly, conscientiously diligently with reasonable competence and not wasting the court’s time.
- Practice duty to the court by providing all necessary information.
- Communicate promptly to clients and to the court

(Statutory Instrument No. 51: The Legal Practitioners Act, Volume 4, Cap. 30, 2002).

The following aspects from medical doctors’ Ethical Code of Conduct showed the needs for responsibility in the medical profession as medical doctors were required to:

- Give patients information in a way that they can understand.
- Keep professional knowledge and skills up to-date
- Work with colleagues in a manner that best serves patients' interests.
- Avoid misuse of alcohol and indecent violent behaviour.

(Medical Council of Zambia, 1995).

In order to triangulate and confirm the data on responsibility, from the interviews and document analysis of the ethical codes of conduct, lawyers' and medical doctors' work was observed in the court room and patients' wards at Lusaka High Court and UTH, respectively. The researcher observed that lawyers from both the defendants and complainants gave courtesy and respect to the court as they appeared humble and non-emotional in their presentation of evidence and when they were guiding their clients. This was despite the cases under the court being controversial like the one case where two individuals claimed ownership and possession of genuine title deeds for the same house in one of Lusaka's high residential areas. Responsibility of lawyers was also observed in their continuous reference to the judge as 'my lord'. This observed courtesy confirmed the findings from interviews and ethical code of conduct which indicated that lawyers had the responsibility to show courtesy and provide the court with necessary information. Similarly, medical doctors were seen to be responsible and committed to their work as they always reported for work on time and did not want to be disturbed when they were busy treating their patients in the wards during ward rounds. Responsibility was also observed among medical doctors as they spent quality time discussing each patient's problem in order to decide for a solution, which they called a 'plan'.

The foregoing data about the promotion of responsibility in lawyers' and medical doctors' work is similar to the promotion of responsibility in Religious Education syllabuses 2044 and 2046, thereby justifying the relevance of the moral value of responsibility to the responsibility required in the legal and medical professions in Zambia, as will be discussed further in chapter five.

4.3.3 Respondents' Views on Empathy

Data provided by the LAZ President and the HPCZ Registrar indicated that some aspects of empathy were required in both the legal and medical professions. For example, the LAZ President said: "As a regulating body, the Law Association of Zambia ensures that lawyers

follow the prescribed professional ethics in order to judge all clients fairly without any favours, impartiality or discrimination and they have to put themselves in the situation of client”.

Similarly, the HPCZ Registrar explained that medical doctors were supposed to show empathy to patients. He cited an example as he said: “Medical doctors are not allowed to disconnect a life-saving machine from a patient who is clinically dead in order to save another patient”. The Registrar also explained that medical doctors were bound by the Hippocratic Oath which promotes saving lives and not harming life. In this regard, he explains: “As you may remember, a certain medical doctor who is also a politician short a political cadre and consequently, that medical doctor was charged by the Health Professional Council of Zambia because he was supposed to show empathy as he was employed to save lives and not destroy it”.

Thirteen out of fourteen lawyers interviewed indicated that empathy was required in their work, arguing that empathy was part of their professional ethics. They gave the following examples of empathy; being impartial to clients, practicing the duty of care and skill of handling cases.

Similarly, all the fourteen medical doctors interviewed said that they applied empathy in their work such as not taking advantage of patients for personal gain and not being negligent. They explained that their profession demanded that the knowledge and skills which they acquired at medical school should be accompanied by love, compassion and care for patients.

The need for empathy was also noted in the lawyers’ and medical doctors’ ethical codes of conduct. For example, the lawyers’ ethical code of conduct indicated that lawyers should act in good faith towards their clients at all times. Similarly, the following aspects from medical doctors’ Ethical Codes of Conduct showed the need for empathy as they are required to:

- Take the care of patients as their first concern.
- Act quickly and protect patients from the risk of being treated by inexperienced health personnel.

(Medical Council of Zambia, 1995).

Empathy of lawyers and medical doctors was also observed in the court room and patients’ wards at Lusaka High Court and UTH, respectively. Among the lawyers, empathy was seen in the defendant lawyers as they seemed to take the position of accused persons in their presentation of evidence to the court. Similarly at UTH, the researcher noted that most medical

doctors were empathetic and expressed care for the patients as they appeared concerned about the patients and took time asking them questions on how they were feeling, and further encouraged them that they would be healed. Medical doctors took time examining and treating each patient despite some wards being overcrowded as they showed passion for the patients.

The foregoing data about the promotion of empathy in lawyers' and medical doctors' work is similar to the promotion of empathy in Religious Education syllabuses 2044 and 2046, thereby justifying the relevance of the moral value of empathy to the empathy required in the legal and medical professions as will be discussed further in chapter five.

4.3.4 Respondents' Views on Religious Faith

The LAZ President was asked to explain if religious faith was used in the legal profession. In his response, the LAZ President revealed that the use of religious faith in the legal profession was not clear. However, he pointed out that certain principles found in law could be traced to religion. He said: "Zambian laws do not allow killing and stealing just as these vices are prohibited in all religions", adding that Christian witnesses take oath in court using the Bible while Moslems take oath using the Koran. However, the LAZ President was quick to explain that professional knowledge was used more than religious faith in the legal profession because people presented legal problems.

Similarly, the HPCZ Registrar said that medical doctors mainly relied on the knowledge learned at medical school and not religious faith. However, he pointed out that application of religious faith in the medical profession depended on individual medical doctors, as some medical doctors combined their professional knowledge with religious faith. He cited the example of prayer, where some Christian medical doctors prayed before treating patients.

All the fourteen lawyers interviewed said that professional knowledge was primary in their work but cited examples of some religious aspects in their profession. It was revealed that before giving evidence to the court, witnesses swore using the Christian scripture 'the Bible' as follows: "I swear that the evidence I shall give is the truth and nothing but the truth, please help me God", and non-Christians took oath as follows: "I reaffirm that the evidence I shall give is the truth and nothing but the truth". One lawyer stated that depending on the situation or a lawyer's faith, the Bible could be used to explain examples of certain evidence.

Similarly, responses from all the fourteen medical doctors interviewed indicated that the use of religious faith was not their primary objective as they were required to use professional knowledge and medical experience. However, they admitted that religious faith was used in some ways. In this regard, one medical doctor narrated:

When we know that scientific medicine has failed to heal a patient or when we know that a disease has no cure and that death may occur, we start advising the patient through religion as a way of comforting and preparing them for the inevitable (death). We tell the patient that as medical doctors, we are just human beings and have done our best but for everything that happens is God's wish as he has all the powers.

Another medical doctor said: "As medical doctors, we sometimes find ourselves in situations where we do not know what to do, especially when dealing with certain conditions such as abortion and lumbar puncture. As such, we have to use religious faith". One other medical doctor said: "We counsel some patients who refuse to take Anti Retro Viro Drugs (ARVs) by telling them that God works in mysterious ways and that God can work even through people like us, medical doctors and through ARVs". Another medical doctor said: "I use religious faith to encourage patients to pray in order for them to get strength and hope from God because I believe that God is the main healer".

Use of religious faith by lawyers and medical doctors was also observed in the court room and patients' wards at Lusaka High Court and UTH, respectively. In all the cases observed at Lusaka High Court, lawyers were seen using bundles of documents and referring to the laws of Zambia as part of their professional knowledge. However, every witnesses in the observed court cases was asked to hold the Bible up and swear using the Bible as follows: "I swear that the evidence I shall give is the truth and nothing but the truth, please help me God". This was clearly the use of religious faith in the legal profession. Similarly, two medical doctors were seen and heard encouraging a patient who had a Bible at the bed side, to pray to God for healing.

The foregoing data about religious faith in lawyers' and medical doctors' work is similar to the promotion of religious faith in senior secondary school Religious Education syllabuses. These similarities justify the relevance of religious faith to the required social attitude in the legal and medical professions as will be discussed in the next chapter.

4.3.5 Respondents' Views on Respect for Others

The LAZ President and HPCZ Registrar were asked to explain how lawyers and medical doctors managed to work with people from different religious traditions. The LAZ President said that lawyers were allowed to belong to religious traditions of their choice and respected people belonging to different religions by being tolerant to different religious beliefs. In his explanation, the LAZ President said: “As a lawyer, you are allowed to practice your religion but your beliefs should not affect others at your work place, including clients”.

