

**AN ASSESSMENT OF LEARNERS' APPRECIATION OF
SPIRITUAL AND MORAL VALUES IN SOCIAL AND
DEVELOPMENT STUDIES IN SELECTED PRIMARY SCHOOLS IN
KAFUE DISTRICT IN ZAMBIA**

BY

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**A Dissertation submitted to the University of Zambia in partial
fulfillment of the requirement for the award of the degree of
Master of Education in Primary Education**

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Lusaka**

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DECLARATION

I, Inonge Kanyimba, hereby declare that this piece of work is my own and that all the authors of the books and publications I have made reference to have been duly acknowledged, and that the work has not been previously presented at this university or any other institution for a similar purpose.

Student Signature _____

Date _____

APPROVAL

This dissertation of Inonge Kanyimba has been approved in partial fulfilment for the award of the degree of Master of Education in Primary Education (M.Ed. PE) by the University of Zambia.

EXAMINERS' SIGNATURES:

Signature.....Date.....

Signature.....Date.....

Signature.....Date.....

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DEDICATION

I dedicate this piece of work to my husband, Mr. Mwandamena, who occupies a unique place in my life for his wholesome loving support and to my family members especially Namataa, Junior, and Limpo for always providing comfort to me at a time of need.

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ABSTRACT

The study sought to assess learners' appreciation of Spiritual and Moral values in Social and Development Studies with particular focus on upper primary school learners. The research objectives were to: explain the nature of current primary school Religious Education; establish what is covered in primary school Religious Education which is a component of Social and Development Studies; and assess the effectiveness of the Religious Education component of Social and Development Studies in promoting awareness and appreciation of spiritual and moral values among primary school learners.

The research design adopted for this study was descriptive design. The sample size necessary to achieve the objectives of the study consisted of 105 elements. The sampling procedure used comprised a combination of systematic sampling procedure, simple random sampling, and judgmental or purposive sampling procedure. Primary data was collected using structured observation, projective techniques, interviews and content analysis. The method used to collect secondary data consisted of desk research.

The major findings were that only few spiritual and moral value items were mentioned without explanation in the teaching and learning materials; the few values mentioned in the teaching and learning materials were not recognisable as spiritual and moral value items by both the teachers and learners; upper primary school curriculum content contained spiritual and moral education but teachers did not know that they were spiritual and moral education topics.

In the light of the results of the study, the researcher recommended that the curriculum should clearly state that a particular topic is spiritual or moral education to enable teachers have an understanding of the various composite Religious Educational topics they are teaching.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

This chapter discusses and explains the background to the study, statement of the problem, purpose, objectives, research questions, significance of the study and the conceptual framework. It also defines some key terms used in the study.

1.1 Background

Zambia is a multi-cultural and multi-religious country. There are four main religious traditions practiced in Zambia namely Christianity, Indigenous Zambian Beliefs, Hinduism and Islam. These four religious traditions are taught in Religious Education syllabuses in schools. All citizens attend the same public schools which are secular in nature and enjoy the same type of education from primary to secondary levels through to the university regardless of their religious and cultural inclination. Due to the multi-religious nature of the country, the Government of the Republic of Zambia has formulated education policies that respect religious pluralism.

In the 1977 policy called *National Educational Reforms* (MOE, 1977). Religious Education became Spiritual and Moral Education (SME). The main aim of Spiritual and Moral Education was “to enable pupils to appreciate spiritual, moral and religious values and behaviour based on the four main religious traditions namely Christianity, Indigenous Zambian Beliefs, Hinduism and Islam” (MOE, 1984). The Spiritual and Moral Education programme was designed to prepare all learners for life in Zambian society regardless of their religious background. The subject was intended to help pupils use religious beliefs and values as instruments for actual evaluation of their own beliefs and values. While this would involve pupils in learning about religion, it would also involve them in learning from religion about themselves (Henze, 2003:11 -12).

The 1996 education policy document, *Educating Our Future: National Policy on Education* (MOE, 1996), replaced and reaffirmed the 1977 Religious Education aims of enabling pupils to appreciate spiritual, moral and religious values and behaviour based on those values. The Ministry of Education stated its first goal of the educational system as: “to produce a learner capable of being animated by a personally held set of civic, moral and spiritual values,” (MOE, 1996: 5). This goal, which touched on Religious Education, covered both primary and secondary education levels. The main specific aim of the education system that was pertinent to Religious Education at primary education level and which is the focus of the study is, “to shape the development of a personally set of civic, moral and spiritual values” (Ibid). This aim was supposed to lead to acquisition of knowledge and understanding of spiritual, religious and moral values and appreciation of traditions within which learners at primary school level of education have to develop, (Simuchimba, 2012). This meant that learners at primary school level of education who had been subjected to Religious Education lessons should demonstrate appropriate knowledge and understanding of spiritual, moral and religious values found in Zambian society.

Both 1977 and 1996 educational policy documents highlighted the aim as that of producing a learner who was aware of spiritual, moral and religious values based on religious traditions in Zambia. At the moment, we do not know the level of spiritual and moral awareness and appreciation among pupils in primary schools. It was against this background that this study was carried out.

1.2 Purpose of the study

The purpose of the study was to assess primary school learners' appreciation of spiritual and moral values and therefore, the efficacy of Religious Education in the shaping of learners' development of a personally held set of spiritual and moral values.

1.3 Problem statement

According to the Ministry of Education Policy document, *Educating our future* (1996: 30), the aim of teaching pupils Religious Education and other subjects at the lower and upper primary school level was to shape the development of a personally held set of civic, moral and spiritual values. Further, the Ministry of Education Teachers' handbook for Religious Education (1984: 4) states that the educational aim of Religious Education in schools in Zambia was to enable pupils appreciate the spiritual, religious and moral values and behaviour based on Indigenous Zambian Beliefs, Christianity, Hinduism and Islam. However, at the moment we do not know whether primary school learners of the subject through Social and Development Studies do acquire knowledge of religious traditions that could lead to awareness and appreciation of spiritual and moral values. It was this knowledge gap that the study sought to fill. If this knowledge gap is not addressed through this research study, the Ministry of General Education, Curriculum Development Centre, Education Standards officers responsible for Religious Education/ Social and Development Studies and teachers of the subject will remain in the dark on the attainment of the subject aim and there will be no improvement in the teaching of the subject.

1.4 Research objectives

The specific objectives of the study were to:

- (i) explain the nature of current primary school Religious Education.

- (ii) establish what is covered in primary school Religious Education which is a component of Social and Development Studies.
- (iii) assess the effectiveness of the Religious Education component of Social and Development Studies in promoting awareness and appreciation of spiritual and moral values among primary school learners.

1.5 Research question

This study attempted to provide answers to the following key questions:

- (i) What is the nature of current primary school Religious Education?
- (ii) What is covered in primary school Religious Education as a component of Social and Development Studies?
- (iii) How effective is the Religious Education component of Social and Development Studies in promoting spiritual and moral values among primary school learners?

1.6 Significance of the study

The study is likely to contribute to the theory and practice of Religious Education in schools. The implementation or execution of Religious Education lessons in Social and Development Studies may improve as a result of this study and findings. Additionally, the study may provide data relevant for encouragement of Religious Education at upper primary school level. Finally, the study may serve as an evaluation of the Religious Education component of Social and Development Studies at upper primary school level. The study report will also add to existing literature on Religious Education in primary schools and may also trigger further research in this field.

1.7 Conceptual framework

This section explains the conceptual framework for the study. It describes variables underlying the study and their relationship. According to Kombo and Tromp

(2006), a conceptual framework is a set of broad ideas and principles taken from relevant fields of enquiry and used to structure a subsequent presentation. In other words, it is a plan of action that directs the movement of the whole research.

The conceptual framework of the study focuses on learners' appreciation of spiritual and moral values in line with the Ministry of Education (1996) stated aim of teaching learners Religious Education in an integrated Social and Development Studies learning area at primary school level of education (which is to shape the development of learners' personally held set of civic, moral and spiritual values). The current Social and Development Studies syllabus contains topics on moral and spiritual value education but since both the syllabus and teaching and learning materials are not explicit, teachers and learners may not be aware that some of the topics are on moral and spiritual value education.

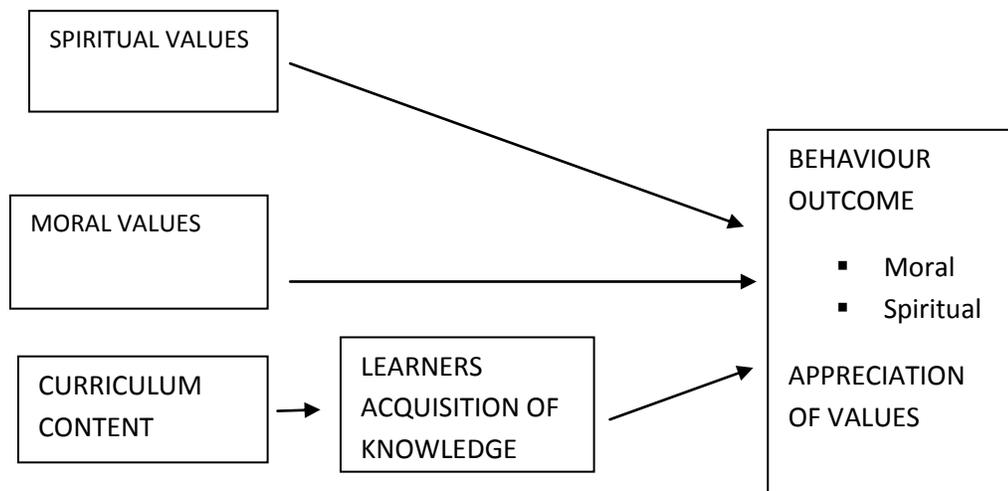
The study is premised on the analysis of learners' appreciation of spiritual and moral values acquired in their development process. The values can be divided into spiritual and moral categories. Moral values comprise peace, respect, love, responsibility, happiness, cooperation, honesty, humility, tolerance, unity, freedom, gratitude, cleanliness, and friendship. On the other hand, spiritual values consist of integrity, honesty, humility, respect for others, fair treatment, care and concern, listening, appreciating others, and reflective practice. Learners partly acquire these values through Religious Education which is part of Social and Development Studies.

As such, the independent variables in the study are the spiritual values, moral values and curriculum content. The dependent variables are spiritual and moral knowledge, behaviour and appreciation. The differences in the expected general outcome in the dependent variables, the spiritual and moral knowledge, behaviour

and appreciation, can be explained by the independent variables which are curriculum content, spiritual values and moral values.

Due to variation in the emphasis placed in what is taught and how the value elements are explained during spiritual and moral education, children exhibit different levels of spiritual and moral understanding and behaviour. Their understanding or appreciation of spiritual and moral values is consistent with their level of development and the quality of education received during values education. Thus, the independent variables considered here significantly determine the nature and occurrence of children's behaviour and understanding of values at primary school level of education.

The conceptual framework for this research study can therefore, be depicted diagrammatically as follows:



The conceptual framework was relevant to this study. It presented variables required in the research investigation and it enabled the researcher have an understanding of how these particular variables in the study connect with each other. The conceptual framework was also useful as a research tool to scaffold research and therefore, to

assist a researcher to make meaning of subsequent findings. Further, the conceptual framework informed the rest of the research design and helped the researcher to assess and refine the goals, develop realistic and relevant research questions, select appropriate methods, and identify potential validity threats to the conclusion. This was because the main things to be studied, that is, the key factors, concepts, or variable and the presumed relationship among them were explained.