Similarly, the HPCZ Registrar revealed that medical doctors were required to uphold medical ethics and respect other people's religions because their work exposed them to people of different religious traditions and cultures. He explained: “Medical doctors are required to be neutral and fair to patients by acting in the best interest of patients without any discrimination based on religion, race or any other barriers”.

All the fourteen lawyers interviewed indicated that they had no problem in interacting with people of different religious backgrounds. As indicated in chapter three, all the lawyers interviewed were homogenously purposefully selected and learnt either Religious Education syllabus 2044 or 2046. Therefore, the lawyers disclosed that knowledge about different religions found in Religious Education helped them to be tolerant and to handle people of different religions respectfully. For example, one lawyer who claimed that he got a distinction in Religious Education syllabus 2046, said: “The knowledge I acquired from Religious Education helps me to understand people of different religions”.

Similarly, all the fourteen medical doctors interviewed revealed that they were neutral on religious issues and respected the religious beliefs of both their workmates and patients regardless of their status in society. One Christian medical doctor pointed out that he discussed religious issues with others but did not aim at converting them to Christianity. It was learnt from medical students that religious discrimination and racial segregation were sometimes brought about by some patients. In such cases, medical doctors had the duty to control the situation and promote respect for other people's beliefs by taking a neutral position. For example, one medical doctor explained: “Some patients of Indian origin sometimes demand to be attended to and treated by fellow Indian doctors”. Furthermore, one medical doctor said: “We are very careful and neutral on religious matters, if the patient's religious belief and practice are in line with

medical advice, we encourage the patient to continue using such beliefs in order to enhance healing”. Medical doctors also revealed that they continued to be neutral and provided possible support to patients who refused medical advice.

Ethical Codes of Conduct for the legal and medical professions also showed promotion of respect for others. For example, the lawyers’ Code of Conduct document indicated clearly that lawyers needed to exercise respect and courtesy to fellow lawyers and their clients (Statutory Instrument No. 51: The Legal Practitioners Act, Volume 4, Cap. 30, 2002).

Similarly, the medical doctors’ Code of Conduct document showed the following aspects that promoted respect for others as medical doctors were required to:

- Make sure that medical doctor’s personal beliefs did not affect patients’ care.
- Respect patients’ dignity and privacy.
- Listen to patients and respect their views.
- Respect the rights of patients. (Medical Council of Zambia, 1995).

Lawyers’ and medical doctors’ work was observed in the court room and patients’ wards at Lusaka High Court and UTH, respectively. In all the court cases observed at Lusaka High Court, witnesses were asked to raise the Bible up and swear as follows: “I swear that the evidence I shall give is the truth and nothing but the truth, please help me God”. One witness who wore a long-black Islamic garment did not use the Bible to swear but simply reaffirmed that whatever he was going to tell the court would be nothing but the truth. This observation confirmed that the legal profession and lawyers in Zambia respected other people’s religious beliefs. Similarly at UTH, four medical doctors were seen and heard encouraging patients to pray for their healing. The researcher also noted that despite using professional knowledge in treating patients, the patients’ cards had a slot where patients’ religious denominations were indicated, which was in line with the doctors’ revelation in interviews, that knowing the religious faith of their patients enabled them to handle patients respectfully. Medical doctors at UTH also showed no discrimination in their treatment of patients in the low cost wards as they took time examining each one of them despite the ward being overcrowded and of low hygiene standards.

The foregoing data about the promotion of respect for others in the lawyers’ and medical doctors’ work is similar to the promotion of respect for others in Religious Education syllabuses 2044 and 2046, thereby justifying the relevance of respect for others to the required social

attitudes in the legal and medical professions in Zambia. This will be discussed further in chapter five.

4.7.6 Conclusion

In this chapter, the researcher presented the findings of the study under three main headings and five sub-headings. The three main headings were presented in line with the three research objectives, respectively. Data from the first objective was presented under the first main heading and helped to form the second and third main headings in line with the second and third objectives respectively. The main headings were as follows: Key Moral Values and Attitudes promoted by Religious Education Syllabuses 2044 and 2046; Similarities in Promotion of Moral Values and Attitudes between Senior Secondary School Religious Education syllabuses and the legal and medical curricula in Zambia; Relevance of Key Moral Values and Attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia. The moral values and attitude of integrity, responsibility, empathy, religious faith and respect for others derived from analysis of the Religious Education syllabuses formed the sub-headings presented. These values and attitudes were compared with the moral values and attitudes promoted in UNZA Schools of Law and Medicine curricula, as well as lawyers' and medical doctors' work, in order to establish how relevant or suitable they are to the required moral values and attitudes in the legal and medical professions in Zambia. The next chapter will further discuss the findings of the study.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.0 Introduction

This chapter discusses the findings of the study. The discussion will be done under three headings that are in line with the three research objectives. These headings are as follows: Integrity, responsibility, empathy, religious faith and respect for others are the key moral values and attitudes promoted by Religious Education syllabuses 2044 and 2046; Similarities in the promotion of Moral Values and Attitudes between senior secondary school Religious Education syllabuses and UNZA Schools of Law and Medicine curricular; Moral Values and Attitudes promoted by Senior Secondary School Religious Education that are relevant to the Legal and Medical Professions in Zambia.

As may be recalled from the findings in chapter four, the discussion of the findings here does not imply that moral values and attitudes promoted by Religious Education are only suitable to the required moral values and attitudes in the legal and medical professions as they may also be suitable to the required moral values and attitudes in many other professions that are not part of this study due to its smaller scope. Instead, the discussion of the findings imply that Religious Education should be regarded as an important subject which promotes moral values and attitudes that are suitable to the required moral values and attitudes in many professions including the legal and medical explored in this study. Furthermore, the relevance or suitability of moral values and attitudes promoted in Religious Education does not dispute other sources of moral values and attitudes that are not part of the study. Therefore, the discussion only considers Religious Education as one of the important sources of the moral values and attitudes required in the legal and medical professions.

5.1 Integrity, Responsibility, Empathy, Religious Faith and Respect for Others as the Key Moral Values and Attitudes Promoted by Religious Education Syllabuses 2044 and 2046

Under this heading, these key moral values and attitudes will be defined and discussed briefly in line with the findings in chapter four. The discussion here will be brief as it is only intended to highlight the key moral values and attitudes promoted by Religious Education, in order to use

them for the detailed discussions under the second and third headings derived from the second and third objectives, respectively.

The first moral value identified in senior secondary school Religious Education syllabuses was integrity. As explained in chapter one, integrity refers to the quality of being honest and following laid down principles. The aspects of integrity that came out from the senior secondary school Religious Education syllabuses included; honesty, humility, loyalty, obedience and good personal conduct. This is in line with Cox (1966: 56), who observes that one of the ways in which Religious Education justifies itself is that it gives practical guidance on behaviour and induces moral conduct. Hennessy (1978) also points out that morality is a learned set of behaviours like any other set of behaviours, and that moral behaviour can firmly be established if one's reinforcement schedule is consistent enough. Hence consistence in reinforcement of the moral integrity of honesty, humility, loyalty, obedience and good personal conduct is done in Religious Education. This is because these aspects of moral integrity were found in different topics stated in chapter four with examples from Christianity, Islam, Hinduism and Zambian Traditional Religion.

It should also be noted that the explanation of integrity is dominated by Christian examples due to the religious dominance in the current Religious Education syllabuses. So, although examples of a good Hindu or good Moslem are used, the example of Jesus Christ is predominantly used to explain integrity in every topic that promotes integrity (CDC, 1984: 11). This domination of Christianity in the Zambian Religious Education syllabus is historical as the country is predominantly Christian and is not unique to Zambia. In this regard, Denise and Fransis (2001), revealed that in England and Wales, the six major world religions including Buddhism, Christianity, Hinduism, Islam, Jainism and Sikhism are supposed to be included in the syllabus, but Christianity was dominant in the syllabuses because there was no proportionate time spent on other religions compared to Christianity.