1.8 Ethical issues

Ethical issues are concerned with practices that ensure that no harm is done to the respondents, that respondents participate in the study out of their own volition, that the privacy of respondents is respected, and that there is no deception involved in bringing the respondents into the study (Bryman, 2008: 118). Similarly, Sanders (1992: 57) explains that ethical considerations deal with protection of respondents from embarrassment or harassment. For instance, personal information should only be used with the permission of the owner and that respondents should be treated with diplomacy and respect. Accordingly, the researcher ensured that the above described ethical issues were strictly adhered to throughout the study as will be exemplified in chapter 3.

1.9 Limitations of the study

The reliability, validity and accuracy problems of secondary data were at play. Secondary data which were used were generated by other researchers for different purposes although they had some relevance to this study. As such, the secondary data obtained were to some extent a constraint in that they did not completely fit the problem as defined in this chapter. The second constraint was that some upper primary school teachers were not very willing to provide information to the researcher. Thirdly, some respondents seemed to be biased and ready to tell the researcher what she wanted to hear. Some respondents, particularly, teachers had pre-conceived notions as to what they perceived to be real in the learner's appreciation of spiritual and moral values. All this might have affected the relevance, objectivity and accuracy of the data

collected. Some educators were not willing to provide sensitive and important information for fear of being identified as being inadequate and biased towards their religious inclination. This might subtract from the richness of the data collected. Finally, the sample was not fully representative of the target population as only Kafue district was used as a research sight due to time and financial constraints; an accurate representative view of the whole country was difficult to obtain. As such the study findings may not be easily generalised to other districts of the country.

1.10 Delimitation of the study

The study was confined to Kafue district due to limited time within which to complete it, and concentrated specifically on upper primary level of education from grade five to grade seven.

1.11 Operational definition of terms

Bless & Higson-Smith (1995) state that for concepts to be useful, they must be defined in clear, precise, non-ambiguous and agreed-upon ways. It is from this perspective that the researcher selected the following terms and concepts to be clearly defined in order to give meaning to the study.

Integration: according to Urebvu (1994), integration is the creation of connections between subjects (Urebvu 1994). Ordinarily integration means to mix with and join society or a group of people, often changing to suit their way of life, habit and custom to be suitable for and combine with each other or with what already exists. In education and in this study, the term refers to the teaching and learning whereby similar content topics and themes from different subjects are planned as one and taught together under one syllabus and in the same lessons.

Moral values: Moral values are principles and beliefs of right and wrong that influence the behaviour and way of life of a particular group of people or community (Shahani, 2003). In this study, moral values refer to the principles of right and wrong behaviour that a learner encounters and may acquire during his/her interaction with the school environment, particularly through Religious Education or Social and Development Studies.

Social and Development Studies: According to Simuchimba (2007), Social and Development Studies is a subject or learning area concerned with the inter-relationships between people, how they live together and how their individual lives affect one another. In other words, it is the study of how people interact with each other and with their social and physical environment. In this study, the same meaning of the term or name is adopted.

Spiritual values: These are beliefs and practices that have religious value and relevance in the society (Ofsted, 2003). In this study, spiritual values refer to how a learner interprets and appreciates beliefs and practices of spiritual nature.

Awareness: Generally, awareness is the knowledge or understanding of a subject, issue, or situation (Macmillan, 2007). In the study, awareness refers to learners' knowledge and understanding of spiritual and moral values and their ability to apply these values in their interaction with the school environment.

Appreciation: According to Macmillan (2007), appreciation is the ability to understand the true nature of a situation, and realise why it is important or serious. In this study, appreciation refers to learners' ability to understand the true nature of spiritual and moral values, and realising why these values are important.

1.12 Structure of the dissertation

The thesis consists of six chapters.

Chapter one highlights the purpose of the study, research problem, Research objectives and Research question, significance of the study, conceptual framework, ethical issues, limitation of the study, delimitation of the study, operational definition of key terms, and structure of the dissertation. Chapter two surveys what others have done on the topic including a review of other studies, a review of reports on the topic, and the theory relating to the subject. Chapter three explains and justifies the research methodology of the study particularly, the research design, study population, sample size, sample procedures, data collection methods and instruments, and data analysis. Chapter four presents the research findings. Findings are presented according to the theme drawn from the research questions. Chapter five discusses and interprets the research findings. Chapter Six presents the conclusion of the study and recommendations. Conclusion deals with the summary of the research results and Recommendation suggests how the problem would be resolved or reduced.

1.13 Conclusion

In this chapter, the researcher has provided and explained the background to the study, the statement of the problem, purpose of study, the research objectives and questions. It has also given the significance, delimitation, limitations, conceptual framework and the operational definitions of key terms, thereby explaining the study. In the next chapter literature related to the study will be reviewed.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

In this chapter, literature related to moral, spiritual and values education at primary school level of education was reviewed. This provided a background upon which the study was based. Kombo and Tromp (2006) defined literature review as an account of what has been published on the topic by other scholars and researchers. The literature review was discussed under the following headings: Primary School Religious Education in the English speaking world; Primary School Religious Education in Integrated Studies or Curricula; Religious Education as part of Social and Development Studies in Zambia; Spiritual values education; and Moral values education.

2.1 Primary School Religious Education in the English Speaking World

An examination of available research studies done by scholars revealed that there has been no specific study that assessed learner's appreciation of spiritual and moral values at primary education level. However, studies done on holistic education and moral judgement of school learners provided valuable insight into value acquisition and the general conduct of a learner schooled in spiritual and moral values in the wider society.

A study done in India by Sacharitha (2010) on moral judgement of primary school learners in relation to some variables revealed the following findings:

- (a) Sex of a learner had no influence on their moral judgement. This means that it was the moral values a learner has acquired through education that influences judgement. When a learner appreciates the values acquired, it manifest in their general conduct, behaviour and decision making.

- (b) The locality of learners had influence on their moral judgement: Moral values were not uniform across the world such that what may be considered a wrong act in one locality may be right in another.
- (c) Moral judgement increased as age advances: moral values were the basis on which moral judgement and decisions were made. As children grow, they were exposed to different values consistent with their age and they make moral judgement based on the acquired values.
- (d) Hindu, Muslim and Christian learners did not differ significantly in their moral judgement. Traditionally, religion has been the basis of morality. A glance at the history of mankind reveals that religion has been the chief agent in promoting morality.

The above research findings were relevant to the study at hand in that sound moral judgement and decision was a product of the learner's appreciation and application of acquired moral values that were taught during a person's developmental stages. The acquired values were shown in the way a person behaved and the way one reacted to situations. This study was assessing learners' appreciation of spiritual and moral values and the best examination was by evaluating their behaviour, reaction to situations and decisions they made when they were faced with a moral or value oriented problem or situation.

A research done in Kenya by Kowino (2013) on holistic primary education revealed that holistic education helped to develop learners morally, spiritually, intellectually and physically. The research study found that holistic education produced holistic persons who were spiritually, morally, emotionally and intellectually competent. Spiritual competence enabled learners interpret the meaning of Religious Education in their present and future lives, developing in them a sense of purpose, wonder and mystery. It also enabled them to understand the importance of believing in God with the conviction that there is a spiritual solution to their day -to- day life dilemmas. Spiritual competence made learners

more caring, tolerant and actively engaged in the spiritual quest. Holistic education cultivated the spiritual, moral and emotional dimensions of growing up children. This type of education was based on the premises that each person finds identity, meaning, and purpose in life through connections to spiritual and moral values, the community, and the natural world. Thus, holistic education was viewed as the only route to moulding character among the youth. The research further revealed that schools that offered holistic education were avenues of character moulding and formation of persons who later became professionals in society. In these schools, learners were helped to develop a sense of ethical and moral judgement. Such schools also enabled learners to become critical and creative thinkers.

Though important, the foregoing study does not provide evidence that learner's spiritual and moral competence and standing reflect acquisition and practice of spiritual or moral values learnt through teaching and learning. However, its findings have implications on my study in that to be spiritually and morally competent, to have good behaviour and to have good moral judgement, you must have acquired some values through the learning process whether formally or informally.

Kamla-Raj (2009) conducted a research in Nigeria entitled, 'Moral education of a child: whose responsibility?' The study provided insight as to the role of schools in giving children moral education. The principal findings were that curricula that had moral lessons and schools that ensured that such curricula were fully implemented or delivered contributed greatly to the moral development of the children. Moral education in schools reinforced gained values as children internalised moral lessons taught.

Kamla –Raj's research findings were relevant to my study in that to assess a learner' appreciation of spiritual and moral values, the moral and spiritual lessons

contained in the curriculum and the extent to which the curriculum was implemented in public schools should be evaluated as this has a direct effect on children's internalisation of spiritual and moral values. The degree to which learners' internalise spiritual and moral concepts contributes significantly to the level of spiritual and moral development and the extent to which these values would be appreciated by learners. This implied that where Social and Development Studies (SDS) curriculum containing spiritual and moral lessons was fully implemented in schools, it would reinforce values gained by learners. Learners would be able to demonstrate the acquired values when subjected to a test.

Abeer Al- Hooli (2010) research on teaching and learning moral values through a kindergarten curriculum for children aged between 5–10 years, revealed that teachers played a vital and effective role in teaching and guiding children in moral values. The research focussed on the following dimensions to assess the morality levels of children: truthfulness, honesty, gratitude, loyalty, reasonability, fairness, mercifulness, and patience. The investigation which was carried out through observation further suggested that teachers frequently did not appear to have a broad repertoire of strategies at their disposal for addressing moral values.

Abeer Al-Hooli's findings did not reveal the effect of taught moral values contained in the curriculum on learners. However, Albeer Al-Hooli's findings will help the researcher ascertain whether the variables used in this study are taught in Zambian public schools as most of the core variables in his study are similar to what the researcher is examining.

Hong (2004) conducted a study of Korean primary school teachers and examined ways in which they helped children to participate in discussion on problematic moral situations. The study involved observation of three kindergarten classrooms with 90 learners and three experienced teachers who were guiding and teaching on

moral values. In the syllabus for learners, there was a section at the end of each moral topic that required learners to demonstrate their understanding of the lesson through debate. During debate among the learners, experienced teachers effectively helped the children understand what each discussant was putting across as a point of argument. The study revealed that teachers did play an important role in helping the children understand others' view points and perceptions on moral values due to effective guidance from their teachers during discussions.

The findings of the study above are very important to the current study because it encourages the researcher to find out whether the Zambian curriculum content places a duty on Social and Development Studies teachers to teach learners spiritual and moral dispositions and values in schools in such a way that it is possible to assess whether learners are appreciating the acquired values.

2.2 Primary School Religious Education in Integrated Studies or Curricula

The current primary school Religious Education is characterised by education reforms that culminated in the integrated curriculum. According to *Educating Our Future, the national policy on education* (MOE, 1996), a child must have a curriculum that is integrated even if it deals with wider areas of human experience. The rationale for this was that a child at this stage has not acquired the analytical capability of separating the world of experience, which is unified and integrated into clearly defined categories.

The integration of subjects was done through a new primary school curriculum produced by the Curriculum Development Centre in 2004. Accordingly, Primary school Religious Education was integrated with Social Studies (which comprise aspects of Geography, History and Civics) into a new learning area called Social and Development Studies (SDS). The specific aim of teaching learners Religious

Education in addition to other subjects in an integrated approach at the primary school level was to shape the development of a personally held set of civic, moral and spiritual values among others (MOE, 1996: 30). The syllabus for Social and Development Studies specified the expected General Outcome for Religious Education as 'to develop moral and ethical qualities rooted in the spiritual dimension (MOE, 2004: 103).

The guidance provided in Ministry of Education documents above was important to the study. Assessment of learners' appreciation of acquired spiritual and moral values is based on the understanding that values were part of the primary school curriculum and that they were taught in schools.

Religious Studies scholars in Zambia have expressed their views on the curriculum discussion above, especially the status of Religious Education in integrated Social and Development Studies. According to Simuchimba (2005), the rationale behind the introduction of curriculum integration in Zambia, including SDS, was that learners at lower and middle levels of primary education viewed life holistically and in an integrated way as opposed to viewing it in neatly compartmentalised segments. This means that learners at the primary level of education were likely to learn or acquire knowledge better through an integrated approach to education, which they are naturally closer to, than a fragmented one. Simuchimba further explained that the source of spiritual and moral education was not only in Religion (Religious Education) but other areas of human experience such as the past events (history), nature and environment (geography), and politics and economics (civics). Simuchimba explained that the Religious Education topics that had been included in Social and Development Studies were carefully selected from the old Religious Education syllabus because of their potential to promote religious, spiritual and moral understanding.

Simuchimba's study was very relevant to this current study. If a learner at primary school level of education needed an integrated approach in order to fully appreciate spiritual and moral values in the Religious Education component of Social and Development Studies, then assessment of the level of appreciation of acquired values would be possible. Understanding of Religious Education in integrated studies in Zambia was important to the study because it provides an insight to the sources of development of spiritual and moral values.

The main critics of integration of Religious Education and Social Studies into Social and Development Studies learning area were: Henze (2004), Carmody (2004), and Cheyeka (2005) who argued that Social and Development Studies would lead to the demotion, marginalisation and eventual extinction of Religious Education in schools.

Henze (2004: 37) indicated that in an integrated system, Religious Education could be taught as if it was History, Civics, and Geography in situations where teachers were not careful or knowledgeable. He feared that Religious Education could be absorbed into Social and Development Studies. He further observed that teachers may skip Religious Education and teach the Social Studies component only or accord little time to the Religious Education component. This would result in the marginalisation and demotion of the Religious Education component of Social and Development Studies.

Cheyeka (2005: 33) argued that Religious Education at lower and upper primary school level of Education faced extinction because of its integration with Social Studies into Social and Development Studies unless teachers and all those involved in curriculum implementation ensured that the Religious Education component of Social and Development Studies was effectively taught. He reported that his research revealed that there was a huge problem in the teaching of Religious

Education. There was a lot of skipping of Religious Education topics by most teachers in primary schools.

Carmody (2004: 33) was concerned that integration of Religious Education with Social Studies into Social and Development Studies could lead to dissolution or slow extinction of Religious Education from the education curriculum at the primary level.

The concerns raised by the critics of integration of Religious Education with Social Studies into Social and Development Studies have implications on this study. The findings of the study may not accurately reflect and represent what was being taught in schools if the Religious Education component of Social and Development Studies was neglected by teachers. Consequently, the source of spiritual and moral values being assessed may then be attributed to other areas outside Religious Education. However, the study holds that the Religious Education component is adequately taught and the assessment was justified.

Ministry of Education (2004) highlighted the major Religious Education topics integrated in Social and Development Studies from grade one to seven as follows:

- (a) Grade 1: God in our lives.
- (b) Grade 2: Religion in Zambia.
- (c) Grade 3: Culture and Religious Celebrations.
- (d) Grade 4: Courage, Freedom and Justice.
- (e) Grade 5: Traditional and Initiation Ceremonies; The Bible and other
Scriptures.
- (f) Grade 6: Prayer and Worship; and Happiness.
- (g) Grade 7: Family life.

These topics were taught in class by teachers (supported by practical field demonstration) using a variety of teaching methods or strategies that stimulate learners' interest and active participation in the learning process. Learning materials for Grades 5, 6, and 7 written by Bwebya *et al* (2012) show that the above stated topics have indeed been covered.

The foregoing information was relevant to the study. Spiritual and moral values expected to be appreciated by learners should be part of or embedded in the topics being taught in schools. The teaching methods employed by teachers help learners fully understand what was being taught such that the outcome of the assessment of learner's appreciation of acquired values through school learning would be based on the learner's interpretation and application of the acquired knowledge.

2.3 Religious Education as component of Social and Development Studies in Zambia

Simuchimba (2007) defines Social and Development Studies as a subject concerned with the inter-relationships between people, how they live together and how their individual lives affect one another. Social and Development Studies is the study of people in their environment. It is the study of how people interact with each other and with their social and physical environments.

Social and Development Studies integrates the traditional subjects of Geography, History, and Civics with Religious Education which was taught separately in the past. Religious Education became part of Social and Development Studies in 2004 following its merger with Social Studies, which comprised aspects of History, Civics and Geography (MOE, 2003).

According to Ministry of Education (1996: 5), one of the new goals of the Zambian Education system is to produce a learner capable of being animated by personally held set of civic, moral and spiritual values. To achieve this goal, a merged teaching of Religious Education, Civics, History and Geography is required. The study focuses on assessment of learners' appreciation of moral and spiritual values and the source of these values is not only religion (RE) but other areas of human experience comprising Civics, History and Geography (Simuchimba, 2005: 56). Further, Religious Education as part of Social and Development Studies contribute to a holistic development of a learner. According to Ministry of Education (1996: 30), learners being taught Religious Education in addition to other subjects at primary school level can achieve the following specific aims: promotion of positive behaviour and skills for coping with negative pressures; encouraging the formation of socially and desirable attitudes, and; shaping the development of a personally held set of civic, moral and spiritual values. Primary school learners require their holistic needs comprising physical, mental, social, emotional and spiritual needs to be met in order to attain a well – rounded development. Holistic needs of a learner in Zambian primary schools are collectively met by effective contribution from each of the four components namely Religious Education, Civics, History, and Geography that make up Social and Development Studies. However, the Religious Education component of the Social and Development Studies syllabus covers most of the dimensions highlighted above such that each learner who is exposed to the subject can enhance his/her appreciation of spiritual and moral values and develop into a complete person for his/her own personal fulfilment and the good of society.

An overview of Religious Education as part of Social and Development Studies is important to this study especially that the researcher is assessing learners' appreciation of acquired spiritual and moral values. An understanding of how the Zambian education system shapes the development of values through a holistic approach has a bearing on the researcher's evaluation of learners' degree of

appreciation of values. The result and quality of the findings reflects how well grounded the respondents are in the area of study being investigated.

An in depth analysis of Social and Development Studies syllabus (MOE, 2003) revealed that the syllabus has five themes running through from Grade1 to 7. These are: Spiritual and moral values; Environment; living together; Food; and Communication and transport. All these elements contribute to a learner's understanding of human kind and his/her interaction with society and physical environment. Social and Development Studies looks particularly at the interactions between different elements, and the subject areas are integrated to form one area of study. The aims of Social and Development Studies are: to develop thinking, learning, and social skills; to develop attitudes that will enable learners to become worthwhile citizens; and to ensure that learners acquire the knowledge needed by every citizen. Social and Development Studies focuses primarily on the child and its immediate environment and prepares learners for their role in society as responsible citizens.

According to the syllabus document above, the general outcomes of Social and Development Studies are as follows:

- a. Develop an understanding of spiritual and moral values. This covers religious beliefs and moral values which people in Zambia communities live by. This is the focus of this study.
- b. Develop an understanding of social, cultural, civic and economic issues. This covers historical and cultural aspects of life in Zambia communities. It also covers civic duties and responsibilities as well as economic activities that take place in the communities.
- c. Develop and understanding of importance and values of food. This brings out the need for growing food crops, preserving food and methods of food storage. It also deals with the need for a balanced diet

- d. Develop an understanding of environmental issues. This deals with environmental issues in our communities such as pollution, deforestation, land degradation, garbage collection
- e. Develop an understanding of community and transport. This explains the various forms of communication and types of communication used in Zambia.

Understanding of the composition of, or elements that make-up, Social and Development Studies is relevant to the study in that the integrated curriculum helps the researcher to appreciate how a learner can benefit from merged subjects in the acquisition of appropriate knowledge on spiritual and moral values. The researcher would be able to understand the various sources of spiritual and moral values.

2.4 Spiritual Values Education

The role of schools in the spiritual values education of the child cannot be over emphasised. Spiritual values education leads to the development of spiritual values in children (learners). According to Ofsted (2004: 12), Spiritual development is the development of the non- material aspect of a human being which animates and sustains us and, depending on our point of view; either ends or continues in some form when we die. It is about the development of a sense of identity, self worth, personal insight, meaning and purpose. It is about the development of the learner's spirit. Some people may call it the development of a learner's 'soul'; others as the development of 'personality' or 'character'. The task faced by schools is, therefore, to find effective ways of developing learners' drive, sense of identity and self worth; developing their principles, beliefs and values including those that have a religious basis.

Ofsted (2004: 13) further revealed that learners who were developing spiritually were likely to be developing some or all of the following characteristics: A set of values, principles and beliefs, which may or may not be religious, which inform

their perspective on life and their patterns of behaviour; an awareness and understanding of their own and others' beliefs; a sense of empathy with others, concern and compassion; an increasing ability to show courage and persistence in defence of their aims, values, principles and beliefs; a readiness to challenge all that would constrain the human spirit, for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self-interest, sexism, racism and other forms of discrimination; an appreciation of the intangible- for example beauty, truth, love, goodness, order- as well as for mystery, paradox and ambiguity; a respect for insight as well as for knowledge and reason; an expressive and/or creative impulse; an ability to think in terms of the whole – for example concepts such as harmony, interdependence, scale, perspective; and an understanding of feelings and emotions and their likely impact.

According to SCAA (1996), schools that are encouraging learners' spiritual development are likely to be doing the following: giving learners the opportunity to explore values and beliefs, including religious beliefs, and the way in which they affect peoples' lives; where learners already have religious beliefs, supporting and developing religious beliefs in ways which are personal and relevant to learners where they already have these beliefs; encouraging learners to explore and develop what animates themselves and others; encouraging learners to reflect and learn from reflection; giving learners the opportunity to understand human feelings and emotions, the way they affect people and how an understanding of them can be helpful; developing a climate or ethos within which all learners can grow and flourish, respect others and be respected; accommodating difference and respecting the integrity of individuals; and monitoring, in simple, pragmatic ways, the success of what is provided.

The other institutions involved in the impartation of spiritual values are religious institutions and homes. Parents at home play a fundamental role in the spiritual education of their children. It is through the parent that the child first learns about God, how to worship and love God, and how to love the neighbour. Religious

institutions have a way of imparting moral lessons in addition to their core business of teaching spiritual lessons in their adherents. Religious institutions have a duty to be essentially a teacher for mankind. The institution educate the person for what he/she must be and what he or she does here below in order to obtain that sublime end for which he/she was created, and at the same time promote the common good of the society. The spiritual values learned by children at their respective religious institutions bring about positive change in their lives.