However, the importance of integrity and its aspects of honesty, humility, loyalty, obedience and good personal conduct to the legal and medical professions cannot be doubted. This is because the findings in chapter four shows similar examples of integrity as a moral value promoted in Religious Education syllabuses, the legal and medical professions' curricular at tertiary level as well as the actual work in the two professions. Therefore, in the second and third headings of this

discussion, these aspects and examples of integrity will further be used to relate to the findings from the legal and medical professions in order to address the second and third objectives, respectively.

The second key moral value or attitude found in senior secondary school Religious Education is responsibility. As explained in chapter one, responsibility refers to the ability to behave sensibly and make careful judgment. Promotion of responsibility in senior secondary school Religious Education syllabuses came out through topics such as; good attitudes towards work, good service in society, good use of leisure time, prayer, family life and Christian attitude to sex and marriage. The aspects of responsibility in these topics include the responsible use of leisure time, relating well with others, working hard for the benefit of society, self-controlled sexual behavior, as well as faithfulness in marriage. This promotion of responsibility in Religious Education is in line with Boudillon (1990) who contends that religion has a greater positive social impact which maintains a well ordered society by supporting moral values and attitudes that keep society together such as the responsibility of maintaining peace in society, meeting individuals' basic needs and motivating other human actions. Therefore, this promotion of responsibility by religion is evident in Religious Education as seen from the findings of this study. The Ministry of Education (1996: 52) policy document, *Education Our Future* also indicates that education generally prepares learners with the responsibility to participate in civil life, have respect for personal and sexual integrity as well as maintaining health and personal well-being and interpersonal relationships.

As shown in chapter four, the responsibilities of hard work, good use of leisure time, relating well with others and self-control are clearly promoted in the legal and medical professions. Therefore, in the second and third headings of the discussion, the promotion of responsibility in Religious Education will be closely related to the findings from the legal and medical professions in order to address the second and third objectives, respectively.

Empathy was the third key moral value or attitude promoted by senior secondary school Religious Education. As explained in chapter one, empathy refers to putting oneself in another person's position and treating him or her fairly with care, love, sympathy and compassion. As stated in the findings in chapter four, empathy is promoted in the Religious Education topics that deal with fairness, love and care, such as 'judgment', 'attitude towards other people' and 'Jesus

healing of sick people'. This promotion of empathy is in line with Henze (2000) who argues that Religious Education encourages pupils to develop a sense of curiosity, willingness, self-confidence, sensitivity, fairness, compassion and concern for the needy.

In relation to the legal and medical professions, this involves being compassionate and fair when judging others, having a good attitude towards other people such as the despised, the sick and the handicapped as well as caring for the sick and helping them to heal. Therefore, in the second and third headings of the discussion, this promotion of empathy will further be used to relate with the findings from the legal and medical professions in order to address the second and third objectives, respectively.

Religious faith was the fourth key moral value or attitude promoted by senior secondary school Religious Education. As explained in chapter one, religious faith refers to the potential and spiritual response of people to the ultimate transcendent or Supreme Being. Hall (2002: 176) sees religious faith as a Christian concept by origin, as an attitude aspect of religion and spirituality, which can be understood as a human potential and response to the ultimate or transcendent. He further points out that religious faith is an important aspect of Religious Education, which is different from secular faith. Masterton (1987: 120-125) also reveals that Religious Education syllabuses 2044 and 2046 were consistent with Spiritual and Moral Education which brings religious values into the actual lives of pupils. In line with Masterton's argument, promotion of religious faith was found in a number of topics in senior secondary school Religious Education. These generally included beliefs on God's powers, traditional ideas, beliefs about justice, belief about the love of God, beliefs about prayer and beliefs about Jesus' miracles. In the same regard, Henze (2007) observes that the spiritual aspect of Religious Education is something fundamental to human beings and pupils need to be educated spiritually in line with the United Nations Declaration of Children's Rights of 1959. Simuchimba (2001) also explains that the main aim of Religious Education in Zambia is to enable pupils appreciate spiritual, moral and religious values and behaviour based on them adding that this appreciation is drawn from Christianity, Hinduism, Islam and Indigenous Zambian beliefs.

Therefore, the aspect of belief in the ultimate powerful and loving God, who answers prayers and allows miracles to happen, cannot be doubted in the legal and medical profession in Zambia. This is because the country is predominantly Christian and the findings in chapter four have

shown indirect promotion of religious faith in the legal and medical professions. Therefore, in the second and third headings, this promotion of religious faith in Religious Education will be used to relate with the findings on the promotion of religious faith in the legal and medical professions in order to address the second and third objectives, respectively.

The fifth moral value or attitude identified as key in senior secondary school Religious Education was respect for others. As explained in chapter one, respect for others in this study, refers to having a tolerant attitude and not being biased against other religious beliefs and values. Therefore, the inclusion of aspects of Islam, Hinduism and Zambian Traditional Religion in Religious Education syllabuses 2044 and 2046 is an indication of the promotion of respect for other people and their beliefs in the learners. The topic on overcoming racial, cultural and language barriers by the first Christians in Religious Education syllabus 2046 is especially important in promoting respect for others. In line with the above argument, Mujdgrica (1995) acknowledges the presence of other religions, such as Islam, Hinduism and Traditional Religion in the Zambian Religious Education syllabuses. The aspects of these religions expose pupils to other religions apart from their own and may enable them to develop a tolerant attitude and respect for other religious beliefs, in an increasingly multi-religious Zambia.

Hall (2000) also argues that Religious Education in England and Wales was likely to fulfill the plurality of religions in society. He points out that the agreed syllabuses under the 1988 Act included Christianity, Hinduism, Islam, Judaism, Sikhism and Buddhism as the major religions in Great Britain. Denise and Fransis (2001: 54) further confirm that in England and Wales, the six major world religions included in Religious Education syllabus were; Buddhism, Christianity, Hinduism, Islam, Jainism and Sikhism. They contend that religious pluralism should be taken as an opportunity because criticisms are good and that it is possible to learn from the views and practices of others without necessarily losing your own religious and cultural roots. Similarly, Rudge (2000) points out that in Religious Education, pupils are encouraged to explore, think about and reflect on the beliefs, values and world views of others as a catalyst for their own development. Furthermore, respect for others is justified by Kay and Smith (2000) who point out that the multi-faith approach in Religious Education leads to the development of more tolerant attitudes in the pupils as they are able to learn about different religions without losing

their own spiritual and cultural identity adding that learning about different religions helps pupils to make sense of their own religion.

Therefore, the religious pluralism in Zambia's senior secondary school Religious Education is justified and important for lawyers and medical doctors as they have to serve people belonging to different religious traditions, which they need to understand and respect. Therefore, in the second and third headings, this respect for others promoted in Religious Education will be related to the findings from the legal and medical professions in order to provide a further discussion and address the second and third objectives respectively.

5.2 Similarities in the promotion of Moral Values and Attitudes between Senior Secondary School Religious Education Syllabuses and UNZA Schools of Law and Medicine Curricular

As will be recalled, integrity, responsibility, empathy, religious faith and respect for others were the key moral values and attitudes identified in Religious Education syllabuses and compared with the promotion of moral values and attitudes in UNZA Schools of Law and Medicine curricular.

Beginning with integrity, both the senior secondary school Religious Education syllabuses and the UNZA Schools of Law and Medicine curricular promote this moral value. For example, Religious Education topics on good qualities of honesty, loyalty to authority and unity in society are similar to honesty and unity learnt in the UNZA Schools of Law and Medicine curricular. Religious Education topics on the theme 'Family Life' such as respect for parents and humility are also similar to aspects of integrity learnt about families in 'Family Law'. In this regard, Religious Education pupils learn that humility, loyalty and obedience would enable them to have integrity in society (CDC, 1984). This is actually in line with *Educational Reforms and Recommendations* (MOE, 1977: 20) which aimed at developing the potential of each Zambian citizen such that the education provided was supposed to be true to the integrity of individuals and the common good of society. Similarly, UNZA law students learn that people including themselves need to show humility, be loyal and obedient to laws on contracts, families, human rights and many other issues because they are all considered as people of integrity. In this regard, Kamuwanga (1989) mentions and describes different UNZA law courses and changes made over

the years pointing out that Family Law was an important course which promoted integrity and unity and hence became mandatory to students in 1979.