According to QCA (1999:147-149), spirituality focuses around the aspects of life. It seeks to answer questions about the meaning and purpose in life. Learners' spiritual development is shown by their:

- (a) Beliefs, religious or otherwise, which inform their perspective on life and their interest in and respect for different people's feelings and values.
- (b) Sense of enjoyment and fascination in learning about themselves, others and the world around them, including the intangible.
- (c) Use of imagination and creativity in their learning.
- (d) Willingness to reflect on their experiences

According to Ofsted (1999), The major spiritual values children acquire through their spiritual development are: integrity, honesty, humility, respect for others, fair treatment, caring and concern, listening, appreciating others, and reflective practice. These values are taught in schools, churches and home by educators who include teachers and parents.

Integrity: The dictionary Merriam-Webster (2003) defines integrity as "firm adherence to a code of especially moral or artistic values." Hendricks & Hendricks (2003) revealed that integrity is the most crucial spiritual value. When a child operates from integrity, personal wellbeing accelerates tremendously Hendricks'

research on integrity is important to the study. Integrity is one of the variables being used to test learners' appreciation of spiritual values. Learner's reaction to the variable of integrity will help the researcher assess the extent to which it is appreciated by learners and will also inform the investigation about the source of such a value.

Fray (2003) provides insight into most of the spiritual and moral values. He looked at the following values: Honesty, Humility, respect for others, and treating others fairly. He stated that honest communication with self and others promote internal and external consistency with truth. Honest children speak the truth and see things exactly as they are, free from subjective distortion. Honest with self include self awareness. On Humility, he indicated that humility was a good indicator of spiritual values. Humble children do not rate themselves as being more important than other human beings or God. In his study, he also looked at the value of respect for other's values. He revealed that respect for other's values is one of the most important spiritual practices. He went on to define altruistic love as "a sense of wholeness, harmony and well-being produced through care, concern, and appreciation of both self and others." Children who are well taught have respect for other peoples' values and themselves. Further, he analysed the value of treating others fairly. His analysis revealed that treating other people fairly is a natural consequence of viewing them with respect and justice. Fairness is a value that is important to most spiritual paths, since treating others unfairly indicate a lack of respect, compassion, and integrity.

Fray's insight on honesty, humility, respect for other's values, and fairness informs the investigation about the nature of the variable beings used to assess learners' appreciation of spiritual values and verify whether specific values are included in the curriculum.

Bass (1998) evaluated the following values: care and concern, listening, appreciating others, and reflective practices. On the value of care and concern, he stated that expressing support and concern for others is a practice emphasised by virtually all spiritual paths. Children who are caring and have concern for others listen and pay attention to needs and desire of others. Listening responsively was another dimension he looked at. The study stated that effective listening to other people and responding to their needs is another way to express caring and concern that is universally endorsed by spiritual paths. Children who are taught spiritual values listen responsively. Appreciating the contribution of others was also analysed and it was revealed that most spiritual teachings urge the appreciation of others as fellow creations of God worthy of respect and praise. Praise of God's creation is widely considered to be a means of prayer, so appreciating others may similarly be considered as expression of gratitude not only to individuals but also to God. The other dimension analysed was engaging in reflective practice. It was revealed that spiritual practice in daily life encompasses not only practicing kindness towards others, but also taking time for individual self – examination and for communication with God: prayers, meditation, spiritual reading, and journaling.

The narration by Bass helps the researcher set a standard against which the concern for other variable used to assess appreciation of spiritual value can be measured.

2.5 Moral Values Education

Schools play an important role in the moral education and development of a child. The moral education acquired leads to development and achievement of moral values which should manifest throughout in a child's (development) life span. Moral value education natures in a learner those virtues and values that makes him or her a good person, thus developing his or her skills of moral judgement and knowledge of what is right and wrong.

According to Ofsted (2003), moral development is described as being about “the building of a framework of moral values for children which regulates their personal behaviour..... the development of children’s understanding of society’s shared and agreed values” and that “society’s values change”. QCDA (2003) describe moral development as “young people gaining a sense of moral values for their experience of learning, enabling them to think and act responsibly, courageously and compassionately towards themselves, other people, society and the environment.” There are quite a set of moral values which children acquire in their moral development processes and these are attained through moral education. The core values during infant and childhood years which children learn and acquire are peace, respect, love, responsibilities, happiness, cooperation, honesty, humility, tolerance, unity, freedom, gratitude, cleanliness, and friendship. These values are reflected in the behaviour of children.

Children who are developing morally are likely to be: Successful learners, who: have enquiring minds and think for themselves to process information, reason, question and evaluate; understand how they learn, and learn from their mistakes; are able to learn independently and with others; confident individuals, who: relate well with others and form good relationships; have secure values and beliefs, and principles to distinguish right from wrong; take managed risks and stay safe; responsible citizens, who: are well prepared for life and work; are able to work cooperatively with others; respect others and act with integrity; understand their own and others’ cultures and tradition; appreciate the benefits of diversity; challenge injustice, are committed to human rights and strive to live peacefully with others; take into account the needs of present and future generation in the choices they make; and can change things for the better.

According to Pekauskys (1998), the school has been identified as a vehicle of “direct instruction”. It is a social institution in which is embedded a richness of

norms, customs and ways of thinking of which the teacher is a conveyer. In his research study, Pekauský further revealed that teachers were influential and significant in the lives of children as they helped children to understand character traits and values. Teachers were responsible for teaching children to respect the rights of others, and promoting the acceptance of responsibility for one's action. Since moral values are acquired through learning, schools play a major role in inculcating values among learners. The process of educating learners for moral values is a process of inducing critical and reflective thinking, rational choice and responsible behaviour. Educating learners for moral values is meant to enable them to think, reason, question and reflect, to care, feel concerned, and act accordingly. Further, during the process of socialisation at school, deliberate attempts are made to promote awareness, understanding, sensitivity, appreciation, reflective thinking about what is right or wrong and why it is right or wrong. With this kind of education, responsible choice making/decision making, willingness and commitment to follow desirable values is likely to take place naturally. Schools play a crucial role in the personal and social development of a learner. However, Pekauský concludes that the view that schools alone were adequate for the challenge of inculcating moral sensibilities and dispositions into a child was inappropriate.

Pekauský's study was relevant to my study. Through Religious Education school teachers teach learners moral and spiritual values. The degree to which these values were understood and appreciated was what the study examined. His caution that schools were not adequate to the challenge of making moral sensibility and disposition into learners enables the researcher to be more careful when assessing how implementers, that is, schools and teachers were implementing the Religious Education component of the integrated curriculum at each school selected for survey.

Cleaver *et al* (2005) study found that schools were the most important communities in the lives of learners. Schools were where young people spend most of their time, making friends, engaging with their peers, and feeling safe to raise issues. This

sense of belonging provided a crucial space for young people to appreciate and explore their place in the world and to access the guidance and support of committed teaching staff.

Cleaver *et al*'s findings are important to the study. An environment where a person spends much of his/her time contributes significantly to the values being acquired. Although the findings above were not related to moral and spiritual value acquisition by learners, they imply that most of the values acquired by children were from the community they spend much of their time.

According to Oladipo (2009:153) school teachers were very influential and significant adults in the lives of children starting from the pre-school years. Teachers help children to understand character traits and values, they also model desirable character traits in the learner both within the school setting and in the larger society. Young children often idealise their teachers, watch them closely and also try to emulate their behaviours. In other words, teachers are models to learners. Young people may view their teachers as authorities on subjects and seek their advice on many issues related to character and values. Teachers can help by maintaining long-term relationship with learners and using children's literature in the classrooms that emphasises positive values and heroic action. Teachers also reference the spiritual and moral lessons that the children must have been taught at home. The inclusion of spiritual and moral lessons in the curriculum and ensuring its full implementation or delivery is yet another way in which teachers contribute to the spiritual and moral development of the child.

Oladipo further revealed that teachers were directly involved in teaching behaviours that were right and correct those that were wrong to learners in school. They also function as role models to learners. This does not imply that all teachers are good role models to learners and that all teachers teach good morals or spiritual norms, yet the fact remains that teachers have very important roles to play in the spiritual and moral development of the child. Teachers teach children to respect the right of others; they also promote the acceptance of responsibility for one's actions.

Teachers are responsible for the teaching of the importance of honesty, dedication and right behaviour. Success or failure in the achievement of the building of a society that is made up of morally upright citizens depend more upon the adoption of education methods calculated to effect the change than upon anything else. These methods are formulated, executed and evaluated by the teachers, hence the relevance of the teachers in the spiritual and moral development of the child as well as his or her acquisition of moral values.

Oladipo's study is relevant to my study. Teachers help learners grow and develop as people and they also help learners address questions which are at the heart and root of existence. Therefore, as teachers successfully foster learners' self awareness and understanding of spiritual questions and issues, a set of values, principles and beliefs forms which informs their perspective on life and behaviour. These values imparted to learners include moral and spiritual and they are the values the study is assessing the extent to which they are being appreciated. Oladipo's study help the researcher appreciate the role of teachers in value impartation.

Milner and Pedro (2006) found that teachers were responsible for creating and maintaining a respectful classroom environment for children. Teachers provided learners with learning experiences which relate, as far as possible, to the challenges of their everyday lives. Classroom teaching brings about personal change in learners. It can deepen learner's spirituality and inculcate moral values. Further, school rules and regulations are normally enforced by teachers to ensure that the values the school stands for are observed and respected by learners.

According to Ofsted (2004), teachers have a significant responsibility for moral education. They inevitably define, for their learners, standard of behaviour in the classroom and around the school. They engage learners in the thinking about their responsibilities when issues arise, and provide for learners a moral framework of values which guide their relationship with others. The interface between teachers and learners is organised at several levels such that there are many pathways that leads into the learning of life including spiritual and moral values by learners.

These pathways consists of teaching strategies, school assemblies, religious occasions, school administrative machinery, core curriculum and extra- curricular which are capable of being developed into an effective engine for promoting character education based on values.

A review of literature on the role of schools and teachers as agents of moral education is very important to the study. It reveals the source of moral values being examined. Credibility of the source of implementers of the values has a bearing on the quality of learners being produced and their demonstration, appreciation and application of taught values.

Others involved in moral value education of a child are parents and religious institutions. According to Danielson (1998), parents play an important role in moral education of their children. Most children develop basic components of conscience, a sense of guilt, the ability to distinguish between right and wrong and the capability to be empathic. But none of these elements of a child's moral development will become fully functional for years. This in-between period is the ideal time for laying a solid moral foundation in the child and the group of adults that are best suited for this job are the parents (who are being referred to as the first moral teachers and role models that young children have). Parents tutor their children on how to make the right choices from the beginning of their lives, and help them to exercise their freedom in a responsible manner. Further, moral value education help children acquire moral habits or values and begin to appreciate these common moral values such as honesty, liberty, justice, fairness and respect for others that help them individually live good lives and become productive.

Danielson further explained that parents are instrumental in shaping the behaviour outcome of their children. Parents provide the most constant and visible models of behaviours associated with character development. They also help by identifying other models of the character traits they want their children to develop and by raising appropriate character-related issues in discussions of daily events. Parents also assist by exposure to examples of behaviours that negate their own views of

positive values and virtues. The approach used by parents has the greatest impact on how the child and parents yields a more productive environment to receive information pertaining to the moral issues. The yielding to moral teaching is based primarily on the reactionary process of the care given through the level of affect presented by the adult. This in turn brings the moral message to the child in a more concrete fashion. As with anything in the developmental life span, too much or not enough of something can create adverse or opposite effects which may not be the intervention of the caregiver. Therefore, the level of moral development within the child/ learner contributes to the internalisation of the moral concept.

A great deal of research suggests that the quality of the parent-child bond and the degree of warmth in the parent-child relationship affect many facets of children's development (Bretherton and Waters, 1985). Indeed, one of the most consistent findings from research examining the family interactions that facilitate Kohlbergian moral reasoning stages is that the affective components or those interactions, such as parental warmth, involvement and support are related to moral reasoning development (Walker and Taylor, 1991). Therefore, a warm, supportive bond between parents and children may enhance the likelihood that children are motivated to listen to and respond to parental messages.

In furtherance, parental affective reactions in conjunction with reasoning may facilitate moral rules. Research by Arsenio and Lover (1995) has shown that children may employ affective response to transgression, understand, differentiate and renumber moral and social reverb. Indeed, previous research indicates that material responses to moral transgressions accompanied by intense feelings lead to greater reparation among children than when cognitive messages are not so embellished (Grusec *et al*, 1982). Parents are more likely to employ negative effect, including dramatisations of distress. Zahu-Waxler and Chapman, (1982) in response to moral than other transgressions. Such affective responses used in conjunction with explanations that focus on the welfare of others increases effective reasoning because it helps the children to focus on the harm or injustice they have caused and make amends or desire to make amends. One must not

hesitate to mention here however, that research also indicates that there are optional levels or affective arousal, too much anger may be negatively arousing and therefore may inhibit children's focus on other feelings.

There is also an important cognitive component to parents' interaction with their children that may facilitate children's moral value development which results in achievement of moral values. Parents' communication with their children is one aspect of children's social experiences that may be used in the construction of moral knowledge. By explaining the reasons for rules and responding appropriately to moral violation, parents can facilitate moral development by stimulating children to think reflectively about their actions. This assertion implies that the more explicit parents are about the nature of the event and why behaviour is expected or a misdeed is wrong, the more effective such messages might be, particularly for young children. However, there are situations where and when more indirect approaches may be more effective (Grusec and Goodness, 1994). This suggests, in turn, that reasoning, explanation and rationale will be more effective than other types of disciplinary strategies in facilitating children's moral development as well as attainment of moral values. More specifically, to effectively facilitate moral development and achievement of moral values, parents have to explain moral rules as well as responses to moral violation by weighting the consequences of the acts for other's rights. Previous research has found that parental reasoning and in particular, other-oriented reasoning (Holfman, 1970) is associated with greater moral internalisation and the development of concern for others.

Parents are vital in the moral value development of the child because they are the first moral teachers and role models that young people have (Danielson, 1998). This they do by providing the necessary affective relationship and extensive interactions that facilitates moral development. Parents' responses to children's transgressions and moral dispute and their explanations of the reasons for rules and expectations may facilitate children's spiritual or moral development and acquisition of moral values. Parents tutor their children on how to make the right choices from the beginning and help them to exercise their freedom in a responsible

manner. Moral education help children acquire moral habits/ values and begin to appreciate these common moral values such as honesty, liberty, justice, fairness and respect for others that help them individually live good lives and become productive.

Moral values involve issues such as what is right and what is wrong, what we ought to do and what we ought not to do, what is good life for man, what is good and what is bad, what is the nature of acts and judgments that are good or bad? What are the ultimate moral principles to guide behaviour? What is basic to moral situation is that there is a genuine choice available at the point when judgments or acts are made or acted upon. Moral issues quickly change into religious issues because they involve transcendent principles, beliefs, and judgements. To state that an issue is moral issue is to assert that one recognises a principle or set of principles which should override all other considerations. It is a situation of ‘my principle is superior to your principle.’ According to Armon (1984, 1993) moral values can be divided into five categories, the deontic, teleological, aretaic, intrinsic and extrinsic. Deontic values are concerned with the moral right- issues of justice, fairness, rights and responsibilities. Teleological values relate to issues of moral good, or concern over the welfare of others. Aretaic values involve judgement about the moral worth of individuals and institutions. They include motives and character quality such as generosity, empathy, and loyalty and are often characterised as motivators for moral action. Intrinsic values are those end values for their non moral good. They include such quality as autonomy, consciousness, intelligency and knowledge. Extrinsic values are those means that have the potential to produce goods such as education, money, art, and travel.

Armon’s research is relevant to this study as it enables the researcher to ascertain what category of values are more pronounced and taught.

Schools play an important part in helping young people learn the difference between right and wrong. School curriculum promotes moral development. According to SMSC -RE today (Autumn 2012), a learners' moral development is shown by their:

- (a) Ability to recognise the difference between right and wrong and their readiness to apply their understanding in their own lives.
- (b) Understanding of the consequences of their actions.
- (c) Interest in investigating, and offering reasoned views about moral issues.

Bull (1969) states that, "a child is not born with built-in moral conscience." But he is born with natural, biologically purposive capacities that make him potentially a moral being. Moral concepts are taught. A child is taught what is right and what is wrong, and what is acceptable in all spheres a child participates in. These spheres are home, school, church, other people's homes, clubs and societies.

Bull's views are significant to this study. He clearly shows that acquired values are being taught. The study assesses learners' appreciation of moral and spiritual values in Social and Development Studies. These values are acquired through learning and the quality of knowledge obtained by learners from educators/teachers influences their level of appreciation and reaction.

According to Wilson *et al* (1967), 'a child needs to accept a certain code of behaviour, parental commands and traditional rules.' Further, teachers and parents should confront the child with their own moral codes in a very clear and definite manner so that, whether he accepts or rejects a code, at least he knows what he is accepting or rejecting.

Wilson's research has relevance to the study. The behaviour of children is conditioned by the moral teaching they received. The response of the learners to the variables being used to test their appreciation of acquired values will reflect the type of moral code they have been subjected to.

2.6 Conclusion

In this chapter, literature was reviewed in order to determine whether what has been done already was related to the research problem being studied so as to form a framework within which the research findings are to be interpreted, and demonstrate familiarity with the existing body of knowledge.

Analysis of literature and a review of empirical studies in English speaking world revealed that schools were involved in the promotion of spiritual and moral values as well as evaluation of their effectiveness.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

This chapter discusses the methodology that was used in collecting data for this study. It discusses the methods, techniques, procedure and sampling techniques employed. In addition, the chapter explains how data analysis was done.

3.1 Research Design

Research design is a plan, structure and strategy of investigation conceived so as to obtain answers to research questions (Kerlinger, 1988). Research design also refers to the procedures used by the researcher to select the sample, administer the instruments and analyse the data. In other words, the research design guides the researcher in collecting, analysing, and interpreting observed facts.

The research design adopted for this study was the descriptive research. A descriptive design is concerned with the collection of data for the purpose of describing and interpreting an existing condition (Awoniyi *et al*, 2011: 46). The study was qualitative in nature and descriptive design was found to be an ideal framework for conducting this study and the most appropriate to provide answers to the research questions.

3.2 Population

Population is defined as the totality of cases that conform to some designated specifications. Specification defines the elements that belong to the target group and those that are to be excluded (Churchill, 1987). According to Bryman (2001), a population is a group of elements or cases whether individuals, objects or events that conform to specific criteria and to which the research intends to generalise the results of the research. Similarly, Bless and Achola (1988) define population as the

entire set of objects and events or group of people, which are the objects of research and about which the research wants to determine some characteristics.

The target population for this study consisted of learners taking Social and Development Studies from Grades 5-7, and teachers of Social and Development Studies in Kafue district. Schools that had the target population of interest to the researcher were Kasenje, Nangongwe, Nakatete, Mutendere and Shikoswe primary schools. These schools were all grade one public learning institutions.

3.3 Sample Size

According to White (2005), a sample is a group of subject or situations selected from a bigger population. Webster (1985) defines a sample as a finite part of a statistical population whose properties are studied to gain information about the whole. Bryman (2001) also explains that a sample is a sub-set of a population or segment of the population that is selected for investigation; the portion of the population or universe chosen to represent it constitutes a sample size. Additionally, according to Churchill (1987), a sample size is a smaller group obtained from the accessible target population. It is from this small group the researcher gathers information about the problem being investigated.

In this study, the sample size necessary to achieve the objectives of the study consisted of 105 elements broken down as follows: 90 learners and 15 teachers drawn from 5 Grade one public schools in Kafue district. The size of the sample was dependant on the descriptive research design adopted, the method of data analysis, availability of money, time and the size of accessible population.

3.4 Sampling Procedures

The sample elements were selected from respective populations using a combination of systematic, simple random, and judgmental or purposive sampling procedures. Systematic random sampling is a selection procedure that involves selecting every *n*th sample element after a random start. Each element selected comes after an equal interval from its previous number (Churchill, 1987). Judgemental sampling is the selection procedure where sample elements are handpicked by the researcher because it is expected that they can serve the research purpose (Churchill, 1987). Simple random sampling is unbiased system which affords all individuals in a defined study population an equal chance of being selected. Simple random sampling is carried out by balloting, card reshuffling, and use of table of random digit (Awoniyi *et al*, 2011).

A judgmental sample was first used to select five schools from the thirty four public schools in the district. The schools were purposively selected on the basis that they had the required information with respect to the objective of the study and that they possessed the following required characteristics: they were all grade one schools; they had the largest number of learners; and each grade had five streams or classes. A systematic sampling procedure was then used to select three streams (that is, one grade five class, one grade 6 class and one grade seven class) from each of the five schools where a sample was drawn from. Then through random sampling procedure, six learners from each grade, three teachers of Social and Development Studies from each of the five schools was chosen for the study.

3.5 Data Collection Methods and Instruments

Secondary data which was information already in existence but relevant to the study were collected by desk research. The secondary sources of data were generated through Internet and published materials in the libraries. Further, secondary data was obtained from government documents consisting of official reports, manuals, and records. These documents were systematically analysed for the purposes of obtaining specified data relevant to the study.

Primary data was collected using a combination of structured observation, projective techniques, interviews and content analysis. The projective technique was used to get learners to unknowingly reveal their beliefs and values. Researchers use projective techniques consisting of word association, sentence completion, thematic apperception tests, and inkblot tests to bring to the surface thoughts that remain at unconscious levels in the respondents' minds. For the purpose of this study, the researcher used two techniques comprising sentence completion and thematic apperception test. Learners (respondents) were asked to complete a sentence on each moral and spiritual value selected for the study with the view to probe their understanding of the meaning of each variable. Under the Thematic Apperception Test respondents were to develop a story around a picture that was shown with a view to obtain knowledge about how they would interpret the picture in relation to the values being tested.

Structured interviews were used to obtain required data from teachers and learners. The researcher developed an interview schedule for learners in which the questions, their wording and their sequences were fixed and identical for every respondent. Another interview schedule was developed for teachers. The two interview schedules had a combination of open-ended and alternative questions. Structured interview is one in which the content and procedure of the interview are organised in advance of the interview (Awoniyi *et al*, 2011).