In a similar way, UNZA medical students learn that they need to express the integrity of humility, loyalty and obedience through professional competence, hard work, not being boastful or advertising themselves but being polite to patients and keeping confidential information. In line with these findings, Malone (1998) elaborates that medical moral principles are centered on the integrity of preserving life and health of patients where a doctor is expected to act in the best interest of the patient to the best of his or her ability by taking care and not doing harm to patients. Malone further explains that patients have the right to life arguing that they have the right to sufficient information about their illness to ensure trust and avoid betrayal. Therefore, it is clear that the integrity promoted in Religious Education is similar to that promoted in the medical profession as elaborated by Malone.

This similar promotion of integrity in terms of humility, loyalty, obedience and confidentiality shows that Religious Education undoubtedly contributes to pupils' knowledge about integrity, which is also learnt in the legal and medical curricula. In this vein, Ibrahim (2000) points out that the African Union was enthusiastic of championing human rights and the dignity for women, children and refugees arguing that these are included in the African laws. This promotion of human rights, the dignity of women, children and refugees argued by Ibrahim is similar to that learnt in Religious Education and also learnt in Human Rights Law as shown in the findings. This is also supported by the Bill of Rights in Part III of the Zambian constitution. For example, Article 24 deals with rights that protect children from exploitation. Therefore, senior secondary school Religious Education syllabus with its promotion of integrity can provide a good background to the study of law and medicine because the two professions also promote integrity in a similar manner. However, this does not mean that Religious Education as a school subject is the only source of integrity, but it is clear from the foregoing that senior secondary school Religious Education perhaps plays a greater role in equipping pupils with integrity, which is a necessary moral value, also learnt in the curricular for the legal and medical professions. This therefore justifies the similarities in promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and UNZA Schools of Law and Medicine curricular.

Responsibility is another moral value or attitude promoted in senior secondary school Religious Education as well as in the UNZA Schools of Law and Medicine curricula. For example, Religious Education pupils learn about cooperation and dedication towards work for the benefit of society, which is similar to the competence and responsibility encouraged in the UNZA Schools of Law and Medicine curricula. In supporting responsibility in the legal profession, Amelia (2000) reveals that congestion in Zambian courts leads to increased workload and further suggests that lawyers should not rush off to court to file suit for every dispute as they should be responsible and consider the best interest of their clients as well as the relationship between the parties and how best the relationship can be presented. Bbaala (2007) also asserts that health professionals should take time and adequately attend to each patient because they may have a huge number of patients to attend to and resort to spending less time on each patient, which reduces and compromises health care delivery. This promotion of responsibility is learnt in the legal profession curriculum and is clearly similar to that promoted in Religious Education.

Another similarity is that Religious Education pupils as well as Law and Medicine students learn to behave responsibly in society. In line with the findings of the study, Bush (1998) contends that the medical profession is a noble profession of which bad conduct in the medical field must be reported to the health professional body, which has the powers to investigate, discipline and even remove medical doctors from the practicing register. Through topics such as 'laws on good behaviour' and 'Judgment', Religious Education pupils learn on how to conduct themselves well, and this is similar to the good public behaviour learnt by law and medical students. While Religious Education pupils learn that judgment will be based on their conduct towards other people in society, law and medicine students learn that their professions call for great responsibility as they involve serving members of society who are desperately in need of specialised and technical services from the legal and medical fields respectively. Therefore, the responsibility promoted in senior secondary school Religious Education is undoubtedly similar to that promoted in the UNZA School of Law and Medicine curricula.

This promotion of responsibility is also in line with the national education policy document, *Educating Our Future* (MOE, 1996: 52-53), which explains that high school education was generally aimed at making pupils responsible persons, capable of making useful contributions to society and who are adequately qualified for the adoption of adult roles. The policy document

further states that pupils are expected to develop desirable personal and inter-personal attitudes and qualities that would enable them to live responsibly in society (Ibid). These desirable values, attitudes and adult roles pointed out in *Educating Our Future*, clearly include the responsibility learnt in the Religious Education syllabuses and further learnt in the UNZA Schools of Law and Medicine curricula. This is also an indication of responsibility as a key moral value or attitude promoted in senior secondary school Religious Education syllabuses and UNZA Schools of Law and Medicine curricular. Again, this justifies the similarities in promotion of key moral values and attitudes between senior secondary school Religious Education syllabuses and UNZA Schools of Law and Medicine curricular.

In the same regard, Religious Education topics on 'Family Life' and 'Courtship and Marriage' are similar to second year courses for UNZA School of Law entitled 'Family Law' and 'Criminal Law'. For example, in these topics, Religious Education pupils learn about the responsibility of obedience, the importance of family unity as well as the disadvantages of fornication, adultery and divorce. This is in line with Rudge (2000) who postulates that the Religious Education field of inquiry teaches about values which involve family life, personal life, community life and public life. Furthermore, UNZA law students learn about conflicts within families such as the creation and dissolution of marital status as well as different kinds of marriages in which divorce is discouraged. Family issues such as the relationships between husband and wife, parents and children as well as laws relating to legitimacy, custody adoption and affiliation including problems relating to succession and inheritance are learnt in 'Criminal Law' (School of Law Curriculum, 2010). These similarities between Religious Education topics and some topics in UNZA School of Law courses means that Religious Education with its topics and lessons that promote moral values and attitudes can provide a good background to the legal profession at tertiary education level as their curriculum also promotes similar moral values and attitudes.

Empathy is yet another moral value promoted in senior secondary school Religious Education as well as in the UNZA Schools of Law and Medicine curricula. For example, many Religious Education topics advocate for care and love for all people. Similar fairness and care for clients and patients are major components of the UNZA Schools of Law and Medicine curricula. In this regard, Maima (1990) points out that according to the Laws in Africa, every individual has the right to work under equitable and satisfactory conditions where he or she receives equal pay for

equal work and protect workers from all sorts of danger. Zellick (1981) also observes that offences and punishment in prison need to satisfy a certain criteria of justice if the internal legal system of the prison is to operate fairly and inspire respect among inmates for the process of law. With this promotion of empathy in the legal and medical curricular, it can, therefore, be said that Religious Education syllabuses with the lessons that promote the moral value of empathy, provides a good background for studying law and medicine as it helps pupils to develop empathy and its attributes of fairness and care, which are attitudes whose development is an important aim of the Law and Medicine curricula. Additionally, the topic ‘Jesus’ power over disease and nature’ coupled with his compassionate attitude towards the sick, the handicapped and gentiles promotes an empathetic attitude in learners similar to the caring and empathetic attitude towards HIV and AIDS patients, abused children, patients in need of blood transfusion and organ transplants promoted in the medical curricular (School of Medicine Curriculum, 2010).

Religious faith, which is inherently promoted by any Religious Education content (Grimmitt, 1987: 350), is also a key attitude around which there were implicit similarities in the promotion of moral values and attitudes between senior secondary school Religious Education and UNZA Law and Medical School Curricula. In the law curriculum, there was reference to the word, ‘God’ in the course on Human Rights. Knowledge of Biblical principles through Religious Education or Biblical knowledge was also considered to be important, though not compulsory for admission to the Law School. Tracing the legal profession to religion, Berman (2007) contends that the western legal tradition was founded on religious Judeo-Christian fundamentals from about 1050 AD, when the Roman Catholic Church was established. He further elaborates that religious law was the main source of modern European secular law which through colonialism, spread to Africa including Zambia. Therefore, the revelation that sometimes biblical principles are used to explain the law and that Zambian law is influenced by the English laws, which are highly inspired by Christian principles help to show the similarities in promotion of key moral values and attitudes between senior secondary school Religious Education syllabuses and UNZA Schools of Law curricular. This is also in line with Rushdoony (1973: 689) who discusses ‘Biblical Law’ and argued that God ordained laws provide good direction to life in all human societies and that a society without God ordained laws leads a life without direction and has no true existence.

Murder and theft are not allowed in the laws of Zambia just as these vices are prohibited in all religions. For example, Homicide or murder is a criminal offence in section 200 of the penal code, Cap 82 of the laws of Zambia. This together with the taking of oath using the bible by Christian witnesses in court and using the Koran by Moslems all show similarities between Religious Education syllabuses and the legal profession curriculum. This is because murder is prohibited in the Christian scripture 'the Bible' under the Ten Commandments as well as in other religions. Similar to religious faith taught in Religious Education, curriculum analysis shows that Criminal Law demands respect and obedience to the Law and to other people, not bearing as a false witness, not committing adultery and not taking another person's property. For example, Article 13 of the Bill of Rights in Zambian constitution says that a person should not be subjected to the search of his or her own property without his or her permission. Clearly, all these resonate well with Religious Education lessons on loving our neighbors, not taking their property or committing adultery as they are also part of the Ten Commandments in the Christian scripture, the Bible in Exodus, 20.

The upholding of the right to life by following medical ethics of protecting human life and taking the patients' consent as first priority by not doing any harm to life as prescribed in the Hippocratic Oath is also similar to the prohibition of killing in different religions including Christianity in the Ten Commandments (Article 12, Bill of Rights). Furthermore, the explanation or points in Religious Education syllabuses that human beings were created by God is similar to the explanation by some lecturers in the School of Medicine that human beings were designed (made) and also that the heart was a uniquely designed (made) muscle. This use of religious faith and explanations by some medical lecturers indicate that sometimes subjective explanations based on religious faith are important in the delivery of the medical curricular. This is in line with Vrooms' (1989) who points out that although religious knowledge lacks scientific experiments and proof, it is true knowledge which promotes unconditional surrender in faith.

The foregoing means that although religious faith was not directly covered or promoted in the written curricula for UNZA Schools of Law and Medicine, it was indirectly or inherently promoted. Therefore, Religious Education syllabuses with their lessons that promote moral values and attitudes may be considered as important background for the study of law and medicine because religious faith is implicitly promoted in the legal and medical curricula.

Finally, respect for others is another moral attitude which helps to establish similarities in promotion of key moral values and attitudes between senior secondary school Religious Education syllabuses and UNZA Schools of Law and Medicine curricular. For example, what is learnt from Religious Education topics ‘cooperation between people at work,’ ‘respect for one another’ and ‘respect for elders’ is similar to what is learnt from topics such as ‘courtesy to clients,’ ‘courtesy to the court and to superiors’ in the School of Law curriculum. This similarity can be extended to ‘respect for patients regardless of their religious affiliation’ in the School of Medicine curriculum. These above explained similarities on the promotion of the moral attitude of respect for others are in line with the national educational policy document, *Education Reforms and Recommendations* (MOE, 1977) and *Educating Our Future* (MOE, 1996), which considers the moral value of respect for human life and respect for other people regardless of race, ethnicity, creed, status or ability as very important for the development of Zambian society. This is also in line with Ibrahim (2000) who content that the African Union championing of human rights should be included in African laws as a collective force of defending human dignity as evidenced in the success of ending racial discrimination and apartheid in South Africa.

5.3 Moral Values and Attitudes promoted by Senior Secondary School Religious Education that are relevant to the Legal and Medical Professions in Zambia

As in the previous heading, the identified moral values and attitudes including integrity, responsibility, empathy, religious faith and respect for others will be highlighted in the discussion of the findings under this heading.

The findings in chapter four show integrity which is promoted in the Religious Education syllabuses and UNZA Schools of Law and Medicine curricula and is required in the work of lawyers and medical doctors. For example, Religious Education lessons on honesty and loyalty to elders, authority and the Supreme Being are related to the honesty, confidentiality, professionalism, objectivity, and accuracy expected to be practiced by lawyers and medical doctors in their work. Lawyers and medical doctors are expected to show integrity by being honesty, avoiding corruption and taking advantage of their clients and patients. Malone (1998) explains integrity in the medical profession through patients’ right to life which also elaborated in Article 12 and 17 of the Bill of Rights in Zambia’s constitution. He points out that patients have the right to sufficient information about their illness in order to ensure trust and avoid

betrayal adding that medical doctors have no right to share patient's personal information with other people because they have the right to privacy and strict confidentiality. This moral value of confidentiality and trust required in medical doctors clearly shows promotion of integrity similar to that promoted in Religious Education. In justifying the importance of integrity in professional work and life, Riggs (1990: 62) explains that all human societies depend on honesty in dealings and respect for the truth. This is also in line with Simuchimba (2005) who points out that senior secondary school Religious Education should contribute to the growth of pupils' maturity as morally upright adults and citizens. In the same vein, Ibrahim (2000) points out that the African Union, was enthusiastic of championing human rights and dignity for Africans including women, children and refugees arguing that these should be included in the African laws. Integrity is important in lawyers' and medical doctors' work as the findings revealed that they were expected to have a noble character without any blemish or criminal offence. Therefore, as a subject that promotes integrity and honesty, Religious Education and its promotion of moral values and attitudes can be said to be relevant or suitable to the practice in the legal and medical professions.

The second moral value taught in Religious Education that is relevant or suitable to the required moral values and attitudes in the legal and medical professions in Zambia is responsibility. Senior secondary school Religious Education lessons on corruption, personal qualities, service in society, attitudes towards work in different religions and God's direction of human lives help pupils to develop a sense of responsibility. Religious Education pupils are taught to relate well with others, use their leisure time responsibly and work hard for the benefit of society. Now, all these lessons are relevant or suitable to the legal and medical doctors' work. The promotion of responsibility in the legal profession is in line with Amelia (2000) who reveals Zambia's criminal law and suggests that lawyers should be responsible and consider the best interest of their clients. Similarly, Bush (1998) contends that the medical profession is a noble profession which requires great responsibility arguing that incompetence in the medical field must be reported either by the health professionals or the public to the health professional body. In this study, the health professional body was the Health Professional Council of Zambia (HPCZ) of which its Registrar revealed findings similar to Bush's argument. Similarly, Thabo (2009) discusses health care services in Zambia and postulates that a good health care system is important for the development of any society and most important it is a human right adding that every human being has the right to access proper health facilities and services. Therefore, she

explains that medical doctors, helped by their government should show responsibility and ensure that every person has access to free medical care. This responsibility is clearly similar to that promoted in Religious Education.

As explained in chapter four, lawyers and medical doctors are supposed to be role models with the responsibility of exhibiting good public conduct including dressing decently, not involving themselves in careless public dancing, not using harsh language to clients and patients or misusing alcohol and exhibiting violent behaviour. Lawyers and medical doctors were also required to relate well with colleagues, be dedicated to their work and consider the consent of clients and patients as first priority, by acting promptly, consciously, diligently and reasonably. On Religious Education promoting moral responsibility, Cox (1966: 56) states that Religious Education provides practical guidance on behaviour and induces moral conduct. He further points out that in Britain, parents insist that their children be taught the difference between right and wrong through subjects like Religious Education. The findings here are also in line with Boudillons' (1990: 18) contribution that religion and its learning has a great positive social impact as it unifies society and supports moral values and attitudes that keep society together as responsibility is promoted in its members.

Empathy was another moral attitude taught in Religious Education that was relevant or suitable to the required moral values and attitudes in the legal and medical professions in Zambia. The findings clearly show that just as Religious Education promotes empathy and its aspects of care, love, compassion, kindness, impartiality and cooperation, Religious Education material on laws that promote fair judgment and Jesus' good attitude towards the handicapped and sick people are directly relevant to the lawyers 'or judges' and medical doctors' work. In the legal profession, Sweet and Maxwell (1985) provide examples of appeal cases and show how the court exercises lenience and fairness to the accused and offenders in order to ensure justice. According to their appeal reports, empathy is expressed through giving of a lighter punishment or considering offenders as first offenders who deserve lighter punishment. Zellick (1981) also discusses the importance of justice in the legal profession and observes that rehabilitation cannot be founded on injustice or reasonably perceived unfairness. Furthermore, Kulusika (2010) discusses justice in the Zambian laws and points out that criminals who commit murder do not give thought to the consequences of their prohibited act and hence they should be rehabilitated by imprisoning

instead of killing them adding that this was also the position of the church in Zambia. Hence Kulusika's conclusion that punishment should be more empathetic and aimed at rehabilitating the offender shows empathy as a moral value or attitude promoted in both Religious Education and the legal profession.