Content analysis was used to analyse the Social and Development Studies syllabus, learner's text books, lesson plans, test papers and records of marks to ascertain whether learners were adequately being taught the Religious Education component of Social and Development Studies as guided by the curriculum. Pelosi *et al* (2001) defines content analysis as a systematic qualitative description of the composition

of the objects or material of the study with the aim of studying the existing documents.

Structured observations were used by the researcher for a period of two months to obtain useful information about the learners' attitude towards the Religious Education component of Social and Development Studies. Classroom process variables comprising learner's participation, interest among learners, use of teaching– learning materials, implementation of Religious Education syllabus instructions, and difficulties in syllabus use were observed. According to Churchill (1989), observation is an accurate watching and noting of phenomena as they occur with regard to the cause and effect or mutual relations. He further stated that structured observation applies when the problem has been defined precisely enough to permit a clear specification of the behaviours that will be observed and the categories that will be used to record and analyse the situation.

3.6 Data Analysis

The data collected were reduced to manageable summaries so that the salient features could be brought out. Data were analysed manually and the data analysis procedure took into account the research problem being investigated, study objectives and specific research questions, and the data collection techniques used. Further, data was edited or scanned to ensure that they were complete, consistent with the theories on value and that the instructions were followed.

3.7 Conclusion

In conclusion, this chapter described the methodology and research design adopted for the study, the nature of the research carried out in the study, target population, study sample, sampling procedures, data collection methods and research instruments as well as data analysis.

CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS

4.0 Introduction

The essence of this chapter is to present and bring out the findings of the research study. Findings will be presented according to the main research questions which will also be used as the main headings in the chapter. These are: (1) What is the nature of current primary school Religious Education? (2) What is covered in primary school Religious Education as a component of Social and Development Studies? (3) How effective is the Religious Education component of Social and Development Studies in promoting spiritual and moral values among primary school learners?

4.1 What is the nature of current primary school Religious Education?

Document analysis revealed that the current primary school Religious Education was not taught as a distinct subject since 2004. The 2003 Ministry of Education primary school syllabus for Grade 1 – 7 revealed that Religious Education topics which were previously taught independently under Religious Education subject were integrated into a broader learning area called Social and Development studies.

Further, two questions were asked to teachers. The questions asked to teachers mirror the questions to be answered by the study. Below are the questions and answers.

Teachers were asked to state how long they have been teaching Religious Education and explain the nature of current primary school Religious Education. All the 15 teachers of Social and Development Studies and all other learning areas drawn from 5 schools were asked the same questions. 10 teachers, who were employed by the Ministry of Education before implementation of integrated curriculum, revealed that they used to teach Religious Education as a distinct subject up to the end of 2004 and that some of the topics they used to teach under

Religious Education were included in the new integrated subject area. They further revealed that currently Religious Education was taught as a component under Social and Development Studies. However, 5 teachers who were employed after 2004 were surprised that I was doing a research on a subject that does not exist at primary school level of education. They said that Religious Education as a subject was not part of the academic programme at primary school level of education in Zambia. When they were asked further to justify their position, they said that there was no page in Social and Development Studies syllabus that mentioned the name 'Religious Education' whether as topic or theme.

4.2 What is covered in primary school Religious Education which is a component of Social and Development Studies?

Analysis of the 2003 Ministry of Education syllabus for Grade 1 to Grade 7 revealed that at upper primary school level of education comprising Grade 5, 6 and 7, five Religious Education topics were covered in actual teaching. These were: Tradition and initiation ceremonies (5 specific outcomes) and the Bible and other scripture (5 specific outcomes) at Grade 5 level; Prayer and worship (5 specific outcomes) and Happiness (4 specific outcomes) at Grade 6 level of education; Family life (8 specific outcomes). The syllabus also stated that the general outcome of each of the Religious Education topics included in Social and Development Studies from Grade 5 – 7 was to develop an understanding of spiritual and moral values.

The respondents comprising 15 teachers were also interviewed. They were asked to identify Religious Education topics that contributed to the development of an understanding of spiritual and moral values. All the teachers interviewed identified only two topics out of five, namely The Bible and other Scripture and 'Prayer and Worship'. They further said that there was no correlation between moral and spiritual development as a general outcome for each topic and the content of the

other three Religious Education topics included in the Social and Development Studies.

Further, the teachers were asked various questions on their impression of the Religious Education component of Social and Development Studies with particular focus on spiritual and moral value education. The findings are as presented below:

When teachers were asked to state the challenges they faced when teaching Religious Education, all the fifteen (15) respondents brought out two issues on challenges they faced. They stated that the teaching- learning materials were not in conformity with the stated aims of the Religious Education (RE) component of Social and Development Studies (SDS). The stated aims of the Religious Education (RE) in relation to values and the materials did not match such that RE topics were not based on the Ministry of Education stated aims for RE. When teachers were asked further to clarify what they meant by mismatch between the stated aims of RE component of SDS and the learning material, they said that while the stated educational aim of RE in schools was to enable pupils appreciate the spiritual, religious, and moral values and behaviour based on indigenous Zambian beliefs, Christianity, Hinduism and Islam, there were no specific RE topics in the Teaching- Learning materials they could identify with the promotion of Spiritual and Moral values because there was no RE topic in the Teaching-learning material stated as spiritual or moral value education. The other challenge faced by teachers was inadequate teaching- learning materials.

Asked to identify and list spiritual and moral values items that were not included in the teaching-learning materials for Grades 5 to 7 from a list of nine core values that were presented to respondents, all the 15 teachers interviewed presented five identical values that were not included in the Religious Education component of Social and Development Studies namely fair treatment, appreciating others,

reflective practices, humility, and integrity. The remaining four core values identified by teachers as part of teaching-learning items were honesty, respect for others, caring and concern, and listening. However, these items were not defined or explained.

Responding on the response of learners to the teaching of Religious Education topics integrated in Social and Development Studies, all the teachers interviewed revealed that learners were enthusiastic and enjoyed Religious Education lessons.

4.3 How effective is the Religious Education component of Social and Development Studies in promoting spiritual and moral values among primary school learners?

Six dimensions of spiritual and moral values were used to assess the effectiveness of Religious Education component of Social and Development Studies in promoting spiritual and moral values amongst primary school learners. These were: integrity, honesty, care and concern for others, humility, appreciation of others, and recognition of what is right and wrong. Each dimension was tested through a hypothetical situation question to assess learners' appreciation of spiritual and moral values.

Learners' awareness and appreciation of the value of Integrity was tested through a hypothetical situation question. A total of 90 learners selected from 5 schools were interviewed. Each respondent was asked to indicate what he/she would do if he/she saw someone drop money at a time they were hungry. The question tested learners' understanding, appreciation and application of the value of integrity. Seventy eight (78) respondents demonstrated a sense of integrity. They revealed that they would not get money that did not belong to them. Instead, they would give the money to the person who dropped it. On the other hand, 9 learners interviewed showed lack of integrity. The respondents indicated that they would pick the money and use it since it did not amount to stealing. However, 3 learners were neutral. They stated

that they did not know what to do if they saw someone drop money at a time they were hungry.

The data further revealed that as learners were moving from lower grades to higher grades, they became more appreciative of the value of integrity as demonstrated in their attitude. In the study, the pattern of demonstrated sense of integrity showed an incremental trend as follows: 24 learners in Grade 5, 26 learners in Grade 6, and 28 learners in Grade 7. Similarly, the number of learners who demonstrated lack of integrity declined as learners moved from lower grades to higher grades. Thus, 4 learners at Grade 5 level, 3 learners at Grade 6 level, and 2 learners at Grade 7 level of education demonstrated lack of integrity. This was equally true with learners who took a neutral position. The study recorded 2 learners at Grade 5 level, 1 learner at Grade 6 level, and no learners at Grade 7 level of education.

Learners' awareness and appreciation of the value of Honesty was tested by asking respondents to state what they would say to the head teacher after witnessing a fight involving a close friend who was in the wrong. A total number of 90 learners were interviewed and two answers were given. Sixty seven (67) learners revealed that they would tell the truth as to what had happened regardless of the relationship they had with the friend. Twenty three (23) learners indicated that they would protect their friend even though he was in the wrong for the sake of maintaining the relationship.

The highest degree of honesty was exhibited by learners in lower grades and as they advanced to higher grades, the number of respondents who showed honesty declined. Data revealed that at Grade 5 level of education, all the 30 respondents demonstrated that they would give correct information on the incident to the head teacher. At Grade 6 level of education, 20 out 30 respondents demonstrated that they would tell the truth while the other 10 would attempt to conceal the truth in

order to protect the friend. At Grade 7 level of education, it was found that only 17 out of 30 respondents demonstrated honesty.

Learners' awareness and appreciation of the value of Care and Concern for others was tested through a situational question. Each respondent was asked to state what he or she would do if a pupil from another class who was not a friend lost his or her pen and asked to use their pen.

The study revealed that 66 out of a total of 90 respondents were not willing to assist a learner from another class who had lost a pen. Only 24 respondents indicated that they would offer their spare pen to such a school mate. The distribution of the 66 respondents who were not willing to assist a school mate was as follows: 20 were at Grade 5 level, 25 were at Grade 6 level, and 21 were at Grade 7 level of education. The 24 respondents who offered to assist the school mate consisted of 10 learners who were at Grade 5 level, 5 at Grade 6 level, and 9 at Grade 7 level of education.

Learners' awareness and appreciation of the value of Humility was tested through a situational question. A learner living in a city was asked to state his or her position if he was requested by a village boy to be his friend. Acceptance of friendship with a village boy or girl by a city boy or girl would indicate humility while non-acceptance would indicate lack of it. During the interview, two responses were obtained.

Sixty six (66) respondents consisting of 19 learners who were at Grades 5, 24 at Grade 6, and 23 at Grade 7 level of education declined the offer of friendship from a village boy or girl while 24 respondents consisting of 11 Grade 5, 5 Grade 6, and 8 Grade 7 learners accepted the offer of friendship.

Learners' awareness and appreciation of the value of 'Appreciating Others' was tested. Ninety (90) respondents were given a situation on appreciating others as a value. Learners who were discussing their religious experiences on their way home from school were requested by a street girl who was interested in their discussions if she could join in the conversation.

Eighty three (83) respondents out of 90 learners interviewed revealed that they would decline an offer to be joined in the conversation. Only 7 respondents indicated that they would allow an outsider to join in the discussion. The composition of the 83 respondents was as follows: 28 respondents were at Grade 5 level, 25 were at Grade 6 level, and 30 were at Grade 7 level of education. The 83 respondents did not appreciate other people's contribution. When they were asked to give reasons why they did not allow others outside their group to participate in the discussion, they said that it was not appropriate for someone who was not part of the discussion to join in uninvited. The 7 respondents who indicated willingness to accept contribution from others outside the group was made up of 2 learners who are at Grade 5 level, 4 at Grade 6 level and 1 at Grade 7 level of education.

Recognition of what is Right and Wrong was tested. Ninety (90) respondents were given four situations that required them to indicate whether it was right or wrong. The respondents were asked to state whether it was right or wrong to: hide your classmate's pen few minutes before the start of end of term test; welcoming and greeting visitors; assisting the sick and strangers; and denying your classmate food when you have plenty.