While lawyers are supposed to ensure that there is fairness in the dispensation of justice, medical doctors are required to show compassion, kindness and care in their handling of patients, especially sensitive cases such as HIV and AIDS patients, abused children, blood transfusion, postmortem, genetic manipulation and organ transplant cases. This is in line with Riggs (1990: 62) who argues that Religious Education provides values such as love, sensitivity, compassion and care for others, including the weak. Malone (1998) also elaborates that medical moral principles are centered on the right to life through preservation of life and health of patients where the doctor is expected to act in the best interest of the patient to the best of his or her ability by taking care and not doing harm to patients and practicing justice by distributing scarce resources fairly to patients. Similarly, Banda (2009) reveals that although Euthanasia (killing a terminally ill patient) still remains an issue of debate, the sanctity of life which involves religion should be considered. He explains that the prohibition of taking human life in any form is based on the most fundamental and deeply felt ethical and religious conviction which states that human life is sacred and is the core of everything and hence it should be respected protected and reserved at all costs. He further states that in the Judeo-Christian tradition, the sanctity of life is a gift from God and no one has the right to take it away under any circumstances. This sanctity of life traced from religion together with the right to life enshrined in Article 12 of the Bill of Rights in Zambia's constitution clearly shows the promotion of empathy in both Religious Education and the medical profession.

It can therefore be said that the promotion of empathy as a moral value in Religious Education is suitable to the empathy required in the legal and medical professions in Zambia. This relevance has also been supported by Grawford and Graham (1992) who recommend Religious Education as a relevant subject to everyday life and point out that studying religion at school was of great value for jobs in tourism, medicine, nursing, law, education, police work and public service. Therefore, it is clear from Grawford and Graham's contention that law and medicine are among

the jobs that benefit from the values of Religious Education, which is in line with the findings in this study.

As alluded to under 5.2 above, religious faith as an attitude is naturally promoted in Religious Education but only implicitly promoted both in the Law and Medical curricula. This means that although is not the core value or attitude required for one to become a lawyer or medical doctor, its suitability or relevance to the moral values and attitudes promoted in the legal and medical professions is fairly clear. In the legal profession, the relevance of religious faith can be seen through the use of religious explanations in some courses and taking oath using the Bible or Koran by witnesses. The revelation in the findings that the Zambian law was influenced by the English laws, which were highly inspired by Christian principles, also shows the relevance or suitability of religious faith promoted in Education to the legal profession because Christian principles are also learnt in Religious Education. In this regard, Berman (2007) contends that the western legal tradition was founded on religious Judeo-Christian fundamentals tracing its history from 1050 AD, when the Roman Catholic Church was established. He further elaborates that religious law was the main source of modern European secular law which through colonialism, spread to Africa including Zambia. Similarly, Lehman (1985) provides a historical discussion of law and religion and postulates that epistemology and language show that religion is imbedded in modern law arguing that law without religion causes legalistic formulation to prevail over justice. This embedment of religion in law elaborated by Berman and Lehman clearly shows that Religious faith promoted in Religious Education is suitable or relevant to the required moral values and attitudes in the legal profession in Zambia. This can also be justified through the preamble of the Zambian constitution which shows the declaration of the country as Christian nation with tolerance to other religions.

In the medical profession, the relevance of religious faith can be seen through medical doctors' use of religious faith and prayer in dealing with difficult conditions such as lumbar puncture, cancer, gasping for breath as well as the counseling of patients and encouraging them to have the healing strength from God. Additionally, the upholding of the right to life by following medical ethics of protecting human life and taking the patients' consent as first priority by not doing any harm to life are similar to the prohibition of killing in different religions including Christianity in the Ten Commandments (Article 12 of Part III the Zambian Constitution). This is also in line

with Simuchimba's (2001) position that the spiritual and moral aspects of Religious Education make it different from other school subjects in terms of contribution to the preparation for life in society, as well as Henze's (2007) and Masterton's (1987) elaboration that the spiritual nature of Religious Education is necessary in life. This necessity of religious faith in work and life pointed out by Simuchimba, Henze and Masterton justify the finding that moral values and attitudes promoted in senior secondary school Religious Education syllabuses are suitable to the required moral values and attitudes in the legal and medical professions in Zambia.

Finally, the relevance or suitability of moral values and attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions can be seen through respect for others. As earlier explained, this is one of the key attitudes taught in senior secondary school Religious Education and promoted in the legal and medical professions. In the legal profession, Mapaure (2011) provides examples of African human rights and values under the concept of 'ubuntu' which generally means humanity towards others. He reveals that 'ubuntu' implies African interconnectedness, unconditional respect, dignity, values and acceptance from members of the community arguing that revitalisation of African values and moral principles through 'ubuntu' is held in South Africa and many other African countries. Hence the respect for other people's religious beliefs, values and culture learnt in Religious Education is suitable or relevant to the respect for others promoted through the concept of 'ubuntu' in the African law. Maima (1990) also explains that the law on equality which implies that no human being should be regarded as inferior due to race, ethnic group, sex, language, religion or political opinions as it is a right against all forms of discriminations. This is also evident in Article 19 of the Zambian constitution, which gives people the freedom of conscience, thought and religious worship or change of religious belief despite the declaration of the country as a Christian Nation. The respect for other people and their beliefs learnt from Religious Education topics such as 'overcoming racial, cultural and language barriers' is relevant or suitable to respect for others people's beliefs required in the legal profession. Respect for others can also be seen through witnesses from different religions who are allowed to reaffirm in court using their own religious scripture. Thus Christians take oath using the Bible and Moslems take oath using the Koran while others are allowed to simply reaffirm without using any scripture.

Similarly, the moral attitude of respect for others learnt in Religious Education is related to the medical doctors' moral attitude of treating patients from different religious traditions with respect, dignity and privacy. Thus the provision of a column for religious denomination on patients' record cards enables medical doctors to know their patients' religions or religious beliefs so that they can handle them respectfully, especially if they have knowledge of the different religious traditions from Religious Education. It is therefore, clear from the findings that the knowledge of different religious beliefs, values and skills of overcoming racial, cultural and language barriers acquired from Religious Education helps learners including those who become lawyers and medical doctors to be neutral and tolerant to people who follow different religious beliefs and values in life. The foregoing findings are in line with Cox (1966: 53), who asserts that the aims of Religious Education must be adequate to the teacher, worthwhile to the children and useful to the community. In this regard, the moral attitude of respect for others, learnt in Religious Education is worthwhile to the pupils and useful to the community through the services of lawyers and medical doctors who may show this moral attitude in their work. The foregoing findings and argument is also in line with Henze's (2007) contention that the learning about different religions in Religious Education should not be seen as a danger but as an enrichment of learners' moral values and attitudes useful in the society in which they will live and work.

5.4 Conclusion

This chapter has discussed the findings of the study which aimed at establishing the relevance or suitability of the key moral values and attitudes promoted in senior secondary school Religious Education to the required moral values and attitudes in the legal and medical professions in Zambia. The discussion has been done under three headings determined by the three objectives of the study. The discussion has used the findings and literature to show that there are considerable similarities in moral values and attitudes between senior secondary school Religious Education syllabuses and UNZA Schools of Law and Medicine curricula. The discussion has further shown that the moral values and attitudes promoted and learnt in Religious Education are relevant or suitable to the required moral values and attitudes in the legal and medical professions in Zambia. The next chapter will provide the conclusion and recommendations of the study.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter concludes the study and makes recommendations based on the objectives of the study which were as follows: to identify key moral values and attitudes promoted by senior secondary school Religious Education syllabuses in Zambia; to establish the similarities in promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the legal and medical curricular at the University of Zambia; to explain how relevant or suitable the key moral values and attitudes promoted in senior secondary school Religious Education are to the required moral values and attitudes in the legal and medical professions in Zambia.

6.1 Conclusion

The first objective was achieved by collecting data from senior secondary school Religious Education syllabuses through document analysis. The findings for the first objective established that senior secondary school Religious Education syllabuses 2044 and 2046 in Zambia taught some key moral values and attitudes that include; integrity, responsibility, empathy, religious faith and respect for others.

On the second objective, data about the legal and medical curricula at tertiary education level was collected through document analysis of the curricular and interviews with UNZA Assistance Deans in the Schools of Law and Medicine as well as interviews with UNZA fourth year law students and UNZA seventh year medical students. Findings for the second objective clearly showed that there are some similarities in the promotion of moral values and attitudes between senior secondary school Religious Education syllabuses and the UNZA Schools of Law and Medicine curricula. Thus both the Religious Education 2044 and 2046 syllabuses and Schools of Law and Medicine curricula promote the moral values of integrity, responsibility, empathy, religious faith and respect for others through some of the topics and lessons. Although there is no direct teaching of some attitudes like religious faith in some UNZA Schools of Law and Medicine courses, they are still indirectly or inherently promoted through some lecturers' reference to and use of religious explanations of some difficult situations and cases shown from the findings. This similarity in promotion of moral values and attitudes means that senior

secondary school Religious Education provides a good background for the study of required moral values and attitudes in the law and medicine curricular at tertiary education level and for their practice later after tertiary education.

Coming to the third objective, data was collected through document analysis of the laws' and medical doctors' ethical codes of conduct documents, interviews of the LAZ President and HPCZ Registrar as well as interviews with lawyers and medical doctors after which observations of lawyers' and medical doctors' work was carried out in the court room and patients' wards at Lusaka High Court and UTH, respectively. The findings for the third objective showed that the identified moral values and attitudes including integrity, responsibility, empathy religious faith, and respect for others taught in Religious Education are directly and indirectly relevant or suitable to the required moral values and attitude promoted in the legal and medical professions in Zambia. This is because in both the legal and medical work, the practice of humility, obedience, loyalty, confidentiality, honesty, love, care, compassion, kindness and fairness in dealing with clients and patients is promoted. Both professions also call for dedication to duty, good public conduct, sobriety, transparency, respect for others and fairness in dealing with both clients and the public at large. This, therefore, means that a learner who has done school Religious Education is more likely to put into practice the above stated qualities, values and attitudes. However, it should be acknowledged that lawyers and medical doctors who did not learn Religious Education may have acquired the moral values and attitudes discussed above, from other sources that were not part of this study. Nevertheless, the study clearly showed that moral values and attitudes learnt in Religious Education are relevant 'suitable' and contribute greatly to the required moral values and attitudes in the legal and medical professions in Zambia.

6.2 Recommendations

The findings of this study raised some important issues that may require change of mindset, immediate action or further research. Therefore, the following are the recommendations of the study:

1. At senior secondary school level, pupils should be encouraged to take Religious Education because it is an important school subject which can equip them with important moral values and attitudes including integrity, responsibility, empathy, religious faith and respect for other people's religious beliefs established in this study.

2. In order to appreciate the importance of Religious Education, there is need for school administrators and teachers to read this dissertation as it will make them aware that the moral values and attitudes learned in the subject are relevant to required moral values and attitudes in the legal and medical professions.

6.3 Recommendations for Future Research

1. Other scholars should research further and establish how relevant or suitable the moral values and attitudes promoted by Religious Education are to other professions apart from the legal and medical ones which are explored in this study.

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APPENDICES

APPENDIX I: DOCUMENT ANALYSIS CHECKLIST

The moral values indicated in this checklist will be checked and analysed in Religious Education syllabuses 2044 and 2046, UNZA School of Law and Medicine curricular as well as the ethical codes of conduct for lawyers and medical doctors.

NAME OF DOCUMENT:.....

	ANALYSIS VARIABLES	INDICATORS	COMMENTS
1.	Integrity		
2.	Responsibility		
3.	Empathy		
4.	Religious Faith		
5.	Respect for Others		

APPENDIX II: OBSERVATION CHECKLIST

The moral value or social attitude indicated in this checklist will be checked and analysed in lawyers’ and medical doctors’ work, including lawyers’ contributions during court proceedings at Lusaka High Court as well as medical doctors’ office work, ward rounds and other interactions with patients at UTH.

INSTITUTION / PLACE OF OBSERVATIONS.....

	VARIABLES TARGETED	INDICATORS/ASPECTS	COMMENTS
1.	Integrity		
2.	Responsibility		
3.	Empathy		
4.	Religious Faith		
5.	Respect for Others		

APPENDIX III: INTERVIEW GUIDE FOR UNZA SCHOOLS OF LAW AND MEDICINE ASSISTANT DEANS

I am a postgraduate student from the University of Zambia carrying out a research on the relevance of Religious Education to the legal and medical professions in Zambia. As School of Law / Medicine Assistant Dean, I believe that you have the information that will help me greatly in the research. The information you will provide will be handled with high confidentiality and used for academic purposes only. Therefore, I will be glad if you spared some minutes to answer the following questions:

1. What is your school mission statement at the University of Zambia?
2. What major issues are covered in your curriculum?
3. Are issues that promote integrity included in your curriculum? If so, why?
4. Are issues that promote responsibility included in your curriculum? Explain your answer.
5. Are issues that promote empathy included in your curriculum? Explain your answer.
6. How important is religious faith in your curriculum? Would you kindly give examples.
7. Does your curriculum contain aspects that promote respect for other peoples' religious beliefs? Explain your answer.
8. Finally, do you have any additional comments?

Thank you very much for the information and time

APPENDIX IV: INTERVIEW GUIDE FOR UNZA FOURTH YEAR LAW STUDENTS AND SEVENTH YEAR MEDICAL STUDENTS

I am a postgraduate student from the University of Zambia carrying out a research on the relevance of Religious Education to the legal and medical professions in Zambia. As a law / medical student who learnt Religious Education at senior secondary school, I believe that you have the information that will help me greatly in the research. The information you will provide will be handled with high confidentiality and used for academic purposes only. Therefore, I will be glad if you spared some minutes to answer the following questions:

1. What are some of the important courses that you have learnt in perusing your profession?
2. Do you learn about issues that promote integrity in any of your curriculum courses? If so, give examples.
3. Do any of the components found in your curriculum promote responsibility? Explain your answer.
4. Do any of the components found in your curriculum promote empathy? Explain your answer.
5. Is religious faith important in your curriculum? If so, would you kindly give examples?
6. Does your curriculum contain aspects that promote respect for other peoples' religious beliefs? Explain your answer.
7. Finally, do you have any additional comments?

Thank you very much for the information and time

APPENDIX V: INTERVIEW GUIDE FOR THE LAW ASSOCIATION OF ZAMBIA (LAZ) PRESIDENT

I am a postgraduate student from the University of Zambia carrying out a research on the relevance of Religious Education to the legal and medical professions in Zambia. As president for the Law Association of Zambia, I believe that you have the information that will help me greatly in the research. The information you will provide will be handled with high confidentiality and used for academic purposes only. Therefore, I will be glad if you spared some minutes to answer the following questions:

1. What is the main objective of the Law Association of Zambia?
2. Do any of the works of lawyers require integrity? If so, kindly give reasons and examples to your answer.
3. Do any of the works of lawyers require responsibility? If so, kindly give reasons and examples to your answer.
4. Do any of the works of lawyers require empathy? If so, kindly give reasons and examples to your answer
5. Is religious faith important in lawyers' work? Explain your answer.
6. How do lawyers manage to deal with people of different religious backgrounds, traditions, culture and customs in their day to day professional activities?
7. Finally, do you have any additional comments?