All the 90 respondents answered the question correctly. They were able to identify a situation that was wrong and right. The 90 respondents consisted of 30 learners who are at Grade 5 level, 30 at Grade 6 level, and 30 at Grade 7 level of education.

4.4 Conclusion

Chapter four has presented the research findings of the study based on the research questions which mirrored the objectives. The main findings were that current primary school Religious Education (RE) was not taught as a distinct subject since 2004; learners from grade 5 to 7 were learning RE; topics on spiritual and moral value education were not explicitly stated as values education topics in the teaching- learning materials; and the RE component of Social and Development Studies was not effective in promoting spiritual and moral values among primary school learners. In the next chapter, the researcher discusses some of the findings in detail.

CHAPTER FIVE: DISCUSSION AND INTERPRETATION OF RESEARCH

FINDINGS

5.0 Introduction

In this chapter the researcher interprets and discusses the findings of the study. The discussion is structured along the same themes or headings under which the findings were presented. These are: Nature of current primary school Religious Education; Topics covered in primary school Religious Education; and the effectiveness of the Religious Education component of Social and Development Studies in promoting spiritual and moral values amongst primary school learners. The discussion involves explanation of results within the context of the existing knowledge on the problem.

5.1 The nature of current primary school Religious Education

The evidence seen in the findings is that Religious Education is not taught as a distinct subject at primary school level of education. The study established that there is a subject called Social and Development Studies that contains some aspects of Religious Education as part of its broad syllabus content composition. According to Ministry of Education (2004), primary school Religious Education topics integrated in Social and Development Studies and taught at grade five level of education were Tradition and Initiation Ceremonies, and The Bible and other Scripture; at grade six level of education topics included in the syllabus were Prayer and Worship, and Happiness; while at grade seven level of education, one topic called Family life was covered. So, Religious Education was still being taught at primary school level of education but not as a distinct subject. It was taught in an integrated manner as part of Social and Development Studies. However, 5 teachers of Social and Development Studies disputed existence of Religious Education in the curriculum because the words, 'Religious Education' do not appear in the syllabus at all. However, since evidence shows that these 5

teachers were employed long after the implementation of integrated curricula and so, they could have said that out of ignorance.

In theory, integration of Religious Education into Social and Development Studies was aimed at promoting the development of civic, moral and ethical qualities rooted in a spiritual or religious dimension of life (MOE, 2003). The teaching of Religious Education in an integrated curricula is also consistent with *Educating Our Future*, the current national education policy document, which states that a child must learn the curriculum that is integrated because a child at a primary school of education has not acquired the analytical capability of separating the world of experience, which is unified and integrated into a clearly defined categories (MOE, 1996).

Relating the evidence seen in the finding to the purpose of the study, it is clear that a primary school learner who has learned curricula that is integrated, in this case Social and Development Studies, would demonstrate high level of understanding and appreciation of spiritual and moral values. This is because the source of spiritual and moral values is not only Religious Education but other related subject. Simuchimba (2005) provides valuable insights into the relevance of integration. His article states that the integration of Religious Education into Social and Development Studies leads to the effective learning of moral and spiritual values. His further interpretation of the goal and aims of education highlighted in the national policy document, *educating our future*, which states that the aim of education is to produce ‘a learner capable of being animated by personally held set of civic, moral and spiritual values reaffirms the importance of integration to a learner who is a candidate for benefits attributed to awareness and appreciation of values. Simuchimba stated in his article that the above stated goal of education can only be achieved through integration as sources of spiritual and moral values education was a combination of various subjects. Therefore, when all these related subjects are merged into one subject area, a learner’s comprehension of values is enhanced and his/her development into a complete person for personal fulfilment

and the good of society is realised. The level of understanding has an effect on the quality of interpretation and application of value concepts and the standard of answers the researcher obtained from respondents.

5.2 Topics covered in primary school Religious Education

The evidence seen in the finding is that: at Grade 5 level of education, there are two religious education topics. These are Traditional and initiation ceremonies, and The Bible and other scriptures. Traditional and initiation ceremonies has seven topic content comprising Mkanda ceremony, Nkolola ceremony, Ichisungu ceremony, sikenge ceremony, chisungu ceremony, importance of initiation, and traditional teaching and practices today. The second topic covered, the Bible and other scriptures, contains poems, parables, songs, epistles, division of the Bible, and holy writings of religions as its topic content.

Relating the finding to the purpose of the study that reads “assessment of primary school learners’ appreciation of spiritual and moral values and the efficacy of Religious Education in the shaping of learners’ development of personal held set of spiritual and moral values”, traditional and initiation ceremonies inculcate spiritual and moral values in the children who have reached the age of puberty. Children are taught customs, traditions and values. Inclusion of such topic content as learning material for children in the school curricula reinforces value education amongst learners as confirmed by literature reviewed. In the theory, Pekauskay (1998) revealed that schools were identified as a vehicle of ‘direct instruction’ in which were embedded norms, customs and ways of thinking in which the teacher was a conveyor. Teachers were influential and significant in the lives of children as they help them understand character traits and values. Oladipo (2009) found that schools contributed to the development of spiritual and moral values of the child by ensuring full implementation of curricular that had spiritual and moral lessons. Religious Education topics included in Social and Development Studies are

significant in shaping the learners' development of personal held set of spiritual and moral values as long as teachers fully implement the curricula.

The second Religious Education topic covered at Grade 5 level of education is called the Bible and other scriptures. The content of this topic comprises poems, parables, songs, epistles, division of the Bible, and holy writings of religions. Spiritual value education can be communicated in form of songs, poems and reading scriptures. Inclusion of such topic contents in learning material enhances development of a learner spiritually. The content of learning materials is delivered to learners by teachers whom by nature and in terms of relationship are more influential in the lives of children. Learners take more serious what teachers say. In this context, the spiritual values items embedded in the contents will be well understood and appreciated by learners when they are taught by teachers. In the theory, teachers help children to understand character traits and values, model desirable character traits in the learner, and young children often idealise their teachers (Oladipo, 2009). Consistent with the theory, inclusion of spiritual lessons in the curriculum and ensuring its full implementation contributes to the spiritual development of the child because teachers who are often idealised by learners and who act as their model are directly involved in conveying value education.

At Grade six level of education, there are two Religious Education topics included in Social and Development Studies. These are: Prayer and worship, and Happiness. Prayer and worship contains the following topic content: prayer, Christian prayer, Muslim prayer, Hindu prayer, Worship, Proverbs from Zambian tradition, the work of Jesus as a teacher, and the work of modern Zambian preacher. Learning material for Grade six stated the reasons for prayer and worship as to put a person's request to God, ask for answers from God, ask God to meet special and/ or spiritual needs of people, and get people closer to God (Bwembya *et al*, 2012). These reasons have relevance to beliefs that inform perspectives on life and respect for values. Prayer and worship evolve around spirituality which focuses around the aspect of

life. The second topic covered at Grade six level of education is called Happiness. It has the following topic content: Happiness in traditional Zambian life, Things making people happy, How happiness is shared, Christian happiness, Muslim happiness, and Happiness in Hinduism.

Relating the findings to the purpose of the study, it is evident that the content of happiness, and prayer and worship enhances spiritual value development. Spiritual education being taught at school contributes positively to development of an understanding of values among learners.

At Grade 7 level of education one topic called Family life is covered. It has the following topic content: The importance of family life in Zambian society, Types of families, Values of marriage, Qualities of good partners, Needs of good relationship between a husband and wife, Religious teachings about marriage in Hindu, Christian and African tradition, and Relationship between parents and children. Learning materials analysed stated the reason for including family life as a Religious Education topic. The reason for the topic is to demonstrate that family instilled values in its members which include social, moral and spiritual values.

Relating the findings to the purpose of the study, the content and the stated reason for teaching the topic is consistent with the investigation. The topic reinforces value education and understanding of moral and spiritual values embedded in the topic.

Further, teachers were asked various questions on their impression on what is covered in Religious Education component of Social and Development Studies with particular focus on spiritual and moral value education. Findings are discussed below.

On the findings concerning the spiritual and moral value items included in teaching-learning materials, teachers of Social and Development Studies confirmed that the content of Social and Development Studies teaching - learning material did not include all the nine core moral and spiritual values items the researcher listed. However, four values out of the presented nine were mentioned in the teaching-learning material although they were not defined, explained or presented as topics in the teaching- learning materials. The items were only mentioned in passages. Findings obtained from content analysis also revealed that there were no recognisable topics presented as moral and spiritual value education in the syllabus and teaching-learning materials. This implied that what was included in teaching-learning material was not sufficient and helpful to children's development of spiritual and moral values. Relating the findings to the purpose of the study, the current Religious Education topics included in Social and Development Studies are not effective in the shaping of learners' development of personal held set of spiritual and moral values. The contribution of schools in the development of children' spiritual and moral value education is also affected as schools do not formulate curricula of their own. Schools only implement in full curricula as designed by government and if such a document has gaps or does not adequately address the concepts, teachers will implement the curricula the way it has been designed.

The interpretation of the findings above by the researcher is supported by literature. In the theory, Kamla –Raj (2009) revealed that curriculum that has comprehensive moral and spiritual lessons and schools that ensures that such curriculum is fully implemented contributes to the moral and spiritual development of children. Children who follow such a curriculum are broadly knowledgeable and appreciative of the values taught. This is because schools are vehicles for direct instructions and through school teachers' influence; learners are willing to acquire knowledge and ready to assimilate character traits and values being taught. Further, where spiritual and moral topics in the teaching - learning materials do not

contain sufficient value, learners acquire less value concepts and this affect how many values can be appreciated.

On challenges faced by teachers of Social and Development Studies when teaching Religious Education component with particular reference to the fulfilment of the stated aim of Religious Education at primary school level of education, all the 15 teachers of Social and Development Studies interviewed stated that the content of teaching - learning material for Religious Education component were not consistent with the Ministry of Education stated aims for Religious Education at primary level of education which is to shape the development of personally held set of civic, moral and spiritual values. Teachers revealed that there were no topics from a set of Religious Education topics included in Social and Development Studies they could identify with shaping learners' development of spiritual and moral values. Respondents did not know which Religious Education topic out of a set of topics included in Social and Development Studies were actually promoting spiritual and moral value education. Further, all the fifteen teachers interviewed did not know that there were some spiritual and moral value items included in the teaching-learning material. Teachers only realised that some words mentioned in the teaching-learning materials were actually spiritual and moral value items during interviews when a list of nine core values were presented to them.

Relating the findings to the study objectives, the Religious Education component of Social and Development Studies may not be effective in promoting awareness and appreciation of spiritual and moral values among primary school learners because teachers who are conveyors and promoters of values at schools were not in a position to identify and distinguish spiritual and moral value oriented topics from the set of Religious Education topics they were teaching. In the theory, education is seen as an instrument of spiritual and moral value transmission and inculcation. Teachers are capable of promoting sets of spiritual and moral values because they have a significant influence on learners. They inevitably define for the learners,

standard of behaviour in the classroom and around the school (Ofsted, 2004). This implies that in a situation where teachers were not able to distinguish spiritual and moral value related topics from a set of Religious Education topics they were expected to teach, then it would be difficult to guide learners on values and standard of behaviour as these topics are being taught with less appreciation by teachers. The end result is that those learners who are not well guided do not exhibit good behaviour and are not appreciative of spiritual and moral values.