Thank you very much for the information and time

APPENDIX VI: INTERVIEW GUIDE FOR THE HEALTH PROFESSIONS COUNCIL OF ZAMBIA (HPCZ) REGISTRAR

I am a postgraduate student from the University of Zambia carrying out a research on the relevance of Religious Education to the legal and medical profession in Zambia. As a registrar for the Health Professions Council of Zambia, I believe that you have the information that will help me greatly in the research. The information you will provide will be handled with high confidentiality and used for academic purposes only. Therefore, I will be glad if you spared some minutes to answer the following questions:

1. What is the main objective of the Health Professions Council of Zambia?
2. Do any of the works of medical doctors require integrity? If so, kindly give reasons and examples to your answer.
3. Do any of the works of medical doctors require responsibility? If so, kindly give reasons and examples to your answer.
4. Do any of the works of medical doctors require empathy? If so, kindly give reasons and examples to your answer.
5. Is religious faith important in medical doctors' work? Explain your answer.
6. How do medical doctors manage to deal with people of different religious backgrounds, traditions, culture and customs in their day to day professional activities?
7. Finally, do you have any additional comments?

Thank you very much for the information and time

APPENDIX VII: INTERVIEW GUIDE FOR LAWYERS AND MEDICAL DOCTORS

I am a postgraduate student from the University of Zambia carrying out a research on the relevance of Religious Education to the legal and medical professions in Zambia. As a qualified and practicing lawyer / medical doctor, I believe that you have the information that will help me greatly in the research. The information you will provide will be handled with high confidentiality and used for academic purposes only. Therefore, I will be glad if you spared some minutes to answer the following questions:

1. Do any of your works require integrity? If so, Give reasons to your answer.
2. Do any of your works require responsibility? If so, Give reasons to your answer.
3. Do any of your works require empathy? If so, Give reasons to your answer.
4. Is religious faith important in your work? Explain your answer.
5. How do you manage to work with people of different religious backgrounds, traditions, culture and customs in your day to day activities at work?
6. Generally, how helpful do you find the moral values and attitudes you acquired from senior secondary school Religious Education in to the moral values and attitudes in your work?
7. Finally, do you have any additional comments?

Thank you very much for the information and time

APPENDIX VIII: OUTLINE OF RELIGIOUS EDUCATION 2044 SYLLABUS

UNIT	MAJOR THEME	SUB THEME
1	MAN IN A CHANGING SOCIETY	Living in a changing society Working in a changing society Leisure in a changing society
2	ORDER AND FREEDOM IN SOCIETY	Justice in society Service in society Loyalty in society
3	LIFE	Happiness Unending life Success
4	MAN AND WOMAN	Family life Sex differences and the person Courtship and Marriage
5	MAN'S RESPONSE TO GOD THROUGH FAITH AND LOVE	Man's search for God Man's turning away from God Involvement in the World

APPENDIX IX: OUTLINE OF RELIGIOUS EDUCATION 2046 SYLLABUS

THEME CATEGORY	UNIT	THEME / TOPIC
GOSPEL THEMES	1	Background to the life of Jesus
	2	Birth and Infancy of John the Baptist and Jesus
	3	Ministry and Dearth of John the Baptist
	4	Baptism
	5	Temptation
	6	Apostles and Disciples of Jesus
	7	Jesus' Power over Disease and Nature
	8	Jesus' Power over Evil Spirits
	9	Parables
	10	The Kingdom of God
	11	Judgment
	12	Jesus and the Law
	13	Prayer
	14	Jesus' Attitude to other People
	15	Jesus and Family life
	16	Suffering for the Kingdom of God
	17	Jerusalem and the Temple
	18	Opposition to Jesus
	19	The Last Supper and the Crucification
	20	Jesus' Triumph over Dearth

THEMES ON CHRISTIAN WITNESS AND BEHAVIOR	1	Background to the early Church
	2	Witnessing Across Racial and Cultural Barriers
	3	Witnessing in the Face of opposition
	4	Witnessing Through Life Together
	5	Christian Attitudes to Work
	6	Christian Attitudes to Leisure
	7	Christian Attitudes to Money and Possessions
	8	Christian Attitudes to People
	9	Christian Attitudes to the State
	10	Christian Attitudes to Sex and Marriage
	11	Relationship between Parents and Children

APPENDIX X: REVISED 2013 RELIGIOUS EDUCATION SYLLABUS 2044

GRADE 10.....

THEME 1: Living in a Changing Society.....

10.1 Work in a Changing Society

10.2 Leisure in a Changing Society

THEME 2: Order and Freedom in Society

10.3 Justice in Society.....

10.4 Service in Society

GRADE 11.....

THEME 3: Life.....

11.1 Happiness

11.2 Unending life.....

THEME 4: Man and Woman.....

11.3 Courtship and Marriage

11.4 Family Life

GRADE 12.....

THEME 5: Man's Response to God through Faith and Prayer

12.1 Man's Evasion from God.....

12.2 The Search for God.....

APPENDIX XI: REVISED 2013 RELIGIOUS EDUCATION SYLLABUS 2046

GRADE 10

- 10.1 Birth and Infancy of John the Baptist and Jesus
- 10.2 Ministry and Death of John the Baptist
- 10.3 Baptism
- 10.4 Temptation
- 10.5 Jesus Power over Disease and Nature
- 10.6 Jesus Power over evil Spirits
- 10.7 The Kingdom of God

GRADE 11

- 11.1 Judgement
- 11.2 Prayer
- 11.3 Jesus Attitudes to People
- 11.4 Suffering
- 11.5 Opposition to Jesus
- 11.6 The Last Supper And The Crucifixion
- 11.7 Jesus' Triumph Over Death

GRADE 12

- 12.1 The Early Church
- 12.2 Christian Witness
- 12.3 Life in the Early Church
- 12.4 Christian attitudes to work
- 12.5 Christian Attitudes to Leisure
- 12.6 Christian Attitudes to Money and Possessions
- 12.7 Christian Attitudes to Leadership
- 12.8 Christian Attitude to Sex and Marriage
- 12.9 Husband and Wife Relationship
- 12.10 Relationships Between Parents And Children

APPENDIX XII: 2010 REVISED UNZA SCHOOL OF LAW CURRICULUM

YEAR OF STUDY	COURSE CODE	COURSE TITLE
2 nd	L211	Legal Process
	L221	Law of Contract
	L232	Law of Tort
	L241	Criminal law
	L251	Constitutional Law
	L262	Family Law
3 rd	L311	Evidence
	L321	Land Law
	L331	Commercial Law
	L282	Administrative Law
	LPU351	Human Rights Law
	L369	Moot Court
	L362	Civil / Criminal Proc
	LPR382	Labour Law
	LPU392	Gender Disc / Law
4 th	L410	Directed Research
	L411	Jurisprudence
	L421	Company Law
	LPU431	International Law
	LPU432	International Organizations
	LPR941	Conflict of Laws
	LPR451	Trade Law
	LPR452	Investment Law
	LPR962	Intellectual Property
	LPU972	Refugee Law
	LPR922	Alternative Dispute Res.
	LPU492	Taxation

APPENDIX XIII: 2010 REVISED UNZA SCHOOL OF MEDICINE CURRICULUM

YEAR OF STUDY	COURSE CODE	COURSE TITLE
3rd	AN 310	Basic and Applied Human Anatomy and Development
	PGY 310	Basic and Applied Physiology
	BC 315	Medical Biochemistry and Genetics
	MB 315	Immunology & General Microbiology
	COM 319	Community Based Education & First Aid
	PSC 315	Behavioral Sciences & Communication Skills in Medical Practice
4th	NES 410	Neurosciences
	PTH 410	Pathology
	MB 410	Medical Microbiology I
	PMT 410	Pharmacology and Therapeutics
	COM 419	Community Based Education & Scientific Method
	MED 415	Clinical Methods and Skills Lab
5th	MED 510	Internal Medicine I
	OBGY 510	Obstetrics and Gynaecology I
	SGY 510	Surgery I
	PED 510	Paediatrics & Child Health I
	PSC 525	Communication Skills, Professionalism, & Health Care Ethics
6th	COM 610	Public Health & Management
	MED 610	Internal Medicine II
	SGY 610	Surgery II
	FOR 610	Forensic Medicine & Medical Jurisprudence
	PSY 610	Psychiatry and Mental Health
7th	SGY 710	Surgery III
	MED 710	Internal Medicine III
	OBGY 710	Obstetrics & Gynecology II
	PED 710	Pediatrics & Child Health II

APPENDIX XIV: ETHICAL CLEARANCE / PERMISSION FORM