5.3 Effectiveness of the Religious Education of Social and Development Studies in promoting awareness and appreciation of spiritual and moral values among learners at primary school level of education.

From objective three on the effectiveness of Religious Education component of Social and Development Studies in promoting spiritual and moral values amongst primary school learners, six dimensions of spiritual and moral values comprising integrity, honesty, care and concern for others, humility, appreciation others, and recognition of what is right and wrong were tested. Only four out of nine values listed above were included in the teaching-learning material for Grades 5, 6, and 7. The evidence seen in the findings is discussed under below.

On learners' awareness and appreciation of the value of integrity it was found that 78 out of 90 learners interviewed demonstrated awareness and appreciation of integrity as a value. However, 9 learners showed lack of integrity. Curriculum content analysis and teachers interviewed from ten schools sampled by the researcher confirmed that the value of integrity was not included or covered in the learning teaching-materials for Grade 5, 6 and 7. In the theory, Ministry of Education stated its first goal of the education system as: to produce a learner capable of being animated by a personally held set of civic, spiritual and moral values. To achieve this goal, specific core values must be part of the curriculum content. The curriculum content did not include the specific variable cited by the

researcher which contributes to the shaping of the development of learners personally held set of spiritual and moral values. Since the teaching-learning materials did not include the variable, the research findings could be attributed to sources outside school environment. Relating the findings to the study objectives, the nature of the current primary school Religious Education is such that the selected topics integrated into Social and Development Studies (SDS) did not include, capture or explain specific values that may enhance understanding. This seem to be a serious omission that may affect negatively the attainment of the specific goal of the Ministry of Education, that is, to shape the development of learners' personally held set of spiritual and moral values. In the theory, classroom teaching provides learners with learning experiences which relate, as far as possible, to the challenges of their everyday lives (Milner and Pedro, 2006). Classroom teaching brings about personal change in learners. It can deepen learner's spirituality and inculcate moral values. If specific values are not included in the syllabus, teaching such values is discretionary. Therefore, Religious Education component of Social and Development Studies in its current form, does not promote awareness and appreciation of integrity as an important value among learners at primary school level of education.

Findings on the learners' awareness and appreciation of the value of honesty revealed that 67 learners out of a sample of 90 showed awareness and appreciation of honesty. The highest degree of honesty was exhibited by lower grades but as they advanced to higher grades, the number of respondents who demonstrated honesty declined. In the theory, Pekauskys (1998) revealed that school has been identified as a vehicle of direct instruction. School play a major role in inculcating and deepening spiritual and moral values among learners. The acquired values enable learners to think, to care, feel concerned, and to act accordingly. The study has revealed that specific value of Honesty being evaluated was included in the school curriculum. However, content analysis revealed that the variable was only mentioned and not explained. This entails that the Religious Education component of Social and Development Studies does not, in its current form, effectively

promote awareness, appreciation and acquisition of spiritual and moral values among learners at the primary school level of education. Further, in the theory the Government's stated aim of Religious Education at primary school level of education is to shape the development of personally held set of spiritual and moral values. This aim is only attainable if schools which are the most important communities in the lives of learners are imparting comprehensive knowledge to learners about spiritual and moral values and if these values are well explained in the teaching-learning materials.

On the learners' awareness and appreciation of the value of care and concern for others, 66 learners out of a sample of 90 demonstrated lack of care and concern for others. However, the value of care and concern for others was mentioned in the teaching-learning materials passages although the word is not explained or presented as a subheading for a topic. The Religious Education component of Social and Development Studies did not contain specific topics on spiritual and moral values that would help shape the development and judgement of learners. In the theory, Sacharitha (2010) found that the values learners acquire through education influence judgement. Therefore, learners who demonstrates appreciation of the values prevailing within their locality means that they have been well trained and their spiritual and moral judgement will be skewed towards the acquired values. Further, Pekauskys (1998) revealed that teachers played a major role in inculcating values amongst learners and helped them to understand traits and values. The fact that only 24 learners out of 90 drawn from five different schools demonstrated awareness and appreciation of the value of care and concern for others entail that Religious Education has not been effective in promoting awareness and appreciation of spiritual and moral values among learners at the primary school level of education.

On the learners' awareness and appreciation of the value of humility, only 24 learners out of 90 demonstrated awareness and appreciation of Humanity. The

value of Humility was not included in the teaching-learning material for Grades 5, 6 and 7. Relating the findings to the study objectives, the study revealed that Religious Education component of Social and Development Studies in its current form does not effectively promote awareness and appreciation of spiritual and moral values among primary school learners. In this context, the nature of Religious Education component of Social and Development Studies does not fulfil the main specific aim of Religious Education at primary school level of education which in the theory is to shape the development of personally held set of spiritual and moral values. Satisfying the government expected learning outcome from the curriculum consistent with the set goal and aims requires the syllabus to contain specific variables that are taught by teachers in all schools.

Findings on the learners' awareness and appreciation of the value of appreciating others revealed that all the Public schools studied did not promote awareness and appreciation of 'Appreciating others'. 83 out of 90 learners interviewed did not appreciate the value of appreciating others. In the theory, schools were the most important communities in the lives of learners. Schools were where young people spend most of their time, making friends, engaging with their peers, and feeling safe to raise issues. This sense of belonging provided a crucial space for young people to appreciate and explore their place in the world and to access the guidance and support of committed teaching staff.

5.4 Conclusion

This chapter interpreted the research results and discussed their implications. It tied together the information from literature and the findings from the current study. The main findings of the study were related with the research questions. Based on the findings, the researcher also gave her informed opinion on a number of issues. In the next chapter which is the last, the researcher will draw the conclusion to the study and make recommendations.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter presents the conclusions of the research study and appropriate recommendations for consideration. The conclusions will be guided by the study objectives which were stated as follows: to explain the nature of current primary school Religious Education; to establish what is covered in primary school Religious Education which is a component of Social and Development Studies; and to assess the effectiveness of the Religious Education component of Social and Development Studies in promoting awareness and appreciation of spiritual and moral values among primary school learners. The recommendations will highlight areas that the study discovered that need to be addressed.

6.1 Conclusion

On the basis of the findings of the study and in line with the study objectives and research questions, the following conclusions were arrived at.

With regards to the nature of current primary school Religious Education, it is concluded that Religious Education is taught as a component of Social and Development Studies in an integrated approach.

On what was covered in primary school Religious Education as a component of Social and Development Studies, it is concluded that only few spiritual and moral value items are mentioned without explanation in the teaching - learning materials. And the few values mentioned in the teaching - learning materials were not recognisable as spiritual and moral value items by both the teachers and learners. They were perceived as just Religious Education topics. The study further concluded that upper primary school curriculum

content contained spiritual and moral education topics but teachers did not know that they were spiritual and moral education topics.

With regards to the effectiveness of the Religious Education component of Social and Development Studies in promoting awareness and appreciation of spiritual and moral values among primary school learners, it is concluded that the Religious Education component of Social and Development Studies has not been effective. Teachers of social and Development Studies who are conveyors and promoters of spiritual and moral value education did not know that spiritual and moral education topics were included in the syllabus.

6.2 Recommendations

In the light of the results of the survey and the conclusion drawn, the researcher proposes the following recommendations:

(i) The curriculum should clearly state that a particular topic is on moral or spiritual education to enable teachers have an understanding of the various composite Religious Educational topics they are teaching.

(ii) Primary school teachers should attend seminars/ workshops related to spiritual and moral value education and value orientation programmes. This will enable them have a sound theoretical knowledge regarding spiritual and moral values which they should apply in practical life.

(iii) School teachers should provide appropriate knowledge and skills on moral value education including the dimensions described in the study.

(iv) Teaching - learning materials should provide adequate narrations of spiritual and moral value items to enhance understanding of value education. Further, a set of spiritual and moral value items highlighted in the teaching- learning materials should be expanded to include all the core values.

6.3 Recommendation for further research

The study was confined to upper primary school learners only. Therefore, a similar study may be needed to cover lower primary school learners. Further research may also be carried out on the nature and quality of spiritual and moral education in Zambian schools. Another related study may also be undertaken to assess the spiritual and moral values framework for Zambian public schools.

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APPENDIX A:

INTERVIEW GUIDE FOR UPPER PRIMARY INDIVIDUAL LEARNERS

Section A – Personal details

Sex: Male Female

Grade 5 6 7

Section B – Interview guide questions

1. What would you do if you saw someone drop money and you were hungry?
2. You have witnessed a fight involving your best friend and another pupil at your school. Your friend was in the wrong and he started the fight. If the head teacher asked you to explain what happened, what would you say to him?
3. What would you do if a pupil from another class who is not your friend lost his pen and asks to use your spare pen?
4. You are living in a city and a village boy asks you to be his friend. What would you do?
5. You were discussing your religious experience with a classmate on your way home from school and a street girl gets interested in your discussion and offers to contribute. Would you allow her?
6. If your answer to question 5 is No, give reasons.
7. Indicate whether the knowledge you applied to answer question 1 to 5 was acquired from your teacher, parents or traditional religious teachings.
8. State whether it is right or wrong
 - A. Hide your classmate's pen few minutes before the start of end of term test.

- B. Welcoming and greeting visitors.
 - C. Assisting the sick and strangers
 - D. Denying your classmate food when you have plenty.
9. Give examples of moral values learned from the following religions found in Zambia:
- A. Christianity
 - B. Hinduism
 - C. Islam
 - D. Indigenous Zambian tradition

APPENDIX B:

INTERVIEW GUIDE QUESTIONS FOR TEACHERS

1. What challenges do you face when teaching Religious Education topics integrated in Social and Development Studies?
2. The core spiritual values a learner should develop and understand with the help of educators are integrity, humility, honest, respect for others, fair treatment, caring and concern, listening, appreciating others, and reflective practices.

Does the curriculum content reflect all the above values?
3. If the answer to question 2 is NO, list the values that are not included in the syllabus.
4. Does the teaching of Religious Education integrated in Social and Development Studies lead to learners acquiring knowledge about what is wrong and right?
5. Do you manage to complete teaching all the Religious Education topics within the stipulated time frame? If NO give reasons.
6. What is the response of learners to the teaching of Religious Education topics integrated in Social and Development Studies?

APPENDIX C:

OBSERVATION CHECKLIST FOR TEACHERS

Features for effective teaching of Religious Education included in Social and Development studies that may facilitate learners' acquisition of spiritual and moral values.

Classroom process variables	Comments
Learner's participation in RE topics	
How RE lessons are divided into a variety of activities	
Whether RE lessons arouse the interest of learners	
Use of teaching-learning resources	
Unexpected outcome (such as whether SDS syllabus has decreased learners' interest)	
Understanding of some content elements by both teachers and learners	

APPENDIX D:

CONTENT ANALYSIS GUIDE

Is TOPIC on values included in the syllabus clearly recognisable as moral and spiritual value education topics?	GRADE 5	GRADE 5	GRADE6	GRADE 6	GRADE 7	GRADE 7
	Yes	No	Yes	No	Yes	No
1. Moral values						
2. Spiritual values						
Are Moral and Spiritual value items explicitly stated as value in the teaching-learning materials?						
Are Moral and Spiritual values items included in the teaching-learning materials explained?						